

WENDY S. WALTERS

The University

Standards for common judgment may be set through participation in the university, in which the best practices to pursue the human unity are subject to study.

The name “universitas” was used in Roman law to denote a guild of artisans or professional men.

A set of assumptions must not be too precise when defining a field of knowledge.

By gathering studies together we can reveal their connection to one another.

Intellectual enlargement occurs as a result of pursuing habits that are neither servile nor mechanical.

A whole body of teachers and scholars engaged in giving and receiving instruction in methods of learning serve those worthy of freedom.

A professor makes his beliefs known in acts of open declaration.

Isidore of Seville believed there were two philosophies of instruction: the material, or medicine and the immaterial, or Liberal Arts.

Liberalis was used initially as an epithet for Roman slaves who did not know their place.

In the *Republic* Plato suggested that only a small group of exemplary young men should pursue a program of arithmetic, music and astronomy. The Sophists added grammar, rhetoric and dialectic. These subjects, along with geometry, were known as the Seven Liberal Arts. Plutarch would have had nine. St.

Augustin would have preferred six as he believed mathematics to be unholy, and seven was a number reserved for religion.

In his view, philosophy took the place of astronomy.

During the fifth century, Martianus Capella defined the Seven Liberal Arts as grammar, rhetoric, dialectic, geometry, astronomy, arithmetic and music. By the Medieval period, the term “logic” replaced the term “dialectic” thus inviting more solitary pursuits.

Suetonius used the name *mathematicus* to refer to the “vulgar” art of fortune telling.

In 1108, Peter Abelard founded what would be called “the Sinai of university instruction” on Mt. St. Genevieve overlooking Notre-Dame. He believed that wisdom could be achieved out of human reason given access to learning. The practice of scholarship opened up when the writings of Aristotle were rediscovered in the 13th century and made more widely available.

John of Salisbury argued that professors inevitably became impostors who teach nothing because they pretend to teach everything.

During the Medieval period, young men passed time in the trade guilds. After a period of training, a master workman tested their skills. Young men were called bachelors, and the test they took was called the baccalaureate.

Many schools were founded to satisfy either the whims or visions of kings or the pope.

Two kinds of institutions thrived, the *Studium General* and the *Universitas*. The *Studium General* was created to rise above the standards set by a number of small, regional schools in operation from 1170 to 1250, which had begun to compete for prestige. To become a *Studium Generale*, a school was required

to employ a number of masters and teach, in addition to the Seven Liberal Arts, the subjects of theology, law and medicine.

The *Universitas* maintained a relationship with a guild in the world of commerce.

Men who participated in the *Universitas* held common interests including the desire to advance.

By the fifteenth century, the *Studium General* and the *Universitas* became nearly synonymous.

Though Christianity was a key tenet of many early universities, at present the concept of sin in advanced study reflects an anachronism. After the Dark Ages, there was more interest in university study. Even the Church accepted that the purpose of liberal education was not to teach all subjects of human knowledge.

The Liberal Arts were designed for those aspiring to improve their social station.

By the mid 1930s it was clear that the achievement of a college degree could fail to insure a comfortable livelihood.

Some believe measuring intelligence solely by the ability to adapt to one's environment at one time means the greatest possible achievements are accomplished by plants.

Accumulating knowledge makes the experience of life more complicated.

Factors such as one's home, church and school influence education, which is the process of developing a culture.

The basic processes of education remain similar for teacher and student: correcting error, increasing sympathy and overcoming prejudice.

An educational system is inherently predisposed to inertia

and lack of vision.

In 1917, the average American student lacked in his studies two years behind students in the leading countries of Europe.

Though Americans do not lack in mental capacity compared to scholars elsewhere in the world, they are more easily satisfied by inferior mental attainments.

In 1919, a small group of scholars warned against the commercialization of the university and the danger of letting financial interests exert too much influence over its curriculum.

Values comprise an inherent part of any problem a scholar attempts to solve.

More than any skill, students studying math need self-confidence in order to succeed.

Female students tend to show more interest in sociological problems than in those that are economic or political. The personal type of problem is seen as being more interesting than the impersonal type of problem.

The more competitive an academic department, the more likely students are to engage in academic misconduct, no matter how deeply ethics are included as part of study in the discipline. In these institutions, students are also more likely to witness faculty engaging in misconduct through without redress or consequence.

Graduate school is the process of converting from an amateur or laymen to a member of a profession. The term “profession” implies some intuitive relationship with the vocation, a personal need to participate as if in response to a “calling,” though for centuries it was debated as to whether or not the practice of teaching was substantial enough to be called a profession.

At one time, the doctorate stood for competency in advanced research the world over.

The scholar whose drives and instincts are natural, is in essence, a “mature” student as scholarship requires curiosity, a hunting instinct, a hoarding instinct and the discipline of craftsmanship.

Some argue that there is an antithetical relationship between teaching and scholarship because as practices, they don't easily integrate.

There has been a lack of clarity about the appropriate relationship between teaching and research.

Achieving intellectual insight, though an accomplishment difficult to quantify, is the aim of both quality scholarship and teaching. The need to quantify results stems from a lack of oversight in the classroom, where ideas may not fall in line with the national project.

The ideal balance between teaching and scholarship is infrequently realized.

While most histories are composed through a labor of integrity and real affection, such work is often criticized for being pedantic. Nonetheless, the work of scholars is frequently called upon to validate opinions in the public sphere.

Acrimony within the professoriate, borne of the habit of excluding those who do not meet unexpressed standards helps to maintain prestige by allowing a hierarchy in which the advancement of those who hold marginal status is prevented.

Poet and former Librarian of Congress Archibald MacLeish once called scholars “irresponsibles” for their failure to support one another as men of letters with crucial public obligations.

Structural theory and theories related to labor markets from the field of Economics have also been used to explain the

declining power of the professoriate.

During WWII, American university faculties were asked to teach additional courses at lower rates of pay to support the war effort. The long-term effect of their contribution to the war was an undermining of faculty salaries, which were already considered to be quite low.

After 1945, the university was asked to help build a society reflecting the ideals of cooperation and inclusiveness that seemed to define American military efforts during the war.

The university provided a space where societal demands and conflicts could be worked out and an opportunity to grant equity to individuals who shared values. During this Golden Age, the professoriate was believed to be a prestigious vocation.

The rapid expansion of the university meant that the social class that provided the base of the student body was no longer only elite and professional.

During this time government funding for research and development increased. The primary focus of elite institutions shifted away from teaching to “research” that met the criteria of government and corporate interests. This meant that the majority of funding went to those academics whose positions would not be regarded as too much to the right or the left.

The “Golden Age” of the university may have been a myth created by faculty in the late 1960s in the midst of growing disappointment about their loss of influence over the direction of the institution.

After a robust hiring period of new faculty in the 1960s, the number of available faculty positions sharply declined. The university has since been dominated by a generation of professors who came of age during the 1960s.

Tenure provides a means to academic freedom and a degree of economic security for faculty, though it is less meaningful to institutions as they expand.

The authority to award tenure often rests with committees of senior faculty who seldom acknowledge in what areas they are not experts. Thus the presumption of mastery lends a certain indignity to the peer review process.

Institutional governance is lopsided in favor of those with the most intellectual and financial security as academic committees are run by those who are tenured.

University reform and restructuring has become associated with diminishing power and influence of the professoriate, as tenure is often seen as being inconvenient to administrators.

Though the profession is content on maintaining the status quo, they have not been successful in doing so. One reason for this is that faculty who are unprotected by tenure tend not to be vocal in offering solutions to the challenges their institutions are facing for fear of being singled out and removed.

Institutions offer no incentives for professors wishing to participate in problem solving efforts related to a crisis. Characteristics of a crisis at the university may include: a need for expansion; fiscal constraints; public criticism and a declining sense of professionalism.

The international academic system is dominated by a few key “central” universities whose influence is overemphasized as a point of comparison to all other institutions whether or not they share similar a similar mission, regional influences, or student demographics.

The discipline of Economics began to emerge around 1900 and has been used to study the long-range effects of tenure and unionization of faculty.

The difference between “soft” (paradigmatic) and “hard” (preparadigmatic) disciplines has to do with the degree to which there is agreement on the theory and practice of guiding study.

Fields with a high percentage of female faculty offer lower salaries than those fields with fewer women. In 2007, on average, women faculty members tended to earn around 21% (or around \$18,000) less than their male colleagues.

Good teaching has a negative impact on faculty prestige and salary, meaning the more committed the teacher is to engaging with students, the less earning power they have within their department.

Faculty members with funded research earn more than faculty in fields for which there is little funding, and prestige comes with the perception that these fields do more than others in the advancement of human knowledge.

Professors tend not to question the provenance of the funds they receive for their individual research.

The introduction of the GI Bill and government fellowships increased the class diversity of the average university’s student body.

Rapid expansion of institutions in the 1960s made the professoriate a competitive meritocracy of young men. That the university continues to be primarily a culture of men means that women are less likely to earn tenure or become full professors.

The objective of creating a new department is to project an increasing sense of accomplishment in a field. As more

departments and areas of study are created, the more divided the professoriate grows. Professors in a wide range of fields lack common social backgrounds, areas of intellectual interests, opportunities for funding, and career trajectories.

More scholars in the U.S. than anywhere else believe they can be well versed in their field while ignoring contributions from colleagues in other countries.

Those whose political views lean to the left-of-center tend to join Liberal Arts faculties.

Cultural studies departments came into prominence at the same moment cultural nationalist movements and community education programs were abandoned.

Economists were largely self-trained prior to the 1870s. Advanced study in the field progressed slowly with several years between the awarding of the first few Ph.D.s. Eventually dissertations became longer and more specialized to reflect the attainment of a specific set of skills.

Once it was no longer necessary for a professor of religion to be pious, personal conviction and scholarly thoroughness became the governing principles of diligence.

Chemistry professors, whose work often engages with industry, tend to be more conservative than physicists, whose work is deeply invested in mathematical theory, or art-for-art's sake.

It has been said that university administrators are amenable to change only when it has been proposed by them. The success of change at the university is often measured against the feelings of the faculty and administration about their workload and other professional responsibilities.

When invited to participate in the process of institutional change, faculty are encouraged to approach the project as an exercise in research and scholarship.

Less prestigious institutions see a greater need for change within departments than institutions with high prestige, that see little to no need for change.

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Foundations

From the steps of the disintegrating Library, a critic set off to find the artist who was lost—to weak-will, to inability, to war, or in context. More than recognition from the public, which was always enamored with oblivion, the critic desired gratitude from the artist for his discovery of her.

The critic knew making claims about knowledge promoted his potency, increased his sex appeal. In those instances when the critic claimed to see the end of an era before everyone else, his burden of proof was boundless. To claim the end of something was to name the start of something else, an act tantamount to creation.

The artist, who did not know she was expected to arrive on time, failed to notice the critic and made art or did not make art. To make or not make art gave her a sex appeal more timeless than that of a virgin who attracts suitors with a tendency towards violence.

One time before the artist found her voice, she fucked the critic for weeks before she noticed she had missed her flight home. Even then gender had been misbehaving and was ordered out of the house to scrap with the dogs. Deciding when history ended gave the critic advantage over the artist in bed in terms of tempo but not in terms of style.

At the end of romance, the critic lied when he told the artist he was not certain if he ever felt sincere longing. The

artist, certain she had not, hoped to part without disdain. When she illustrated this idea for the critic, who was fucking her roommate or writing about fucking her roommate, the invitation to friendship was mistaken for an apology.

Contribution can pose as a mask of power, and that is how the critic became enthralled with the artist once again.

The critic and the artist never succeeded in fucking for long. Their failure to procreate allowed them to share feelings, so at times the critic became the artist or the reverse. For example, a single white parachute opening against a grey sky held a place for optimism. Activists listened for kindness to be revealed on radios set between stations.

The critic as artist knew the only way to combat bias was to build new institutions with membership fees, to perform a kind of cultural engineering. The artist as critic worried she might be mistaken for a wilder version of herself whenever the public was looking to blame someone for the fog. She hid on the top floor of the Library, picking tiny institutions out of her hair, tossing them from an open window. Each one landed in clouds.

The critic attempted to disguise himself as institution, complete with fedora, but he could not withstand weather. If the wind dislodged his hat, his bitterness towards empire erupted into Scholarship, which has been documented elsewhere.

The university corralled the worst-dressed critics into a seminar on power so that they each might make a case for their allegiance to art or war. It decreed a critic could only be certified as such if sanctioned by another critic who would be sanctioned by the institution once sanctioned by Empire. A complex system of notation, with numbers embedded into phrases of affection,

sufficed as curriculum.

In lessons parts of speech imitated social play. For example, adjectives implied distinctions like “original” or “authentic.” Adverbs reflected an affinity for unnecessarily complicated syntax however they could be employed. Metaphor, despite having been performed like a well-loved concerto for euphonium, gestured towards faith though with a tone too brassy to enlighten.

It was approaching the end of epic time. Even though the critic remained the only one who could save empire from mythology, empire did not protect the critic from disregard. As the critic condemned empire’s refusal to honor its social contracts with the public, institutions that supported cultural and economic advancement sent out clouds of smoke to promote disrepair as a style of living.

Other institutions like regional banks, industrial manufacturers and municipal governments expressed their fear of oblivion by advertising how important they had once been to the future inside buses, trains and in airport terminals.

One time when the critic felt unable to ignore the speed of present tense, he wept at his lack of ambition. Through his tears he was able to see the words in his books had been distorted by neglect. He pressed his hands to the pages hoping to revive their integrity and was surprised at how forcefully meaning set him off towards affection or enmity.

The critic-who-loved-the-world expressed his sorrow through emotions rather than ideas, and this distracted him from aspiring to reason. The critic-who-did-not-love-the-world

vanished when he passed beyond the periphery of the institution though his voice was still audible pleading to be heard in remote corners of the Library. It sounded like snow settling on a road.

The critic-who-loved-the-world suspected empire had plotted to revise history.

When activists heard his argument on the radio, they gathered outside the Library to call for empire's end. Secretly they hoped the critic had made a mistake. The activists shouted at low flying clouds for yielding to gravity. In the fog they huddled around small fires and applauded as the embers burned, burned, burned.