



The Key Reporter

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TRIENNIAL COUNCIL MEETING NEWS

Catherine Strateman Sims, vice-president of the United Chapters of Phi Beta Kappa since 1979, was elected to a three-year term as president at the triennial Council meeting held recently in Boston. Norman F. Ramsey, a Phi Beta Kappa senator since 1979, was elected vice-president. President Sims, who succeeds Edgar F. Shannon, Jr., is dean emeritus and professor of history emeritus, Sweet Briar College. A graduate of Barnard, she received her master's degree and her doctorate from Columbia University and an Honorary Doctor of Letters degree from the University of St. Andrews in Scotland. She taught history and political science at Agnes Scott College, and she was vice-president and dean at the American College for Girls in Istanbul. In 1979 she was a visiting professor of history at Emory University.

The new president has long been active in Phi Beta Kappa. She has served as a senator, as a member (since 1967) and chairman (since 1973) of the Committee on Qualifications, and as chairman of the Phi Beta Kappa Foundation since 1979.

Vice-president Ramsey is Higgins Professor of Physics at Harvard University. He was Eastman Professor at Oxford University in 1973–1974 and president of the Universities Research Association from 1966 to 1981. From 1956 to 1960 and 1976 to 1981 he was on the Council of the American Physical Society, and he was president of that organization in 1978–1979. He is a member of both the American Association for the Advancement of Science and the National Academy of Sciences and is a trustee of the Carnegie Endowment for International Peace and of Rockefeller University. The new vice-president has served Phi Beta Kappa as a member of the Committee on the Visiting Scholar Program since 1979.

Twelve senators are now serving for the term 1979 to 1985, and twelve additional senators were elected at this meeting to serve from 1982 to 1988. Re-elected were LeRoy P. Graf, Disting-

guished Service Professor of History at the University of Tennessee, Knoxville; Mina Rees, president emeritus of the Graduate School and University Center, City University of New York; Otis A. Singletary, president of the University of Kentucky; and Ruth M. Adams, adjunct professor of English at Dartmouth College. Newly elected were Charles Blitzer, assistant secretary for history and art at the Smithsonian Institution; Frederick J. Crosson, O'Hara Distinguished Professor of Philosophy at the University of Notre Dame (and a member of the Key Reporter's Book Committee); Hugh MacCullough Davidson, Commonwealth Professor of French Literature at the University of Virginia; Renée Claire Fox, Annenberg Professor of the Social Sciences at the University of Pennsylvania; David Edwin Pingree, professor of the history of mathematics at Brown University; Howard K. Smith, newscaster; Carl L. Anderson, professor of English at Duke University; and David W. Hart, professor of English and coordinator of honors at the University of Arkansas.

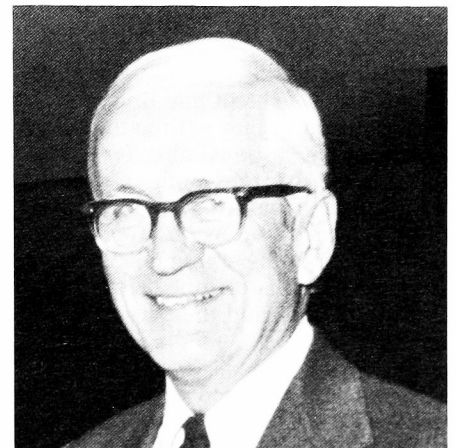
Four new members were elected to the Council Nominating Committee, the committee that triennially selects the slates for the offices of president, vice-president, senators-at-large, and members of the Nominating Committee, for the term 1982 to 1988. They are Barbara Blair, professor of chemistry at Sweet Briar College; John Hope Franklin, fellow, National Humanities Center, and James B. Duke Professor of History at Duke University; W. Gordon Milne, professor of English at Lake Forest College; and Helen F. North, Centennial Professor of Classics at Swarthmore.

The Senate and the Committee on Qualifications recommended that charters for new chapters be granted to the Phi Beta Kappa members of the arts and sciences faculties at six institutions, and all six were approved by the delegates. They are Bowling Green State University, Bowling Green, Ohio; Claremont McKenna College, Claremont, California; Gustavus Adolphus College, St. Peter, Minnesota; Luther College, Decorah, Iowa; University of Miami, Coral Gables, Florida; and Stetson University, DeLand, Florida.

The Phi Beta Kappa Award for Distinguished Service to the Humanities was given to Dumas Malone, the noted Jefferson scholar (see interview in previous issue of the KR). On receiving the award, Malone said, "... in our age, when everything has become commercialized, when technology has gone so fast that nothing can keep up with it, when the world seems determined to use force and not reason, the humanities are more needed than they ever were. . . . I've thought of some things we can do to support and defend the humanities. We can guard them against pedantry. We can guard them against formalism. We can try to make them vital. In a word, it seems to me the most important thing is to make the humanities, and keep the humanities, human."



Catherine Strateman Sims



Norman F. Ramsey

THE GLOBAL MISSION OF AMERICAN HIGHER EDUCATION

by Robert E. Marshak

The widely publicized Three-Mile Island nuclear accident has had an inhibiting effect on the American nuclear reactor program despite the absence of any fatalities. Our perspective changes drastically when the risks of controlled nuclear power are weighed against the possibility of accidental thermonuclear war. As my fellow physicist Victor Weisskopf has written: "There are more than 50 thousand nuclear warheads now deployed and ready. Considering the dearth of rational thinking among political leaders, the probability of being killed by the effects of a nuclear bomb is far greater than that of falling victim to a nuclear reactor. . . . We are justly worried about human error and design failures in nuclear reactors. But what about human errors and design failures in our strategic planning, in the conduct of our political affairs and in the handling of our nuclear weapons? Aren't these much more subject to wrong decisions, irrational actions and accidents?"

Weisskopf's statements have become ever more cogent. Perhaps as a nuclear physicist I should focus on the important questions bearing on the nuclear arms race and the world-wide peace movement. However, as a former college president I have decided to explore possible ways in which the higher educational enterprise in the United States can contribute both to the avoidance of thermonuclear war and to the solution of other global problems.

The impact of science and technology on society is so great that unless American universities are willing to accept much greater responsibility for applied multidisciplinary research on the larger societal problems, more and more of our social decision making will be based on the self-serving needs of government, the blandishments of special interest groups, and the pervasive emo-

tionalism of the mass media. The present-day American university can be the most effective instrument of social decision making because there discourse is relatively free of political pressures and ideological expediency, and research and scholarship can be pursued without being constantly subjected to the changing moods of external publics.

The strong tradition of intellectual freedom in American universities is rightly regarded as the factor chiefly responsible for the flourishing state of basic science and scholarship in our country. University scholars and scientists have been free to follow the bent of their own curiosity, to publish their results, to receive publications from colleagues and laboratories throughout the world, and to enjoy personal contacts with many experts in their fields.

The problem, and the imperative, is whether the beneficent conditions governing basic research and academic scholarship can be carried over to certain types of applied research. Applied research is driven by the desire to satisfy human needs. It is proper that much of this applied research is carried on in governmental laboratories (and the nonprofits supported by the government) to meet national goals established by the political process, and in industrial laboratories to produce products that satisfy the demands of the marketplace. But when we turn to the global problems of our complex, interdependent world—the threat of thermonuclear war, the economic gap between developed and developing nations, the urban blight of postindustrial societies, and so forth—we enter a realm where there is an inadequate knowledge base and a great deal of research must be done simply to define the problems. The best minds must be brought together in an intellectual environment where national pride and profit making are not the determining factors. A university or consortium of universities, perhaps working with the private sector and the government, seems to me to be the most appropriate mechanism for mounting an attack on

those problems that transcend national boundaries and the immediate interests of multinational corporations.

This is a tall order for the American higher education system. But I can identify no other institution in American society that carries so much potential for producing a significant impact on the problems facing mankind. The Soviet Union and recession notwithstanding, the United States is still the wealthiest, most powerful, and most influential country at this stage in human history. The United States, however, will not maintain this position unless it provides the leadership to respond imaginatively, sensibly, and compassionately to the gamut of problems that have resulted from the technological, informational, and population explosions of the last several decades. To put it bluntly, the United States must play the crucial role in helping to carry the world into the next century without disaster. And in this herculean task, our government must look to its universities for the same level of support, dedication, and unselfish service that it received during World War II.

As early as 1968, a physicist from the Soviet Union, Andrei Sakharov, pinpointed the global problems threatening disaster for mankind in his now famous essay, "Progress, Co-existence and Intellectual Freedom." In this manifesto (never published in the USSR), Sakharov told us:

The division of mankind threatens it with destruction. Civilization is imperiled by: a universal thermonuclear war, catastrophic hunger for most of mankind, stupefaction from the narcotic of "mass culture," and bureaucratized dogmatism, a spreading of mass myths that put entire peoples and continents under the power of cruel and treacherous demagogues, and destruction or degeneration from the unforeseeable consequences of swift changes in the conditions of life on our planet.

Sakharov continued his declaration with a basic prescription for progress in the solution of the world's ills:

Intellectual freedom is essential to human society—freedom to obtain and distribute in-

This article is taken from a lecture given by the author during his term as a Phi Beta Kappa Visiting Scholar.

formation, freedom for open-minded and un-fearing debate and freedom from pressure by officialdom and prejudice. . . . Freedom of thought is the only guarantee of the feasibility of a scientific democratic approach to politics, economy and culture.

During the 1980s, American universities should respond to Sakharov's courageous manifesto of 1968 (and his even more exemplary behavior since that time) with a solemn commitment to come to grips with the global problems about which he wrote. With all due respect to the contributions that government and the private sector have made and can continue to make toward the solutions of these problems, the time has come for American universities to accept the primary responsibility to forge a new set of value systems for our own society and to help generate a new set of long-term global goals. American higher education can accept this large responsibility because it, more than any other institution in our society, has demonstrated in the past several decades that it is the bastion of "pluralism, humanism, tolerance, openness to alternative truths and ability to distinguish prejudice from error" (this statement was made about American and Western European universities by Eric Ashby in his provocative little book, *Adapting Universities to a Technological Society* (Jossey-Bass, 1974)).

Before I mention some ways in which I believe the global mission of American higher education can be implemented, I must deal forthrightly with caveats expressed by some distinguished members of academe that the very concept of "mission" for an American university is a contradiction in terms. Thus the late Charles Frankel, the former director of the National Humanities Center, wrote in the December 1977 issue of *Change* magazine that the humanities disciplines are "the most aristocratic in their pedigrees; in a world bound to the wheel of change, they stress the persistence of unchanging issues; they do not offer the prospect of progress in knowledge as the sciences do, nor do they even offer, as do the social sciences, the promise of such progress; they raise questions about meaning, purpose and values that a hurried world, enamored of technique, finds uncomfortable."

I do not wish to argue whether Einstein's theory of relativity is as "aristocratic in its pedigree" as Shakespeare's *Hamlet*. I do acknowledge without hesitation that philosophy, history, literature, religion, and the arts raise questions about the meaning and purpose of life and help generate the values that inform the human condition. What I find difficult to accept is the attitude of

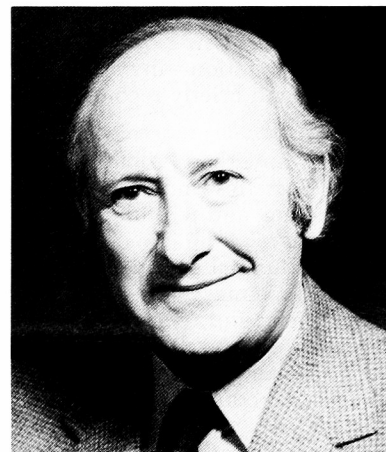
many in the humanities that they are the only true custodians of the past and of traditional learning, and I deplore their reluctance to engage in dialog with social scientists and scientists in order to make a dent in the global challenges that confront us. I should like to invite some of my humanities colleagues to orient their disciplinary skills to the present and future as well as toward the past and to extend their concern beyond the traditional boundaries of their disciplines to the areas of public policy formulation, the development of new educational models, thematic studies, and even problem-solving activities. A truly humanistic approach to the exigencies of our modern dilemma will require a sharing of intellectual resources from all branches of learning.

I quote from Eric Ashby again, who neatly captures the modern role for higher education in Western society when he says, "the paradigm of a university graduate used to be the conventional person ready to take responsibility for preserving a set of values which he felt no need to question. . . . That sort of person cannot cope with the modern world. The contemporary paradigm is a person educated for insecurity, who can innovate, improvise, solve problems with no precedent." To educate the paradigmatic university graduate of the contemporary era requires faculty members who are willing "to reconcile the intellectual detachment essential for good scholarship with the social concern essential for the good life." Ashby has put the same thought another way: "If students do not learn from their teachers that the academic tradition can coexist with concern for society, they will reject the academic tradition."

The next step is to identify the basic educational strategies required to give meaning to the heightened global mission for American higher education. American universities can take a giant step forward in the furtherance of this mission by working out a comprehensive plan to superimpose applied research and mission-oriented studies onto the present structure of professional and discipline-oriented programs. The applied research and mission-oriented studies would deal with the global problems of staggering proportions that confront the United States and the rest of the world, and would have in common the attempt to firmly implant the usual professional and discipline-oriented career goals within a global, humanistic, multidisciplinary context. A network of applied interdisciplinary teaching and research centers should be established, situated on var-

ious campuses throughout the United States. Some examples of what I have in mind are as follows:

1. A Center on Peace and International Security (including arms control, disarmament, and limitations of national sovereignty). For more than two decades, the Pugwash Conference (founded by Cyrus Eaton in Pugwash, Nova Scotia, in the late 1950s) has been the itinerant equivalent of such a center. The Pugwash Conference has brought together scientists, engineers, and social scientists from many countries—including the Soviet Union—for unofficial discussions of key topics under the rubric of peace and international security. The conferences were instrumental in preparing the groundwork for the Nuclear Test Ban Treaty and SALT I. Several years ago, a Center for Arms Control and International Relations was established at the Kennedy School at Harvard under the directorship of the distinguished chemist, Paul Doty, who had been active in the Pugwash Conferences. There is no reason why other institutes dealing with other facets of this overriding global problem could not be established on other American campuses. An intense inter-university dialog and publication of



Robert Marshak received his B.A. from Columbia and Ph.D. from Cornell. He has been chairman of the Department of Physics and Astronomy and Distinguished Professor at the University of Rochester and president of CCNY and is now University Distinguished Professor at Virginia Tech. A member of the National Academy of Sciences and the American Academy of Arts and Sciences, he is president-elect of the American Physical Society. His book *Academic Renewal in the 1970s: Memoirs of a City College President* was published this month by University Press of America.

joint studies in this area would be invaluable.

2. A Center on Problems of Developing Countries (including technology transfer, urbanization and industrialization, and agricultural and rural development). There is room here for many substitutes on different campuses. For example, an Institute on Communications in Developing Countries could deal with remote sensing and other applications of satellite technology (leading to the location and identification of natural resources, the assessment of weather and crop patterns, and the production of other kinds of maps). It could also study effective systems for gathering, organizing, disseminating, and using data and information in developing countries. (UNESCO is beginning to move in this direction.) An Institute on Technology Transfer in Development could cover such topics as the development of technological awareness, relevant technology and technology choices, management skills, and agroindustrial technology transfer. Even an institute on the technological development of a populous "middle-tier" country like Nigeria, Mexico, or Indonesia could make an important contribution to fleshing out a model that would be applicable to other populous, resource-rich developing countries, which, in turn, could assist the technological development of less populous, less fortunate, neighboring countries. I have had some experience with this type of operation—involving Nigeria—and shall briefly recount this experience below.

3. A Center on Urban Problems in Post-industrial Societies (including transportation, housing, and pollution). American cities share with large cities in other postindustrial societies the problems of traffic congestion, substandard housing, crime, and unacceptable levels of air and noise pollution. In addition, American urban problems are exacerbated by racial conflict, high levels of unemployment and poverty, grossly inadequate health and legal services, and the inability of the public educational system to meet social needs. To the best of my knowledge, there is no comprehensive center that studies on a comparative basis the massive problems of urban decay in the large cities of the developed, and developing, world. A center should be established as well at a university in a developing country, and it should have a close working relationship with the proposed center in the United States.

An illustration from personal experience will further clarify what I have been trying to say. In the spring of

1979, when I was still its president, City College hosted a week-long Nigeria-U.S. Workshop on Technological Development in Nigeria. Nigeria has a land area larger than that of France and West Germany combined, with a population approaching 100 million people and a gross national product greater than the total for the rest of West Af-

I should like to invite some of my humanities colleagues to orient their disciplinary skills to the present and future as well as toward the past and to extend their concern beyond the traditional boundaries of their disciplines to the areas of public policy formulation, the development of new educational models, thematic studies, and even problem-solving activities.

rica. Since the end of the Nigerian Civil War in 1970 and the subsequent boom in oil production, Nigeria has become the most prosperous country in Black Africa. Mindful of the need for indigenous managerial and technical personnel to handle in a well-planned and rational manner the nation's emergent wealth and long-term development, the Nigerian government instructed its National Universities Commission to seek assistance from the United States to help Nigerian universities provide the training for meeting the demands of that nation's rapid technological development.

City College met this initial challenge by arranging the aforementioned Nigeria-U.S. workshop. An American Advisory Committee consisting of representatives from many of our universities interested in the developing nations, as well as the private sector and government, was formed. The workshop received cooperation and support from the Board on Science and Technology for International Development of the National Academy of Sciences, U.S. AID, and a number of foundations and industries. The workshop deliberations led to a series of recommendations for implementation by our respective governments. These recommendations took cognizance of the fact that if Nigeria is to receive appropriate technology, it must be in a position to absorb, assimilate, and diffuse the

transferred technology within its economy on a self-sustaining basis. The Nigerian government followed through with the creation of a Ministry of Science and Technology and the establishment of several new institutes of science and technology.

What was done on the American side to seize the opportunity offered by Nigeria to facilitate the knowledge transfer process to that country, with all its humanitarian and geopolitical implications? Very little to date. It is true that during the summer of 1980, Frank Press, then Science Advisor to President Carter, headed a delegation to Nigeria to work out an agreement with the Nigerian Ministry of Science and Technology on how the United States and Nigeria could cooperate in the application of technology to Nigerian development. The full implementation of this agreement required an approach that would provide continuity, wide access to the requisite competencies, and the involvement of the younger generation of American scientists and engineers. In my opinion, the most effective approach would be to establish in the United States a coordinating institute under the aegis of a consortium of universities. Such an institute would attempt to understand the impact of technology transfer on the economic, social, and ecological conditions of the country into which it is introduced, and, conversely, to delineate the effects in the developing nation of government policies, market incentives, and institutional and social constraints on the technology transfer process.

The multidisciplinary nature of the problem, the need to do research before there is a clear payoff in the United States in economic or political terms, the necessity to involve educational institutions in the developing countries because they provide the future technical, professional, and managerial infrastructure that is required—all point to the conclusion that American higher educational institutions must accept the chief responsibility for organizing centers or institutes for applied research and advanced training that will assist developing nations to overcome as rapidly as possible the gap that exists between them and developed countries. In the specific case of Nigeria, an applied interdisciplinary teaching and research institute on a university campus could assume the overall responsibility—in joint partnership with industry and government—to match American capabilities to Nigerian institutions and to meet the developmental challenges posed by that country.

(continued on back cover)

reading recommended by the book committee

humanities
social sciences
natural sciences

ROBERT B. HEILMAN, LAWRENCE WILLSON,
FREDERICK J. CROSSON
EARL W. COUNT, LEONARD W. DOOB,
ANDREW GYORGY, MADELINE R. ROBINTON,
VICTORIA SCHUCK, ELLIOT ZUPNICK
RUSSELL B. STEVENS, RONALD GEBALLE

ROBERT B. HEILMAN

Persephone's Cave: Cultural Accumulations of the Early Greeks. Howard Baker. Georgia. 1979. \$18.

A remarkable series of inquiring, nondogmatic meditations on the arts, sciences, and thought of the Ionic Greeks of the islands and Asia Minor. Baker offers philosophy and cultural history without jargon. The long annotated bibliography is perceptive and readable.

The End of the World: An Introduction to Contemporary Drama. Maurice Valency. Oxford. 1980. \$19.95.

Valency encompasses a host of isms in recording the modern triumph of idealism (symbolism, surrealism, mysticism) over realism (mimesis of accepted actuality). He is especially good in full individual discussions of many plays by Maeterlinck, Pirandello, Giraudoux, Artaud, Ionesco, and Beckett.

The Forms of Autobiography: Episodes in the History of a Literary Genre. William C. Spengeman. Yale. 1980. \$19.50.

Deriving three basic autobiographic types from St. Augustine's practice—historical (Franklin), philosophical (Rousseau), and poetic or fictive (*The Scarlet Letter*)—Spengeman revealingly analyzes three examples of each. He adds an excellent bibliographical essay.

The Life of D. H. Lawrence. Keith Sagar. Pantheon. 1980. \$17.95.

In this handsome volume a concise life, presented mainly through quotations from various sources, serves as carrier for some 150 photographs and a dozen fine illustrations in color.

Who's He When He's at Home: A James Joyce Directory. Shari Benstock and Bernard Benstock. Illinois. 1980. \$15.

A useful and interesting catalogue of some 3000 persons and beings (some unnamed) borrowed or invented by Joyce in all the prose works except *Finnegans Wake*.

Turgenev and England. Patrick Waddington. New York Univ. 1981. \$40.

Waddington records all possible Anglicana connected with Turgenev—from what he wrote and said to places he visited and people and events he actually or possibly encountered. Waddington is always encyclopedic, often conjectural, and occasionally witty.

Edith Sitwell: A Unicorn Among Lions. Victoria Glendinning. Knopf. 1981. \$17.95.

A fluent, intelligent assemblage of annal and anecdote, pictorial rather than analytical, this biography, written brilliantly at times and rather casually at others, transmits an unexpectedly attractive picture of an emo-

tional, warm-hearted, opinionated, generous, and often unhappy woman beneath the theatrical public image.

Rhyme's Reason: A Guide to English Verse.

John Hollander. Yale. 1981. \$12.95, \$3.95. Definitions are so framed and arranged as to illustrate in practice some fifty overall poetic structures, stanzaic forms, metrical types, rime schemes, figures, and syntactic devices. They delight the initiate, perhaps instruct others.

As I Walked Down New Grub Street: Memories of a Writing Life. Walter Allen. Chicago. 1982. \$15.

The English critic and novelist, often a lecturer and teacher in America, not only sketches his own varied life but gives shrewd vignettes of many literary figures, great and small, from the 1930s on. The writing is always lively and urbane.

Alexander the Great: A Novel. Nikos Kazantzakis. Tr. by Theodora Vasils. Ohio Univ. 1982. \$20.95, \$11.95.

Nominally for children, this fictional account of Alexander's Hellenizing campaigns from Asia Minor across Persia and into India develops a central concern with a special personality essentially of adult interest.

The Flower Show: The Toth Family. István Örkény. Tr. by Michael Henry Heim and Clara Gyorgyev. New Directions. 1982. \$14.95, \$6.95.

Of these two excellent satirical novellas by a recent Hungarian writer, the first deals realistically with television, and the second in a Kafkaesque way—realistic scene and detail plus fantastic action—with ordinary good people trying to live with an irrational authority figure.

Portrait of Dylan: A Photographer's Memoir. Rollie McKenna. Stemmer House. 1982. \$19.95.

About 100 photographs, a few in color, effectively portray the poet, family members, and Welsh friends and scenes. McKenna's memoir is pleasantly factual and unpretentious.

FREDERICK J. CROSSON

Religion. Leszek Kolakowski. Oxford. 1982. \$19.95.

A remarkably fresh and incisive examination of the analyses and arguments that religion has evoked from philosophers, done by a widely respected thinker. The logical style is brisk: the central issue in each case is engaged directly and quickly, foolishness is dispatched, and the viable alternatives are dissected. In general, the result is a defense of the rationality of religion on the grounds that there are no transcendental or logically compelling grounds to equate the meaningful with the empirical. But beyond this basic

position, the book is filled with perceptive analyses of mysticism, death and immortality, ritual, and the religious sense of life. Intelligent and stimulating.

Charles S. Peirce: From Pragmatism to Pragmaticism. Karl-Otto Apel. Tr. by J. M. Krois. Massachusetts. 1981. \$20.

Tracing the development of Peirce's thought through its transformations and ontological deepening, this very lucid study by the editor of the German edition of his works is the best introduction I know to perhaps the greatest American philosopher—certainly the one most relevant to the problematic of contemporary philosophy. The running comparisons with Kant, who most influenced Peirce, are illuminating both ways, and the manner in which the latter's conception of semiotic and the community of inquirers resolves the problem of induction by replacing the demand for apodictic science with the infinity of possible experience is clearly displayed. The argument is close but accessible to the average reader.

Fighting for Life. Walter J. Ong. Cornell. 1981. \$14.95.

"Fighting" denotes the agon, the struggle for dominance that marks the higher animal species, and especially the males of those species. Drawing extensively on sociobiology as well as his own work in linguistic and intellectual history, Ong shows how contest shapes the nature of human existence on its biological, social, and intellectual levels. Masculinity has been dependent on the agon, to exhibit and to form itself, in a manner quite distinct from the feminine, and Ong's analysis of this difference is sensitive and persuasive.

Between Belief and Transgression. Ed. by Michel Izard and Pierre Smith. Tr. by John Leavitt. Univ. Chicago. 1982. \$20.

A collection of essays on myth, ritual, and religion by former students and colleagues of Levi-Strauss, some case studies, some surveys of a topic, all of a generally structuralist approach but in no sense narrowly ideological. On the contrary, many of them exhibit how a particular framework can open connecting doors and provide vistas that should reward anyone concerned with understanding religious structures, whether primitive or not.

Education and Culture in the Political Thought of Aristotle. Carnes Lord. Cornell. 1982. \$17.50.

Two of the chapters are probably of too specialized a nature for the average reader—they are a close analysis of Aristotle's discussion of music and poetry in the last book of the *Politics*. But the earlier and later chapters are a thoughtful interpretation and defense of the public and political (in Aristotle's sense) role that the cultural arts should play in a community that seeks the fullest human development of its citizens.

The Flight from Authority. Jeffrey Stout. Notre Dame. 1981. \$25.

This is an interesting book as much for the position it exhibits as for the historical argument it undertakes. The argument is roughly that the demise of authority with the Reformation led philosophers to seek epistemological autonomy for their assertions about religion and morality, and that this effort has

failed. The inevitable entanglement of reflection with language has led philosophy away from objective knowledge claims (correspondence with reality) and toward the more modest "justified under the circumstances" claim, which is proper to the recognition that our language-bound thoughts are historically conditioned and have no transcendental or ahistorical anchor. Philosophy thus recognizes itself as a communal enterprise (see the review of Apel's book, above) and as dominantly rhetorical rather than logical. I admire the intelligent dexterity displayed in defending this position, but my doubts persist about its consistency.

Religion and the One. Frederic Copleston. Crossroad. 1982. \$17.50.

These Gifford lectures for 1980, by a distinguished historian of Western philosophy, are an attempt at a sympathetic construal of Eastern thought by relating its doctrines to the metaphysics of the One and the Many. The West has cognate thinkers in Plotinus, Spinoza, Hegel, and others whose attempts to formulate an identity-in-difference offer a helpful perspective on Vedanta, Taoism, and Buddhism. Informative in its exposition and cautious in its conclusions, these lectures will be illuminating to scholar and layman alike.

Autobiography: Toward a Poetics of Experience. Janet Varner Gunn. Pennsylvania. 1982. \$16.50.

Outlining an original theory of autobiography, Gunn comes to grips with the issues of the nature of the self, of time, and of hermeneutics. She argues that autobiography is a reading, not a telling, of the self, and indeed of the public self, not a private, nuclear essence. Interpretations of Thoreau, Wordsworth, Proust, and Augustine exemplify the thesis, but it also makes one think about oneself.

LEONARD W. DOOB

The Asymmetric Society. James S. Coleman. Syracuse. 1982. \$18. \$9.95.

A sober collection of essays, heterogeneous as collections tend to be, suggesting the largely disadvantageous effects of the asymmetrical concentration of power in corporations and government (including education) as well as of "the locus of sovereignty," risks, and responsibilities upon the varied relations and activities of ordinary citizens. Calling the former "corporate actors" and the latter "natural persons"—non-Marxian jargon—provides the author and then the reader with a largely nonquantitative clue to the vast changes in American society during the last hundred years, and especially right now.

Channels of Desire: Mass Images and the Shaping of American Consciousness. Stuart and Elizabeth Ewen. McGraw-Hill. 1982. \$7.95.

A breezy, semischolarly, relatively recent social history of the United States and the alleged role of the mass media that have reflected and affected its development. This nontextbook, this nonmonograph, with its veneer of footnotes, is recommended without a tongue-in-cheek reservation for two reasons: it is packed with juicy, but not apocryphal anecdotes, and it demonstrates quite successfully what happens when two academic writers communicate serious re-

search findings to an audience wider than their peers.

The Legendary Grogan. Leda Farrant. Hamish Hamilton. 1981. \$29.95.

A now-he-did-this, now-he-did-that life story of the truly indomitable "character" known in the British Empire as the pioneer who for two years at the end of the last century trekked "from the Cape [actually Beira] to Cairo" to win the consent of the parents of the girl whom he then indeed married and to whom he later was not avidly faithful. The biography is compelling not because of that trek or the author's probing but because of Grogan's subsequent role as a settler in Kenya. He became a wealthy farmer who participated in both world wars and in Kenya's Legislative Council. He disliked Asians; he treated Africans fondly as if they were his backward children. He died appropriately in 1967 at the age of 92 as the country, whose existence as a white man's colony he had defended with oratory, pamphlets, and deeds, was about to break loose, more or less, from the Empire.

Middletown Families: Fifty Years of Change and Continuity. Theodore Caplow et al. Minnesota. 1982. \$16.95.

The deservedly acclaimed sociological reanalysis of the American community half a century after the two previous studies by the Lynds. Again the methods are participant observation, consulting documents, surveys, and judicious interviews. This time the observers consisted not of one family and three "field assistants" as in the original study, but of five families and their 14 children, four "research associates," and 15 "research assistants"; not 3 but 13 systematic surveys were conducted; and the present fat volume, to be followed by two others, is concerned only with one of the six topics that were investigated. The principal finding is suggested by the book's subtitle with, perhaps unanticipated, greater "continuity" than "change": "the Middletown family is in exceptionally good condition." Is this Middletown bigger and better than its predecessors? Bigger, yes, with respect to quantity; better, no, but equally good with respect to theory (especially the last two chapters) and applicability to most of the rest of the country.

Psychiatrist of America: The Life of Harry Stack Sullivan. Helen Swick Perry. Harvard. 1982. \$20.

A conscientious, detailed, thoroughly frank biography of the psychiatrist whose contributions included relatively innovative therapy for schizophrenia, modifications of Freudianism in America, dedicated collaboration with social scientists (notably Sapir, Benedict, and Lasswell), and one of the first outcries against nuclear war. His own Irish-rural background in central New York State, his early loneliness and one male chum in particular, his interchanges with colleagues, and the *Zeitgeist* of his area account in large part for his own schizophrenia, his very probable homosexuality, his financial irresponsibility and occasional falsification, his charm, his noteworthy theory of interpersonal relations, and his influence upon American psychiatry.

Tradition. Edward Shils. Chicago. 1981. \$20. A wide-ranging, challenging, civilized essay, in the Germanic spirit of Max Weber, argu-

ing the incontestable view that in every field of human endeavor "the past is ineluctable as a point of departure for the actions even of original minds." Whether or not the author is correct when he asserts that social scientists have neglected to emphasize the study of tradition, he has humanely and patiently confronted us with the propositions that "Human beings cannot survive without traditions, even though they are so frequently dissatisfied with their traditions" and that "There is no permanent solution to any important problem in human life." Alas, cheers, amen.

RUSSELL B. STEVENS

The Neck of the Giraffe: Where Darwin Went Wrong. Francis Hitching. Ticknor and Fields. 1982. \$13.95.

Creation and Evolution: Myth or Reality? Norman D. Newell. Columbia. 1982. \$19.95.

The Growth of Biological Thought: Diversity, Evolution, and Inheritance. Ernst Mayr. Harvard. 1982. \$30.

Not surprisingly, the recent *Reader's Digest* condensation of Hitching's book features the subtitle, emphasizing in a lead article the flat assertion that Darwinism has been discredited. To this reviewer at least, the book itself suffers from much the same tendency, although in lesser degree. That is, the author chooses to deal with several current issues in evolutionary biology primarily as errors made by Darwin rather than as problems yet to be resolved by study. Yet he presents as an alternative what he speaks of as a "new" biology that it seems not unfair to regard at this juncture as mostly speculative. The danger, of course, is that casual readers will wrongly conclude—tragic as that would be—that creationism has won the day, despite Hitching's explicit disavowal of that position. Newell's is an appreciably more sober and scholarly work. It deals more explicitly with the creationism-evolution controversy than with differences over the mechanisms of evolution, per se. Quite possibly, until comparatively recently, a book such as this need not have been written, but so astoundingly has the movement that calls itself scientific creationism attained a place in the limelight that a counterpoise is now essential. Of a variety of possible sources of sober argument, *Creation and Evolution* is one of the more satisfactory. Every so often a *traverse* seems, almost from the moment it appears, to merit the adjective "monumental." So it is with Mayr's *Growth of Biological Thought*. Serious scholars in the life sciences, and perhaps a lesser number of specialists in the history and philosophy of science, are likely to be among the relatively few who essay to study thoroughly the near-1000 pages into which Mayr has invested a decade or more of hard work. This impressive volume goes far beyond simply an exposition of evolution, although so unabashed a Darwinian as the author cannot help but make it a central theme. Without my pretending sufficient scholarship to give it critical review, I yet feel safe in declaring it a signal achievement.

Risk and Culture. Mary Douglas and Aaron Wildavsky. California. 1982. \$14.95.

Whether we like it or not, modern America is awash with emotional debate, disagreement, discussion, and preoccupation with

that complex of facts and fancies elicited by the term "risk." The end is nowhere in sight, nor is there a clear route to resolution of the many dilemmas that plague us. Douglas and Wildavsky have chosen environmental pollution from a number of possible foci through which to examine what lies behind the situation wherein we find ourselves. The result does not make for easy reading, but then the interplay of factors is complex. Those who take the trouble to study their analysis will, I think, then be able to deal more forthrightly and thoughtfully with the various questions that arise.

The Gift of Good Land. Wendell Berry. North Point. 1981. \$16.50, \$8.50.

Westward in Eden: The Public Lands and the Conservation Movement. William K. Wyant. California. 1982. \$24.50. Neither of these books deals primarily with science as such; both address an issue, however, that citizens as a whole and scientists—whether as citizens or scientists—must confront. The issue is no less than the past, present, and future of the nation's land resources. To be fair, it must be said that Berry has long since adopted a strongly pejorative view of what most would call modern agriculture. Whether he in fact makes the case that all we now do is wrong must be left to the individual reader. There is certainly no reason why he should not be heard on this issue. Wyant writes in a much less polemic tone as he charts the history of public policy and practice concerning the public lands, albeit he cannot entirely forego painting many of the decision-making processes in black and white terms. Nonetheless, the factual material is abundant, convincing, and a welcome reminder of what has gone on over the past two hundred years.

Sputnik, Scientists, and Eisenhower. James R. Killian, Jr. MIT. 1982. \$8.95. As a change of pace it is rather a nostalgic pleasure to retrace the days when the relationships between presidents and the science community were both cordial and signally advantageous to the nation. Both Killian, the Science Advisor to the President, and his boss come forth as warm, competent men at a time when the United States could ill afford lesser figures.

The Rhythms of Life. Ed. by Edward S. Ayensu and Philip Whitfield. Crown. 1981. **The Clocks That Time Us: Physiology of the Circadian Timing System.** Martin C. Moore-Ede, Frank M. Sulzman, and Charles A. Fuller. Harvard. 1982. \$25. That the dust cover of *Rhythms* notes conspicuously that there are "more than 120 color, 300 black and white illustrations" gives evidence at the outset of what to expect—a lavishly illustrated, physically handsome volume. It is, however, far more than a picture book. It contains not only a large number of rather technically detailed diagrams but also a substantial amount of textual material. By no means narrowly restricted to living organisms, this volume treats also such matters as patterns in cosmic events, the historical emergence of concepts of time, and even how one is to deal with the basic data system. All in all, most persons will be pleasurably occupied in studying the first of this pair of books. Whether coming to the subject through the

above work or by some other route, the serious student will want to move on to *Clocks*. This book takes a conspicuously different approach—scholarly, detailed, and replete with citations to the research literature, laying substantial emphasis on circadian rhythms in man. Of special interest to many will be a final chapter on the medical and health implications of these cyclic patterns.

The Death of Nature: Women, Ecology, and the Scientific Revolution. Carolyn Merchant. Harper and Row. 1980. \$16.95.

The subtitle here is provocative, although I would quibble with the author's use of the word ecology as everything from a kind of catchword for the study of the interactions between an organism and its surroundings to a crude synonym for the so-called environmental movement. Her basic thesis, that the industrial and scientific revolution brought on an overexploitation of natural resources and divorced mankind from immediate association with nature, is by no means new. It is her effort to equate the exploitation of nature with a decline in the status of women, and to link the women's movement of the past few years with the heightened concern for environmental matters, that is original and that gives a special flavor to the work. Some readers will remain unconvinced that the two are more than coincidental; others will find themselves in agreement. All will be better informed, particularly concerning the history lying behind the current scene.

The Enchanted Ring: The Untold Story of Penicillin. John C. Sheehan. MIT. 1982. \$15. Other things being equal, it would seem difficult at best to prepare an account of research on the detailed molecular structure of a given antibiotic that would be of interest to any but a tiny coterie of professional chemists. Two attributes of Sheehan's slender volume, however, bring it out of the more narrow community. First, he is dealing with penicillin, one of the more widely recognized substances of this century, an antibiotic that sparked a truly incredible revolution in medical practice as applied to infectious disease. And second, he writes not only of the chemistry of penicillin but of the interplay of personalities—on both sides of the Atlantic—who peopled the stage during the crucial years of the World War II period when the story unfolded. Pity it is that our formal teaching of science in schools and colleges so seldom makes it clear that science is done by real people, with all the attributes, laudable and otherwise, that this implies. Sheehan capitalizes on his opportunity to show the research process as a thoroughly human endeavor.

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GLOBAL MISSION (continued)

Up to this point, I do not think that anyone would take issue with my basic premise, that the scientific and technological achievements of the last several decades have created a profound interdependence of all human societies on this finite planet earth and that, consequently, many of our national problems have a truly global context. I also do not believe that anyone would question my view that American higher education must somehow cope in an institutional fashion with these startling developments. Some may differ with me on the degree to which American universities might be expected to engage in applied interdisciplinary research activities devoted to global problems, and suggest alternative models such as governmental laboratories, nonprofit "think tanks," or dedicated research institutes under the control of the multinationals. Close cooperation by universities with government, the nonprofits, and the private sector certainly is not precluded in the performance of applied research on global problems but would be strongly encouraged.

Society will be best served in these areas, however, if the university assumes the leadership role. I have alluded to a variety of reasons for this preference, but a key advantage would be that the placement of such highly significant applied research undertakings in university environments should not only lead to more integrated multidisciplinary studies, but also profit from the presence of graduate students eager to relate their disciplinary knowledge to policy formation within a global framework. Academic programs would be created that would emphasize the commonality of the many problems

besetting mankind—independent of national, racial, political, and social differences—and that would inculcate a perspective of tolerance and comprehension toward diverse cultures. The idea would be to superimpose a global outlook onto the present structure of discipline-oriented graduate programs. A "global educational model" of sorts would be developed, whose objective would be to educate a graduate student who would be motivated and committed to serve the world community.

In more concrete terms, the global educational model could be implemented on the master's level in the discipline-oriented social sciences and natural sciences or in the professional schools. An additional year could be used to convert the present master's programs into "Master of Philosophy" programs in applied social science or applied natural science. During this additional year, the student would be exposed not only to the global implications of his or her particular discipline but also to the question of values and the matter of social responsibility. Clearly, this will involve cooperative efforts of scholars representing disciplines in science, liberal arts, and professional studies. The global educational model could be implemented in a similar fashion on the doctoral level by adding a year or two of globally oriented seminars—designed by multidisciplinary faculty teams—and converting the regular Doctor of Philosophy degree into something like a "Doctor of Practical Philosophy" degree.

Let me suggest how this might be done. Suppose a student is working on a discipline-oriented doctoral thesis in chemistry. He or she might choose to spend an additional year or two taking interdisciplinary seminars on chemistry's role in the world's food supply

and in improving the quality of life. The extra year or so would thus be used for interested students to identify human needs on a global scale amenable to solution through chemistry. In short, the global educational model is not intended to train a generalist who is incapable of completing the normal discipline-oriented master's or doctor's degree but rather to educate the talented individual, with the capacity for graduate research, to relate his or her discipline-oriented knowledge to the policy and humanistic dimensions that are required to solve a pressing world problem.

I yield to no one in my love for basic research and scholarship. However, the burden of global challenges mandates that the American scientific-academic community be willing to balance the celebration of scientific creation and scholarly accomplishment with the application of knowledge to societal needs and a sensitivity to human values. I am calling for a crusade, a massive investment of human and fiscal resources in academe to meet these global challenges facing our nation and the entire world. Every university of stature in this great land of ours must participate in this crusade. Only in this way will humanity have some hope for survival.

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Editorial Committee: Irving Dilliard, William F. Hahnert, Robert H. Irrmann.

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