

SENATE FORUM

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Western Civilization: Time for a change?

"Western Civilization provides the cultural context within which most of our lives are lived, so we must understand the assumptions and structures of that culture in order to understand ourselves."

Rick Miller, History

"I prefer courses that stress how people are similar and interdependent over those that lift up a group as the source of all high culture and wisdom, owing little or nothing to the rest of humankind."

Emory Tolbert, History &
Afro-Ethnic Studies

"Historical consciousness has been displaced among the educated by a growing body of ahistorical social scientific and technical ways of thinking; and, among the population at large, by the consumption-oriented pop culture of the mass media."

David DePew, Philosophy



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- **Post-tenure review**
- **Greek groups**

From the Academic Senate Chair

John W. Bedell,
Sociology

The 1988-89 academic year again was a "special year." Aren't they all? Budgets were revised. Allocations were delayed and reconciliations didn't reconcile. Where was the Academic Senate in all of this? Our seventeen standing committees, especially the Budget Advisory (BAC) and the Long Range Planning and Priorities committees were kept busy as the campus responded to many external cross pressures and irreconcilable demands.

The state enrollment trends are excellent. Unlike many other states across the country, we face no shortage of 18-24 year olds who are university admissible. We have a problem, however, in that we at CSUF are land locked, already concrete intensive, and as a result, close to our enrollment capacity. What's a campus to do? Mission Viejo, of course! The demand is real. South county population trends justify devoting resources to serving students there. In fact, it would probably be helpful to our home campus if ultimately there is a CSU San Clemente or a CSU Dana Point. Pressures on us to overenroll would be mitigated. There are some caveats, however. If the Mission Viejo center is not a full service campus, students will still have to take some of their curriculum here, e.g., science labs. If departments are encouraged to have faculty participate in MV, why should they be repaid at the .2 level instead of .25 and thereby have to cover full time faculty slots here with part-time faculty? We could easily end up shortchanging main campus if we are not careful to give the departments their fair share. Three years the Academic Senate approved the Mission Viejo campus on condition that this did not happen. We expect this agreement to be honored. We are monitoring this and appreciate the administration's sensitivity to our concerns.

President Cobb established a working group last year to look at the campus enrollment ceiling. After much fact gathering, information sharing and collegial discussion the campus decided to hold to our Master Plan ceiling of 20,000 FTES and to direct growth to the Mission Viejo site. A recent Board of Trustees agenda included an item raising significantly the enrollment ceilings of five CSU campuses. I am very happy to report that ours was not one of them.

The 1989-90 academic year also promises to

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Post-tenure review: for what?

Julian Foster,
Political Science

During the early and middle 70s, the relationship between the CSUC and the Board of Trustees was almost adversarial. The most extraordinary trustee, Reagan appointee Dudley Swim, was a crusty retired businessman who would occasionally propose scrapping the CSUC or selling it to private enterprise. Several trustees clung to a stereotype of students as long-haired, arrogant, pot-smoking rebels; any concessions to such people indicated a lack of moral fiber. Faculty were not much better: mumbling about something called "scholarship," insisting on the value of general education instead of teaching practical vocational skills, and seriously claiming that twelve hours teaching a week was a full-time job. It was hard for a CSU faculty member to believe that the Board, except for an honorable minority of its members, seriously wanted to pre-empt a good university system.

Faculty strategy inevitably came to involve endrunning the Chancellor and the Board of Trustees by appealing to the legislature for help. The two would-be bargaining agents and the statewide Academic Senate would join forces to testify and to lobby in Sacramento. This procedure annoyed then Chancellor Glenn Dumke intensely, but his efforts to block it had only the effect of irritating legislators, who generally welcomed an independent source of information about CSUC affairs. This strategy was often successful in modifying or defeating policy proposals supported by the BOT. It eventually brought about the thing that the Trustees wanted least: collective bargaining.

It was in this setting that Trustee Nancy Ritchie proposed what became known as the Ritchie Amendment. This would have mandated post-tenure review, red in tooth and claw. Appealing to the popular Trustee view that many senior faculty had become "dead wood," the clear purpose of this move was to weed out the lazy, incompetent, the objectionable. In due process the protections of tenure would be effectively destroyed. But after all, as one Trustee put it, "If a faculty member is any good, we'll keep him anyway. It's the ones who aren't any good who are so concerned about their tenure."

The faculty — CFA, UPC and the Senate — united to resist the Ritchie Amendment. This was not an easy task. In many walks of life, employees are

routinely reviewed and, if found wanting, are let go. Why should faculty be immune? The arguments for the tenure system have to do with academic freedom, but even that hallowed concept was in disrepute in some quarters, since it was associated with those very few professors who had joined the student rebels in the late sixties, and then claimed the immunity of tenure.

The political battle was intense, but the faculty eventually won. Some may have had misgivings — were they indeed protecting only the weakest of their brethren? But if one needed reassurance, a look at the Board of Trustees provided it. Would those people, given the power to do so, try to eliminate non-conforming faculty on political grounds? Damn right they would.

The issue of post-tenure review died down until it was resurrected in the bargaining sessions which were preliminary to the first contract. For reasons not readily comprehended, the CFA allowed a provision mandating post-tenure review into the contract. The policy had a less threatening tone than the Ritchie Amendment; but nevertheless it was probably contrary to the wishes of most faculty. Possibly it was more palatable than it might have been earlier because the faculty were facing a new and seemingly more sympathetic Chancellor and a Board which on the whole appeared conscientious.

At Fullerton, the ratification of the contract signaled the start of battle on a smaller scale. How could the mandated process be made an instrument for encouraging and improving faculty performance, and not a punitive one — in short, a carrot not a stick? The solution adopted was to keep the post-tenure evaluations in the faculty member's department. Contract language called for evaluation by a peer review committee and "the appropriate administrator"; so long as the administration and the faculty could agree that the "the appropriate administrator" was the department chair, this could be accomplished.

It is not easy to know how this worked in practice. In some departments, there was a thoroughgoing review followed, if necessary, by constructive counseling. In others, the easier road of the mutual admiration society was preferred. Faculty leaders have tended to generalize from examples of the first, while some administrators gloomily concluded that the second was the prevailing mode. But most could agree that the system was possibly doing a bit of good and no particular harm.

This agreeable state of affairs was disrupted by the new contract which came into force in 1987. The provision that a peer review committee and "the appropriate administrator" should conduct the reviews remained unchanged. Its meaning did not.

It had long been a faculty contention that department chairs were primarily faculty, not administrators. This could have considerable importance. Faculty may be elected to things; administrators are generally not. Chairs can function either as representatives of the faculty perspective or as the administration's ambassador to their departments. At Fullerton, the tradition of the chair as *primus inter pares* is strongly established.

However, in the 1984 contract, CFA allowed chairs to be defined as administrators and thus excluded from the bargaining unit as "managers." At Fullerton, like most other campuses, the effects of this concession proved to be more symbolic than real; chairs continued to be chosen by their peers, and to be held accountable by them. Nevertheless, it remained a faculty objective to have chairs included in the bargaining unit.

In the 1987 contract, victory on this issue was achieved. Chairs are back in the bargaining unit. But what the CFA negotiators, asleep at the switch, did not notice, was that this precluded a chair from being "an administrator," appropriate or otherwise. The Administration here took the view that the new contract invalidated the existing arrangements for post-tenure reviews, and that chairs were now out of that process unless the Academic Senate chose to write them into it. The "appropriate administrators" should hereforth be the school deans.

Many on the Academic Senate are uncomfortably aware that the post-tenure review process seems to be drifting back in the direction of the older, more punitive model. Their attempts to deal with this dilemma are described in the accompanying article.

We very much regret that in our last issue, four paragraphs of Gerald Marley's article on the Interdisciplinary Center were inadvertently omitted. In them, Dr. Marley developed his theme that courses with therapeutic aims are inappropriate for the undergraduate curriculum. Noting that the Chancellor's Office disapproved a 'touchy-feely' version of the Human Services Program, he told how subsequently a new program, oriented toward professional training was developed and approved. In spite of this, fliers were discovered which still advertised the older (disapproved) curriculum, while the newly developed courses were not scheduled. His general conclusion was that CSUF is reluctant to move on those who flout its rules.

Review of the tenured: what now?

James Robert Bitter,
Counseling

Post-tenure review is mandated by the 1987 Memorandum of Understanding (the contract) between CFA and the California State University system. This governs and directs the development of policy at CSUF until 1991. Post tenure review is addressed in Article 15, under the general heading of "EVALUATION" where two types of evaluations are defined: a) Performance Review, which is the formal personnel evaluation of full-time faculty seeking retention tenure or a promotion; b) Periodic Evaluation of faculty (including full-time lecturers) "who are not subject to a Performance Review for promotion."

The Academic Senate at CSUF is developing a specific University Policy Statement (UPS) to delineate the purpose, procedures, and limitations of periodic evaluation. While all UPS's must fit within the MOU, it is proper for our campus to have specific statements which implement the guidelines and parameters set in the contract. The Academic Senate has chosen to call its proposed revision "REVIEW OF TENURED FACULTY." The single word "Review" was chosen in preference to either "Performance Review" or "Periodic Evaluation." Senate members did not wish to confuse post-tenure review with the annual "Performance Reviews" required for retention, tenure or promotion; nor did they wish to use the word "Evaluation" because that suggested to many members a process which was less consultative and encouraging than it should be. Thus, what is considered a Periodic Evaluation in the MOU is called simply a review within our proposed document.

Both the MOU and the senate proposal mandate post-tenure review "for the purpose of maintaining and improving effectiveness" (MOU, p. 35). These reviews must take place at least once every five years and must include student evaluations of teaching performance for faculty having teaching responsibilities. The review must be conducted "by a peer review committee of the department or equivalent unit, and the appropriate administrator." For the latter role, this Administration has designated the school dean. The senate proposal adds the department chair to the review process. The reports generated by the peer review committee, chair, and an appropriate administrator must be discussed with a faculty member in a personal meeting. Strengths and weaknesses are to be highlighted as well as possible suggestions for improve-

ment. A copy of all reports will be placed in the Personnel Action File of the reviewed faculty member.

As written, the MOU mandate for post-tenure review suggests at once a collegial review supporting the development of on-going academic effectiveness and the groundwork for a potential disciplinary personnel action. No doubt this apparent dual intent is an attempt to reconcile the need for academic freedom and the job protection inherent in tenure with an equally strong desire on the part of the administration and some faculty for continuing excellence in higher education — even when such "excellence" involves the possible discharge of faculty members who are judged inadequate.

For many faculty members, however — including this writer — the notion of a possible disciplinary personnel action is antithetical to any part of a post-tenure review process. The guarantees of tenure involve the freedom to teach and conduct appropriate scholarly activities without administrative interference or the fear of disciplinary personnel action resulting from a disagreement in academic approach or over the delivery of relevant academic content. Indeed, it ought to be an extreme and severe situation which results in the abrogation of tenure.

Among such extreme situations, we would include the termination of a program or department and the degree or program offerings within it. We would also include a faculty member's failure to meet contractual obligations and perform within contract constraints; involvement in or initiation of serious illegal, harrassing, or unethical actions; unprofessional behavior or personal processes/ activities which persistently affect the faculty member's ability to teach effectively and contribute to an academic discipline. The extremity needed to abrogate tenure ought to be commensurate with the extreme protections intended by the granting of tenure.

The university administration and the academic community has up to six years to review the performance and production of a faculty member before tenure is granted. The granting of tenure is an act of faith in the professionalism and value of the faculty member and a confirmation of the freedom to work without the fear of losing one's position within the university. Tenure, therefore, properly puts a faculty member in a highly protected position which would require the documentation of "just cause" for the initiation of disciplinary action as well as the presumption of innocence until the establishment of proven guilt. The university ought to

be forced to go out of its way to build and prove a case for termination of a tenured faculty member.

This extreme degree of difficulty is diminished when a periodically mandated review of tenured faculty can be used, perhaps used alone, for initiation and justification of disciplinary personnel actions. In the public sector, routine search and seizure is illegal and unacceptable as a means of gathering evidence in a case against any person. Tenure ought to be deemed to provide a similar restraint on administration, making routine (even on a five year cycle) post-tenure reviews an inappropriate means of discovery for cause and evidence-gathering in a personnel action.

Some will argue that there are no mandated processes other than a post-tenure review by which evidence might be gathered against a delinquent, but tenured, faculty member who is failing to perform appropriately, effectively, or professionally in their contractual assignments. This is ample reason to separate post-tenure review from some vague and unspecified disciplinary process which might be used to impeach a person from their profession and livelihood and abrogate an academic's tenured status.

In the proposed Senate document we chose to designate this review as a consultative action separate from formal personnel actions and evaluations. Further, the Senate originally proposed a statement which declared that by itself post tenure review could not lead to further personnel action, other than the mandatory placement of peer review and administrative reports in the faculty member's Personnel Action File. This statement would not have prohibited the use of post tenure review reports in a disciplinary action, but it would have eliminated the possibility that they were the sole evidence in a disciplinary case. This statement of restraint was not accepted by the administration.

The most recently proposed statement of purpose reads as follows:

The purpose of review of tenured faculty shall be to encourage and maintain excellent performance in university assignments. Such review shall be conducted within the confines of the protections of tenure with special care and consideration given to the principle of academic freedom. In the absence of a faculty member's concomitant application for promotion, review of tenured faculty is considered to be separate from formal personnel actions and evaluations. The review is intended to be an occasion for consultation with colleagues, whose aim should be the encouragement and maintenance of excellence.

This statement and the procedures in the proposal to implement it are well within the spirit and mandate of the MOU. They do little to rectify the diminished strength of tenure that a dual purpose for post-tenure review implies. In 1991, perhaps, there will be another chance to win back the full protection of tenure in a renegotiated contract.

A CFA response

**Barry Alan Pasternack,
President, CSUF CFA,
Management Science**

Dr. Foster's insightful article on post-tenure review should raise concerns on the part of all faculty members. I believe, however, there is a logical inconsistency in his argument regarding the role of the department chairs in the post-tenure review process. In point of fact, the language in the contract on post-tenure review has not changed through three contracts. Dr. Foster is mistaken when he claims that prior to the 1987 contract department chairs were not part of the bargaining unit and could therefore carry out the role of "appropriate administrator." The original 1983 contract placed all academic year chairs and some full year chairs in Unit 3. Therefore, following the same logic that Dr. Foster has presented, these chairs could never have served as the "appropriate administrator" in the post-tenure review process. The fact that they did speak to the Administration's inconsistency in implementing the review process.

I must also take umbrage at Dr. Foster's characterization of the "CFA negotiators asleep at the switch." This is a classic bit of responsibility shifting. All faculty had a vote in ratifying our three contracts.

Contract negotiation requires some give and take and no side gets everything it wants. I assume that Dr. Foster would favor a change in contract language from "appropriate administrator" to "department chair" and I suspect that most faculty would concur with him. Unfortunately, the Administration desired administrators to become involved in this process. To satisfy this desire, CFA insisted that the wording of the article dealing with post-tenure review limit the scope of the review. In particular, this review consists solely of a discussion between the faculty, the peer review committee chair, and the appropriate administrator dealing with the faculty member's strengths and weaknesses and suggestions, if any, for improvement.

I do not believe that Dr. Foster's concerns for perceived direction of the post-tenure review process are well founded. Unless we go into the next contract negotiation session with a show of strength, we may find an Administration poised to destroy the tenure system. Signs of such movement are already evident. President Cobb's insistence that deans involve themselves in the post-tenure review process is just one indication.

Don't be misled. The reasons for tenure are as important today as they ever were. The clearest way to lose this protection is to go into contract negotiations in a state of weakness. It is time to show our collective strength to the Administration.

The Honors Program provides the benefits of a small college

Harris S. Shultz,
Math Department,
Coordinator of the Honors Program

The General Education Honors Program offers students many of the benefits of education at a small college in the midst of the rich resources of this large campus. Courses in the program provide challenging learning experiences in small classes, individual attention from professors and closer interaction with other students.

In honors sections of general education courses, students are encouraged to contribute to discussion and to develop ideas in an active, imaginative and original way. For this reason, classes are small, averaging twenty students per class. Teachers contribute by making creative use of curricular materials in their course design and in the assignments they give to students. They interact personally and intensively with each student and encourage students to interact with each other.

Students who successfully complete the requirements for honors in general education have a notation placed on their transcript and are awarded a Certificate of Honors in General Education. Academic achievement in high school or college serves as the prerequisite for admission to the honors courses. Those eligible for entrance into honors sections include first-time freshmen with a high school g.p.a. of 3.0 or better.

Completion of the General Education Honors Program is based on satisfactory performance in designated honors sections of general education courses. The student must complete 30 units of general education honors courses with a grade of C or better in each course and accomplish a g.p.a. of 3.25 or better for all general education honors courses attempted.

Currently, there are 33 courses for which the Honors Board has approved the offering of honors sections. These are scheduled on a rotating basis, usually about 15 per semester. Let us look at the special features of some of these.

In the honors section of Mathematics 110 (Liberal Arts Mathematics), each student is required to write a research paper describing how mathematics is used in a discipline of interest to him or her. Students have written papers on the use of mathematics in art, specifically, the emphasis placed by the ancient Greeks on perfect geometric form, on the use of elliptic propagation of waves to break up kidney stones (lithotripsy), and on the use of statistics in public opinion polls, AIDS

research, insurance rates, and criminology.

In the honors section of Anthropology 415 (Culture and Nutrition), each student uses extensive library resources on and off campus, becomes familiar with a computerized nutrition program, and presents his/her findings through a classroom presentation and through a comprehensive, sophisticated research paper. The course also includes "hands-on" experience in terms of food sampling and preparation involvement.

In the honors section of Political Science 350 (World Politics), field experiences are provided in the form of a briefing at the Canadian Consulate General, more extensive use is made of simulation and role playing of U.S. foreign policy decision-making, and short answer exams are replaced by biweekly short essays, by oral presentations, and by a policy-oriented take-home final examination.

In the honors section of Philosophy/Religious Studies 110 (Comparative Study of the World's Great Religions), students write two 7-10 page research papers, present oral summaries of their papers to their classmates, and take field trips to museums and worship centers. In the honors section of Speech Communication 102 (Public Speaking), students are introduced to contemporary examples of public address and complete a critique of persuasive speeches presented by classmates.

Both faculty and students have recognized what they believe to be the strengths and weaknesses of the program. One disappointment expressed by some faculty who have taught honors sections is that many of the students seem to lack general knowledge and awareness of history and the humanities. Accordingly, it can be difficult to provide as broad a course as might be desired.

Students seem to appreciate the small classes, the enthusiasm of the instructors, and the more intellectual subject matter. They find more opportunity for discussion and for developing lasting friendships. The major complaint among the students revolves around scheduling difficulties, namely, an insufficient number of honors sections at convenient times.

The General Education Honors Program provides the serious student with the opportunity to complete part of the general education requirements in a small class setting. The workload is not intended to be appreciably greater nor is the grading intended to be more severe. The honors sections are merely different, appealing to the student who seeks a deeper understanding of the world and our place in it.

'Western Civ': time for change?

Our general education requirements total 51 units, spread over 16 categories. Some of these categories contain such a wealth of alternatives that one suspects that if a student picked out his program blindfolded with a pin, he would end up satisfying them. Others are more restrictive. There are only four courses, each of three units, which any student who stays at Fullerton throughout his undergraduate career must take: English 101, Beginning College Writing; Political Science 100, American Government; History 110A, Western Civilization to the 16th Century; and History 110B, Western Civilization since the 16th Century.

The English writing course has long been a standard component of general education. Attention has for years been focussed on college students' writing abilities or lack of same. There is no question of abandoning this. Some argue that it should be raised from one to two courses.

American Government is required of all by virtue of Title V, section 40404. Years ago, the legislature of California decided that, in the interests of creating an educated and aware citizenry, every college student should learn about

bodies such as itself. But even in states other than California, where universities have a free hand in deciding whether to require this course, the usual pattern is to include it. It is difficult to argue that people who are going to live in a democracy do not need to know how such a system works.

The two Western Civilization courses, however, are more controversial. Only a minority of CSU campuses have such a requirement. To their proponents, their inclusion may say something important about the kind of institution we are: that we value traditional, classical liberal arts education. Others question the justification for requiring such a heavy dose of history at the expense of possible alternatives.

In recent years, a national debate has been heating up. People like Allan Bloom and William Bennett, generally labelled conservatives, have loudly defended Western Civilization courses, while their critics have attacked the primacy of history, and more particularly the exclusive focus on the West.

In view of all this turmoil, we asked three of our colleagues to comment.

Escaping the 'DWEMS'

**David Depew,
Philosophy**

If you can't find me after this is published you can safely conclude that I'm with Salman Rushdie. To open your mouth about this subject is to take your life in your hands. But in a weak moment I succumbed to Julian's persuasiveness. So I will creep up on the topic by separating a number of different questions.

First, why teach history at all — especially in mandatory settings that eat up scarce units of G.E. breadth requirements? A main aim of public comprehensive universities is to produce and enhance the system of advanced skills, behaviors, attitudes and beliefs that enable people to function well in our society. That is what taxpayers pay us for and what students are in the market for. Let us call this 'output' 'social intelligence'. Social intelligence is centered on getting people to produce and consume in ways appropriate to our advanced economy; and to acquire a set of

private beliefs about the meaning of life that are not inconsistent with these larger aims. It is a defensible proposition that historical consciousness, of any depth at least, is not an important element of social intelligence today. Historical consciousness has been displaced, among the educated, by a growing body of ahistorical social scientific and technical ways of thinking; and, among the population at large, by the consumption-oriented pop culture of the mass media.

The classical argument for diffusing historical consciousness broadly through the population is expressed in the famous line Kennedy lifted from Santayana (who presumably got the idea from Thucydides): "Those who don't know the past are condemned to repeat it." This defense assumes that most citizens and especially educated ones are genuine political agents. It goes back to the classical republican thinking on which our country was founded. But even latter day proponents of the tradition of civic humanism are

worried that the reality on which it was based is receding. Decision making is increasingly a matter of wielding various sorts of expertise, including the manipulation of public opinion, while personal conduct is a matter not of democratic participation, but of adopting private "life styles".

Can the old ideal be refreshed? A rebirth of civic humanism may well depend deeply on historical sensitivity. But of late, this line of thinking has been co-opted by political conservatives, such as Bennett, Bloom and Cheney. Progressive academics smell various rats in it. I have yet to be shown, however, any good reason why a new progressivism wouldn't depend as much as older versions did on sound and wide historical knowledge. Progressives should not acquiesce in this theft of their inheritance.

But what sort of history should be taught? Will it be Western Civilization, or World Civilization from the point of view of "the rise of the West", or some other approach still being born? Critics of imperialism have long protested that the first approach arose in close conjunction with an assumption — unembarrassed and explicit until well into this century — that Northern Europeans are superior to other peoples. The second approach retains, despite good intentions, something of its former self. To these critical voices those of feminists have recently been added. The main point of their combined attack is that history has by and large been lived, written, taught and imitated from the point of view of DWEMS: Dead White European Males. The result is an historical learning and pedagogy which emphasizes what they call ethnocentric chauvinism, "phallogocentric" aggression and "logocentric" rationality.

History seen as the rise and fall of great powers has all too often re-enacted the dream life of DWEMS. But a leading role in discrediting this bias has, in recent decades, been taken by historians themselves, who have changed their focus from the "short run" of political history to the "long duree" of social history, and from the hegemonic perspective of this or that national power to a many-focused cultural pluralism. These days good historical work is seen from the "bottom up" as well as from the "top down". You can't study Cortez' view of the Aztecs without understanding the Aztec view of Cortez. It is not that you shouldn't do it. The point is that by the historical standards now prevailing you probably can't say much that is interesting unless you do.

The trick, then is not to do away with history. Instead, it is to appreciate the powerful transformation that is occurring within the discipline, and to encourage historians and their colleagues in related disciplines to

bring their work as rapidly as possible into the classroom. Just as the older history was the midwife of the nation-state system, the new history is an important agent in effecting the emergence of a genuinely global civilization. The older history replaced the motley dynastic chronicles of the feudal world with accounts of modernization under the aegis of more or less rational leaders. It replaced the passive subject with the active citizen. It made authority responsible to reason rather than to religious ideology.

But for all its power, modern history retained certain primitive assumptions from which the new history, if all goes well, will take increasing distance. For example, it assumed that all states are by definition in a Hobbesian state of war with one another, and that the duty of the statesman (sic) is limited to protecting his (sic) own citizens by being prepared to harm all others. It was all too easy under these assumptions to regard the other as Object. By contrast the new history will distance itself from the militarism, imperialism, nationalism, racism and patriarchalism whose misadventures it carefully recounts and explains. It will instead respectfully reconstruct the world of different cultures and their fluid interrelationships within a wide and deep ecological and anthropological framework. Presumably this sort of a history, and the deepened and extended sense of humanism which it fosters, will take as long to work out as the emerging reality that it is tracking. It is an indefinite project for the future, just as the older history once seemed to be.

If we are going to teach history from a new perspective, how should it be done? Not, I think, by exclusive or even primary reliance on a textbook. There is certainly nothing wrong with using a text to keep a lot of information straight. But the new history requires a direct and deep understanding of the experience of different people, while maintaining a skeptical attitude toward how that experience is construed by those in power. Textbook teaching in the usual sense can hardly achieve this effect, for by their very nature textbooks are authoritarian, objectivistic and unidimensional. Instead, students should directly learn to understand often complex forms of self-expression of other peoples as they are encoded in various artifacts, texts and other records and sources of evidence. Students and teachers should throw themselves into the radical experience of Otherness, so that they can come back to Selfness in an enriched and generous way. The interpretive skills required for this purpose constitute the very heart of a truly humanistic education. The kind of reading and writing that goes on in history classes should, it seems to me, be focussed on efforts to develop these skills.

How much of the old DWEM "canon" should

be retained in this project? Questions like this have been tearing places like Stanford apart. Surely it will be insufficient merely to throw in a few overlooked and recently re-published novels by nineteenth century women, or now and again an interesting third world narrative. The suppressed and marginalized voices of women and people of other cultures must be brought much closer than that to the center of our field of vision. To find these voices and to learn how to listen to them is the task on which the humanities have now embarked. This effort is resulting in such a rapid and wholesale revision of the received canon that it calls into question the very notion of a canon.

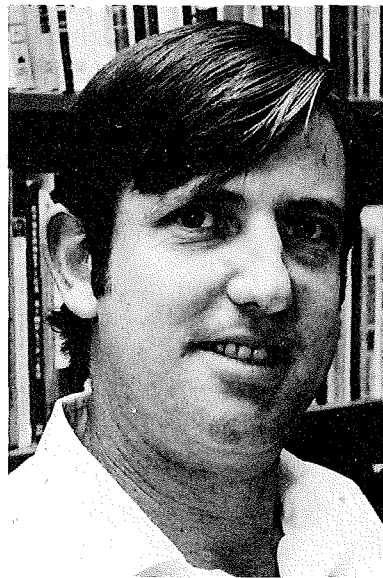
Nonetheless, I do not think total rejection of the old canonical works wise. No teacher can wish her students to be less well educated than herself. To me it would be an arrogant act of puritanical (or Platonic) moralism, and an insult to the intelligence of my students, to deprive them of opportunities to confront works from which I myself have profited so much. The Iliad is certainly premised on the view that women serve as a kind of currency whose exchange enables tribal leaders to establish male bonding relationships and pecking orders among themselves. Aristotle's Politics is built on a thoroughgoing defense of the institution of slavery. Tolstoy became a misogynist. And even Abraham Lincoln was a racist. But rather than getting rid of the Iliad or Aristotle, my own response to recent debates about the canon is fervently to wish that my own teachers — WEMs to a man — had also invited, even required, me to read The Mahabharata and Confucius' Analects as well.

The great works of all cultures are rich enough to support questioning from many different points of view, and often show a surprising potential for self-criticism. Aristotle's Ethics testifies powerfully against his Politics. Mill's eloquent feminism undercuts his own defense of British colonialism. Lincoln's incredibly powerful speeches provided the moral basis for the subsequent dissociation of this society from racism. There is by definition liberating potential in all great works. But that potential is limited in ways that we should learn to recognize and no work or author should be given a blank check.

Accordingly, I find interpretations of canonical works, such as those given by Allan Bloom in The Closing of the American Mind shameful. Bloom holds that what makes the great tradition great is precisely that it reinforces male domination, European superiority and logocentrism. What I have learned from the tradition is the opposite. It has taught me to recognize the limitations of its own great figures in the light of their own moral and intellectual insights. Rather than

deny that the canonical works of DWEM culture possess this capacity for self-transcendence, why can we not instead open ourselves to new voices, which we have not allowed ourselves to hear before, who not only tell us new and important things, but in so doing force us to listen to our own inheritance more carefully and critically?

It seems to me that the best way to carry out these tasks is to devise a series of genuinely interdisciplinary core courses. For the perspectives and expertise of anthropologists, sociologists, literary scholars, students of religion and art, and yes, even philoso-



David Depew acquired his Ph.D. at UC San Diego; his dissertation was on "Explanation and Narrative in History." He also did graduate work at the University of Chicago, which has played a unique role in the history of general education. He has served on the Academic Senate, as coordinator of the Honors Program, and on the university's Curriculum and Long Range Planning committees. He is chair of the Philosophy Department.

Inescapably Western

Frederic Miller,
History

"Is it time for a change?" To such a general question, about this course or any other, one always should answer "yes". We all know the stories about professors who lecture from notes on paper yellow with age. Like most of us, I experienced one or two such people while working my way through my own schooling, and resolved that I would never become one of them. When I began to prepare my first lectures, I typed them on yellow paper.

I soon discovered, alas, that this stratagem would not be sufficient to protect me from the demands of teaching: graduate school would not carry me forever. To satisfy my students, to say nothing of preserving my own sanity, I had to continue reading, and to regularly integrate new material into my courses. This meant not only the most recent events within my field, but also the new interpretations which shape the meaning of the data. I began to learn the full meaning of what I had been taught in graduate school, and what all good teachers know, that good scholarship and good teaching are the product of a highly dynamic relationship between the teacher, the material, and the students. So I would answer "yes" to a question about the need for change in not only the Western Civilization course, but in any course.

The state and nature of the Western Civilization course is a matter of continual active concern for the History Department. In part at the urging of the University's General Education Committee, we have a departmental board composed of those who teach the course, which considers such issues as subject matter, texts, and testing on a semester by semester basis. Only last spring we changed the text used in 110-A. My department has proven its willingness to subject its offerings to consistent re-examination.

The recent debates at Stanford may be directly applicable to our curriculum at CSUF. Since 1980 Stanford has required all its students to complete a one-year sequence in Western Culture. This could be fulfilled by any of eight different course sequences, but students may not mix courses from different sequences. In addition, all students must take a course in each of seven other subject areas. At least one of these seven courses "must be designated as concentrating on non-Western culture".

What has changed recently is that the reading lists for these courses must now include works from at least one non-European culture. Materials which explicitly deal with issues of gender, race and class are

also to be employed. One now expects to see lectures and discussions have a similar emphasis on works by women and minorities. Rather than having one permanent list, a board of faculty who teach these courses will decide on approved texts from year to year. (See the Chronicle of Higher Education, 14 December, 1988 A1 and A11-13).

These matters bring us to the main concerns regarding courses such as ours and Stanford's. What goals should such courses adopt, and how should they achieve them? While I cannot hope to deal with all the possible facets of these problems here, there are some things I can say. (I think that we have arrived at the appropriate place for me to state clearly that nowhere in this piece am I speaking for my department, but only for myself.)

First of all, I believe there are some common misconceptions about the goals of a Western Civilization course. Acquainting students with the important facets of western civilization is by no means all that such a course does. Take, for example, the emergence of the idea of natural law in ancient Greek thought. This was highly important within the history of the West and beyond. Upon the development of natural law rests the Renaissance, the Reformation, and the Industrial Revolution, to mention only subjects within western cultural history. Western technological achievements, which have had such a deep and lasting impact on the whole world, also rest upon this foundation.

As I deal with this subject in my lectures, I want to establish that the Greeks first developed this concept. But, I also want to emphasize that the failure of the cultures of the ancient Near East to develop it was not due to any sort of intellectual inferiority. It was the characteristics of their culture which prevented them from taking this step.

While it is certainly true that part of the reason for this development within the culture of the ancient Greeks is to be found in characteristics of their culture (one may point here to the existence of the idea of a power stronger even than the Gods, made clear in the Iliad and the Odyssey), it is also true that the Greeks would not have developed as they did had it not been for accidents of cultural geography. Had they been farther away from the eastern Mediterranean, they might have been as unspeculative as were the Romans; had they been closer, they might have been absorbed by the culture of the ancient Near East, as were the Kassites, who like the Greeks were Indo-europeans.

Thus, my lectures about this subject attempt to make several points. Naturally, I intend to teach what natural law is, and why it is important. The Greeks are

the first people we know to have developed a concept of natural law. But this lesson teaches more: one must strongly emphasize that the development of the concept of natural law is not a lesson in the superiority of Greek culture, but rather one which illuminates the dependence of such developments upon the dynamics of cultural interaction, and these dynamics often depend upon factors over which the cultures in question have no control. Finally, it is also true that we are all bound by the culture of which we are a part, just as were the inhabitants of the ancient Near East. We can never escape this, we can only hope to become aware of these fetters which we all bear.

Any course in Western Civilization ought to teach students not only about the development of this civilization, but also about the degree to which all cultures are contingent upon factors beyond the control of their members, and often beyond their ken. Even as students begin to learn about the origins of the idea of natural law within human society, they are also beginning to learn that cultural laws are not natural laws.

If one lives in this country, one is affected by Western Civilization, even if one is not a product of it. Indeed it is difficult to escape the effect of Western Civilization, for better or for ill, anywhere in this world. Western Civilization provides the cultural context within which most of our lives are lived, so we must understand the assumptions and structures of that culture in order to understand ourselves. We all need to understand Western Civilization, not because it is the best culture, but because it is the one which exercises the greatest power over us. We need to understand Western Civilization because we can never be truly free until we do.

But that should surely not be the only culture one learns about at college, whether here or elsewhere. In our time, and especially for our students, learning about our society as a multi-cultural entity, and our world as a multi-cultural globe, should be emphasized. I would go further. Our Western Civilization course would be improved if we included in it some material from some non-Western culture, so that students might learn directly that the Western way is not the only way. Already I deal with issues of race, gender and minorities at various times in the course (and at the moment I teach only 110-A which covers the subject up to the end of the sixteenth century and so might seem to some not especially congenial to these topics). If the University were to ask that my syllabus be altered so as to address those topics overtly, I would not find that difficult.

No course in Western Civilization can accomplish everything we might wish to see done in undergraduate education concerning culture. The background of the culture which has produced our society is long and

complex, and a course which treats that subject with some breadth and depth is to my mind a necessity for a sound university education. It is surely true that any course, and especially one which is a general education requirement, needs to be regularly re-examined. We must be sensitive to the issues which are a proper part of sound education in our own time and place. This is especially true for a school whose students are as ethnically, culturally and racially diverse as ours. But though our Western Civilization course must overtly raise such issues as gender, race, and ethnicity in order to show how they have affected the history of that culture, it cannot hope adequately to address the history of other cultures as well. Western Civilization courses need primarily to focus on the history of Western culture.

This is not because we should all adopt western values. Rather, it is because we live amidst western values and are affected by them, and we can only be free actors if we are as aware as possible of the ways in which we are affected by those values. The purpose of a proper Western Civilization course is not cultural indoctrination, it is cultural freedom.



Frederic Miller, who came to CSUF in 1969, holds a Ph.D. in history from the University of Minnesota. His present stint on the Academic Senate began in 1987; he has been Director of the Honors Program and a member of the university's Curriculum Committee. He has taught both parts of the History of Western Civilization course, but now specializes in the section which covers events up to 1500 AD.

Winds of change

Emory Tolbert,
History and Afro-Ethnic Studies

Historians, more than most other scholars, were the targets of severe criticism by minority students in the 1960s and 70s. In earlier years minorities, especially Blacks, had been seldom seen on campuses outside the South, where a hundred historically Black colleges and universities assumed the responsibility for educating the Black intellectual and professional elite. The few Black students who attended White colleges in the 1940s and 50s were aware of their status as visitors on foreign territory. They focussed their efforts, held their noses, and graduated. Colleges and universities that were historically "White" by law or custom began admitting and sometimes recruiting minority students in the mid-1960s. And these students became the source of impassioned attacks on some aspects of the traditional curriculum, with particular emphasis on the social sciences and humanities.

History as it was taught on most university campuses was a logical first target for criticism. Two of the nation's most important mass movements, the Civil Rights Movement and the Black Power Movement, had been directed by leaders who used their interpretations of American and world history as a consciousness-raising tool. Martin Luther King Jr., told Blacks that they had received a worthless "check" from the writers of the constitution, and that promises of freedom and equality had not been kept. Malcolm X reminded Blacks that they should not assume that being born in America made them Americans. (A seat at the dinner table is meaningless if your plate is empty. If being born in America makes you an American, then kittens born in an oven are biscuits.) The political atmosphere in most Black communities, which was influenced by current political debate, virtually guaranteed that Black students would enter universities with high expectations of their history courses. What they heard in history survey courses was usually standard top-down political history. Blacks made a brief appearance as slaves in American history. Black African civilizations usually failed to show up at all in world history (Egypt was not presented as a place where Black people lived). Other disciplines seemed to offer no comfort. In psychology and sociology, Blacks were occasionally mentioned as deviates and social problems. Literature courses ignored Black writers.

University history departments soon found that their competence was under challenge, especially their judgment concerning what constituted important or essential knowledge in their fields. Historians complained that they did not, and could not, cover

every event and highlight every person that someone might consider to be important. Apparently, most university historians concluded that the tried and established ways of presenting American history and western civilization survey courses were worth defending. Few history departments welcomed "Black Studies" or "Ethnic Studies" to their campuses. Many historians led the way in questioning the legitimacy of such innovations and the competence of the scholars who staffed them. They asked other questions. Weren't "Black Studies" and "Ethnic Studies" segregationist? Couldn't these subjects be incorporated into standard courses if they were indeed important? Was the research and theoretical development sufficient to make these viable university disciplines?

The establishment and growth of Ethnic and Black Studies departments on many campuses answered some of the questions. Where Ethnic and Black Studies survived, a new series of courses emphasizing the contributions and cultures of American racial and ethnic groups were made available to students, along with opportunities to major in the discipline. Chicano Studies, Women's Studies and in some cases Judaic Studies soon followed. At some of the more prestigious universities, interdisciplinary studies departments had appeared long before the advent of Ethnic and Black Studies. American Studies, Religious Studies, African Studies, Near Eastern Studies and the like had established a pattern that proved the viability of the concept years before minority students demanded that the curriculum be changed to reflect their concerns.

When university administrators were favorably disposed, special efforts were made to attract the best qualified people for Ethnic Studies posts. On campuses where a substantial percentage of the faculty were willing to give Ethnic Studies the opportunity to grow, the universities' general education requirements began to recognize the significance of the new courses by including them and thus making them more attractive to non-minority students.

Some of the historians who had not known before learned that Black scholars had conducted years of research, and that history was the discipline in which Black Studies courses could be most easily developed. Furthermore, The Civil Rights and Black Power movements had affected the research interests of graduate students around the nation during the 1950s and 60s. By the mid-1960s a torrent of new scholarly works on slavery, reconstruction, race relations, and related topics was appearing. Reprints of long-forgotten works on Black Americans reached the market just as university libraries scurried to add thousands of these studies

to their collections. The well-heeled universities purchased the private libraries and papers of famous Black Americans. A late-blooming Black vogue seemed to be under way.

Where Ethnic and Black Studies failed, it was primarily due to universities' lack of commitment. Marginally qualified, part-time instructors teaching courses outside of general education or which did not satisfy graduation requirements in an important area could not rescue any Ethnic Studies department. However, even where Ethnic and Black Studies was born in controversy (UCLA, Cornell, San Francisco State), these departments not only survived but become relatively prosperous. The important variable was not the level of controversy but the university's commitment.

Historians in many universities endured a crisis in the mid-1970s. Declining interest in their courses, or in history as a major, threatened to cause major cut-backs in personnel. In at least a few cases, historians revived their criticisms of Ethnic Studies in light of the new scarcity of resources. The measure that rescued many historians' jobs was the creation or extension of policies requiring American history and/or western civilization for all students. The crisis that historians faced sometimes made it more difficult for Ethnic and Black Studies departments to put forward Black History and Chicano History as appropriate substitutes for the more traditional required survey courses. Now the question was not only whether these courses constituted an acceptable substitute, but whether history had enough wealth to share some of it. In the best situations, Ethnic and Black Studies departments were able to hire university-trained historians and History departments felt secure enough to allow alternative history courses. In the worst situations, these departments did not agree on personnel or distribution of resources. In this case they endured long periods of confrontation and mutual recrimination.

The status of "Western Civilization" as a course required of all students at CSUF (and many other universities) indicates that the content of the course is considered essential for any person with a liberal arts education. It would be fair to assume that the content of this course has undergone important changes since the 1960s, and that those changes are reflected in the lectures, discussions, and readings. I also have no quarrel with the policy of requiring all students to take the course. I would, however, like to suggest an approach to the teaching of "Western Civ."

Most good "Western Civ." courses, in my opinion, teach the development of Western culture as a way of introducing students to world civilizations. When there is no "World Civ." course, "Western Civ." must assume that role. It is therefore important that instructors make it clear that Western civilizations are not the only ones on the planet, and that it is not necessary to view history always from the standpoint of the West.

Good Western Civilization courses present African, Asian, Middle Eastern and western hemisphere civilizations as vital and important. They point out that Westerners encountering these cultures learned at least as much as they taught. Unfortunately, Western Civilization courses often spend too much time celebrating Western achievements—an uplifting exercise to some, but unfulfilling to many others. When Western Man is elevated to the near exclusion of all others, a great deal of good history doesn't get taught. I prefer courses that stress how people are similar and interdependent over those that lift up a group as the source of all high culture and wisdom, owing little or nothing to the rest of humankind. My professors were heavy advocates of the Western Man celebration. As a result, all of what I know of the African and Asian and Amerindian contribution has come from my own research.

Although courses in "Western Civilization" may have changed, it seems to me that they are no substitute for courses that offer alternative perspectives. In a state and a nation where soon no group can claim to be an ethnic or racial majority, a required course in either American or world history that is not Eurocentric in its approach would be a timely addition to the curriculum. A Eurocentric course, no matter how we change it, will not explore alternative perspectives as thoroughly as a course whose mission is to reveal and examine non-European perspectives. Can this course be taught by a scholar who is not a historian? Probably. A broadly-trained scholar in another social science or humanities field might do a better job than a narrowly-trained, Eurocentric historian. Ideally, an Ethnic studies historian or broadly trained historian of world civilizations would take on this task. In universities where Ethnic Studies has been taken seriously, and where care has been taken to hire good Ethnic Studies scholars, there should be at least one scholar in Ethnic Studies who qualifies to teach the new course.



Emory Tolbert earned his Ph.D. in history from UCLA. He was involved in the early development of ethnic studies at more than one campus before joining the CSUF faculty in 1984. He holds a joint appointment between the History and Afro-Ethnic Studies departments, and became chair of the latter this year.

Has the Bloom faded in the West?

Robert B. McLaren,
Child Development/Teacher Education

Since the 1987 publication of Allan Bloom's jeremiad *The Closing of the American Mind*, with its ponderous sub-title, "How Higher Education has Failed Democracy and Impoverished the Souls of Today's Students," both high praise and harsh invective have been heaped upon the book. Some reviewers predicted a minor overhaul of American Higher Education because of Bloom's caustic criticism. Others dismissed his charges as the crusty laments of a burned-out curmudgeon: Bloom would quickly wither and die on the vine. His analysis it was said, was elitist, and his prescriptions would never blossom. Both assessments may be overstated, but Bloom tells us something we need to hear.

Bloom's primary target is what has traditionally been called "Liberal Education," a movement which, according to Bloom "flourished when it prepared the way for a unified view of nature and man's place in it, but has failed us since." Liberal education, which initially fostered an openness to new ideas and a generosity of spirit which gave hospitality to dissent has, according to Bloom, disintegrated into a false broad-mindedness which has led to sheer relativism. Disciplines which once shared their specialties in quest of a common view of Nature and human nature, gradually became fragmented so that the term university no longer describes what higher education is about. Not only have the universities ceased urging a search for truth, they have fostered a belief that such a quest is not intellectually respectable. Amid the competing value-systems of a pluralistic society, the students are without principles of selection that could help them in choosing which systems are best. Even "critical thinking," sometimes offered as a course in the curriculum, is devoid of standards or frames of reference which can guide students in knowing what to think about or how to evaluate it. Students are for the most part unable to construct reasoned arguments for or against any proposition, and are left to founder with merely "gut level" impressions. Bloom finds in rock music symptoms of the malaise and confusion in which they are abandoned to moral and intellectual drift in our school system.

The initial enthusiasm with which Bloom's book was greeted came as a surprise. How many books on education reach the Best Seller lists, and are touted by book clubs and T.V. talk-show hosts? But there was a negative reaction as well. After all, "we've heard it all before," by way of "the 3 Bs" of the 1950s: Arthur Bestor, William Bagley and B.I. Bell, whose many books

and articles chronicled the deterioration of American education, due they claimed to moral relativism and lack of intellectual rigor. They particularly found fault with John's Dewey's Pragmatism and the Progressive Education movement, which they accused of fostering a belief that "whatever works" in any given situation is what is good and true. It was this philosophy, declared, Lewis Mumford in 1951, that produced a situation wherein "a third of our student population may, for all practical purposes be considered moral imbeciles...potential if not active delinquents." There is much in Bloom's diatribe reminiscent of the essentialist tradition in education, which stretches from Plato's Academy, through Froebel and William Harris, to William Bennett.

Bloom, however has more in common with the Perennialist tradition with which Robert Hutchins and Mortimer Adler have been so strongly identified. Bloom's emphasis on recovering the understanding that truth is universal, independent of circumstances of time or place; that a good education involves a search of truth; that essential values can best be discovered through study of the great works (books, art, music, etc.) of civilization, certainly recalls the Hutchins-Adler rationale for the Great Books Society and the Paidaea Report.

Whether or not Allan Bloom's *Closing of the American Mind* has its roots in the Essentialist/Perennialist philosophies of education, (and despite the caustic response to the book in reviews which have appeared in such impressive publications as Harper's Magazine, The New York Review of Books, The New Republic and else where), it is also true, as Carol Schneider insists in the NEA Higher Education Journal that "Bloom has raised significant and challenging questions about the character of the intellectual 'virtues' we foster in the university."

It may be that Bloom cherishes a vision of education more at home in the 18th century Age of the Enlightenment than in our generation that doubts whether unifying truths can be found. Nevertheless it should also be noted that in our scientifically inclined era there have been scientists from Einstein and Jeans, to Polkinghorne, Bube and Eccles who have urged the quest for a unified field theory.

Bloom's longing for a "lost time" when there was a shared sense of a universal order and "the fitness to things" may be more than a nostalgic reverie. It appears more likely a challenge at least to entertain the possibility that skepticism is not the only viable response to the complexities of the universe, of pluralistic societies and of human nature. The disinterested pursuit of knowledge should not imply indifference to the meaning of such knowledge apart from its cash value, a trend all too characteristic of graduates and (dare it be said?) faculty and administrators in today's institutions of higher education.

Greek-Letter Societies: Have they a role on campus?

Charles W. Buck,
Acting Vice President for Student Affairs

There are presently twenty active Greek-letter organizations at Cal State Fullerton: thirteen fraternities and seven sororities. There are about 1500 members in all. All are chapters of national or international fraternal organizations. They are known as "social fraternities/sororities" as opposed to academic discipline or career-related student organizations such as Phi Delta Kappa, the student marketing association. Some social fraternities/sororities have very strong community service emphasis and identities. Two of the fraternities and one sorority are "historically Black," i.e., were founded at Black institutions of higher education and have intentionally maintained their Black American identity.

CSUF's founding president, Bill Langsdorf, promoted the establishment of social fraternities and sororities early in the institution's history. He helped them secure chapter houses close to campus. Not all chapters chose to have a house; currently only six sororities and eight fraternities have their own quarters, with about 140 students living in them. Others hold meetings on campus or at the homes of alumni or faculty advisors.

Only the national or international governing convention of a Greek organization can grant a charter to a local chapter. Until the charter is granted, that group is not yet a fraternity or sorority chapter. The act of bestowing a charter grants national membership in the Greek organization to all those who join it at Fullerton, and it also involves the local chapter in subscribing to the national organization's rules.

When something goes wrong, the national organization is in a strong position to do something about it because of their chartering power. This Fall, when the TKE fraternity broke many rules by sponsoring a vast party at which liquor would be sold, the matter was reported to the national TKE, who promptly dispatched a salaried officer of the organization to investigate. The national then decided to suspend the local chapter. Therefore, there is no TKE chapter now at Fullerton, and will not be for at least two years.

Once chartered, local chapters normally join the Inter-fraternity (male) Council or the PanHellenic (female) Council. These have codes of conduct, originally developed by Greek alumni, which proscribe specific penalties for violations. There is also Greek Judicial Council composed of alumni advisors, fraternity members, and university staff which has also imposed sanctions on the TKEs.

Finally, these local chapters request recognition from the University, which is normally granted, but can be withdrawn. As a recognized organization, the chapter can use university facilities, recruit members, sponsor and publicize events and request funding for its programs. All this is helpful to the chapter, but hardly essential to its functioning. The University can choose to withdraw recognition, as it did in the TKE case, but this does not close down the organization's house or stop it functioning off campus. We have had to make clear to the city of Fullerton that while we try to maintain a constructive and cooperative relationship with all the fraternal organizations, we cannot be responsible for all they do for there are limits to our disciplinary authority.

The City could impose a severe sanction on those organizations which have houses through the 'conditional use permit.' Most of these groups live in four-plexes, many of them owned by private landlords, which over the years have had connecting doors knocked through, garages converted into meeting or party rooms and so on. Legally speaking, this involves a change from normal residential use, and if it wants to (and the courts have recently upheld this) the city can require that these buildings be put back in their original condition, simply by denying a conditional use permit. The Fullerton city council has made it clear that they intend to be responsive to complaints from the neighbors, and that if use permits are to be denied, that will be done as a disciplinary measure. Irresponsible behavior such as the TKEs exemplified invites reprisals from the city.

The University assigns one student services professional to the Greek organizations' affairs. It can intercede — or refuse to intercede — on their behalf with the city. It tries in a general way to be supportive.

However, we should periodically evaluate these groups in terms of what they can and do contribute to campus life. We know only too well that the fraternities (more than the sororities) can be problems, because it is these that get the media coverage. We need to evaluate from time to time whether the advantages outweigh the drawbacks.

Is the traditional selectivity of fraternities and sororities an invitation for class bias, racial prejudice, sexism, and political snobbery? Fraternities and sororities in the United States are guaranteed the right to be single sex organizations by law. The federal courts have consistently held that social fraternities are guaranteed the right of membership selection. But they cannot legally discriminate solely on the basis of race or creed. During the 1960's and early 1970's, virtually all of the national fraternities and sororities removed the exclusionary clauses from their constitutions.

But is there a subtle discrimination process which still operates? At CSUF most of our fraternities and sororities exhibit a surprising racial and ethnic diversity within their memberships. Yet there still can operate — both in Greek organizations and among other student groups — an insensitivity to the histories and feelings of others. We saw an example of this in last year's Greek Week. One fraternity chose to dress up as cleaning women for a skit — a bit of sexism, maybe, but no overt racism, no blackface or anything like that. But the MC ad libbed "Come on, get those Aunt Jemima's out of here" and the character of the incident changed unintentionally for the worse.

In spite of the many positive aspects of fraternal living, we still come face to face at times with the 'animal house' syndrome: heavy alcohol consumption at chapter parties, drunk driving, fights, etc. Alcohol use and abuse continues to be associated with many student activities. One of the most refreshing developments in recent years is the active involvement of the national fraternity and sorority headquarters field staff in bringing aggressive alcohol education programs to the local chapter memberships. Our own Activities and Health Center staffs have also made important contributions in this area. Chapters themselves have supported extensive alcohol education programs.

The other related issue is that of noise and lack of consideration for those who live near our "fraternity row." Thanks to the conditional use permits and a strong leadership effort within the last year or so by the Greek Alumni Advisory Council, there has been dramatic improvement in this regard. In 1984, hundreds of complaints were registered by Teri Place neighbors regarding noise, litter, and illegal parking. During 1988-89, the Greek Judicial Council received less than a dozen verified complaints or police reports of such misconduct. The TKE "party" which began this semes-

ter was an unfortunate step backwards.

Many Greek-letter organizations have begun in recent years to build strong educational support programs. The alumni advisers of most of our fraternities and sororities receive and review the grade and academic probation listings of members. Many require that members on probation make themselves available for tutoring and other remedial efforts, and some restrict chapter privileges for those who need to improve their grades. Many national organizations are encouraging local chapters to recruit faculty members willing to serve as chapter advisers. Further, programs are being offered on issues such as human dignity and racial/ethnic understanding, sexism, sexually transmitted diseases, AIDS education, and acquaintance rape.

Do fraternities and sororities make a significant contribution to the sense of community within a commuter institution? For at least some students, the Greek experience is a major positive factor in their education and maturation. Students who do not choose fraternal affiliation have access to other instructional and extracurricular associations. The university is committed to encourage a variety of opportunities for its diverse student population.

Could or should the Academic Senate encourage close integration of the Greek organizations with the academic life of the campus? There are certainly possibilities worth exploring. Many of the organizations do not have functioning faculty advisers — it might be possible to remedy this by mutual consent. Faculty could, given the opportunity, contribute very positively to Greek-sponsored academic programs. Joint fundraising and service projects are a possibility. Years ago, faculty used to routinely be invited as guests to fraternities and sororities, sometimes to give talks, sometimes just to get acquainted. I'm not sure how we could revive this, but I'm convinced it would be beneficial if we could.

Chuck Buck came to CSUF in 1964 as Director of Counselling and Psychology; he is now the acting Vice-President for Student Services. At Occidental College he joined Phi Gamma Delta ("the Fijis"). As a commuting student he found that experience beneficial, and he lived in the fraternity house for one year, but since then he has not been active in the organization.

Rietveldt: 'YES'

**Ronald D. Rietveld,
History**

The fraternity movement was born 1776 and has often been described as a great youth movement. The Greek system began at Orange County State College almost 30 years ago. Today, it provides a good democratic social experience, gives values beyond college years, creates an ever-widening circle of service beyond the membership through their ideals, answers the yearning for spiritual expression and guidance for some and certainly fills the need for belonging.

This is not to argue that Greek societies are without infractions, poor execution or errors in judgment or planning, any more than one could argue that our students in residence halls around the nation are errorless and guileless. The educational experience includes what happens in the classroom, laboratories, living-learning environments and the campus at large. The Greek system permits the kind of academic and non-academic growth that is consistent with the overall mission of California State University, Fullerton.

Greek societies provide an optimal condition for internalizing the value of community. They allow young men and women to experience first hand issues which relate to personal privacy. They must find a balance between personal preference and community welfare. Whether values are taught formally in the curriculum or not, the attitude, conduct, and beliefs of students have always been influenced by their colleges. These societies evolve formal and informal norms for the conduct of members which are prototype of other social/residential groups and thereby illustrate graphically and personally the nature and scope of community.

Greek societies provide an optimal environment for the development of leadership skills. "...it has enabled me to be a stronger leader..." is a frequent evaluation. This system is made up of people from different backgrounds who are pursuing a variety of interests, but yet with a common bond in their respective organizations. Motives for joining may vary, so getting a diverse group of people to unite and work together is a real challenge.

Greek chapters provide a unique leadership opportunity on our commuter campus. People are not elected to fraternity and sorority offices based upon slick political campaigns or clever quotes in the student newspaper. Leaders are chosen by a quorum of peers who have witnessed the strengths and weaknesses of a

companion they have come to know over a substantial period of time. Leadership in a fraternity or sorority has close scrutiny and personal development as constituents of the process.

Each of these chapters is a mini, independent business or agency, needing to balance their marketing, facilities, programming, food, and staff costs in a delicate financial and educational equation which is self-sustaining. In this regard it is a unique laboratory for the development of managerial skills.

One perception widely held in our society is that fraternities and sororities do not include ethnic students. While this may be true for some campuses, at Cal State Fullerton it is not. Ethnicity is not a factor in membership selection at CSUF. Chapters do not keep rosters which identify members by race. Each of our chapters have at least 15% of their membership with Asian or Hispanic surnames. Black and Native American students are not identifiable by surname. Individual chapters have reported minority memberships as high as 39%. The majority of chapters estimate over 20%. Even fraternity and sorority leaders who are themselves minorities are quite surprised when asked what their ethnic/minority membership is. They usually respond with, "I'll have to think about it for awhile because it hasn't been an issue for us and we really have never counted how many." This is the dilemma we face in keeping educational equity statistics. Although Black fraternities and sororities do exist on our campus, Black Greeks cite differing goals as reasons for not becoming affiliated with the other Greeks. However, there exists a good working relationship between them and the Inter-Fraternity Council (IFC) and the Panhellenic Council.

The Greek organizations are especially well suited to organize and carry out significant community service projects. Last year, \$4,688,000 was raised for charity nationally and 851,598 man-hours were contributed to service for the United Way, Easter Seals, Children's Hospital of Orange County, American Cancer Society, Life Saver's Foundation, Western Youth Services, Mothers Against Drunk Driving (MADD) and other projects too numerous to count. At Fullerton, fraternity and sorority members donate considerable time to a variety of causes, and have raised \$25,000 to \$30,000 a year for charity in each of the last several years. The annual "Greek Week" raises funds for Camp Titan, an Associated Students sponsored annual camping experience for underprivileged children in Orange County.

We have entered a period of change and reform for fraternities and sororities across the nation. During the sixties, they were no longer required to contribute positively and significantly, and as a result of this lack of expectations by the university, the Greek system entered a period of decline. But that environment is gone. A new era of rising expectations is with us now. University and college administrators and faculty

members need to work side by side with Greek executives and alumni to create a healthy environment for the system. I call for greater participation of faculty/staff advisors in our Greek system. Chapters should be required to inform and seek approval from faculty/staff advisors before conducting functions and activities. National fraternities should make faculty/staff advisers officers of the undergraduate chapters. Greek life on our campus is a functioning, satisfying, motivating climate conducive to the educational mission of higher education. Ronald W. Roskens, President of the University of Nebraska said it well in a 1987 address: "Fraternities (and sororities) are uniquely equipped to forge character, to instill values, and to educate young people in a forum that is simultaneously a part of and beyond the college or university experience."

Ron Rietveld has taught history at CSUF since 1969. He joined the TKE fraternity as an undergraduate at Wheaton College, and has served as faculty advisor to the group here. His article was written before TKE ran into its recent misfortune.

Saltzstein: 'NO'

**Alan Saltzstein,
Political Science**

I joined a national fraternity as a college freshman in the early sixties. I attended a small conservative liberal arts college in northern Wisconsin where fraternities were deeply embedded into campus life; the houses were owned by the University, and most social life was controlled by the Greek system. To an impressionable freshman joining seemed an obvious thing to do. Where else would one live? The Freshman dorm for four years! What else would one do on weekends? Hang out in one of the town's many depressing taverns?

I soon learned that being a Greek required a bit more of me than eating, sleeping and partying. The system expected you to exclude and condemn those not fortunate enough to be members. This included not just the well-publicized "nerds," but also Jews, like me, who could be pledged by only two of the six houses, and Blacks who were excluded from all. We had to tolerate delegates from the national organization who by-and-large were bigots and alcoholics. We were told by alums that our membership in the fraternity assured us of entry into a "good old boy" network. Upon graduation, good jobs would await us, regardless of academic performance. Those outside of the system, however, could not enter, regardless of merit.

I survived the demeaning times of Hell Week. Its depiction in recent movies such as "Animal House" and "School Daze" brought back vivid memories to me. I remember friends being refused entry or dismissed for frivolous and occasionally sadistic reasons. I remember others who were visibly scarred psychologically by their fraternity experience or the lack thereof.

What has this got to do with CSUF today? Laws have changed; there is undoubtedly less discrimination today than in my time, though I peruse each issue of my fraternity magazine for black faces and Jewish names and find none. We live in a diverse urban area where outlets for social and communal needs can be satisfied in a variety of ways. Thus, the Greek system could never become the focus of life it was in my day. Are fraternities, therefore worthy of our trust today? I don't think so. Fraternities here continue to practice discrimination. Literature distributed to the Academic Senate last Spring talks of two "predominantly Black" fraternities, and others that are apparently predominantly white. I asked for a rough census of membership by race and religion and received no information. I must assume that while laws have lessened the ability of members to exclude, selectivity continues to be based on factors that regularly leave minority members outside.

More importantly, fraternities on this campus have not acted to inspire our good faith. There have been major conflicts with neighbors and the City council. Police actions have occurred at fraternity gatherings.

I don't condemn the groups for these acts; they are probably a symptom of normal college life. Academic Senate support, however, is a way of saying we think these activities are in keeping with University goals. Endorsement is a way of telling students we think joining these groups is good for them, and we will accept some responsibility for their problems.

Fellowship, groups of like minds, and good works all have their place on a college campus. I am pleased the Greek system provides these for some students. As a minor and private part of our community, with responsibility for dealing with their own problems, fraternities may serve a worthwhile purpose. They should not, however, carry our endorsement or our support as a faculty.

Alan Saltzstein, presently chair of the Political Science department and in his second term on the Academic Senate, is a member of Delta Tau Delta, which he joined at Lawrence College. This fraternity is generally known as the 'the Deltas', which was also (not inappropriately, Saltzstein thinks) the name of the fraternity in Animal House. He believes he was their first Jewish member; his activation was delayed while the national chewed over its discriminatory rules.

Bedell

Continued from page 2

be "special." Because of state budgetary restrictions we could not allocate all of the positions we received. Over 21 had to be kept in "the reduction blanket" which is a "contingency" line in case of budget shortfalls. Student-faculty ratio relief was not forthcoming. We are already seeing hiring pressures. We have to be competitive if we are to serve our students with the best qualified faculty. To attract the best new faculty, we need salary enhancements, equipment supplements and released time. All of the above become even more essential when one considers the housing costs in our area.

Why the concern about budgets, student-faculty ratios, ceilings, targets and blankets? Simply put,

resources drive quality! Without good planning and reliable data we can only approximate achieving our mission, i.e., providing a rewarding and challenging set of learning experiences for our students as well as a stimulating and safe work environment for our faculty, staff, and administration. The Academic Senate has responsibility for defining and monitoring academic quality on this campus.

Our Library Committee has done an excellent job in helping faculty get ready for computerization of the library. The Facilities Subcommittee of the Long Range Planning Committee continues to work with the relevant administrators so that the construction and remodeling programs of the university serve the curriculum and not the reverse. Our GE committee has dedicated itself to a "quality control" effort so that

Continued on page 20

Know your campus: the Library

1. The University Library building was completed in what year?

1959 1963 1966 1971 1978

2. Which of the following libraries has more books than CSUF?

CalTech Huntington U.C.I. Chapman College

3. To approximately how many current periodicals does the library subscribe?

1,600 2,500 4,000 9,500 22,000

4. When classes are in session, how many hours per week is the library open?

45 62 84 97 122

5. Of the approximately 30,000 campus population, there is seating space for how many library users?

300 650 1,200 4,259 6,000

6. How many students participated in Library instruction lectures last year?

500 1,000 4,500 7,000 12,000

7. Out of some 3,000 libraries across the nation, participating in the OCLC Interlibrary Loan System,

CSUF ranks in the number of items borrowed during the last five years?

35th 87th 312th 1,486th 2,217th

8. Among the 19 CSU campuses, Fullerton ranks sixth in the size of its student body. Where does it rank in its book holdings?

2nd 6th 8th 10th 13th

9. Where does Fullerton rank among the 19 CSU campuses in terms of Library square footage?

4th 6th 9th 11th 14th

10. How many full-time faculty and staff positions does our library have?

32 67 104 123 162

11. The OPAC is designed so you may search by which parameters? (Check all that apply.)

Author	Title
Location	Format
Call Number	Series
Publication date	Key Words
Library of Congress	Subject Headings

(Answers on page 20)

Bedell

Continued from page 19

courses in the GE program involve significant writing components when appropriate. Course outlines should accurately portray course expectations and outcomes. No department has an eternal right to offer GE courses, and if truth in packaging is absent, that course, in my opinion, should be deleted from the GE program. Last year we got the personnel document on a new cycle. We amended it early in 1988-89 for implementation in the Fall, 1989. As a result, our colleagues will not get a new UPS 210.000 while they are in the middle of preparing their files for action. Hopefully, this leads to better planning, less duplication of work and a more rational way of doing things.

The campus has received some negative publicity about fund raising especially in comparison to UCI. CSUF now has an advisory group, on which six faculty serve, to help determine campus priorities for the office of University Relations and Development. Please do not be shy with your ideas concerning your needs in this area. Your department chair has interest cards that will be seriously reviewed. And all of us benefit if the office of URD is successful. "Soft" money can go a long way to ease state deallocations.

As part of our "quality push" we continue efforts to recruit more gifted and talented first year and transfer students. Many faculty and administrators have been, and will continue to be, involved in outreach activities recruiting students in high schools for example. Preemptive capitulation to the UC is not acceptable! We no longer assume that all high school students with 3.8 gpa's are UC bound. This does not mean we shoot someone's Chevrolet to sell our Ford. Rather, it means developing a more aggressive stance by having more faith in our campus and "selling" it in a positive and professional way.

The campus is currently conducting four searches for major administrative positions. They are: Dean, ECS; Dean, SBAE; Director, Mission Viejo Campus; and Vice President for Student Services. These very expensive and time-consuming, yet critically important, searches involve close to thirty faculty who are giving generously of their time to our university. They deserve our thanks!

The 1989-90 year is off to a good start, of course it's special. How could it be any other way? Classes are full; we're getting ready for our WASC re-accreditation visit; several schools are preparing for specialized accreditation team visits. This university has a lot to offer because you, and our colleagues on the staff and in the administration go the extra miles to serve our students and our community. If the Academic Senate can be of help, please call. Got a new idea? Let us know. Together we will make this campus what it can become.

Answers to Library Quiz on Page 17

1. The Library, completed in 1966, was the second major building on campus.
2. UCI, with holdings of around 1.4 million. Fullerton has 640,000. The Huntington has 628,000, Cal Tech 445,000 and Chapman College 147,000.
3. We subscribe to about 4,000 periodicals.
4. The Library is open for 84 hours per week: from 7.45 a.m. to 11 p.m. on Mondays through Thursdays; from 7.45 a.m. to 5 p.m. on Fridays; 10 a.m. to 5 p.m. on Saturdays and 2 p.m. to 8 p.m. on Sundays.
5. The Library can seat 650 users at any one time.
6. 4,500 students participated in Library instruction lectures last year.
7. CSUF was 35th in the nation in terms of Interlibrary Loan borrowings.
8. CSUF ranks 10th in the CSU. Generally speaking, older libraries have better collections, while newer ones have years of catching up to do.
9. CSUF ranks 11th in the CSU in terms of available space. Recent studies suggest that lack of space will be a critical concern in the coming years.
10. The Library has 104 full-time positions, of which 23 are faculty positions.
11. All of the parameters listed.

(Thanks to Pat Bril, Library, who prepared this quiz and the answers. If you think this one was hard, you should attempt the 23-item quiz she also submitted!)

SENATE FORUM

The Senate Forum is a publication of the Academic Senate at California State University, Fullerton. It is designed to stimulate discussion, debate, and understanding of a variety of important issues which the Senate addresses. Individuals are encouraged to respond to the materials contained in the Forum or to submit their own contributions.

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