

NEW COLLEGE REVIEW

NEW COLLEGE: innovative & interesting

New College, at the University of Alabama, is just what its name implies—a new approach to undergraduate education. Designed for the independent and highly motivated individual, New College offers each student the opportunity to create and pursue a personalized program of study. This program can be innovative and interdisciplinary; it can involve non-traditional approaches to academic problems and off-campus learning experiences; it can lead to a Bachelor of Arts or a Bachelor of Science degree; it can prepare the student for graduate school in innumerable areas, for teacher certification, and for entrance into medical and law schools. Using a variety of innovative educational concepts, New College draws freely from the diverse scholarship of the entire University community and offers programs as original and as exciting as the students who create them.



NEW COLLEGE REVIEW

Volume IV

SPRING 1985

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Cover: A knight, looking over his village, must decide to protect his people, and must risk his life many times. The knight, symbol of chivalry, is also the ultimate symbol of a responsible citizen.

PHOTOGRAPHY

Walt Guthrie
Hannah Engman-Vaughan
Wayne Sides

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Jim Bishop, Jr.
Kyle Crider
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BUSINESS & LEGAL

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Juanita Lancaster
Jeff Perloff

ART

Kyle Crider
Cheryl Pittman

POETRY BY

Marsha Plyler

SPECIAL THANKS TO

Andrew Luna
Robert McKenzie
Voni Wyatt

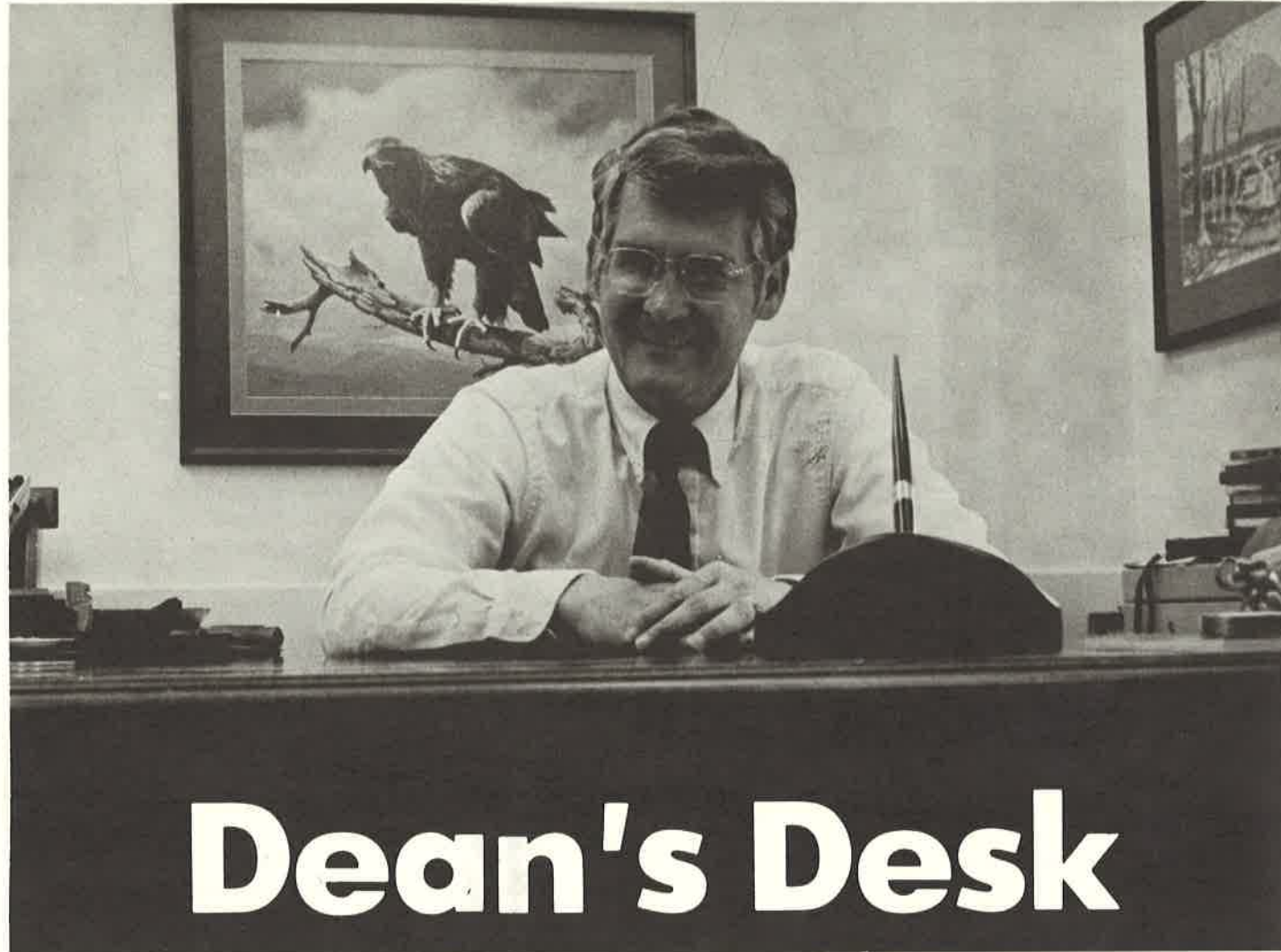
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New College Review
University of Alabama
P.O. Drawer CD
University, AL 35486

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A NOTE ABOUT OUR THEME



Dean's Desk

Because the New College is an unusual academic division, we often have visitors from other universities. Recently two visitors from Great Britain were struck by the "intense activity" engaged in by students at the University. Their comments seemed to support an earlier observation by Charles Frankel that, "...in comparison to European students, American students seem to be more closely supervised, more elaborately protected, more vigorously exercised, and more solemnly prayed over." For the colonies, at least, the concept of *in loco parentis* is alive and well. *In loco parentis* demands that faculty members not relinquish their surveillance role in student activities, and to protect a host of academic values, there are controls on virtually every scholarly endeavor. Often these

controls leave students with few important decisions other than choosing which academic chute they will traverse. Most other decisions are made for them.

The theme for this issue of *The New College Review* is "responsibility to self and society." Responsibility implies having choices to make. Without choices responsibility is meaningless. The New College differs from most American colleges because it affords considerable flexibility to students. Each New College student, working with his or her advising committee, selects the courses and the other academic experiences that will comprise their particular depth study. With every graduating class, evidence grows supporting the idea that undergraduates, with good advising, will make sound

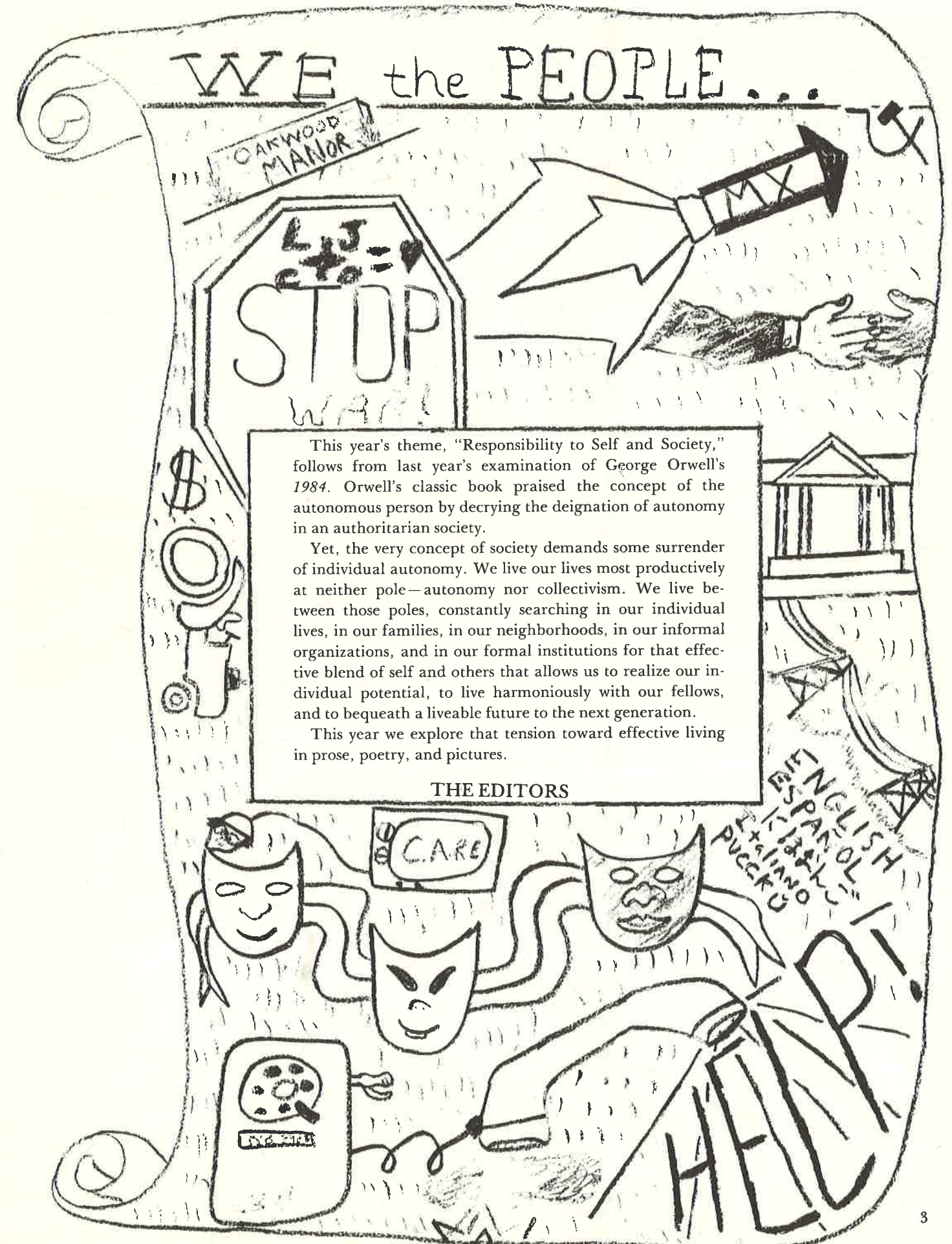
decisions about their academic programs.

An excellent example of student responsibility is the annual publication of *The New College Review*. This journal is initiated, promoted, assembled, and distributed by New College undergraduates. The students who work on *The New College Review* are volunteers, and each year their skills, their inspiration, and their enthusiasm increase. We are accustomed to having writing assignments completed at the twelfth hour, but already the staff of *The New College Review* is working on the 1986 edition.

I know the reader will enjoy this edition.

Dean Bernard J. Sloan of New College

Charles Frankel, *Issues in University Education: Essays by Ten American Scholars* (New York: Harper and Brothers, 1959), p. 150.



This year's theme, "Responsibility to Self and Society," follows from last year's examination of George Orwell's 1984. Orwell's classic book praised the concept of the autonomous person by decrying the deignation of autonomy in an authoritarian society.

Yet, the very concept of society demands some surrender of individual autonomy. We live our lives most productively at neither pole—autonomy nor collectivism. We live between those poles, constantly searching in our individual lives, in our families, in our neighborhoods, in our informal organizations, and in our formal institutions for that effective blend of self and others that allows us to realize our individual potential, to live harmoniously with our fellows, and to bequeath a liveable future to the next generation.

This year we explore that tension toward effective living in prose, poetry, and pictures.

THE EDITORS



In Search of a Creative Tension:

The Public and the Private

by Sherry Magill

"The Public seems to be lost." With that simple statement, John Dewey (*The Public and Its Problems*, 1927) defined what has become one of the major political problems of our age, a problem which has since attracted the likes of Walter Lippmann (*Public Philosophy*, 1955) and Richard Sennett (*The Fall of Public Man*, 1977). The distinction between "public" and "private" and the proper relationship between these two realms is a question that has challenged American political thinkers since the early days of the Constitution. Although these three authors examine the question from varying perspectives, each laments our inability to define the public, an inability which might help to explain our growing disdain for things public. Not knowing what it is, they ask, how can we know our relationship to it?

Recently, in a book that deals primarily with the question of the church's role in a secular world (*The Company of Strangers*, 1981), Parker Palmer has joined the discussion about what is public and what private. Like Dewey, Lippmann, and Sennett, Palmer suggests that we are in danger of blurring the distinction between the public and the private to the detriment of both. He shares their conviction that the public and the private are separate

and distinct—not mutually exclusive, but mutually reinforcing. To degrade one is to degrade both; to lose one is to lose both.

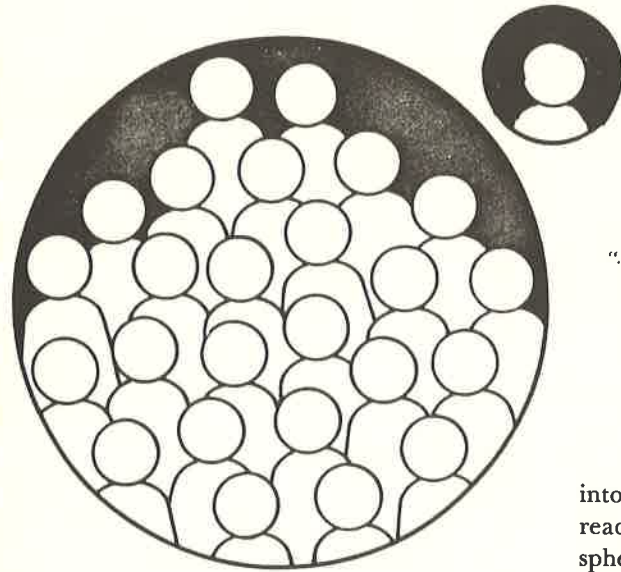
Four Perspectives on "Public" and "Private"

Dewey's understanding of the difference between public and private turns on action. By definition, he said, the consequences of human actions are of two kinds: those which affect only persons "directly engaged in a transaction" (private actions) and those which affect others beyond the "immediately concerned" (public actions). His definition draws the same distinction that John Stuart Mill made between self-regarding action and other-regarding action. When the action of some affects the welfare of many others, Dewey wrote, then that act "acquires a public capacity." Only in understanding this distinction, based on the consequences of human actions, can we understand Dewey's definition of the public. The public, he claimed, is no fixed entity. Rather, it is protean in character, forever being created and recreated in response to the direct or indirect "consequences of transactions" which affect it. In 1927, when Dewey argued that the public was "lost," he meant that it was unable to organize itself into a political

community for the protection of its interests.

Lippmann, who shared Mill's and Dewey's views on the distinction between public and private acts, suggested that the public of the twentieth century had been lost not simply as an organized political community, as Dewey understood it, but as a philosophy. In *The Public Philosophy*, Lippmann was less concerned about how the public behaved as a group than with the loss of a public philosophy, the loss of a sense of public responsibility that should accompany any assertion of individual rights. In his view, some actions acquire a public aspect, and the individuals, groups, and institutions responsible for those actions have a corresponding responsibility to the public. But by the twentieth century, he argued, we had lost our sense of the public as a realm of our own making, a realm consisting of ourselves and the many others for whom we bear joint responsibility; as a result, we began to consider the consequences of most human actions as strictly private.

While Dewey was concerned with the loss of an organized public for political ends and Lippmann with the loss of a sense of responsibility for the public realm, in a recent book Richard Sennett focuses on the damaging psychological effects that result from blurring the distinction between the public and the private realms. Whereas Lippmann thought that we had become confused about what is properly public and what private, Sennett asserts that there is no recognizable public realm left. We have become so preoccupied with our private selves, he claims, that we read everything occurring outside the self as a reflection of that self, rather than as distinct from the self. Consequently, the notion of the public as something "other" to which individuals can relate and for which they share responsibility ceases to exist, and the idea of a public has become divorced from the notion of human action. When people think of government officeholders, claims Sennett, they are more concerned about the intimate details of their interior selves than with the consequences of their official actions.



"...The public and the private are separate and distinct—
not mutually exclusive, but mutually reinforcing."

Parker Palmer's *The Company of Strangers* revisits the problem of defining the public, this time for those active Christians who are struggling with the question of the proper roles to the institutional church and the individual Christian in American life. Like Dewey, Lippmann, and Sennett, however, Palmer also addresses that fine distinction between the public and the private, and his observations have implications for all us who are interested in a reasonably healthy future for humanity.

The Public as a Place of Interaction

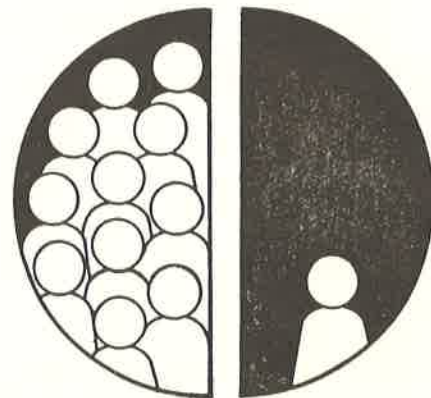
Palmer understands the public as most properly, a place—a place which is open to the enjoyment of all, a place where strangers might meet. Echoing Sennett, Palmer argues that the quality of public life depends on the degree of face-to-face interaction between *strangers*. Public life is, by definition, "our life among strangers...with whom we are interdependent whether we like it or not." Though our obvious sharing of common space and of common resources might lead us to a healthy understanding of this interdependence, Palmer strongly suggests that we are, at best, unaware of the ties that bind us together as human beings. We are unaware of our mutual dependence on one another and the implications of that dependence to our common endeavors, as well as to our private lives.

Part of the problem, Palmer argues, lies in our "either-or" view of the world, which makes the public and the private

into polar opposites. We assume all too readily that to enter into the public sphere is to give up the private and vice versa. But Palmer suggests, like Sennett, that to live only in the private sphere, to pursue our individual private interests as if they had no real relationship to anything other than self—indeed, to live as if we have no responsibility for anything outside ourselves—damages the quality of our individual lives as much as it hinders the development of a common endeavor. To escape into the private sphere, Palmer claims, not only spells death for things public; it also leaves us lonely and isolated.

For Palmer, public and private are not opposing forces but "two halves of a whole, two poles of a paradox." The two are not properly understood if viewed as mutually exclusive; rather, they are held together through a creative or dynamic tension. They are mutually reinforcing, and neither can remain healthy in isolation from the other.

Filled with promise and hope, Palmer embarks on a much-needed course of discovering and creating anew the idea of the public. And, like Dewey, Lippmann, and Sennett before him, he con-



vines us once again that this conversation about the public and the private is crucial to our general welfare.

Rediscovering the Public

Our current language affirms the central notion of these four writers: "public" in all its richness is lost. We have so limited our understanding of public that when we say "public," we only mean "government." We speak of "government control" versus "private control" as a polarization, a relationship of adversaries, which we describe in moral terms—"private" meaning "good" and "government" meaning "evil."

Separating the public from the private, as in the public control versus private control debate, might suggest that our nation is attempting the difficult task of recreating a much-needed political distinction between the two terms. But in fact current rhetoric further confuses us about the definition of the public and the question of what properly falls within the public domain. When we confuse the government with the public, when we make the two terms synonymous, we are in danger of thinking that public can only mean government control, that public cannot be a place or a capacity or an idea.

If we begin to think of the public as these writers do, as half of a whole, perhaps we will rediscover that the public and the government are not synonymous, that some things are properly public and some private, and that we all bear a degree of responsibility for the public realm. We live in a time when confusion about the meaning of public puts us in danger of violating what truly should be private in the name of protecting the public and of emasculating what is properly the business of the public in the name of protecting individuals rights. To begin again to define the parameters of each—to know what is private and what is public—is certainly a difficult task. But it is a necessary one.

Sherry Magill is assistant to the President of Washington College and Executive Director of the Wye Faculty Seminar. She is a candidate in the Humanities Program at Syracuse University and is completing her dissertation on the religious and political thought of Walter Rauschenbusch.

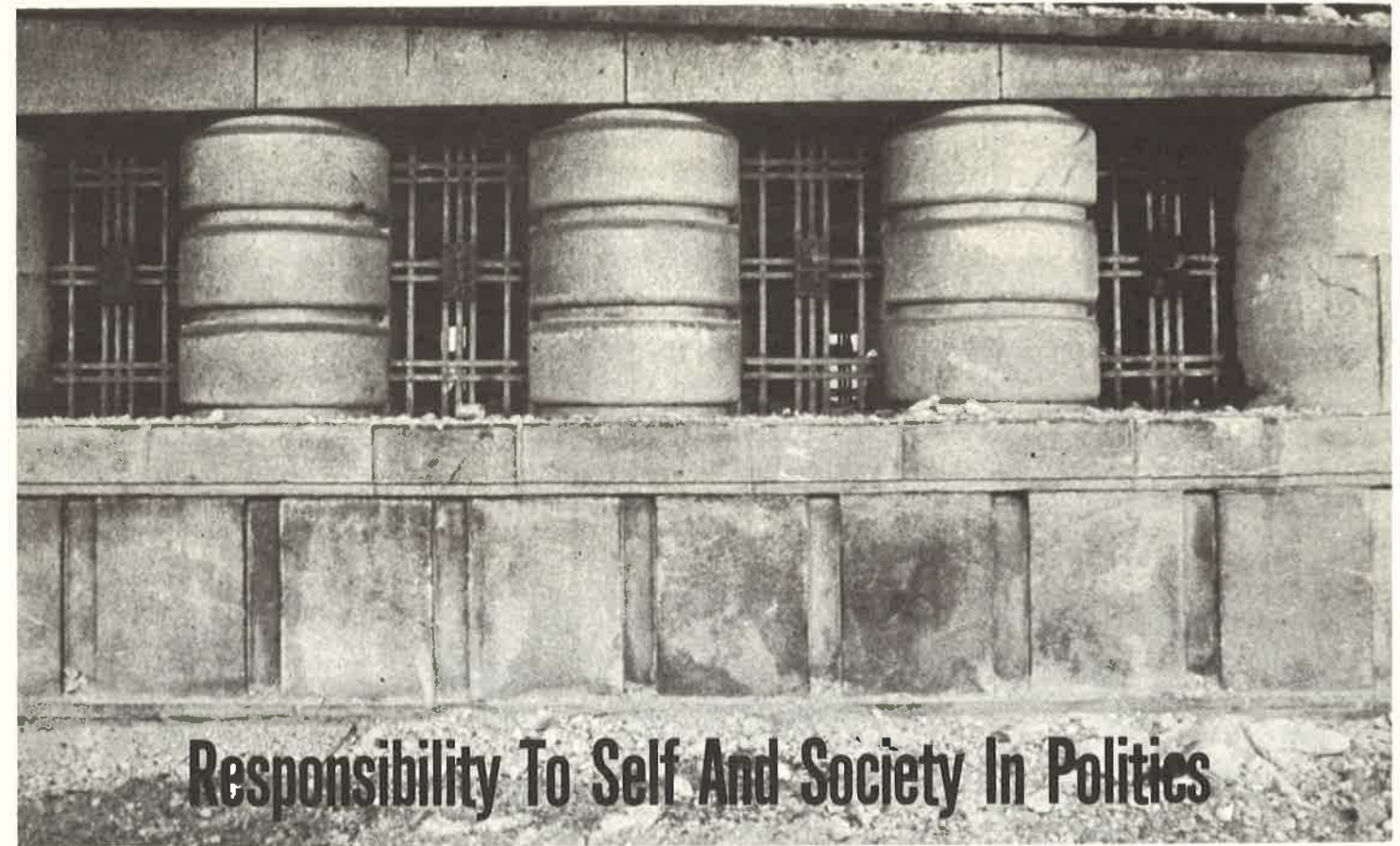
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SOCIETY'S CLOSET

*My arms are pinioned
By society's naive judgements.
They make my claustrophobic
Soul squirm in the confined
spaces of their views of me.
My hopes and expectations
Try to liberate my spirit.
But the bonds of life slit
My creativity's wrists
And choke my imagination's
windpipe.
The air of life escapes me.
As I remain bonded in
Life's Closet.*

—Marsha Plyler



Responsibility To Self And Society In Politics

by Dr. Victor Gibean and Dr. Barbara Chotiner

Western society has long debated whether fulfilling responsibility yields merely intrinsic rewards, advances the common good, and/or is practically rewarded. One is immediately reminded of individuals who upheld principle and sacrificed their political careers. John F. Kennedy's *Profiles in Courage* presents a collection of such examples drawn from American politics. However, there have been alternative responses to this issue in Western thought and practice.

The relation of self to society is central to the whole tradition of Western political philosophy. Plato and Aristotle considered the welfare of the individual bound up with the good of society. Aristotle described man as a "political animal," and Plato's philosopher king ruled and taught the citizenry toward the achievement of greater good. Religions of the late classical and medieval eras tried to ascertain how individual righteousness and salvation could be furthered within the framework of the state. St. Augustine affirmed the responsibility of Christians

to fulfill their civic duties. St. Thomas Aquinas developed theories of civil disobedience, just war, and toleration.

During the renaissance, Machiavelli emphasized elite self-interests within society. In *The Prince*, he explicated the ruler's identification with the state and the subjugation of mass interests to the sovereign's perceptions of the best course of action to follow.

Eighteenth century social contract theory and nineteenth century liberalism sought to restrict the role of the state to open the way for self-actualization. Drawing on the works of John Locke and the Baron de Montesquieu, the Declaration of Independence and the United States Constitution exemplify these concerns. *The Federalist Papers* were written as a popular defense of the rights of the individual against the government. John Stuart Mill, in the nineteenth century, presented a powerful defense of the necessity for protecting minorities from majoritarian manipulation of political institutions in the interest of conformity.

Karl Marx and disciples such as V. I. Lenin, Mao Ze-dong, Fidel Castro, and Marshall Tito later tried to bridge the contradiction between individual and social interests. They affirmed that revolutionary change would liberate individuals to develop fully within a maturing social order. Twentieth century dictatorships have turned the conundrum around, seeking societal advancement by the transformation of individuals into "new men" in "new orders."

While the interplay of these historic themes has been pervasive in the field of political philosophy, similar questions have been the subject of much speculation in practical political life. One lesson commonly drawn from history is the great personal costs incurred by persons or groups acting on their strongly held views of right and wrong. Joan of Arc, Dietrich Bonhoeffer, St. Thomas More, and Socrates sacrificed their lives for principle.

In contrast, some leaders have sacrificed others to their beliefs. Adolf Hitler, Mao Ze-dong, and Joseph Stalin

sent millions to their deaths in order to create the dictators' own versions of utopia. In the process, societies were dislocated, cultural values were denigrated, and human relationships were often rendered valueless.

In spite of the frequently negative record, however, there are many instances in which efforts to do the right thing met with great success. Franklin Delano Roosevelt is a modern example of this phenomenon. Confronted by a nation which was divided over the rising tide of Nazi aggression and faced with critics in Congress, President Roosevelt patiently and persistently paved the way for the United States to play a critical role in the Second World War. Only after Pearl Harbor did the public, and

certain critical elites, come to comprehend his vision and join forces to mobilize the nation against the Axis Powers. Similarly, Winston Spenser Churchill voiced alarm throughout the nineteen-thirties as the Baldwin and Chamberlain Governments failed to face up to Hitlerian expansionism. Margaret Chase Smith denounced Senator Joseph McCarthy's witch-hunting of "communists and fellow-travelers." Nikita Khrushchev, to widespread amazement—including that of his associates in the Presidium, disclosed the innocence of victims of the Great Purges and the modus operandi of Stalin in these campaigns. Khrushchev used these revelations to build social legitimacy which con-

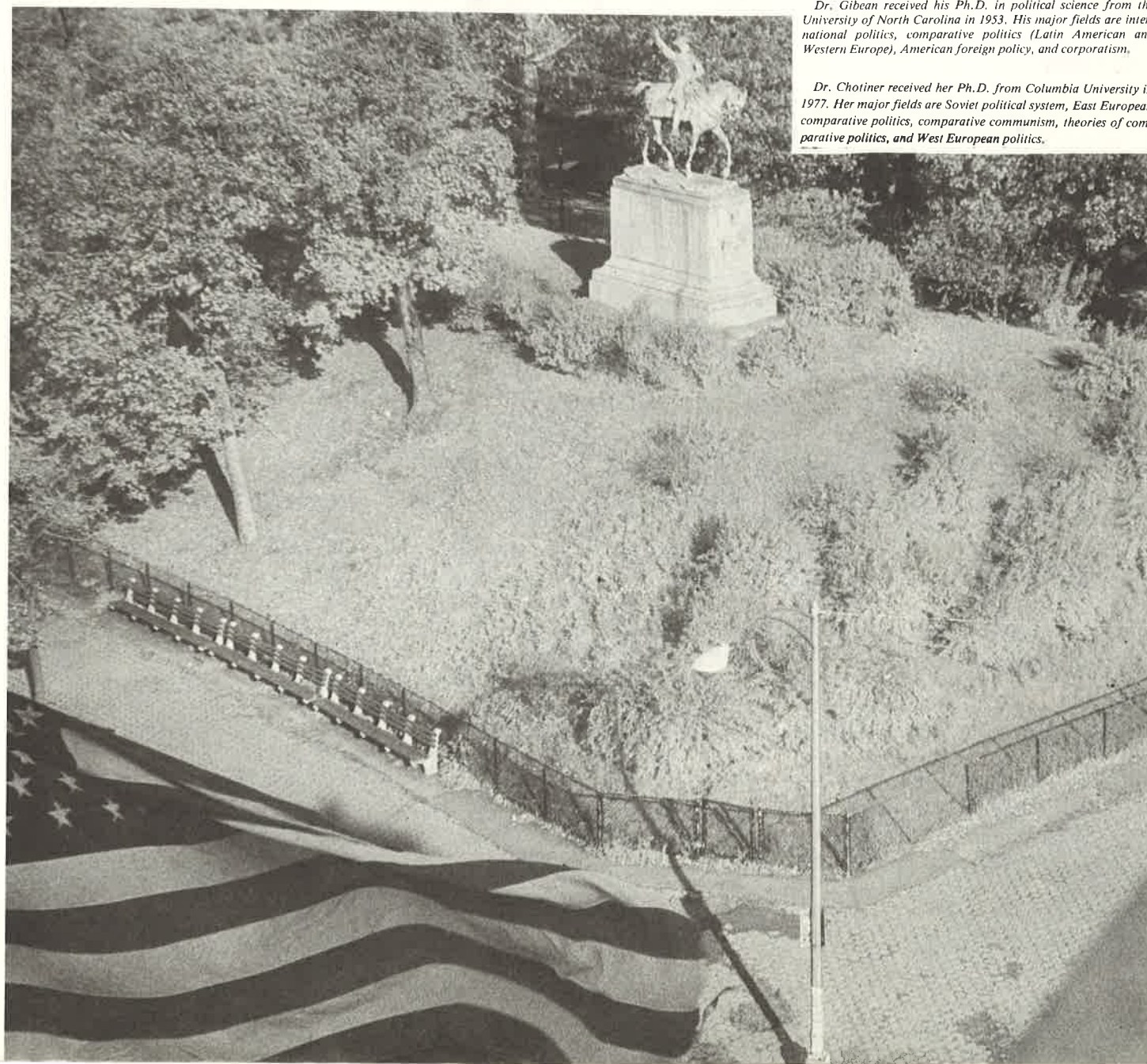
tributed to his rise to preeminence in the Soviet leadership.

Raul Alfonsin came to power in Argentina on a wave of democratic reaction. In an unprecedented move, he called key military rulers to account, through civil authority, to charges of excessive and abusive violations of human rights. He risked undermining his own authority in a firm commitment to principle. Thus far, his political legitimacy has not seriously suffered; and he retains support for dealing with the problems of an inflation-, debt-, unemployment-ridden economy.

Instances such as these demonstrate that it is too simplistic to conclude that virtue in politics is only its own reward.

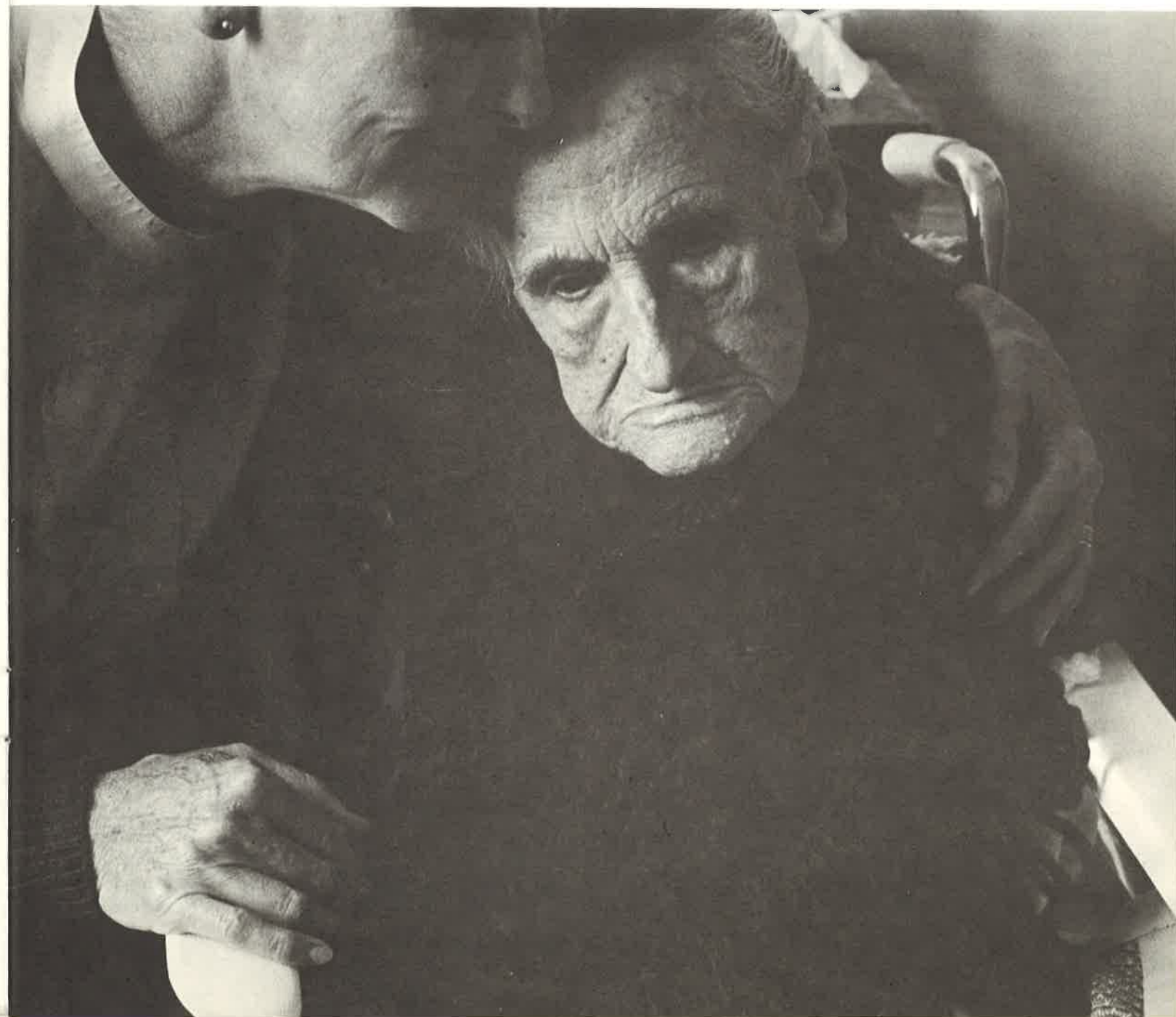
Dr. Gibeau received his Ph.D. in political science from the University of North Carolina in 1953. His major fields are international politics, comparative politics (Latin American and Western Europe), American foreign policy, and corporatism.

Dr. Chotiner received her Ph.D. from Columbia University in 1977. Her major fields are Soviet political system, East European comparative politics, comparative communism, theories of comparative politics, and West European politics.



A Caring Society

by Elizabeth Douvan



As our society has grown increasingly crowded and complex, it has also become more fragmented, dispersed, privatized and, for the individual in need, more lonely and isolated. A decade ago, the Kitty Genovese case brought a shocking recognition of this to all thoughtful people. The way in which the Genovese case became part of the common coin of social exchange, a problem for a line of systematic sociological and psychological inquiry, and a continuing haunting presence in our consciousness, speaks to our broad concern with the lack of humane response, the loss of community in our culture. More recently a spate of articles and books has appeared emphasizing the growth of narcissism in the culture. The particular stimulus for these discussions may be the popularity of the charismatic religious groups, the unprecedented response to "Mary Hartman, Mary Hartman," or children and child-raising. But the preoccupation they share is the growth and flowering of a new self-centeredness and self-absorption among the young and the working classes. Upper-class and upper-middle-class adults have been self-absorbed for some time, but the alarm has gone out because very large new groups are apparently following the lead of their intellectually and ideologically advanced brethren in the higher orders.

Like most general social claims, this one is both true and false. It is possible to see the charismatic groups and the new therapies as a search for some meaning beyond affluence and material goods, and some of these groups at least do care for their brothers. Some of the narcissism is undoubtedly in the eyes of the beholder in the social sciences which cannot see beyond exchange theory and in the media experts who find more excitement in disaster and degradation than in everyday community and caring.

In any case, I take as a given that we could use more social sharing and caring and stronger bonds of community. One has only to think of the state of our nursing care and our child-care problems to establish this need beyond question. If a society is to be judged by the way in which it care for its very young and its aged, we look pretty bad. At least in those areas, we have a very large need for more social concern and caring.

One can argue that if a society does not bestow care for its dependent groups out of a generosity of spirit and a desire to help, then there will be no way in which the care can be made available; no amount of money can buy it. Money does not necessarily contradict loving care, but it certainly does not guarantee it. When paid workers give loving care, it is because they are generous to begin with and the work compels them by its intrinsic value and its human rewards. Horror stories from the nursing-home "industry" make painfully clear that the profit motive by itself degrades care, that without an underlying consensual caring, profit can bring the worst and most inhumane forces into play.

How do we go about developing consensual generosity? What does it take to increase social cohesion? What are the conditions that will help people to touch the lives of their neighbors and take responsibility for the security and humaneness of those lives? Can we use social policy to rein-



force and enlarge caring relationships?

At least two classes of action can be taken. We can support and reinforce existing pools of unrealized or minimally realized caring, and we can try to develop communal and caring motivations where they do not exist or are not well-developed. The former emphasizes rearrangement of social structural factors and resources to release and use existing motives; the latter—aimed at creating motives—emphasizes the educational system and the restructuring of educative situations.

Reinforcing Existing Motivation

For all the fraying at the edges of the social fabric, very strong threads of responsibility and social concern are still holding. Pools of unacclaimed generosity and of unrealized capacity for generosity exist in our world, and my first suggestion for enlarging the generous spirit focuses on reinforcing and releasing them. To do this requires two things; first, detecting and cataloguing the potential pools, and second, creating (through legislation and the discriminating, thoughtful use of modest public funds) conditions which will support and reinforce the generous caring which already exists and which could be extended or expressed with minimal external help.

There are families in our society, particularly in ethnic communities and in the black co-culture, who would never send their old or chronically ill members to institutional care facilities if they had the space and the means to keep them at home, who are in fact deeply grieved when they have to resort to such solutions. In such situations flexible social service policies could provide the practical support needed for home care. This might consist of something as modest as public health workers helping with bathing the old person at home or monitoring medication levels (a service already available in many communities). Or it might mean providing the family financial help to move into more ample living space. The cost would be determined by the needs of

each case. Of course, such individual consideration involves its own costs; but surely the benefits to the dependents would be enormous, and even the over-all expense would probably not be as much as institutional care.

Other pools of potential commitment exist in parts of our population which are not fully integrated into the life of the community. One of the really poor arrangements in our social organization is the exclusion of adolescents from meaningful contact with the vocational world. Child-labor laws which were passed with good reason and the best of intentions, minimum-wage laws which are crucial for protecting people against exploitation, and the growing complexity of educational requirements for most jobs in our high technology have all coalesced to create an enforced leisure class of our young. Many companies cannot hire minors, even though they are entirely capable, because of complicated insurance liabilities.

This arrangement prevents contact between adolescents and adults in the realm of meaningful work, the linchpin in our social organization. It keeps the young from gaining knowledge about what their adult life will be like. And it denies them the opportunity to experience the feeling of being a contributing member of our society.

We all recognized this problem and the demoralization it contributes to the lives of many of our young. We know that youngsters in adolescence and early adulthood need opportunities to perform adult roles and to make real contributions, and that at this stage they are as capable of such contributions as they will ever be—perhaps more so. They have enormous talent and energy, and are not yet tied into the nexus of adult roles which will soon demand most of their time and energy. Adolescents also often have a capacity for selfless giving and a positive need to identify with some idea, group, or cause which transcends the self. Clearly, all this energy and capacity for giving and caring could be of great service to the community.

Yet, except for rare instances like the Peace Corps, we have shown a remarkable lack of imagination in capturing and realizing this potential of youth for the good of the community and to build in our young the self-esteem and sense of self that grow from commitment and effectiveness. With modest resources we could develop social service centers to coordinate youth service in the community—working with children, as social aides to the elderly, and in the political system. Margaret Mead has suggested a one-to-one team program in which young people who have not yet attained majority would assist senior citizens to vote and make sure they vote, even trying through political discussion to influence the way they vote. Some of the youth work might carry modest stipends, other youth might be paid only expenses or work as volunteers. The important thing would be regular assignment to real work in which the young person could see both significant responsibilities and the good their efforts produce.

The elderly are another rich source of community workers. The talents and experience of many old people are left untapped for the want of transportation or other prac-

tical facilities. Many communities have tutoring programs in the school systems. Most often it is the mothers of school children who are used as tutors despite heavy responsibilities at home and with other children. Yet these same communities have retired teachers who might be glad to contribute their great skills to such programs if the children could be brought to them or if they could be driven to the schools. Teachers' associations could initiate and help coordinate such programs as part of their educational function vis-a-vis their retired members. Retired persons in some field might be tapped as lecturers or advisers in high schools and community colleges. Others could be enlisted to visit and care for the very young or the more infirm members of their own generation. Transportation for these senior workers might be provided from the pool of youth service workers.

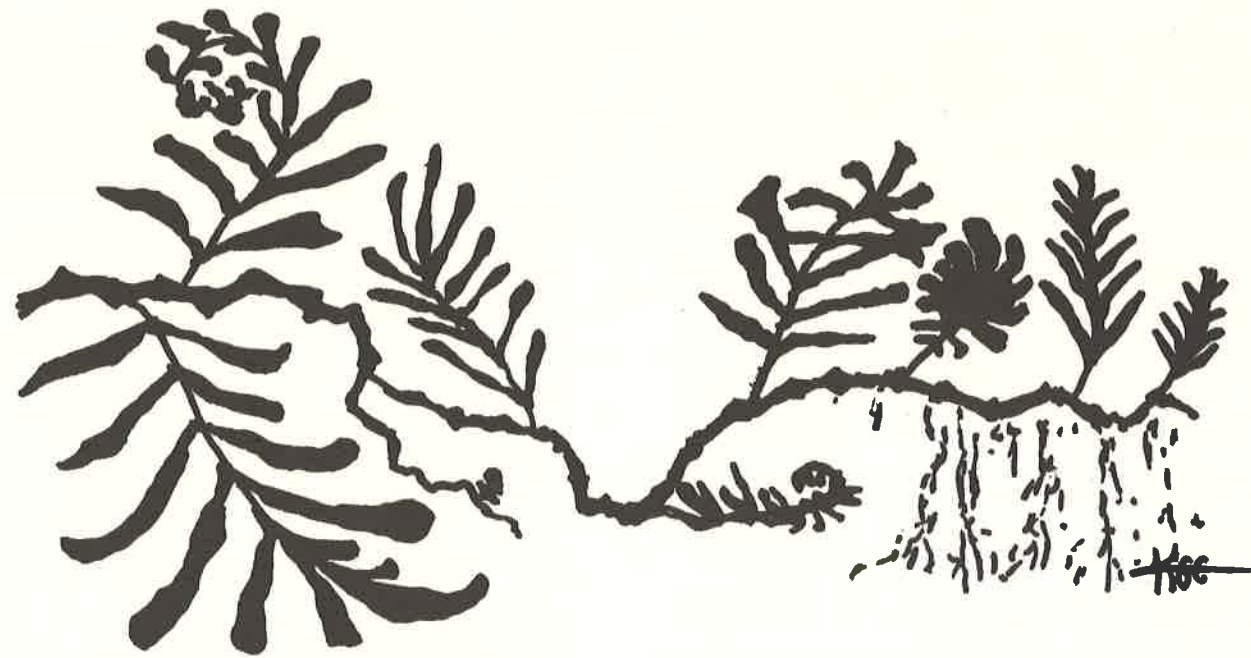
Integrating youth and the aged into functioning roles in the society has unique double benefits—to the society and to those individuals who are helping others. Bringing youth and the oldest generation closer breaks down stereotypes and suspicion between the two and develops the possibility of lasting and important personal relationships.

We have models for this in our society—co-cultures and smaller enclaves where age mixing is the rule and where each age group has its own functions and makes its own contributions to the life of the family and the community. Out of both tradition and necessity, black families have developed systems of interdependence and flexible roles which allow family members of any age to make respected contributions to family life. Elderly blacks are moved into nursing homes less often than elderly whites and they have positions of dignity within the family more often than their white age mates. In ethnic communities, grandparents are often the major child-care providers. When the old are needed and function in an atmosphere of respect and love, they are likely to resist decline.

As indicated earlier, many families in ethnic enclaves would care for their own aged and infirm in the family if they had a minimum of practical support. We would do well to establish systems to provide that support; and also to study the conditions and traditions which lead such groups to significantly greater care of their elderly members.

There is another source of superb workers in all fields of human care. Studies of working-class women reveal that most share a pattern of aspirations and life goals. These women work for a few years following high school or business school, then marry and have children. When their last child enters school, they hope to be able to go back to work, but in a job more interesting than the one they held before they had children. This is a reasonable aspiration, but in fact most of them (and most college-trained middle-class women who return to work when their children are of school age) will not find more interesting work without a substantial period of additional training. Most will end up in factories or shops, in jobs just like those they held before they left the labor force.

But they could have more interesting and important work in fields where they are experienced if our society were will-



ing to put some of its resources into hiring them at decent wages to become paraprofessionals in the care-giving occupations. These women could provide expert child care in their own homes and in day-care centers or nursery schools. They could nurse and care for the sick and the elderly. Many of them have the experience and the temperament to go beyond required care and give love and creative stimulation to those who need it.

For many women such work would both legitimize and recognize the important skills they have developed in their traditional roles. The work itself would be more varied, interesting, and rewarding than what can be had in a factory. Continuum centers — where women seek counseling as they prepare for re-entry — could be used as recruiting centers.

Church groups and civic groups, service clubs, fraternities, and sororities could all be sources of volunteers for community tasks. Welfare offices and employments offices might serve as recruitment centers for volunteer workers. Because people are unemployed does not mean they have neither the need to be integrated into task structures nor the time to give to help others.

In the past, volunteer work has been plagued by certain problems. Volunteers are more or less reliable depending on the work structure and other factors; and in recent years volunteers have apparently been finding less satisfaction in their voluntary activities. Some of the problems of voluntary organizations are the result of changes in our society's norms — e.g., a tendency for community values to be de-emphasized and depreciated in comparison to self-interest and self-oriented values. But volunteer organizations themselves have begun to address these problems. The Young Men's-Young Women's Christian Association has reorganized and regularized its volunteer system: all jobs must now provide job descriptions including details about hours and working conditions. Volunteers are interviewed for each of the jobs they apply for and are screened just as they would be for

paid jobs in the Y.M.-Y.W.C.A. system. Supervisors conduct on-job evaluations; and recommendations and job titles are provided for the volunteers to use as background and experience in any later applications they make for training, other volunteer work, or paid employment.

A volunteer corps of first-line workers in a mental health center in Ann Arbor, Michigan, is selected from large numbers of applicants; they receive careful and extensive training, and are given job evaluation and reference letters when they leave the center, which is rarely. A few years ago this group called what was in all likelihood the first strike of volunteer workers in the country. The strike concerned procedures and issues of communication, and the demands were negotiated and settled.

Among the critical points which have been made, whether explicitly or implicitly, by these efforts to reform and regularize volunteer jobs, several are worth listing:

While volunteers are not motivated to work and are not held in their jobs by money, this does not mean that they are not motivated or that their motivation is not susceptible to the same influences as any other worker's—such as decent working conditions, recognition for accomplishments, respect and regard from co-workers and supervisors (whether these latter are paid or voluntary), clarity of instructions and goals, fair and helpful evaluation.

Clear job descriptions and work responsibilities regularize and crystallize worker commitment.

The major advantage of voluntary work is flexibility; it is, therefore, attractive to individuals at particular life stages when they are unable to make full-time and inflexible time commitments. At other stages of life these same volunteer workers may want paid employment. They should accrue meaningful work experience and credit for their work as volunteers.

No social theorist is happy to stop with recognition and effective support of the commitment and generosity which already exist in the population. To insure society's future and because it is right, any educator and moralist worth his or her salt wants to reach into the population and convert those who are narrowly self-interested, who have no apparent need or desire to help others. To be fully human, one must be attached to, care for, and be interdependent with other human beings. To be otherwise is to miss the point, to let meaning drain from life. Even the decadents communicated. To be totally cut off or self-absorbed is to be pre social, psychotic, psychopathic, or vegetable. To be totally self-absorbed, as we learn from the writings of the new narcissists, hustlers, and megalomaniacs, is finally to feel terribly lonely and bored, appalled and despairing in the face of the meaninglessness of life.

Programs to Develop Empathy, Commitment, and Generosity

These programs will vary depending on the population they address. They will be effective to the extent that they are based on a clear understanding of the developmental status of those populations. I will consider programs for children, adolescents, and adults. But there can be much more differentiation than this as we bring more extensive social analysis to bear on the problem. One can see, for example, that at different stages of the adult life-cycle the opportunities to create solidarity will correspond to the problems inherent at those stages. Young families with preschool children are most likely to respond to programs designed to share child care. Old people need programs which help them to manage the practical aspects of living fully within the constraints of limited and shrinking incomes.

Let us consider first the reorienting of education to teach children and youth the place and significance of cooperative work and group problem-solving in life. While many school activities—certainly many of the most effective and important—are group efforts, the central emphasis in curricular teaching is competitive and redundant. That is, each student does the same exercise rather than each doing a separate piece of some larger project in which their efforts interlock. This corresponds poorly, if at all, with the reality of adult roles for which school presumably is preparing the young. Except for the roles of entrepreneur, certain professional sports players, and individual artists, most occupations depend more critically on working in collaboration with others and contributing one's special piece to a larger group product than they do on competition.

Even sports and the arts often involve activities that demand close cooperative coordination or are essentially individualized. In the latter case, there is little daily social interaction of any kind; rather, the individual judges his work and achievements against an internal abstract or historical standard rather than by reference to the performance of any

individual or group of individuals with whom he has direct social exchange.

In certain fields, like medicine, the training we provide actually contradicts the expectations of the profession. The medical community expects a kind of loyalty and mutual support among its members that is second in strength only to that of the Mafia. And the work of modern medicine itself requires that doctors trust each other and work cooperatively a good part of the time. Medical research requires collaboration, but so presumably does a good deal of clinical practice where generalists must be able to rely on the competence and responsibility of specialists who diagnose problems for them and/or provide treatment to patients within their specialities.

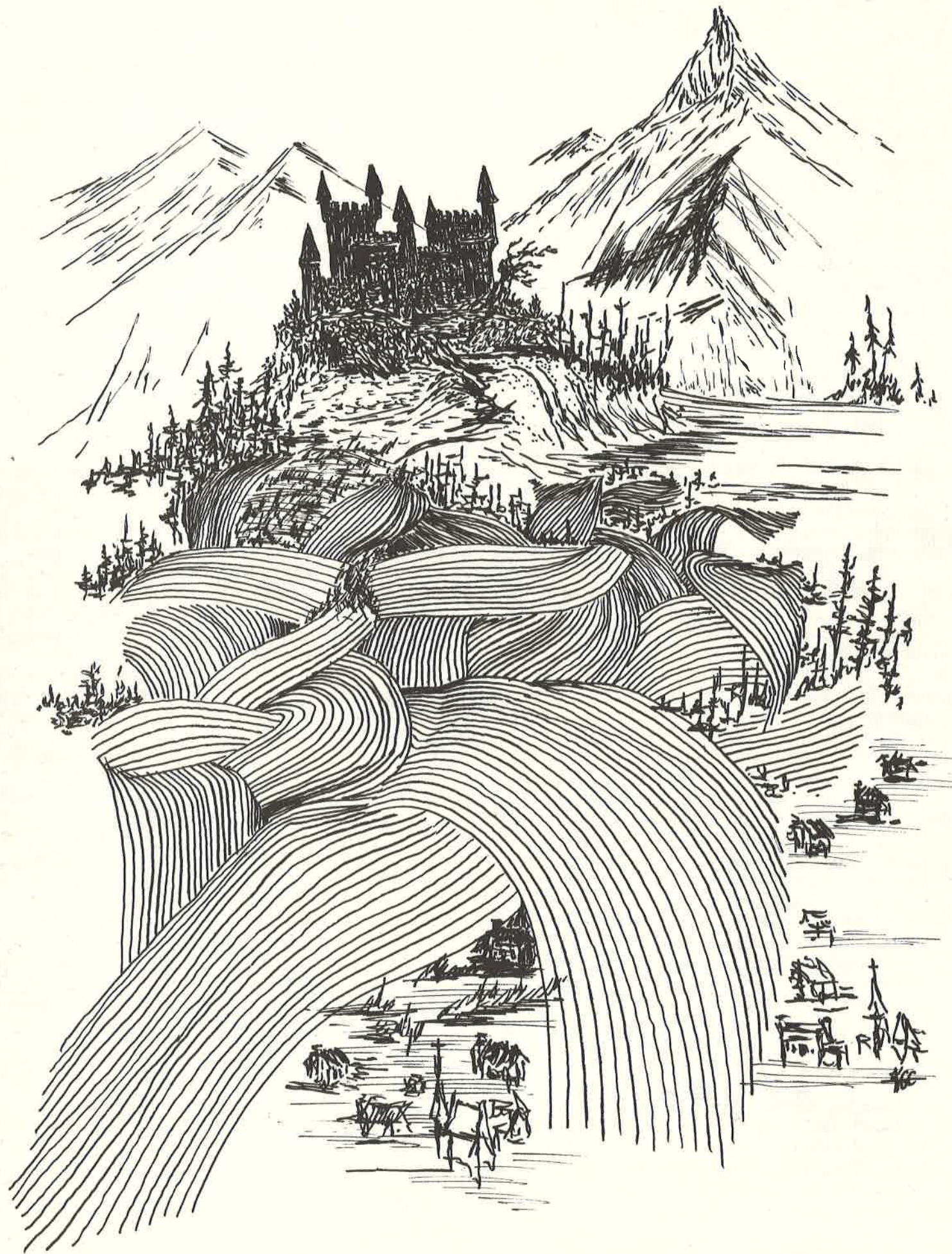
But in medical and premedical training we stress and reinforce competition to such a degree that it is remarkable that doctors are able to cooperate or learn anything at all. Premedical students have little time or energy to worry about integrating what they learn or to ask themselves how what they are learning may prepare them to treat patients more effectively. They are too busy paying attention to what the teacher wants from them and what it takes to get an "A."

Colleagues in the hard sciences tell me that the courses required for medical school are the closest thing to a jungle they have ever encountered. Students who know that their fate depends on "psyching out the system" become canny but not necessarily wise, skilled, or knowledgeable. It takes some students very little time to discover that if their success depends on the relative lack of success of their peers, stealing crucial books from the library may be more effective than studying as a way to win.

My colleagues know that students can master biochemistry just as well or better in a benign setting as they do in the deadly, anxious atmosphere of premedical training. But they have given up on the issue because they feel that the jungle reflects reality. A student must be able to negotiate the jungle because in fact the number of slots in medical schools is so small compared to the number of young people who want them. If they are to get a spot, the aspirants must be tough and be able to survive the scramble.

But these tough and competitive scramblers may not be the ideal persons to care for and heal people. The characteristics that promote success in the jungle struggle—toughness, endurance, wiliness, and apprehensive death-struggle relationship to other people—may not be the ideal characteristics in a physician.

Perhaps we should resist molding education to the realities of medical supply and demand. We can lobby for enlarging medical schools and their training capabilities (medical training has been artificially limited because of political pressures). We might even urge the use of a lottery to select among all qualified applicants to a medical school rather than use the difference between a 3.6 and a 3.7 grade-point average. Such a move would have at least two positive effects. First, it would bring a fresh breath of sanity to testing and to the bizarre sanctification our culture has



tended to bestow on "objective" tests and measures of performance (a sanctification which any honest expert knows is ill-deserved and misdirected). Second, it would serve genuine educational objectives and encourage decent, searching classroom attitudes which have, until now, been weakened by a system which says to students: "Your chance at medical school increases as a direct function of other people's failure."

Premedical students are only a particularly appalling and unpleasant embodiment of themes and stresses to be found throughout our educational system. The same extraneous motives have begun to dominate students who look to law school and other graduate and professional programs whose places are becoming scarce resources. The fact is that as educators we have not been creative or imaginative in offering our students models of learning and work and ways of relating to knowledge and feeling about learning other than the competitive model. Our educational system teaches youngsters that the most important thing about learning and school is grades. The individual evaluation comes to be taken as the purpose of school rather than as a means of learning from practice, errors, evaluation, and feedback. The point of learning should at least include the intrinsic attraction of the material itself, the mastery of bodies of knowledge, the acquisition of skills, and the stretching and full use of one's talents and resources.

We can develop ways to help our students (or pupils) to discover the pleasure and gratification to be had from learning, from a job well done, from maximum use of the self and one's talents for the solution of problems. We can devise learning situations which maximize cooperative problem-solving and allow students to discover the benefits and pleasures of interdependence rather than continuing to reward only separation, isolation, and competitiveness.

Informally students have always devised collaborative and mutually supportive mechanisms. Medical fraternities keep files of exam questions. Howard Becker has described the way in which the medical-student peer group sorts and assigns priorities to faculty demands, thus acting to clarify and simplify the process of survival. Graduate students facing preliminary examinations discover the advantage of cooperative work groups when they need to review, organize, and master large bodies of literature. Dividing the work of summarizing by four allows more time for mastery and integration; and work-group discussions can clarify connections and comparisons as well as provide support for members. In highly technical courses like statistics less able students often seek out friends more gifted in mathematics who can tutor them and explain difficult material for them. If Robert Zajonc's research and theory about intelligence is correct and generalizable, the abler students will gain as much as their pupils from such relationships.

We who teach and counsel the next generation have the opportunity to teach the young the value of cooperative work and group effort. By assigning group projects we can enlarge the students' knowledge and skills. Anyone who does so will confront at the outset impressive evidence of the in-

dividualistic and competitive ethos that dominates our schools. The students' first response to the idea of a group project is often anxiety about an unfamiliar and alien task about how they will be evaluated. "Will my grade depend on how other people perform? What if I get a couple of dogs in my group—won't that pull my grade down?"

The teacher committed to the value of cooperative work can introduce group projects gently and ease students over their evaluation anxieties in various ways until they begin to get some experience of their own with the benefits and advantages of group effort. Laboratory groups have been relatively common in science and social science courses; most students can accept collaboration in activities like bibliography searches; and I have found that over the course of a semester, undergraduates can become effective and feel comfortable working in small groups on class presentations and even on papers. In most undergraduate courses much more material can be covered in more depth when coverage is divided and students share the fruits of their work with others in the class.

Group projects have been given a bad press in America. A lot of popular social criticism has taken a condescending view of group work, claiming that it is somehow bound to be less imaginative and less valuable, more conservative, and degraded to "the level of the weakest member." This is another example of myth flying in the face of a good deal of evidence. Sharing and arguing about ideas can often lead to new and better insights than any single individual would achieve in isolation. Small groups under certain circumstances have been shown to make choices and decisions which are more open and risky than the various positions of most of their individual members. Contemporary science is highly collaborative. Even creative work in art has its social aspects, as Becker has shown. In any case, both individual work and collaborative achievement are useful, and there is no reason why we should not try to give students experience in both.

Certain areas of student work have always combined individual and group achievement. The performing arts—music and drama in particular—and athletic teams offer rich opportunities to the student to experience simultaneously individual and collaborative achievement. The excellence of a drama production or of a string quartet or a football team does not in any way contradict or diminish individual responsibility, excellence, or reward. But it depends on *more* than individual excellence. Youngsters experience this dual-aspect achievement mainly in the extra-curriculum; we must try to introduce it into other areas and into the central curriculum. The experience of interdependence and sharing is a critical element in developing commitment and the sense of community which underpin love, generosity, and caring. Learning to prompt one's stage partner or to cover for the mistake in the next chair in the violin section represents in rudiment the willingness to take responsibility for the common good and for one's brother and sister in art.

Willingness to extend the self, to join efforts to achieve a



well one must come to an understanding and comfortable occupancy of the character portrayed; but acting has always been invested with power (even, in some cultures, with sacred or supernatural power), both the power of the role to impress the person who acts it and the power of the actor to "become" a character. These are elements of the mystery and magic of theater.

I suggest that drama be made a part of the curricular experience of all children, and particularly of adolescents. Adolescents have an extraordinary capacity to give of the self and often an impelling need to devote themselves to some cause or endeavor which transcends the self and narrow self-interest. The adolescent development phase is also marked by a large measure of narcissism which can contribute to the shimmering quality of dramatic performance.

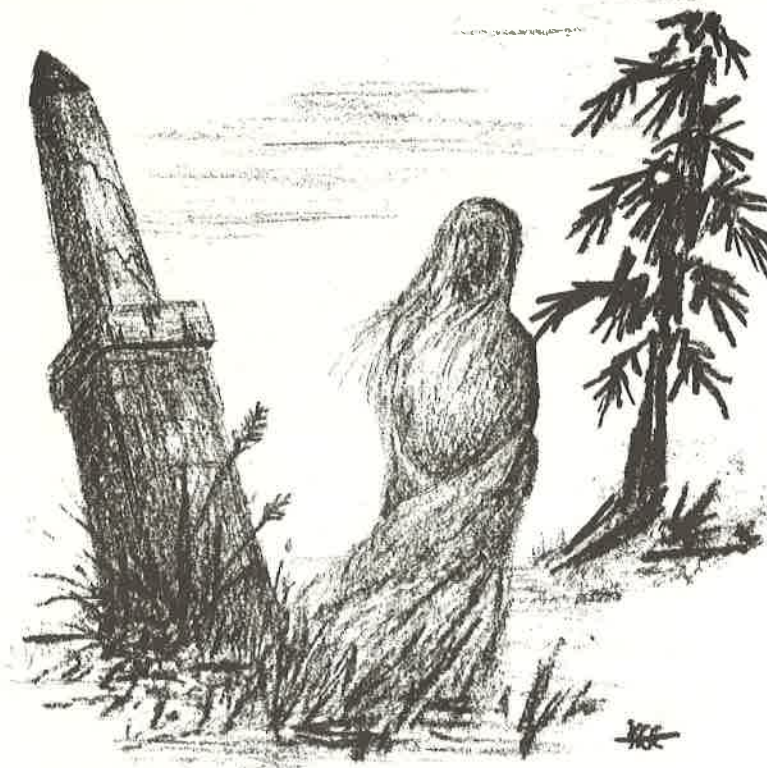
At the same time it finds a legitimate outlet in drama, adolescent narcissism can be moderated and tempered through the experience of acting. In real life in the family the adolescent's narcissism obstructs communication and problem-solving precisely because self-absorption inhibits empathy. The youngster cannot hear the parents' needs and cannot encode the parents' concerns because narcissism binds him into his own thought and because defenses make it impossible for him to take the role of the other and understand the position of the parents. Acting stimulates taking the role of the other and a feeling for the other's position; this experience stimulates thought and self-control, and it may even generalize to greater empathy for parents.

The programs I have outlined for educational changes have emphasized elements that are particularly relevant to adolescents precisely because of their enormous potential for commitment, community, and selfless generosity. But education for the younger child can also incorporate many of these elements. Noncompetitive and shared project models of learning are, if anything even more relevant and important in the education of the very young. While drama in its formal sense may not be widely useful at very young ages, imaginative play is a form of primitive drama. And several theorists and students of early childhood (Piaget, Hess and Shipman, Hoffman, Smilansky) have documented the ways in which imaginative play enlarges the child's world, supports the growth of cognitive processes, and encourages development of empathy and reciprocity in the child's collection of skills for social interaction.

Another element appropriate to programs for children and adolescents is modeling. Little children imitate or identify with adults who are important in their lives. Modeling is an important element in their social learning. We think that modeling also represents an important means of adolescent learning. In the process of identity formation and personal goal-setting, it seems likely that experience with admired adults who represent the desired integration and/or treat the adolescent with respect and high expectations will have critical formative and affirmative effects on the young person. Most intellectuals remember some ideal adult who

good without automatically introducing a rapid calculus of individual efforts and rewards, is, then, one of the ingredients of a caring society. We can stimulate such willingness by creating opportunities for students to engage in group effort and group achievement which open their eyes and lives to the pleasures and rewards of interdependence and engagement. The situation that allows such opportunities most readily is one in which the activity itself is intrinsically gratifying and in which coordinated group effort can lead to a unique outcome or an outcome larger or more refined than can be accomplished by any individual. These requirements would seem to be met, at least potentially, by any field of study.

Any kind of collaborative work—and clearly music and drama—stimulates sensitivity to the other person, at least to the extent that one must be aware of the performance of the others with which one's own performance is coordinated. But drama holds another promise for those who want to stimulate social and caring attitudes. Drama is the oldest and most effective mechanism for the realization of many specifically human functions. Drama allows the audience to apprehend and come to terms with aspects of the human condition which we must all ultimately face but which cannot be grasped or psychologically mastered easily in life experience (e.g., death, tragedy); drama allows catharsis for emotions which might be overwhelming if aesthetic distance did not protect us; and drama allows us to know and appreciate the experience of another. In performing a role, we come to know and feel the nature of the character we are portraying. Acting is as close as one can come to specific training in empathy. Stanislavski and method actors have made the theory of this process explicit: to perform a role



represented to them in their youth all they wanted to become, and who also indicated in open or subtle ways that they considered the younger person to be an intellectual, to have a mind meriting serious regard and respect.

We who teach the young have an enormous responsibility because of the age of our clients, the importance of modeling, and the power it bestows on us to influence our young charges. Teachers must represent the values of commitment, responsibility, generosity, and caring. While we can do this directly in our interaction with students, it is important that we also provide them models of adult interaction which enact and concretize these qualities. Cooperative teaching arrangements—in which teachers either team teach or offer each other special help and serve as experts and guest teachers for each other's classes—offer the chance to demonstrate to the young our own models of nondefensive, generous, and enlarging social exchange. We have only begun to explore areas of teacher cooperation; we can probably discover new and creative ways to cooperate. From such experiments I think we can expect teachers to grow and refresh their powers, and students to gain not only from fresher, more stimulating teaching, but also from what they learn about possible styles of social exchange.

Changing the Conditions of Adult Life

Most adults past the age of forty can remember a time when life had greater coherence and community. There are still areas in our society—in rural regions, in small towns, in the South, in certain minority ethnic and religious groups, and in certain educated ideological subcultures—where caring for the other, tending one's neighbor's garden, and watching out for his welfare is the rule, at least within the community. And even though fragmented, self-interested, competitive behavior has come to hold sway in much of life, most adults probably know that there is a better, more

humane way to live. When a major disaster occurs, many people come out of their isolation and offer help to the victims. At the time of the Detroit riots, the first person on our block to solicit help in the form of money, food, and clothing was a woman who is ordinarily a "good fences" neighbor, a conservative, whose traditional life and interests are bounded by her house and family.

So most adults are probably susceptible to greater concern for and connection to others, but the condition of their lives often deny them the opportunity for developing full humanity or the occasion for practicing community.

Two kinds of programs will illustrate ways in which the conditions of adult life could be changed to enlarge people's capacity for caring and to stimulate greater community. The first has to do with work arrangements, the second with neighborhood conditions.

American social theorists, labor leaders, and other specialists were captivated a few years ago by news stories coming from Sweden which told of a radical innovation in the production of Swedish automobiles. The Volvo Company reported launching a program in which a small group of workers would produce a complete unit. This system would introduce clear changes in the nature of work and the work setting. Compared to the assembly-line system which isolates workers and assigns them continuous, repetitive performance of tiny, highly specialized functions, the new system would allow workers more general and flexible knowledge of the production process, it would change the relationship of the worker to the thing produced (a car or a motor rather than a fender or a rivet), and it would allow greater social interaction and interdependence among workers in a work group.

This re-creation of an industrial work setting is a kind of quiet revolution. It returns to work some sense of meaning and palpable intrinsic rewards. It reduces the alienation of industrial labor by reintroducing significance. Mastering the skills required to build an engine or an automobile reasserts the value of labor and allows a pride in skill which industrialism has more and more drained from work.

For our purposes here, however, the social arrangements of the work group introduced in the Volvo experiment are perhaps even more important. We know from a large body of literature in industrial psychology that continuous interaction in a small work group encourages the development of interpersonal trust and caring (as well as higher morale and better production records). In the classic study in the bank wiring rooms at Westinghouse, the social experimenters found that a small group of workers, separated and formed into an experimental production unit, did in fact respond to the group decision process which they introduced. But what also developed—and surprised the experimenters—was a genuine group life which was unprecedented in the factory. The women in the small experimental group came to regard each other as friends and to care about each other. Birthdays became the occasion for parties and gifts, and when one of the women was ill or tired, the group would collaborate to help her or carry her share of the work.

Trist and Banforth have documented the reverse situation—the destruction of morale which followed in the wake of a change in coal-mining methods which required the breaking up of small-family or neighborhood-based workteams. Blau has systematically compared work settings which vary on the dimension of interpersonalism (as well as the degree of automation) from the assembly line to the work on looms in a cotton mill. His findings support the generalization that when people can talk at work, when they enjoy the ease of stable and viable social relationships in work, they are both happier and more productive. That seems to be an obvious truth, yet it has been largely ignored since the introduction of the factory system.

If we can arrange work to allow the development of relationships among workers, we will take a giant step toward reducing alienation and isolation in our world. After all, most adults spend most of their waking hours at work. Dehumanized relations at work must affect the relationship workers have away from work. It is interesting that a small group of American workers who spent a year at the Volvo factory in Sweden found the new arrangement very demanding; they were not unanimously positive about the more complex requirements of the Volvo structure. Several workers said they preferred Detroit's system because "you don't have to think all the time" and "you can do the work without paying much attention to it." Only the women visitors found the Swedish arrangement distinctly preferable because it was more interesting. Evidence for the stultifying and dehumanizing nature of the assembly line could hardly be more clear and appalling.

The neighborhood cases—which limn the dimensions and requirements of a program to stimulate community—have been natural experiments, not designed by benign industrialists or social experimenters, but impressive in their own right and offering critical instances for social analysis. Some of this analysis has been done and more will be forthcoming. We know enough at least to say something about the conditions that create community.

In the recent past, we have witnessed a remarkable series of community actions in response to various threats. A neighborhood in Brooklyn organizes to resist the introduction of a factory which would destroy the neighborhood. The group marches on City Hall with petitions and attends hearings to fight the change. The performance is repeated in a Chicago neighborhood slated for the wrecker's ball to make way for urban renewal.

Donald and Rachele Warren find in their studies in Detroit that neighborhoods vary in cohesiveness. Some of the neighborhoods have not a shred of community. No one knows or spends time with anyone else in the neighborhood; they have not been in each other's houses. But other neighborhoods are as coherent and sharing as families or clans. Children and adults move freely in and out of each other's houses; neighborhood parties are held and attended by all.

The Warrens uncovered in some of these neighborhoods an informal but highly articulated economy, surely one of

the most heartening and delightful social science discoveries in recent decades. In this mini-economy, individuals supply services to each other: one man does everybody's auto repairs; another cuts hair; the adolescents baby-sit and supply lawn and garden service; a beautician coifs the women in the neighborhood; a tailor consults on sewing projects. These interlocking services are exchanged either in a barter system or for cash, they have several advantages over the standard market economy beyond their contribution to community solidarity: they are cheaper than comparable services contracted from strangers, they are more personalized and can be corrected if the job isn't perfect, and (here is an advantage that must cheer the petty crook in each of us) they provide nontaxable income so that the benefit is half again what it would be in the formal economy.

When the Warrens analyzed the differences between coherent and non-coherent neighborhoods, the one factor which seemed antecedent in each of the coherent neighborhoods was that each had at some time in the past faced a common threat. In each case a proposed highway or a commercial project had threatened the integrity of the neighborhood and had led to an indigenous organization. The neighbors joined forces to fend off the threat; in the course of meeting the challenge, they had come to know each other and to appreciate each other as people.

While not all groups respond to threat in this centripetal manner, the recognition of common fate is certainly one important precondition for cooperative, coalescing group action. Whenever we can clarify the common interests of a group of people, we make it more likely that they will begin to develop community. This had been demonstrated in community organizations, with groups of boys in camp, in analyses of response to disasters, and in studies of civilian morale during wars.

Another striking fact about recent neighborhood and community movements is the high proportion of women in leadership roles. Nancy Seifer, who has studied such movements in blue-collar and ethnic neighborhoods, remarks on the assertion of leadership by women who have lived very traditional lives, restricted almost entirely to family roles. Under duress, these women have organized their neighbors into effective political-action groups and have confronted public officials. It may be that since the presenting threat focuses on the neighborhood and would most critically affect family life, the old, the children, school and church life, it is identified and perceived as a threat to the woman's traditional sphere and that this legitimizes public action for these highly traditional women. But Seifer holds another hypothesis: that men in these communities have worked for so long in alienating jobs that they no longer have any sense of their own power to affect their fates and have essentially lost hope, while the women's lives—caring for children and the sick and aged, working in church organizations—have allowed them to retain some belief in their own effectiveness.

If she is correct in this view, reducing alienation in an industrial work-setting through innovative programs like

Volvo's could have an important communitarian and caring effect well beyond the workplace.

In my own observations of neighborhoods and communities I have come to other generalizations about what it takes to develop significant integration in groups. I have no systematic data to support these views—only a lifetime of living in and thinking about groups.

Neighborhoods will have greater potential for community if they are in certain ways heterogenous rather than homogenous. Certain ethnic neighborhoods which are culturally homogenous and very cohesive seem to contradict this view, but it is important to note that they are also very often heterogenous with respect to age and economic status. While groups of people need some commonality as a base (perhaps to provide a sense of common fate) they also need some variation to promote interdependence. The groups must be varied enough to provide interest and a basis for serving or giving to each other. If all of the people in a neighborhood are carpenters, they will not have the same possibility of creating a rewarding informal economy that they would have with a more varied collection of skills and resources to exchange.

Age variation seems particularly crucial for this distribution of useful resources. A group of young mothers can be helpful to each other in exchanging child care. But when children are sick it is both happier and healthier all around if the sick child can stay in bed and be tended by an older woman who has no children at home. And the older person's life can be enlarged by contact with the young and by the yard work the children can do for them in return. Reciprocity grows and is nourished on differences; I would like to see housing authorities, banks, and other lending institutions commit themselves to policies which encourage diversity in neighborhoods.

If possible, every neighborhood should include some proportion of immigrants or members of traditional ethnic or religious groups who bring with them the values of older and more seasoned cultures. This is another argument for age diversity. Older people are more likely to have closer ties with traditional value systems.

In my own neighborhood the bedrock of old-fashioned communal spirit is supplied by Catholic families. Though it was not consciously a part of our choice of a neighborhood, the close proximity of a Catholic elementary school insured that we would be surrounded by people who love and value children. But the mix of traditional Catholic families with urban intellectuals insures other qualities of neighborhood life as well. It means that our children are surrounded by people who care for them and watch out for them, and it also means that the birth of a new baby is a cause for celebration. It means that when someone in the neighborhood is sick or an old person dies, the neighbors gather their resources and cluster near to provide warmth and support as well as food and transportation to the troubled family.* It means there are thirty-, forty-, and fifty-year marriages to add ballast to the mix and to offer younger couples, who are facing the strains of child-raising or the

complications of their children's adolescence, a model and prospect of calmer days ahead as well as the gifts of understanding, humor, and pleasure that can come from a lifetime of living together.

A few extroverted party-givers and wise old advisers added to this mix of traditional and urban families can add to the development of community, but it is not obvious how this can be arranged by social policy. Disallowing age segregation will help, since at least that increases the chances that the neighborhood will have a few people with the experience which might have led to wisdom. And traditional groups are more likely to take births, first communions, graduations, and marriages as occasions for ritual celebration. Cross-age socializing in work and play solidifies relationships by allowing the young and the old to apprehend each other as talented in various ways, as useful in various ways, as attractive humorous, music, or eccentric—in other words, as individuals rather than merely as members of a class or category. And that is the basis for the growth of caring.

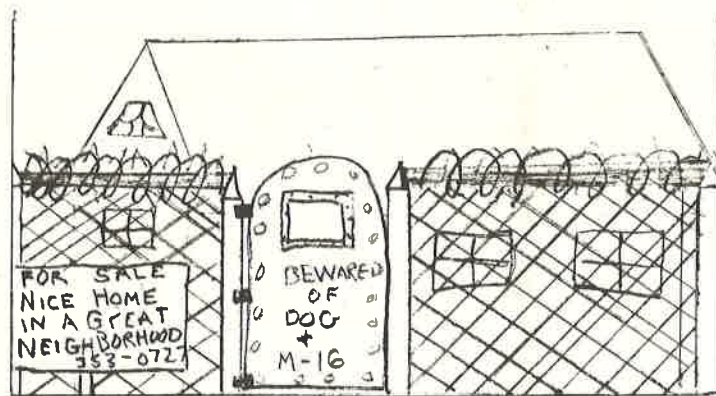
Areas for Policy Changes

I have suggested and/or implied a number of ways in which social policy could affect the sense of community. Some of these require legislation; others require a good deal of political work to soften resistance in certain powerful interest groups before legislation can be successfully introduced. In still other cases it is hard to imagine social legislation which could produce the desired changes; certain changes can come about only as long-term consequences of planned, deliberate policy innovations. For the moment we can summarize the areas where policy changes can be effected with legislation, with negotiation, or both.

A more individualized and flexible system of social welfare

Our social welfare system—like any bureaucracy—has moved toward greater rationalization and regularization. The universal rule has been substituted for the individual case approach. Clearly the reasons for bureaucratization include many which are benign and humane in intent. Individual treatment of problems and cases perforce invests the welfare worker with considerable power and discretion. Given the fact that most caseworkers were traditionally drawn from the middle class or had moved into the middle class through their occupational choice, their judgment and discretion in dealing with poor clients and clients from minority and ethnic co-cultures often led to gross discrimination and injustice.

*In my own very traditional clan there is a treasured anecdote about a man in his fifties who awakened in the hospital (after a gallbladder operation) and was told that several relatives and friends were painting and generally refurbishing his kitchen. He told his wife to get them out of there right away: "Can't you see, they're preparing the house for my wake?"



But the cure—bureaucratization—has led to rigidities and brittleness which we now must try to ameliorate. To the extent that welfare workers are being recruited more broadly (and middle-class culture itself has produced some of its own narrow ethnocentrism) there is perhaps some hope that particularism can be reintroduced to the system with proper controls.

□ *Wage law modifications designed to allow youth work experience and to mobilize the energies of youth in the service of social goals*

Here, again, laws which were designed to protect the young (and the wage laborer more generally) have ended up handicapping those the laws were intended to benefit. Negotiations with trade unions and legislation are needed to afford young people access to meaningful work. Flexible, individualized administration of youth work is also needed to prevent misuse of the young and exploitation of all workers.

□ *Modification of tax laws, Social Security, and pension benefits to encourage community among retired workers.*

Many older persons might marry and assume care and responsibility for each other except for the fact that their pension benefits depend on their remaining in a widowed or single status. This is an example of law interfering with and helping to defeat union and community. Given the fact that most welfare law is written for individuals, using marital status to govern eligibility for benefits seems particularly discriminatory and objectionable.

□ *Restructuring welfare laws and negative tax programs to encourage commitment*

Could welfare be administered in an individualized and flexible system—to encourage engagement in productive work and social contribution? Isolation from the productive life of the community and from the interpersonal ties which engagement implies dehumanizes people (cf. Jimmy Breslin, *World Without End, Amen*). Must welfare imply exclusion from the productive life?

□ *Educational changes: the schools, the parents, the system*

Introducing changes in the schools (particularly in the curriculum) raises imposing political problems. Education for caring and community is exactly the kind of program

which will lead conservative parents to organize in protest. They want the schools to teach skills and leave attitudes to the home and church. But in too many cases the home and church are clearly not doing the job. Can we demonstrate that children will learn to read by learning lines for a dramatic production and that they will learn mathematics by studying music theory?

□ *Housing laws and urban planning*

When the federal government takes a hand in financing housing projects and developments (i.e., nearly always) diversity should be imposed as a requirement in sales and rentals. New York's Roosevelt Island is a model.

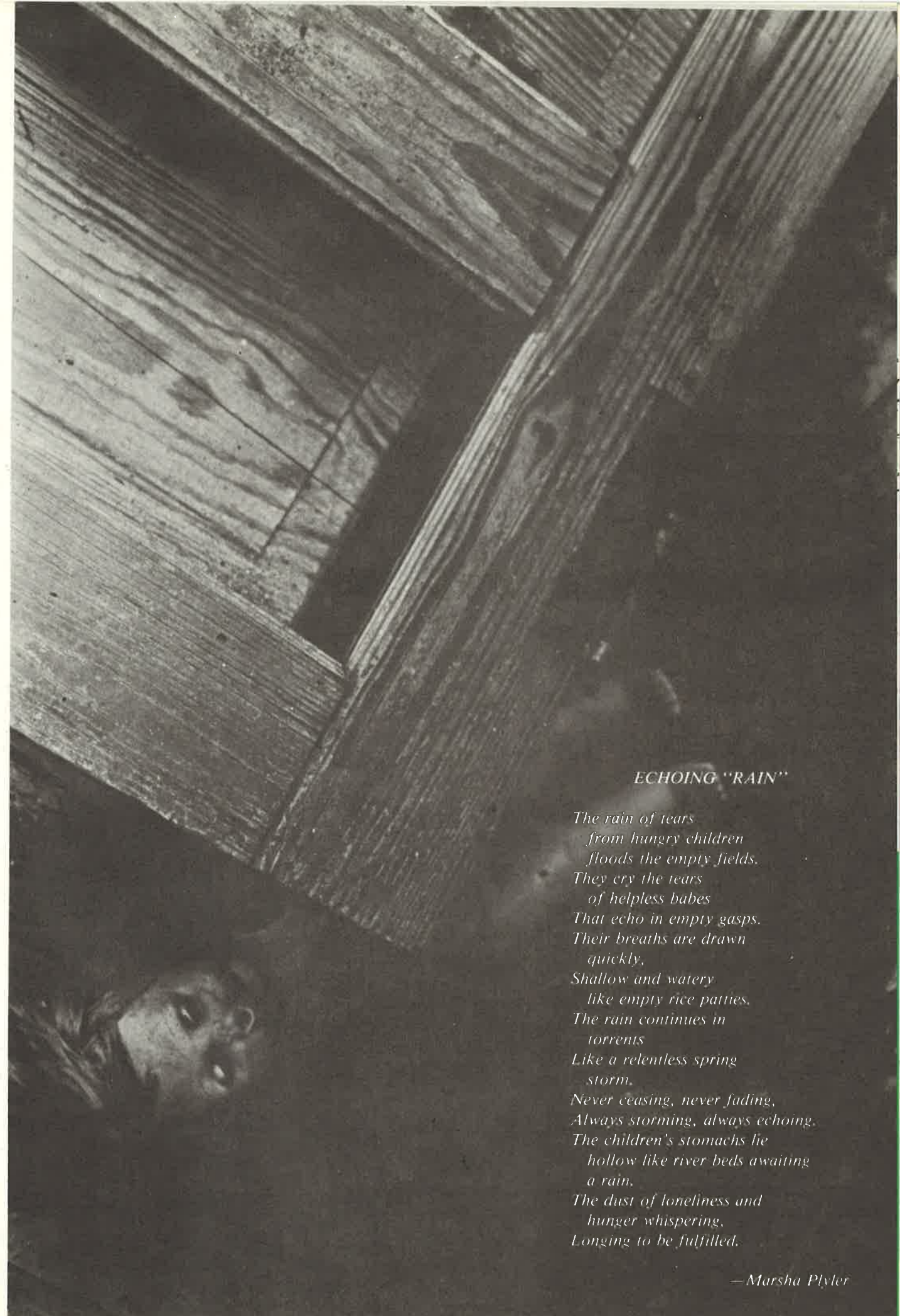
In all of this discussion I have been assuming a breakdown, not the disappearance, of community. The programs I have described assume that some modicum of social cohesion exists on which programs can build and grow. In some segments of our society, however, no such starter culture exists. Some of our major cities (e.g., Detroit) have moved beyond the point of retrieval—they represent the degradation of urban life to a predatory, jungle existence in which both humanity and community have been savaged by suburban land development, poverty, and the social and psychological disease which feeds on poverty. Detroit streets are empty at night and sparsely populated by day. People are murdered in parking lots for the minor spoils needed to support a drug habit. Others are shot by snipers while they drive the city's highways. In a city where fear and tension infuse the air, thousands of tense residents keep vicious dogs and handguns. Robbery is so common it is hardly counted a significant fact by police or by anyone else but the victim.

I assume that much more radical social policies than any I have referred to will be needed to turn back the nightmare rush of destructiveness and depredation in our cities. These policies—addressing land use, highway construction and the onslaught of the culture of the automobile, the elimination of the degradation of human life which follows long-term unemployment, and the elimination of illegal drug distribution and replacing it with some system for handling addiction as a medical problem—are so large that I have stopped short of their consideration.

Large and discouraging is what they are. When one considers rough estimates of the profits involved in illegal drug sales in one city and the broad distribution of these profits (from several million dollars per year for three or four major entrepreneurs and syndicate figures, through several hundred thousand dollars to district heads, to perhaps thirty thousand dollars for several hundred policemen and other city officials), it is hard to see how social policy can get a meaningful lever on change.

Elizabeth Douvan, Professor of Psychology at the University of Michigan, first published "A Caring Society" in the March/April edition of *The Center Magazine* in 1977. Truly interested in the study of effective group work, Dr. Douvan, along with *The Center Magazine*, was kind enough to allow us to reprint her article.

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ECHOING "RAIN"

*The rain of tears
from hungry children
floods the empty fields.
They cry the tears
of helpless babes
That echo in empty gasps.
Their breaths are drawn
quickly,
Shallow and watery
like empty rice patties.
The rain continues in
torrents
Like a relentless spring
storm.
Never ceasing, never fading,
Always storming, always echoing.
The children's stomachs lie
hollow like river beds awaiting
a rain,
The dust of loneliness and
hunger whispering,
Longing to be fulfilled.*

—Marsha Plyler



"It's good to be a seeker..."

by Dr. Ronald Lindahl



*"It's good to be a seeker,
but sooner or later
you have to be a finder.
Then it is well
to give what you have found,
a gift unto the world
for whomever will accept it."*

Jonathan Livingston Seagull

While not likely intentional, Jonathan has provided a superb definition of science and the scientist. It captures the essence of what a scientist does and why he does it. It also defines a scientist's responsibilities to self and society.

All scientists are seekers. They are creative and perceptive. They build on what has come before and what they find, they contribute to the pool of knowledge. It's how society makes use of that contribution that distinguishes two types of scientists, basic and applied.

Using Jonathan's definitions, it is easy to see how the applied scientist fulfills his responsibility to both self and society. When he seeks and finds, what he gives to the world is accepted as a new method, treatment, service or product. The applied scientist's approach to research is linear. He starts with a question and seeks the most direct approach to the answer. He is most often extrin-

sically motivated and his work is largely mission- or goal-oriented. His responsibilities to self and society are satisfied in the technological advances he gives to society.

The basic scientist, however, faces a dilemma. His motivation is largely intrinsic and he follows his instincts in determining the direction of his research. The answer to one question more often than not leads the basic scientist to pose two more related questions which then require answering. His research progresses much as a tree grows, branching out into several related areas. He has freedom of im-

agination and creativity and his responsibility to self is satisfied in the sheer joy and excitement of seeking and finding.

His responsibility to society, to give what he has found to the world, is much more difficult for the basic scientist to meet. Often the question and answer are only of interest to other scientists, a highly-specialized subset of society. According to Jonathan, by making the new knowledge he has acquired available to his colleagues, the basic scientist has fulfilled his responsibility to society. He has given what he has found, for whomever will accept it. But is this sufficient?

To the basic scientist, giving the gift, the sharing of his results, satisfies his responsibility to society. It is up to society to decide if this new knowledge has practical benefits.

However, today's society increasingly demands that the basic scientist be held accountable for what he does. He is asked to justify the cost. He is asked when the practical benefits will appear.

For the basic scientist, these questions in their many variations, are anathema. They are also a source of conflict in his responsibilities to self and society. Socie-

ty is asking more than he can give. In asking for a tangible endpoint, society is asking the impossible, for by Jonathan's definition, or any other, the basic scientist cannot know where his research will lead. He always has a goal, but if he is lucky, he'll never reach it. He will always be pushing the goal a little further out of reach with each experiment.

If society could list the major scientific discoveries of the past fifty years the list would undoubtedly include television, plastics, computers, organ transplants and genetic engineering. These are all technological advances, the gifts of applied science.

No list would recognize the elucidation of the principles of electricity as allowing us to watch "St. Elsewhere." It would not include the decades of hit and miss organic chemistry that preceded the development of Tupperware and Teflon. It would not include the esoterica of theoretical mathematics that drive our personal computers. Nor would the list include the discovery of blood types and antibody-antigen reactions which allow kidney replacement as a routine medical procedure. Likewise, the elucidation of the structure of DNA

would not be cited as allowing bacterial factories to synthesize medically—useful hormones and antibiotics.

However, each of these technological advances would not have been possible without the background provided by basic science. In all these cases the fundamental principles elucidated by basic science predate the technological development by decades. Electricity and television, synthetic polymers and Teflon, antibodies and organ transplants. At the time of their first appearance, the principles of electricity, polymer chemistry and immunology were of little interest to members of society other than basic scientists. Only when many seemingly disparate fundamental observations were pieced together by some perceptive individual was a technological advance possible.

Society has come to expect instant return on its investments. It has largely lost sight of the fact that basic science is the fundamental source of that return. Who is to know which of today's basic scientists has already done the experiment or made the observation that will result in the first technological advance of the twenty-first century. It is impossible to predict whose gift will be embraced by society.

Society should expect the basic scientist to be responsible by freely sharing his knowledge and by being responsible for any societal support he receives. Society must also be responsible in recognizing that scientific inquiry is a building process that progresses most often in small increments with contributions by many. Society must also be responsible in giving the basic scientist the freedom to use his imagination and curiosity to explore without expectation of tangible return.

Historically, scientific advancement and societal progress have been intimately related. If the scientist and his society are responsible, both will continue to prosper. Sooner or later the seekers will become finders and the world will decide which of their gifts to accept.

Dr. Lindahl received his Ph.D. in Biology from Wayne State University in Detroit in 1973. He is professor of Biology and Biochemistry, and a University Research Fellow. His current interest is molecular biology of enzyme changes occurring during carcinogenesis.

Computers, the Future, and Empires of the Mind

by Dr. Cathy Randall

While conducting research for her book *The Second Self: Computers and the Human Spirit*, Ann Turkle of Massachusetts Institute of Technology was told by a 13-year-old named Deborah: "When you program a computer, there is a little piece of your mind and now it's a little piece of the computer's mind...and now you can see it. I mean, the computer can be just like you if you program it to be: your thoughts, your pictures, your feelings, your ideas, not everything, but a lot of things. And you can see the things you think and change them around."

Without question, computers are "changing around" the things people think, as well as the things we do. Will the change allow us to be more responsible to self and society? The answer is yes, but under certain conditions.

Winston Churchill said that the empires of the future are the empires of the mind. Certainly one of the least expected facets of the computer revolution is the radically different way people are thinking about the way that they think. When Turkle first joined the faculty of Massachusetts Institute of Technology, she noticed that her colleagues were "thinking of themselves in computational terms," comparing processes that

occur in people with those that take place in machines. No longer drawing on Freudian theory (e.g. "unconscious drives"), people now use computer metaphors ("debugging," "hardwired," "programming") to describe their inner workings.

"A relationship with a computer," says Ms. Turkle, "can influence people's conceptions of themselves, their jobs, their relationships with other people, and their ways of thinking about social processes. It can be the basis for new aesthetic values, new rituals, new philosophy, new cultural forms."

So the computer can help us to fulfill our responsibility to ourselves by assisting, indeed forcing us to "know thyself," and to examine and understand more fully our philosophy as a society.

Allowing us to "work smarter" is another way by which the computer will increase our responsibility to self and society. Kenneth J. Arrow, an economist Nobel Laureate from Stanford, posited that no society's standard of living rises because its people work harder but because they work smarter. In a sense, no one works harder than an Ethiopian farmer whose living standard never improves at the rate of a 9:00-5:00





So the computer will rehumanize us, will expand our free time, and will open doors in our search to understand ourselves and our society. But to insure that all of the impacts of computing technology are good and not bad, some very significant issues must be addressed.

(1) WILL IT TAKE AWAY OUR ABILITY TO RELATE TO ONE ANOTHER? In noting that hysteria, rooted in sexual repression, was the neurosis of Freud's time, Turkle says, "Today we suffer not less but differently. Terrified of being alone, yet afraid of intimacy, we experience widespread feelings of emptiness, of disconnection, of the unreality of self. And here the computer, a companion without emotional demands, offers a compromise. You can interact, but never feel vulnerable to another person." The long-term danger to the family as an institution is a problem that must be addressed.

(2) WILL COMPUTER TECHNOLOGY TAKE AWAY OUR CONTROL OF OUR SOCIETY? The ethical questions involved in creating machines that can think and reason are analogous to those being raised in the debates over genetic engineering. There is the remote possibility that an outcome of today's artificial intelligence research would be an intelligent computer like "HAL" in Stanley Kubrick's *2001* or *War Games*' "Wopr." Our freedom to exercise responsibility for ourselves and our society could be circumscribed by such a nefarious "knowledge system." Although the possibility is remote, the consequences are too catastrophic to allow any margin for error. The area most susceptible to circumscription of human control by machines being the

employee in a western business. Employing computers in our lives and work has provided new blocks of leisure time, a pattern that will continue as the proliferation of personal computers grows. The computer, therefore, can afford us the time to be more responsible to ourselves and to our society...if we choose to put the time to those uses.

Instead of "dehumanizing" society, as some humanists fear, the computer may in fact re-humanize society. As upper-level managers in government and industry learn to use the computer, layers of middle management between them and the base tiers of the organizational pyramid are expected to evaporate. The average client of government services or worker in an industry will not have to rely on numerous interpretations of their needs before the upper-level manager hears them.

By the same token, the countless middlemen between those who create in writing and that which ultimately appears in book form, will disappear. Books, plays, magazines, newspapers will be transmitted directly from the author to the reader, bypassing editors and agents altogether.

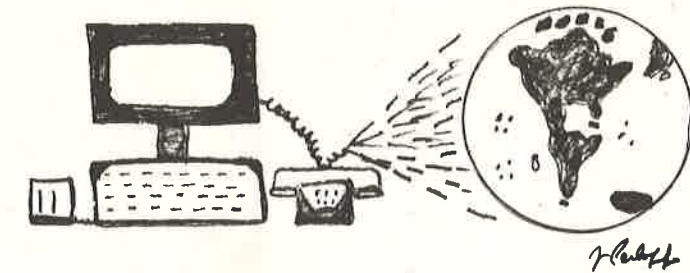
Philip Coulter, Chairman of the Department of Political Science at the University of Alabama, puts it best when he says that "computers are as dehumanizing as cars." Anyone who uses a car realizes that their lives are more "humanized" as a result, certainly not less. By the same token, Turkle points out that the computer is "a personally appropriable expression of the individual, not something big and cold and impersonal. The computer, like a pencil, is something that you can use to doodle, or to scribble, or to write *War and Peace*."

nuclear defense system, the strictest parameters must be set around research into artificial intelligence.

(3) WILL COMPUTER TECHNOLOGY TAKE AWAY OUR AUTONOMY? When the ultimate computer system has been implemented successfully for the American economy, citizens will lose their ability to break certain laws *successfully*. Every minute action will be monitored by computer: our purchases, sales, services, payment of taxes, movement on roads, *ad infinitum*. At that point, the individual will have an easy choice: break the law and pay the consequences. The third option...getting away with it...will be eliminated by computers. The successfully implemented computer system will know everything about everyone.

Our society has already made quantum leaps in the reduction of crime through computerization. In the past 10 years, the government has cut welfare fraud by as much as 75 percent (not to mention the inevitable curtailment of the temptation to defraud) as a result of the mass computerization and computerized cross-matching of various personnel employment records by the Department of Health and Human Services. Computerization of drivers license files is paring months, indeed years off of the length of criminal investigations e.g. as recently as November, 1984, a group of long-sought, suspected terrorists in Ohio was located and arrested by the FBI as a result of a simple computer cross check of Connecticut drivers license files. Within the year, Kiplinger reports that the Social Security Administration will be able to crosscheck their benefit rolls against death records in every state. This will eliminate relatives' forging benefit checks sent to deceased Social Security recipients. In a pilot program, \$17 million was saved and 5,000 forgers were apprehended.

(4) WILL THE COMPUTER TAKE AWAY OUR THINGS? Because America's computer system will be omniscient, its inevitable mistakes and failures could be extremely costly to its victims. And unless security technology catches up and keeps pace with the vulnerability of new computing systems, computer crime will become a



greater problem than the crimes eliminated by computers. Already, estimates of losses resulting for computer-related crimes in America range from \$100-300 million annually.

In a article in *Computerworld* (December 17, 1984) entitled "Don't Rely on the Law to Stop Computer Crime," Nancy and Peter Finn defined computer abuse as "any incident associated with computer technology in which a victim suffered, or could have suffered, loss and a perpetrator, by intention, profited or could have profited." As the number of systems increases, crime problems will increase. The potential for this increase was set forth in the testimony of John C. Kenney, acting U.S. Assistant Attorney General for the Criminal Division before the Senate Subcommittee on Criminal Laws and Procedures. Kenney said:

"Our political, economic and social institutions have grown increasingly dependent upon computers to the point that their illicit manipulation or malicious destruction can potentially wreak havoc on society. Consider in this regard the consequences resulting from the willful destruction of the computer-generated Social Security checks flowing to the elderly or disabled, the destruction of a bank's computer records of its demand deposits or the malicious destruction of irreplaceable medical research data stores in a computer bank.

"Computers have become a part of everyone's life and are being integrated into virtually every facet of human activity at an ever-increasing rate. The very existence at the present time of a broad base of computer usage and computer knowledge and its projected increase in the years to come suggest that we will experience an increase in the opportunities for computer-related abuses in the years ahead."

(5) WILL COMPUTER TECHNOLOGY TAKE AWAY (OR REDUCE) OUR PRODUCTIVITY?

The proliferation of personal computers will result in a dramatic increase in the number of people working at home. Because of the myriad distractions involved, there are real questions about whether the American worker is sufficiently motivated to maintain a high level of productivity while working at home.

The computer will make it possible for us to choose to be more responsible to self and society: by increasing our discretionary time, by aiding in our quests to understand ourselves and others, and by eliminating the layers of people between us and the services that we require. The threats that computing technology poses to our productivity, our autonomy, our control of society, our relationships, and even our possessions are issues that must be addressed if computers are to help us to choose to be more responsible to self and to society.

Dr. Cathy Randall received her Ph.D. in Administration of Higher Education from the University of Alabama in 1977. She is Director of the Computer Based Honors Program, a department of New College.



Responsibility To Self And Society

by Renee Hopkins Clark

I have been asked to contribute to this issue of the *New College Review* an essay on the subject of "Responsibility to Self and Society." I do not mind telling you that I have given this a lot of thought (worried about it, in other words). Not because I did not have anything to say, but because I was not sure how to say it. Finally, I decided that I should try to describe the mostly uphill battle I have been fighting over the past two years to keep a balance between the two. That is my final answer: You have to find a way to keep a balance, often a delicate one, between responsibility to self and responsibility to society. For me, the balance lies in actively engaging the world, never taking anything at its face value, always looking for the unstated premises, the warrants on which arguments rest, and then making decisions on that basis. And teaching students to do the same.

That answer goes loosely to this question: How do I find a me that is useful? This question may be familiar to many past and present New College students. The first time I ever heard it was in January 1981, in Dr. Robert McKenzie's Social Science seminar in the New College. I had had other classes in four years of college that had considered issues of social responsibility. But in Dr. McKenzie's class, this question of social responsibility had for the first time been directed to me personally.

And, truthfully, I resented it. I had always felt I had enough problems to surmount just getting through college, which, given my family background, was a financial and emotional struggle. Developing a social consciousness seemed to me too much to ask. Also, in that same semester I was concerned with finishing a record number of in-

completes, working at a job I loved that required a great deal of my attention, planning my April wedding, finding a new job and an apartment in a new city, going through graduation, and finally, moving across the country to Dallas, Texas, with my new husband, the day after graduation. It is safe to say that there were plenty of times that Dr. McKenzie and the question of "finding a me that is useful" took hold and never left me.

Although I can not recall ever thinking about it on a conscious level until recently, I can look back and see that I have made some major life decisions based on a concept of balancing, in some fashion, responsibility to myself and responsibility to society. I can not say that the need to balance the two was the reason I left my first post-college job at *The Dallas Morning News*, but once I had decided to leave, my search for the next career step was guided by the need to strike that balance.

I felt such a malaise for my job, and by extension, for any other journalism position, that I began to consider other options. It is a familiar dilemma for someone used to juggling job and college: when suddenly all you have to handle is the job, you begin to realize that it is not enough. Being responsible for the physical appearance each week of the *News'* Food Section had lost its appeal, and everywhere around me at the paper I saw people who, after years at their jobs, seemed to me to be quite disenchanted. I began to consider graduate school, but could not decide what degree I wanted. What would be the most challenging to me? What would lead to a fulfilling job? How could I feel as though I were actually doing something useful? I had not thought

about that one much before, but the Food Section had seemed to matter so little to anyone except the food editor and I and its advertisers—certainly not to anyone else at the paper—that I longed to be working at something that would make a difference to people.

Finally, I decided to go to the University of Texas-Arlington for an M.A. What had attracted me to the school, besides the location, was an interdisciplinary graduate program in the humanities, but in the interest of future job security I entered that first semester as a candidate for a regular English master's degree. I had received an assistantship as well, so that first semester I not only began graduate school, but also began a totally new career experience: teaching freshman composition.

The freshman composition curriculum at the time consisted of a two-semester sequence: a fall course in expository writing and a spring course that combined composition and literature. New graduate teaching assistants were given very few guidelines about what they were to teach; the only requirement was that it fit a very vague course description. There was no departmental syllabus to use as an example, no recommendations as to what literature should be read from the anthology the department used. I had not expected to be left so totally to my own very limited devices with something so important as teaching freshmen to write. All of this made facing my class, which was already inherently stressful, highly traumatic. Every Monday, Wednesday and Friday for the first six weeks I conducted my two classes while trying to hide from my students the sheer terror from which I was suffering. It was January — I was new and they



were not. I was more afraid of them than they were of their young English teacher. Although this initial terror subsided somewhat, my fear persisted, based on the sure knowledge that I was doing it all wrong. I made my way through the semester by telling myself over and over that if I ever taught again, it would surely not be this bad.

Experienced teachers can tell you that college freshmen, like newborn babies, are not as fragile as they might appear. But for the first time in my life I felt a serious responsibility. Was I helping them at all? Scarring them forever? Was I being too easy or too hard? Despite my best efforts, I was afraid the class was as useless for them and as boring as some of the classes I had had in college. As a teacher, I did things I had hated when they had been done to me as a student. But how could I be sure they had read enough of *Othello* to be able to discuss it if I did not give them a pop quiz every day? I agonized over everything, from the student who plagiarized *Gone With The Wind* to the older student who monopolized class discussions and persisted in calling me Renee instead of Mrs. Clark.

The problem here was twofold: I was attempting my own balancing act with responsibility to self and society, and it involved teaching my students to do the same. I wanted to teach them in a way that would make them better able to strike the balance in their own lives. Pop quizzes on Shakespeare and William Faulkner were not helping them, although they might not have been actually harming them. Sure that I was not helping myself, and unsure of how to help them, I decided not to teach again.

The following summer I switched to the humanities program. Although I had been told that I might have a better chance at a job with an English degree, I had had such a bad semester of teaching that I thought I would probably just go back to some form of journalism once I had my degree. Because of my very positive New College experience, I was committed to the idea of interdisciplinary education. Suddenly it did not seem irresponsible to pursue it on the graduate level. On the contrary, I made the decision to change to the interdisciplinary program because of my responsibility to do what I thought was right for myself.

At UTA, the graduate humanities program is organized around a set of six core courses, two of which (Conceptual Bases of the Humanities and Foundations of Rhetoric) are required. Students also are required to choose two courses from among the other four: Semiotics, Theory of Discourse, Methods of Logical Analysis and Culture and Society. The remaining hours in a student's program are taken in a major area, such as linguistics, rhetoric, literature, history or philosophy. I chose as a major area rhetoric (in the very broad sense advocated at UTA) and composition pedagogy on the theory that I could either try teaching writing again once I learned more about it, or I could take that knowledge back to journalism.

After a summer course in theories of composition pedagogy, I was convinced to teach again that fall. A major



factor in my decision was a change of curriculum in the English department freshman composition sequence. The change was from a product model of teaching to a process model. The idea was that students would learn to write better if they were taught writing as the recursive process it is, full of quirks and stops and starts, rather than something that springs fully finished from your hand to the blank page.

The syllabus we were asked to teach implemented the process model by asking students to write only four papers, spending three weeks on each one.

The assumption behind the new curriculum was that writing is a way of learning anything, a way of learning what one has to say about the world. As such, telling students *what* to write is serious business. A better way to teach writing, it was assumed, was to acquaint students with the *process* of writing, to give them the means of discovering what they had to say themselves. In teaching this way, I felt I was giving my students something they could use, something important: a way of interacting with the world. I felt I could offer them a way of recognizing and negotiating for themselves their balance between responsibility to self and to society. Further, I felt more comfortable teaching writing in a way that matched more closely my own experience of what writing was all about.

But my constant worries about teaching never ceased. I spend endless hours grading papers, writing for every student an entire page of comments concerning what worked in the paper and what could be improved upon rewriting. I was developing the ability to quickly read a draft in conference, and then make comments that would let the student know if she was on the right track and what could be improved. Invariably, however, I read final drafts with major flaws I felt I should have noticed and commented upon in earlier versions. Also, teaching students such a procedure so foreign to the things they had been taught before was sometimes difficult. Students who had sailed through high school English sometimes resented working at learning new methods when they had already been good at the old ones.

At the same time I was enrolled in a full-time load of graduate courses, including one called "Critical Thinking Theory" that I was hoping would help me get through the next semester of teaching Argumentative Writing. "Critical Thinking Theory" was taught by a philosophy professor who believed that the way to teach critical thinking and argumentation was not to give students examples of good arguments whose forms they could memorize, but to give them the tools to pick apart everyday arguments, good and bad, and to see how they worked. Once again, I felt the way



things. There is no better example of a balance between responsibility to self and responsibility to society. The students were learning a basis for making informed decisions: to first get beneath the surface of all of the persuasive appeals being thrown at them constantly; then to be able to discover and communicate their own opinions about what they found beneath the surface. Finally, in the intersection of writing and critical thinking, I had found something to teach that I believed would be useful.

I found it because it was in the air at UTA. The College of Liberal Arts, in a curriculum review, had put together a committee which at that time was developing a freshman course sequence that would teach students to engage the world in this manner. The result of two years of intense planning was a \$400,000 NEH grant to proceed with a pilot program called Composition, Analysis of Texts, Critical Thinking Integrated Program (CACTIP). Test sections of this three-semester freshman course sequence will be taught beginning in Fall 1985. The basic idea of the CACTIP course sequence is to not only present college freshmen with significant classic texts from literature, history and philosophy, but also to offer the students the means of understanding, assessing, and appreciating them — that is, the means of reading them and writing and reasoning about them.

To me, the most important part of this proposal is offering students "the means of understanding." By this, the proposal means that the students will not simply be told what these texts mean, but will be given the opportunity to use the processes of reading, writing and reasoning to decide what the texts mean *to them*. This means is more powerful and more useful, because once such processes have become part of the student, he can use them to understand all the texts that make up the entire world around him, including the text that is his own life. This, I think, is the best a teacher can do for a student, for society, and for himself: to give the student a set of means by which he can make meaning of the world around him, and so strike the balance between responsibility to himself and responsibility to society.

So that is the way I came to find a balance between responsibility to self and society and to answer the question "How can I find a me that is useful?" It is, of course, not the only way, and it has its difficulties. Engaging the world so actively is an exhausting process, and it is a part of "responsibility to self" that you recognize your own limits. Still, I feel satisfied that I have found a balance between responsibility to self and responsibility to society; my way of striking this balance lies in helping others to do just that.

Renee Hopkins Clark is a graduate of New College. She is currently teaching English, while working on her M.A. in Interdisciplinary Humanities at the University of Texas at Arlington.

The Photography of Wayne Sides

Wayne Sides is a graduate of New College, now living in New York. Wayne has published Sideshow, a book composed entirely of his outstanding photography.



I could be most useful was to teach students methods of being useful themselves. I thought an approach to argumentative writing that mixed the process model of writing and these theories on critical thinking would be the most useful to the students.

Dr. Harry Reeder, whose methods I was learning, began by teaching his freshman critical thinking classes to identify the very basic forms of argument (inductive and deductive) and the logical fallacies. Students were then to take arguments from magazines and newspapers (letters-to-the-editor were a good source), and determine the argument's conclusion and the premises that supported that conclusion, including unstated premises. Then the students were to critique the argument, using their knowledge of the logical fallacies and the principle of charity, for the purpose of furthering the discussion of which the argument was a part. A typical question to ask about an argument was, "How does this argument fit into the ongoing dialectic on this issue?"

Obviously, students were required to look beneath the surface level of the arguments in order to accomplish these

