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Seeking Sacred Space

[2007 Distinguished Faculty Award Address]

Ernest D. Lee, Jr.

I want to talk with you today about the concept of sacred space, about how we as individuals and as a Christian college community need sacred spaces in our lives, not only for our personal sanity and renewal, but also for the nurturing and protection of our humanity and for our development of this college as a true spiritual community. Of course because I am and have been for twenty-seven years an English teacher and an Appalachian studies scholar, my understanding of what sacred space is and what value sacred space holds for us and our students has been directed and tempered by my years of literary study and readings, by my experiences related to Appalachian writers, and by some extraordinary people whose lives and works have enriched and informed my life. And like each of you, I also have in my consciousness and in my imagination my own personal sacred spaces, born from my childhood years on my grandmother’s North Carolina farm as well as from my travels and wanderings throughout my adult life. When I ask my students if they have sacred spaces from their childhoods to which they still return in spirit, nearly all of them do have a particular space which has served to sustain and renew them and which they still treasure, whether it be a room in their grandparents’ home, a solitary rock, or even the steps under the community theater in Oak Ridge, Tennessee.

My conscious interest in sacred space goes back to my undergraduate days and my studies of the nineteenth-century English poet William Wordsworth, who eventually became the focus for my doctoral dissertation at the University of Tennessee. As you may know, Wordsworth grew up in the English Lake District, and as a boy he wandered, as he puts it “lonely as a cloud” over the mountains and lakes of northern England, and later, as he matured and recollected some of the most powerful of his childhood experiences, he came to believe that there are sacred spaces within the natural world to which we can become attuned and which have no slight or trivial influence on our lives and on our spiritual growth. Wordsworth’s early poetry was a radical departure from the poetry of the neoclassical poets of the 18th century because he focused on images of everyday experiences in the natural world and on folk ballads and rural forms and subjects, and he attempted to speak to his readers in a more personal way in language
more suited to the common reader. As Wordsworth’s theories developed, he came to believe that sacred spaces we encounter not only affect us spiritually and intellectually at the time we inhabit them, they also have the power to renew us, to sustain us, and to refocus us later in our lives. As he professes it in his poem “Lines Composed a Few Miles Above Tintern Abbey,” even after he has long been absent from the these places in the mountains, they have brought “sensations sweet” to him in hours of weariness and have passed into his mind “with tranquil restoration.”

And other writers have informed and directed my understanding of sacred space. For example, the Nobel Prize-Winning writer V.S. Naipaul, whose book The Enigma of Arrival has been especially important to me, Naipaul was born in Trinidad and grew up under the burden of a colonized society through his Indian heritage. He studied under the English system, and was, like me, influenced by English authors and their writings about special places in England. Later Naipaul traveled to England and lived in a small cottage near Stonehenge where he attempted to connect with the sacred spaces he had come to know through his readings. He explains how his experiences of these places in the English countryside were enriched by his readings and historical awareness: “So much of this I saw with the literary eye, or with the aid of literature. A stranger here, with the nerves of the stranger, and yet with a knowledge of the language and history of the language and the writing, I could find a special kind of past in what I saw . . .” (18). Through his experiences with certain special places, he eventually came to a startling realization of the sacred nature of the world itself, leading him to exclaim, “Our sacred world—the sanctities that had been handed down to us as children by our families, the sacred places of our childhood, sacred because we had seen them as children and had filled them with wonder, places doubly and trebly sacred to me because far way in England I had lived them imaginatively. . . .” (353).

Early in my career here at Carson-Newman I had a significant experience which became a catalyst for my interest in the idea of place and the importance of sacred space. I was invited to offer a poetry reading to the campus and community group of women known as Les Amie. I read to them some poems about mountains and Appalachia, and after the reading, a number of women spontaneously came down to offer a kind of personal testimony to me about how they had been affected spiritually by going to special places in the mountains. They explained to me that they felt closer to God in the mountains, that they were renewed by visiting these places, that they carried the memory of these moments with them. I left that event thinking more and more
about the idea of mountains as sacred space and about Wordsworth and other writers from a diversity of cultures who wrote about the sacred nature of their experiences related to mountains. I eventually undertook an in-depth study of the idea of mountains as sacred space, reading extensively from literary pieces and visiting various sites in the Appalachian mountains which had become known as sacred spaces to many people, from the Cherokees on to modern day seekers. I also traveled to certain sites in the Western Mountains, especially the sacred sites in the Red Rock Mountains of Arizona, and I traveled and hiked in the English mountains, climbing some of the mountains which had affected Wordsworth so deeply. My studies resulted in a paper entitled “At the Center of the World: Mountains as Sacred Space,” which I presented at the 25th annual meeting of the American Culture Association in the South. I also wrote a paper about the experience of open space and the negative reactions of early settlers related to experiencing the unbounded space of the American prairies. Interestingly, Native Americans living on the open prairie did perceive the prairie as sacred space because the vastness of the open prairies gave their souls room to expand.

And so over the years, I have continued to read and absorb from my readings and from my experiences a sense of the importance of place and the significance of sacred space, a theme which is at the heart of Appalachian literature. I entitled my first book of Appalachian Writers A Sense of Place, and my later book Being of These Hills focuses on numerous writings related to a sense of place. In fact, I would argue that perhaps the most striking aspect of Appalachian literature is this search for and appreciation of place, of the sacred nature of place and its importance to centering us and to sustaining us. My dear friend Jeff Daniel Marion, for example, is I think the most significant Appalachian writer who has written poetry and prose in respect to a sense of place. If you know Danny’s poetry, you know that his poems often focus on sacred spaces in East Tennessee, places that have been important to generations from the Cherokee on down through the years to our day, such places as Ebbing and Flowing Springs near Rogersville, Brakeshoe Springs near Walnut Bottoms in the Great Smoky Mountain National Park, Emert’s Cove near Greenbrier. Very early in my time here at Carson-Newman College Danny took me to these places, the first trip being to Brakeshoe Spring. We hiked up along the old logging rail right of way along Big Creek in the Great Smoky Mountains National Park to a place along the trail where a logger many years before had placed an old rail brake shoe into the bank to form a kind of water fountain for the spring which trickled down there, a place which eventually became known as Brakeshoe...
Spring. Danny produced a collapsible water cup from his pocket and offered me a drink of the cool water. I knew that a number of years earlier, Danny had written a poem entitled Brakeshoe Spring, and I realized that his taking me there was a conscious initiation and communion. Let me read the poem to you:

**Brakeshoe Spring**
For Robert Morgan

Past Crestmont on the way up  
To Walnut Bottoms  
A brakeshoe wedged into the bank  
As spillway  
Watershed  
For the logging engineer  
Whose train passed daily  
Over 50 years ago  
Now a flume  
Padded by moss  
Breaking the slow arrival  
Of water  
Tongue whose words  
Trickle downward  
Into  
Crescendo  
That nourishes the names  
Of galax & laurel  
Earth & sea.

I owe Danny Marion a great debt for helping me to understand the value and importance of sacred spaces in these mountains, and I thank him for influencing me so deeply and for acting as a mentor and guide to me as a young faculty member and for helping me carry on his work as Director of the Appalachian Center.

Last year I was reading a book entitled *Creating True Peace* (2003) from a writer and spiritual teacher whom I have come to admire, the Buddhist Monk Thich Nhat Hanh, from Vietnam, who during the Vietnam War courageously worked for peace and who was eventually exiled to France. He became a significant spiritual leader and was nominated for the Nobel Peace Prize by Dr. Martin Luther King, Jr. With all that was happening here at Carson-Newman with the controversy related to our college president and with a growing apathy and sense of despair, and with the ongoing war in Iraq, I was
particularly struck by these words from Thich Nhat Hanh, and his words, against the backdrop of my years of teaching and reading, became for me a kind of revelation: “In this new century, it is time for everyone to have a true refuge. It is important to have a place to recuperate, to restore one’s peace and stability. . . . We simply need a place to go when we do not feel solid and peaceful. We have rooms for eating, for guests, for television and Ping-Pong, for everything except peace. I would like to see territories of peace set aside in schools, hospitals, city halls, corporate offices, and prisons—areas that no one can violate.” This passage immediately brought to my mind another passage which I read years ago that continues to inform me, from a letter written by the superb writer, naturalist, and creative writing teacher Wallace Stegner. In a letter to a governmental official in which Stegner is arguing for not flooding Glen Canyon to create Lake Powell, Stegner says that there is a powerful reason for not destroying this sacred space, a reason that goes beyond economics. He explains that when we destroy our sacred spaces, when we no longer can visit or imagine these places, then “something will have gone out of us as a people.” Sacred places like Glen Canyon “are good for us when we are young, because of the incomparable sanity it can bring . . . into our insane lives. It is important to us when we are old simply because it is there—important, that is, simply as idea” (565).

These words by Thich Nhat Hanh and Wallace Stegner seem now to be prophetic; they speak directly to us here at Carson-Newman. We have not been at peace as a community, and we are in bad need of sacred space in our lives and in our college community. Certainly we have not always respected or appreciated our sacred space as much as we should. For sacred space is not only important to us individually as we try to keep our lives in balance and in tune with our purpose and mission; it is vital to us as a community. If we are serious about Carson-Newman as a special and sacred place which has the power to change lives forever, if this is not just rhetoric we like to expound, then we must become a covenant community. We must commit ourselves to work together to make this place truly sacred, and as Christ has taught us, and as others now teach us, creating sacred space is not a passive activity. It takes courage, it takes commitment. It takes true caring.

When I accepted this award last spring, I mentioned a passage from Zen and the Art of Motorcycle by Robert Pirsig which speaks powerfully to how we can make a place sacred, and I want to quote that passage again: “When one isn’t dominated by feelings of separateness from what he’s working on, then one can be said to ‘care’ about what he’s doing. That is what caring really is, a feeling of identification with
what one’s doing. When one has this feeling, he also sees the inverse side of caring, Quality itself” (297).

I, like many of you, now feel a new optimism arising here. You can feel it; I felt it this morning. I am reminded of the writer Peter Matthiessen, who after a long period of despair inexplicably found himself being optimistic. To his astonishment, after four decades of suffering from a lingering sadness and pessimism about the future, a curious optimism opened in his heart. It is encouraging, isn’t it, how we can be surprised by optimism! And I am reminded of the Jesuit Priest Albert Fritsch who has been working for years in the mountains of Kentucky to protect the environment. When I stood there listening to him talk so enthusiastically about his attempts to save the state forest from being destroyed, the logging trucks literally were rolling by, and more trees were being cut from the Daniel Boone National Forest than at any other time in history. I said, “Al how can you be so optimistic?” He looked at me and said, “Ernest, you have to believe in resurrection.” That is at the heart of being a Christian. As Henry David Thoreau says in Walden, “I know of no more encouraging fact than the unquestioning ability of man to elevate his life by a conscious endeavor” (65). That is what we must undertake; a conscious endeavor to elevate this place so that it is not mediocre or merely profane, but aspires to be sacred. For me as a teacher, I know that in its best moments, the classroom is sacred space. You can see it in the eyes of your students, and you know that they will remember this class later as one of the sacred spaces in their lives. That is what I most strive for here, but I can do better, as can all of us.

In light of my comments then, what practical advice, can I offer as the 2007 Distinguished Faculty Member? I am going to be idealistic and assume that you believe I am a great teacher and that I can give some advice, particularly to younger teachers and to our new incoming faculty, administrators, and staff. What practical steps do I think we need to take to elevate this place? First, we have to be awake. As Thoreau puts it, “To be awake is to be alive” (65). Being awake for me personally is a matter of discipline. I get up very early and read or think long and deeply before I go to work. I try to enter into a higher state of spirit and consciousness before I come to my office. I try to read something every night that has no direct connection to my work; I trust that these readings will elevate me and make me a better teacher in some way. I try to remind myself every day to treat the students the way I would want my own sons to be treated. I try to avoid using the classroom as a soapbox for my personal agenda, but rather focus on how my teaching can inspire and expand my students and can encourage them to take some risks. I have vowed to attend more
functions on campus this semester, to become more invested in this place. I say to myself over and over, “You have to believe in resurrection.” Much of this is hard to do; it is a personal struggle. I count on my friends and colleagues. I try not to associate too much with angry, cynical people who make me weary or who instill unnecessary fear, and I try to see the Light of God in all people around me, and that sometimes is really difficult to do. When the writer Annie Dillard addressed the philosophical question, “If a tree falls in the forest and no one is there to hear it, does it make a sound?” her answer is “beauty and grace are performed whether or not we will or sense them. The least we can do is try to be there” (821).

One last thing I would like for us all to remember. Many deeply caring people have worked to make this place a sacred space for students and for all of the campus community. They have cared. The best faculty, staff, and administrative people I have known here share this trait. They see this place as truly special. They have not worked here complaining and wishing they were somewhere else much of the time. They have left a legacy here. They have not just inhabited this place; they have lived fully in it. It comes down to not being selfish or self-centered, to not being so egotistical. They have worked here because they believe that his place is a gift. It is wrong for us to disrespect their work or not take time to notice the sanctities that they have passed on to us. I want to end by reading a poem by the Appalachian poet Judy Odom, who was for years a high school teacher in East Tennessee and an activist in the Civil Rights Movement. This poem is addressed to two students who were sleeping in her second period English class: I think it speaks to us as well here at this critical time in the life of Carson-Newman:

For Two Black Students Sleeping/(Second Period, English 10)

I loved
Your fathers
Once,
Those young men
Walking
Through the fire
Chanting
Freedom. For their sake
I cannot
Leave you sleeping
In the ashes
Of that time.
You must
Awaken now
Into another
Burning.
Raise again
The singing
Of that joyous
Flame.

Works Cited


Does Integrity Really Matter?
Genesis 39 and *The Emperor’s Club*

[2008 Russell Bradley Jones Lecture]

H. Wayne Ballard

“Does integrity really matter?”

In the movie *The Emperor’s Club* (Canin & Tolkin, 2001), Kevin Kline plays the lead character Mr. Hundert, a teacher of Western Civilization at St. Benedict’s Academy for Boys. Mr. Hundert annually leads a competition called “Mr. Julius Caesar” with his top three Western Civilization students competing for the title before the entire student body. In 1976, a congressman’s son, Sedgewick Bell, is caught cheating before the competition by Mr. Hundert who simply asks Bell a question that he knows he cannot answer, thus eliminating him from the competition. Hundert later approaches Bell and is dumbfounded by his action because he had studied so hard prior to the competition. Bell dismisses Hundert’s rebuke and continues on his adolescent escapades at the school.

There is a growing storm gathering on the horizon of our world today. It is more ferocious than the war on terror. It is more imminent than the struggling economy. And it is more pervasive than the obesity problem besetting record numbers of Americans. From all sectors in our society there appears to be a dearth of a fundamental virtue that is an essential building block of any civil society: integrity.

The *American Heritage Dictionary, College Edition* defines integrity three ways. First, it can mean the “rigid adherence to a code of behavior; probity.” Second, it can be defined as “the state of being unimpaired; soundness,” and third as, “completeness; unity” (Morris, 1976, p. 682). These definitions mean little when everywhere we look in modern society we see those who do not live with a basic sense of integrity. Rules, laws, and civil injunctions are overlooked, broken, or bent everyday in the real world in which we live. All walks of life and every strata of modern civilization are affected by the seeming lack of integrity of our world.

Stephen Carter defines integrity in his book by the same title in three steps, “first, discerning what is right and what is wrong; second, acting on what you have discerned, even at personal cost; and
three, saying openly that you are acting on your understanding of right from wrong” (Carter, 1996, p. 7).

The Struggle for Integrity

Integrity and Major League Baseball

We need look no further than the national media to find myriad examples of people failing to demonstrate integrity. Major league baseball provides a prime example of how we are bombarded with this issue every day.

Like most college baseball players in the early 1980’s, I knew the names of the top athletes in the country who were also playing college baseball. The University of Texas had one heck of a pitcher by the name of Roger Clemens who was reported to absolutely “throw gas.” There was also another player at Arizona State University who was the top outfielder in the country who was blessed with great speed, a strong arm, a natural left-handed swing, and was born the son of a famous major leaguer. Of course I am speaking of Barry Bonds. I used to whine to God all the time about why God made me short and stocky when other people were blessed with height, or leanness, or other great natural features.

But in the last few years it has come to light that these natural athletes didn’t just settle for what God gave them. Instead, many of them decided to take performance-enhancing drugs like steroids, or human growth hormones (HGH) to assist their playing careers. Bonds and Clemens did what very few major league players had ever done – they were dominant players in their late 30’s and even into their early 40’s. Both players are now under the microscopic eyes of the national media with most people across the country assuming the worst about these players in spite of their protests of innocence (Sports Illustrated.com, November 2, 2007). When the records were being chased, and the players were in the height of their glory, the owners who were getting rich off of the publicity did nothing to curb or curtail the use of performance enhancing drugs. The players, the players union, the Major League owners and even the commissioner of baseball, Bud Selig apparently were giving their own answer to the question, “Does integrity really matter?”

Integrity and Congressional or Corporate Leaders

Surely, the United States Congress is a place where integrity exists? Accusations of extramarital affairs, pandering to the interests of
special interests groups, and looking out for their own well being have been clouds surrounding our national government since its creation over two hundred years ago. One story that has been in the national media is that of a U.S. senator from Idaho, Larry Craig.

On June 11, 2007 Senator Larry Craig was arrested at the Minneapolis-St. Paul International Airport on suspicion of lewd conduct. Following a national outcry, Larry Craig announced his intent to resign saying, “I apologize for what I have caused…I am deeply sorry” (Associated Press, Sept. 2, 2007). On August 1, 2007 Craig mailed a plea petition to the District Court in Hennepin County, Minnesota, in which he paid $575.00 for fines and fees to enter his guilty plea. The petition was accepted and filed by the court on August 8, 2007 (Associated Press, Sept. 2, 2007). This incident follows an early accusation leveled at Senator Craig in 1982 by unnamed congressmen accusing Craig of cocaine use and sex with male congressional pages which Craig denied. In 1989, while serving on the House Ethics Committee, Craig is reported to have pushed for more severe punishment of Representative Barney Frank for his involvement in a gay prostitution scandal (Associated Press, Sept. 2, 2007). Since entering his plea and announcing his resignation, Craig reversed himself and began to deny the charges and renounced his promise to resign. Larry Craig may also have an interesting answer to the question, “Does integrity really matter?”

Ken Lay was the former chairman and CEO of Enron. Lay was charged with 11 counts of conspiracy and fraud. Lay’s life has been described as the classic “rags to riches” life, humbly beginning in Tyrone, Missouri (USA Today, 2008). Lay and Enron have become synonymous with corporate abuse and accounting fraud since the story first broke in 2001. Lay was convicted on 10 of the 11 counts against him, each count carried a maximum sentence of 5-10 years. Lay faced at least 20-30 years in prison, but died while vacationing in Snowmass, Colorado on July 5, 2006. Lay would also offer a creative answer to the question, “Does integrity really matter?”

Integrity among Bankers and Journalists

Jerome Kerviel, a 31 year old options trader, made headlines recently as the French stock trader who lost 4.9 billion Euros for his company the Société Générale Bank (Times Online, January 24, 2008). Stephen Glass was a 25-year-old writer for The New Republic, a Washington D.C. based weekly magazine that focused on stories of politics and public policy. Glass made national headlines when he was exposed for submitting over 25 news stories that were total
fabrications. His story was recently made into a movie titled “Shattered Glass.” When the story broke, the magazine fired Glass and the magazine suffered great public embarrassment. Glass published a novel describing his life to that point called The Fabulist, and has chosen a new career path – earning a law degree (CBS News, August 17, 2003).

Kerviel and Glass would also offer a creative answer to the question, “Does integrity really matter?”

Integrity and Religious Leaders

Ministers are also not immune to problems with integrity. Ted Haggard was an evangelical pastor and leader of the National Association of Evangelicals from 2003 until November of 2006. In November of 2006, Haggard resigned from his leadership responsibilities because of the allegations of drug abuse and of having a homosexual relationship with a former prostitute (Christianity Today, 2006). Ted Haggard may also want to avoid answering the question, “Does integrity really matter?”

As previously stated, it is not hard to pull together many examples from American society of persons who have struggled with the issue of personal and professional integrity.

Genesis 39:1-20: A Picture of Integrity

The Old Testament is filled with stories about individuals who struggle with the issue of integrity. Genesis 39:1-20 tells the story about a young lad from the lineage of Abraham, Isaac and Jacob who worked for a certain Egyptian official named Potiphar. The story details how Joseph rose to prominence in Potiphar’s home as his personal attendant. Potiphar’s wife becomes infatuated with the young Hebrew man and attempts to seduce him. Joseph, however, steadfastly resists what may be every young teenager’s dream: to respond, “Oy vey, my prayers have been answered!” When Joseph refuses her advances she cries foul and Joseph is arrested and placed in prison.

Joseph’s sense of integrity came at a price. The Joseph Narrative, Genesis 37-50 illustrates that Joseph consistently lived a life of integrity. His brothers sold him into slavery because he honestly told of a vision he had seen. Eventually the tribe of Jacob is spared because of Joseph’s integrity and his journey of faithfulness led him later to become the second in command to Pharaoh himself.

The author(s) of Psalms 37 and 73 speak to this issue of integrity as he (they) contemplated why the wicked always seem to be
the ones who prosper while the righteous always seem to suffer. These psalms ask the proverbial questions: “Why do the good guys always finish last?” Or “Is it true that no good deed goes unpunished?” In both psalms the righteousness of God is affirmed and we read that there is a punishment for the wicked.

I can remember one incident at Arlington Stadium when my parents, my wife, and I attended a Texas Rangers Baseball game. I drove my parents’ beast of a car, an old Chrysler New Yorker, from Oklahoma to Texas. It was the SS Ballard. Every time you turned on the ignition you heard a foghorn! I stopped after the ball game to jump-start a stranded car and when I returned to the car after my good deed, my parents’ car would not start – a good deed that did not go unpunished.

Examples of Integrity

Fortunately for us today there are still people who live their lives with a sense of personal and professional integrity. I would like to introduce you to three of my personal heroes who live(d) their lives with a sense of integrity and in every case received persecution and hardship for their decision to live the high road.

Balthasar Hubmaier

Balthasar Hubmaier lived from 1480 until March 10, 1528. He was a German/Moravian Anabaptist leader. He is perhaps the most well known Anabaptist theologian of the Protestant Reformation. Hubmaier became a thorn in the flesh of famous Reformation leader Ulrich Zwingli. The two men debated the issue of pedobaptism, or the baptism of infants. Hubmaier believed in the principle of obedience to the Scriptures.

Hubmaier believed that people should not be baptized until later in life, preferably in adulthood. Hubmaier quoted Zwingli as also having agreed that children should not be baptized until they were at least instructed, but Zwingli refuted Hubmaier’s statements by saying that he (Zwingli) had been misunderstood. Hubmaier was arrested, tortured on the rack, tried for heresy and convicted. On March 10, 1528, he was burned at the stake in the public square of Vienna. Three days after his execution his wife was tossed into the Danube River with a stone tied to her neck.

In his work titled, A Short Apology, Hubmaier made one of his most often quoted statements, “I may err, I am a man, but a heretic I cannot be, because I am willing to be corrected by the Word of God”
Balthasar Hubmaier would have no problem answering the question: “Does integrity really matter?”

**Herschel Hobbs**

Herschel Hobbs was a former president of the Southern Baptist Convention and the chairman of the committee that wrote and revised the 1963 Baptist Faith and Message. He is perhaps best known as the pastor of First Baptist Church of Oklahoma City, where he served from 1949 to 1972.

Hobbs was a conservative Baptist preacher. He worked on the 1963 Baptist Faith and Message during a time when there was much controversy over the faithfulness to Biblical accounts in the six Southern Baptist seminaries. Hobbs was determined to not allow those who preferred a creedal faith to prevail in Southern Baptist life. He compared “the Christian’s use of Creeds with tying a cow to a post where it can graze in a circle as the rope grows shorter, eventually drawing the cow so tightly against the post that it could neither get away nor graze” (The Reformed Reader, 2007).

Hobbs was ostracized by the conservative elements of the Southern Baptist Convention because he led the 1963 committee to write the preamble to the Baptist Faith & Message, which allowed for individual freedom in interpreting the document under the guidance of Christ. He also refused to include the terms “infallibility” or “inerrancy” in the document in the description of Baptists’ belief about Scripture.

One of my favorite quotes by Hershel Hobbs is from his commentary that he wrote on the Baptist Faith and Message which was also later demonized by the leadership of the Southern Baptist Convention, “The moment that a Baptist seeks to coerce another person – even another Baptist – in matters of religion, he violates the basic belief of Baptists” (Hobbs, 1971, 10). Hobbs’s strong Baptist beliefs and his commitment to soul competency and the priesthood of the believer ultimately cost him his reputation and good standing in the Southern Baptist Convention. If he were here right now, I believe that he would also have no problem answering the question: “Does integrity really matter?”

**Molly Marshall**

Molly Marshall is currently the president of the Central Baptist Theological Seminary. She is the first female to hold the office of president at a Baptist affiliated seminary accredited by the
H. Wayne Ballard

Association of Theological Schools (CBTS, 2008). It is an honor and
privilege for me to call her a friend. Dr. Marshall has written several
books and articles and been involved in a host of scholarly activities.
Gene Puckett, former editor of the North Carolina *Biblical Recorder*,
one called Molly Marshall the “Lottie Moon of the twentieth century”

From the outside one could say that things couldn’t be better
for Molly. But please allow me to share why I believe Molly is a person
of great integrity and how that integrity has allowed her to become the
person she is today.

The current SBC conservative resurgence is well documented.
Many professors were removed or encouraged to vacate their long-held
places of teaching during the days of the denominational cleansing and
purging. Al Mohler had begun to make sweeping changes in the faculty
at The Southern Baptist Theological Seminary following his arrival as
president in 1993.

One of the changes Mohler insisted on was the removal of Dr.
Molly Marshall from her position as a tenured professor. She was
called before the young president who informed her that heresy charges
would be brought against her and he did not have to name them prior to
bringing the charges. He would not stipulate what any of the charges
were, but that the charges were serious nonetheless. She was told that
she must resign and it was implied that if she did not that she would be
publicly charged, fired, and the Ph.D. students who she was currently
mentoring would be forced out of the program with her. Being the
person that Molly is, she placed the needs of her students above her
own. She resigned from The Southern Baptist Theological Seminary
and became a Visiting Professor of Theology at the Central Baptist
Theological Seminary.

In January of 2003, Molly was invited to preach at a church
here in Tennessee. It was just prior to the recent Gulf War in Iraq. The
title of the sermon was “Preparing for Peace.” Molly had the audacity
to proclaim that Jesus Christ is the Prince of Peace. After preaching this
sermon in the early service of this church, she was almost not allowed
to speak at the second morning service because a few of the
parishioners became enraged that Molly was using the pulpit for
political purposes. Molly preached a beautiful sermon at the second
morning service – it was the same message she had delivered earlier
that morning.

Like Balthasar Hubmaier and Herschel Hobbs before her,
Molly will never have to answer the question “Does integrity really
matter?” Her life has already shown that it does.
The Emperor’s Club as a Challenge for Integrity

In the most pivotal scene of *The Emperor’s Club*, Sedgewick Bell and Mr. Hundert are having a discussion in a restroom following a recreation of the Mr. Julius Caesar contest twenty-five years later. Like the earlier scene, Sedgewick Bell devises another way to cheat in the contest. This time he has paid a young graduate student to sit at the back of the auditorium and speak into a tiny speaker hidden in his ear. Once again, Mr. Hundert discovers the deception and asks a question that only those who were in Mr. Hundert’s class from the beginning of the semester would know. Sedgewick Bell was a late addition to the class and Mr. Hundert knew that Bell would be unable to answer what appeared to everyone else to be a fairly simple question. The results of this contest were the same as what occurred twenty-five years earlier; Deepak Mehta again rises to victory. Bell takes the opportunity of this event to announce his bid to follow his father’s footsteps in running for Congress. In the restroom, Mr. Hundert expresses his sorrow that he has not been a better teacher for Sedgewick Bell. Bell responds that no one really cares about the virtues of honesty and honor by which Mr. Hundert has lived for the entirety of his career. Following Bell’s retort to Mr. Hundert a noise is heard in a stall behind the men. Sedgewick Bell’s young son emerges with a shocked look when he realizes that his dad is a fraud and has resorted to cheating and lying. The scene ends but the message is clear – Integrity Does Really Matter.

Bibliography


Keep Those Cards and Letters Coming In:  
A Re-examination of Fundraising as a Central Theme in Philippians

C. Wade Bibb

Raymond Brown refers to Philippians as “the most attractive Pauline letter, reflecting more patently than any other the warm affection of the apostle for his brothers and sisters in Christ.” Alister McGrath describes the letter as “one of the gems of the New Testament. Freed from the need to engage in controversy with his opponents, Paul was able to share his joy in the gospel with his beloved fellow believers at Philippi.” A.T. Robertson states, “nowhere does Paul have more ‘charm’ … than in Philippians.” Those represent a sampling of the usual glowing and positive characteristics of this letter, a sort of oasis in the midst of the Pauline desert of controversy. But it can’t all be that charming and glowing and loving, can it? After all, the man is in prison and Christians are still working out what it means to be Christian and this is, after all, a Baptist reading of the letter. There must be some conflict somewhere, some edginess.

This paper grows out of three developing questions and observations. (1) While many volumes have been written on Paul’s ethics, little attention has been given to money and wealth or the rich and the poor in those letters. For example, neither Victor Paul Furnish’s The Moral Teaching of Paul: Selected Issues nor Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish contain a single article exploring ethical issues related to poverty and wealth. The more than 1000 page Dictionary of Paul and

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His Letters includes only a single two-page article on the subject.\(^5\) It’s common practice for early Greek students to hone their skills on the Philippian letter. I’ve noticed that in a few recurring passages students are inclined to translate some significant phrases in a way that committee translations have purposefully ignored. I think those passages deserve reconsideration of both wording and emphasis in our current interpretation of the letter. (3) Lastly, I’m suggesting that the overly spiritualized conceptions of Paul and the over-stimulation by tele-evangelists have too much influence on how we translate those passages related to money, wealth, offerings, and poverty.

Philippians 4

Let us begin with the end. In Philippians 4 Paul openly and graciously refers to the Philippians’ offering and everyone seems willing to acknowledge its place at the end, but only at the end, of the letter.

Phil. 4:10 But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity.

Phil. 4:11 Not that I speak from want; for I have learned to be content in whatever circumstances I am.

Phil. 4:12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

Phil. 4:13 I can do all things through Him who strengthens me.

Phil. 4:14 Nevertheless, you have done well to share with me in my affliction.

Phil. 4:15 You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone.

Phil. 4:16 For even when I was in Thessalonica, you sent me help for my needs more than once.

Phil. 4:17 Not that I seek the gift, but I seek the profit that accumulates to your account.

Phil. 4:18 I have been paid in full and have more than enough; I am fully satisfied, now that I have received from

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Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.

Phil. 4:19 And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus.

The rhetoric is, I think, obvious and the sacrificial imagery I find refreshing. This is about the money sent to the aid of a friend in prison. I’m not sure if he needed the money for legal defense, basic necessities, or a pack of smokes, but Paul waxes eloquent and the cultic language flows freely enough to win him his own spot on one of today’s religion cable channels. But the wording is so carefully chosen, words of gratitude while at the same time downplaying the role of his own needs and desires. Why such hesitancy, especially in verses 11-13? (1) Are his protestations, denying his own needs, to be accepted at face value? That is difficult given the gratitude expressed in verse 19. (2) Are they an indication, as John Polhill suggests, of “some debate within the church over providing funds for Paul’s work…”?6 Perhaps, but more information is needed and unfortunately unavailable. (3) Are these carefully honed phrases a shining example of rhetoric? I think so. I’m not implying insincerity on Paul’s behalf; I’m commending his wisdom and pragmatism. After all, (a) the early church is strongly influenced by the teachings of Jesus as is later reflected in canonical gospels. (b) Coupled with such a strong Jesus tradition is Paul’s own humility, sincere I would argue, and his strong sense of independence and proclivity to work. But both the ability to manufacture tents and the fostering of independence are difficult to do while in prison. (c) His reticence to appear greedy or display a lack of faith, both of which provide wonderful fodder for opponents, are still reflected in similar attitudes found in later Christian writings such as the Didache. Such concerns are long-lasting, if not completely forgotten by our own market-driven Christianity. Consider these two passages from chapters 11 and 12 of the Didache as a reminder of such early Christian concerns7:

Chapter 11
7) Do not test or condemn a prophet speaking in the Spirit. For every sin will be forgiven, but not this sin.

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8) Not everyone who speaks in the Spirit is a prophet, but only one who conducts himself like the Lord. Thus the false prophet and the prophet will both be known by their conduct.
9) No prophet who orders a meal in the Spirit eats of it; if he does, he is a false prophet.
10) Every prophet who teaches the truth but does not do what he himself teaches is a false prophet.
11) You are not to condemn any prophet who has been approved and is true, and who acts on behalf of the earthly mystery of the church, even if he does not teach others to do what he himself does, since he has his judgment from God. For even the ancient prophets behaved in this way.
12) Do not listen to anyone who says in the Spirit, “Give me money” (or something else). But if he tells you to give to others who are in need, let no one judge him.

Chapter 12
1) Everyone who comes in the name of the Lord should be welcomed. Then, when you exercise your critical judgment, you will know him; for you understand what is true and what is false.
2) If the one who comes is simply passing through, help him as much as you can. He should not stay with you more than two or three days, if need be.
3) If he wants to remain with you, and is a tradesman, let him work and eat.
4) If he does not have a trade, use your foresight to determine how he as a Christian may live among you without being idle.
5) If he does not want to behave like this, he is a Christmonger. Avoid such people.

Paul has good reason to be careful, but he also has good reasons to relay his gratitude and thankfulness for the money to his friends. He may “write the Bible in his spare time,” but he is, after all, still human. He might just need those cards and letters to keep coming in.

Philippians 1

One could argue the relative unimportance of these ideas as central to understanding the letter if they occur only in the final paragraphs of the letter. But what if Paul purposefully places it in the opening paragraphs as well? In Greek Phil. 1:3 reads Εὐχαριστῶ τῷ Μου ἐν πάσῃ μνήμῃ τὸν ῥήμα. Several rather basic
problems are present in that brief sentence. (1) What is the meaning of \( \epsilon\nu\pi \) with the dative? Does it mean “because of” when following a verb expressing feelings or emotions (\( \epsilon\upsilon\upsilon\chi\alpha\rho\iota\sigma\tau\omega \)) or is it more temporal, “at the time of?” (2) Does \( \pi\alpha,\sigma\eta\chi| \theta\iota|\ m\eta\iota,\alpha \) refer to remembrance/recollection or the more specific idea of mentioning someone in prayer? (3) Is \( \upsilon\mu\nu\alpha/n \) an objective genitive (remembrance of you, that is, I remember you) or a subjective genitive (remembrance by you, that is, you remember me)? It is this third issue that is most important for this discussion.

The majority of English translations prefer an objective genitive and read something like this: I give thanks to my God every time I remember you or, more woodenly, upon every remembrance of you. That includes the NASB, NIV, TNIV, NRSV, NLB, NJB, KJV…and the list goes on and on. This approach is supported by some very impressive scholars, such as the older work by Marvin Vincent in the ICC Series and the more recent and popular commentary by Gerald Hawthorne in the Word Biblical Commentary. I am suggesting that Paul actually has in mind, and has introduced quite early in the letter, the offering received from the Philippian church by Epaphroditus, something along these lines: I give thanks to my God every time you remember me or, more woodenly, upon every remembrance by you – a direct reference to the tangible evidence of their “remembrance” – money. Both are grammatically possible, but can a case be built for one over the other? I think so.

Marvin Vincent argues that “[t]o make \( \upsilon\mu\nu\alpha/n \) the subjective genitive, ‘your thought of me,’ with an allusion to their gift, is against usage, and would require a definite mention of the object of remembrance.” No examples of this “need for the object” are cited or support given for the “against usage” argument. Vincent even adds, “The thought [that this is a reference to the gift] is quite unsuitable that Paul is moved to remembrance only by the exhibition of their care for him.” I’m sure that publication space was an issue, but without the evidence cited I don’t find his argument particularly persuasive.

Hawthorne’s commentary has met with, well since we’re talking about money, great success and he makes a four-part argument
(1) He argues against Ralph Martin’s reassertion of a previous argument by Paul Schubert. According to Schubert, “in the other Pauline letters apart from Philippians the construction for ἐυπὶ with the dative case … invariably introduces the cause for which thanks are offered”¹¹ (I give thanks because you remembered me). However, Hawthorne counters that such a construction only occurs in one other letter and should hardly be considered conclusive (1 Cor. 1:4; cf. 2 Cor. 9:15). In his words, “although ἐυπὶ with the dative may express the reason for Paul’s gratitude it does not of necessity do so here.”¹² I think Hawthorne’s point is valid. (2) He makes a rather interesting argument from the Old Testament and Rabbinic literature that the pious prayed at set times. “Hence, the expression ἐυπὶ. πα,σθ| θ/| μνει,a| suggests not so much the possibility that Paul was giving thanks for something, but that he was giving thanks at those formal times of prayer which accorded with the customs of his Jewish heritage, and to which he adhered even as a Christian.”¹³ While “at every time” fits ἐυπὶ. πα,σθ, it seems quite forced with the addition of θ/| μνει,a|. I actually assume Paul did pray at set times, but that doesn’t preclude the offering being the focus of one such prayer time. (3) Paul’s use of μνει,a with the genitive in Paul’s other letters is “unambiguously clear,” an argument that certainly does not rule out my suggestion (Rom. 1:9; Eph. 1:16; 1 Thess. 1:2; Philemon 4). (4) Lastly, Hawthorne argues for a strong link between verses 3 and 4 based on rhetorical style and the use of alliteration (p), rather than linking verse 3 with verse 5, making verse 4 a kind of parenthetical statement. He’s avoiding a reading that would flow like this: I thank my God because of your every remembrance of me (v. 3) … and because of your partnership in the gospel from the first day until now (v. 5, with verse 4 as a parenthesis). By linking verse 4 strongly to verse 3, he is able to support his translation using an objective genitive.

It is this last point, however, that I think is most damaging to his argument, but not until you read his explanation of verse 5. Verse 5 states, ἐυπὶ. θ/| κοινωνι,α| ὑ’μων εἶν το τευγαγγελων απὸ την πρώτην ἡμέραν α’κρι του νύν. You will note the use of ἐυπὶ with

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¹²Hawthorne, *Philippians*, 16.

¹³Ibid., 17.
the dative followed by the genitive ὑμῶν, the same construction appearing in verse 4. Hawthorne’s translation is “because you are partners with me in the gospel.”\footnote{14} In other words, when he gets to verse 5 with the same construction, he ignores his own arguments and translates ὑμῶν as a subjective genitive. Now I do agree with Hawthorne and simply ask, when the same author uses the same construction in the same sentence, why would you not translate them in the same manner? And again, I do not find his arguments convincing enough to ignore the second half of the same sentence.

The closing of the letter, chapter four, highlights Paul’s gratitude for the obviously needed monetary gift. I feel quite strongly about reading verse 3 as Paul’s reference to the gift early in the letter and a cause for prayer.\footnote{15} I’ll even borrow from the UBS apparatus and give it an “A reading.” But are there other references to the Philippians’ generosity? Perhaps so.

Philippians 4 Again

I would like to revisit chapter 4 one more time, specifically 4:10. The usual translation goes something like this: But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity (NRSV). Options abound, specifically in the translation of that last phrase, ἐφεξήγερτε καὶ ἐφρονεῖτε ἡσυχασθήτ这里是, “because indeed you were wishing, but you did not have opportunity.” Hawthorne calls it “a studiedly balanced chiastic (crisscross) sentence that ends in an unusual fashion, with the conjunction ἄν.”\footnote{16} Peter O’Brien writes, “To make it clear that there was no suggestion of reproach in his earlier remark Paul adds this positive explanation: ‘I know that the kind thought was there all the time; it was the opportunity that was lacking.’”\footnote{17} But what if it’s not a positive statement. What if Paul is

\begin{itemize}
  \item \footnote{14}Ibid., 18.
  \item \footnote{16}Hawthorne, Philippians, 197.
\end{itemize}
disappointed in how long it took his friends to respond? What if this is another example of Paul’s rhetoric?

This verb, ἐκαίρησαίμαι, only occurs here in the New Testament. It does occur again in the 9th Parable of Hermas (9.10.5):

“He said to me, ‘I am busy (ἐκαίρησαίμαι) for a little while, but then I will explain everything to you. Wait here for me until I come.’” I am busy. Doesn’t that use of the verb change the entire verse? Not, “you were concerned, but you lacked opportunity,” instead, “you were concerned, but you were busy.” Now, before you get too agitated, let me confess that I’m only willing to give that a “C reading,” but it is worth considering in light of Paul’s current predicament and need for aid and encouragement.

Conclusion

While everyone agrees on the importance of the offering in chapter four, few recent commentaries have been willing to translate 1:3 as a reference to the Philippians’ generosity. I have argued that to do so is to intentionally avoid the obvious grammatical constructions and I am even suggesting such a translation has more to do with a theological and psychological reading of Paul rather than a straightforward attempt to deal with the text as we have it. Surely Paul would not be so crass as to mention money as a cause for repeated thanksgiving. Why not, especially if the repeated thanksgivings are a result of repeated offerings?

Additionally, Paul Schubert went so far as to insist that in Paul’s letters the opening thanksgiving introduces “the vital theme of the letter” or “the epistolary situation.” If such is the case, the “occasion” for the letter needs to be re-evaluated. While I am loathe to introduce the possibility of yet another chiastic structure or inclusion in the New Testament, it appears that Paul both opens and closes the letter with an extended thanksgiving for, of all things, the love offering. It is the occasion for the letter. I just hope the TV evangelists don’t find out about this. Of course, the good news is – they can’t read Greek.

18Schubert, Form and Function, 71-82.
Dream Jobs: From Here to There

[C-N Student Honors Banquet Presentation]

Mark G. Borchert

This year Carson-Newman College has introduced a new major in Film. Now high school students are calling to ask about the major. When they call, one of the questions they often ask is: “It is possible, with a degree from Carson-Newman, to get a job in the film industry?” Can you be a filmmaker or producer graduating from a small college in East Tennessee?

Can you get from here…. to there?

It is a good question, and we want to give them a fair and accurate response. In truth, it is a long shot for anyone to become a Hollywood filmmaker. People do not just walk up to Universal Studios and land a job. Well, they may get a job in concessions but not as a director. What does it take to graduate from Carson-Newman College and achieve a dream job like that one?

This evening I would like to try to answer this question for you. Can you achieve your dream job, and what do the lives and experiences of previous Carson-Newman graduates teach about going after that dream?¹

Steven Bussell is one Carson-Newman graduate who dreamed about being a filmmaker. A few years out of Carson-Newman, he scraped together the funds and produced the initial segment of a film called Broken Sunday.² He calls this short segment “Proposal 56.” It begins with a man in a business suit presenting a proposal to an executive from the firm of Newman & Carson. As charts and graphs flash across a screen, the man describes a lucrative investment offer. The executive at the head of the table, however, is less than impressed. “Abe, let’s be honest,” says the executive. “It is obvious you spent a great deal of time on this.”

¹ This presentation is based on email and telephone conversations with Carson-Newman College graduates. I am indebted to Dr. John Welton, Dr. Sheridan Barker, Suzanne Matheny, David Buchanan, and the Carson-Newman College Alumni Office for assistance in learning about these graduates and in contacting them.

² Steven Bussell’s short film, Broken Sunday, was shown during the presentation. It is briefly described here.
“Excuse me, Mr. Clausman,” responds the presenter. “My friends call me Abraham, and I have studied this proposal for two years. I have an option on a site before we lose the location.”

Sternly, the executive reasserts himself. “Abe, you’re a janitor here.”

“Yes, I am the janitor. Yes, I mop the floor, and I clean the bathroom. And I waxed this table a month ago, but I know a good investment when I see it.”

As Abe continues to pitch the proposal, the executive begins the leave the room. “Not this time, buddy,” he says, “but good effort though.” This short film ends with a lonely Abe, mopping the office lobby.

Steve’s concept for a feature film built around this segment is that Abraham believes in his proposal, even though no one else does. In fact, he is even willing to steal the funds for the investment. He decides to go after what he considers to be a soft target, a big church offering. Broken Sunday tells the story of this robbery, and how his life is changed.

Steve submitted his short film to a number of places, and before long he received a call from HBO’s Project Greenlight. He was a finalist in Ben Affleck and Matt Damon’s contest for aspiring filmmakers, a contest in which the winner received one million dollars in funding to produce the feature film. Although Steve did not win the contest, being a finalist gave him the confidence to continue to pursue his dream. Steve has created Seventh-Story Productions and has had remarkable success. Recently he produced his first feature film, and he just has hired another Carson-Newman graduate.

But Steve says that when he was making this initial film, he felt like Abe, the janitor. He did not know where he would find the funds for his film. He did not know if he would ever become a filmmaker. He did not know how he was going to get from here to there.

From where you sit, it may feel more likely that you will be polishing tables than landing a dream job. I remember being a senior here at Carson-Newman and wondering where the future would take me. But here is a secret. When you walk out the doors of Carson-Newman, you may feel like you are poor. You may feel like you lack resources and experience. You may not know where you are heading. In truth, you are the richest you will ever be in possibilities. You could choose to pursue anything. You could move anywhere. You could study almost anything. You are rich in possibilities.
Imagine standing in front of Henderson Humanities. You could head in a variety of directions. You could walk toward Swann Hall, the Fite Administration Building, the library or the Campus Gate. Once you start walking, however, it takes more effort to head in a new direction. It is the same way in life. Right now you can head in almost any direction, but later on it could be more challenging.

I spoke with Thomas Zgambo. He began at Carson-Newman as a ministerial student but graduated in the sciences. He went on to get a Ph.D. in Analytical Chemistry and work for Massachusetts Institute of Technology, Polaroid Corporation and the Coca-Cola Company. First, he worked as a chemist, but then he went on to manager major corporate projects. Now he is an ombudsman for the World Bank, working with employees around the world to resolve conflicts.

Thomas Zgambo has hired many people over the years from schools like MIT and Harvard, but he said that he does not believe students from these programs are any brighter or more prepared than Carson-Newman graduates. In fact, Carson-Newman students often have a stronger and more diverse liberal arts background. He said that the difference is that the students from Harvard and MIT often have confidence that they will achieve their dreams. He said, “Tell your students that they are more than competitive. Tell them to not sell themselves short.”

Carson-Newman students have gone on to dream jobs in almost every field. They are leading physicians and authors, award-winning poets and coaches, famous musicians and professional athletes, comedians, police chiefs and even college presidents. These graduates will tell you to not “sell yourself short.” You can get almost anywhere from here if you believe in yourself and have the courage to take the first step.

One of our graduates, Charlotte D’Armond Talbert, worked for twenty years teaching speech and theater in small private schools, and for all those years she had a long distance relationship with her Carson-Newman College sweetheart. Finally, she quit her job, married and moved to Denver, but it was a risk. There were very few jobs in her field there. In fact, she found only one possibility, a temporary position developing a program to connect the arts with public schools. Now it is twelve years later, and Charlotte leads a coalition of 28 Denver organizations ranging from the Performing Arts Center to the Museum of Nature & Science. She describes it as her dream job and tells others to ignore preconceptions about what life is set to be and dive into what life can be.
Lena Collins, one of Carson-Newman’s oldest graduates, dove into life. Her husband described her as “the most independent person” that he had ever met (“Obituary: Lena Collins,” 2008). She passed away less than a month ago at the age of 102, after living a life full of surprises. For instance, during World War II, when her husband went to work for the nation’s defense, she took a position as a mechanical draftsman with the Air Service Command.

Later when she was asked about the secret to long life, she said it was a balanced diet. She ate a bowl of ice cream after every evening meal. (I am making that part of my own longevity program. I hope it works.) Whether you follow that advice or not, Lena Collins’ life teaches us to be open to the unexpected. When you are headed on the path that leads from Carson-Newman into your future, have the courage to strike out in a surprising direction.

Second, be prepared for hard work. Barry Mitchell is a graduate of Carson-Newman who makes his living as a professional magician. It may sound fun, but he says that there is nothing magic about success. It is hard work. He told me to tell you, “No one ever said keep up the good sitting. It’s keep up the good work.” Success only comes from gradual and consistent effort.

Jon Simmons is a Carson-Newman graduate who has worked hard in Hollywood. Now he owns and manages his own casting agency. He has actors in series like *Friday Night Lights* and *Desperate Housewives* and in a host of films. He told me about one of his young clients, Nate Parker. Jon says that when he signed Nate he was a late starter and oversized for the business, but he was a worker. When he went to one audition he had read the script over one hundred times, researched the time period in depth and written a back-story for the character that was longer than the script itself. He was well prepared and confident when he auditioned with Denzel Washington for this role, and he received the part.

Jon Simmons said that he talked with Denzel Washington on the set of *The Great Debaters*, and he thanked him for giving Nate the part. Denzel stopped what he was doing, turned around and said that he had not given him anything. He was not into charity when it came to casting. The actor had earned it with hard work. If you have seen *The Great Debaters*, you have seen Jon Simmons’ client Nate Parker, and you will be seeing more of him. He has just been signed for four new roles in upcoming films. Get prepared. Dream jobs only come through hard work.

Third, if you want a dream job, you need to be connected. Stephen Hyers is a Carson-Newman graduate with an interesting job. He works as a fight choreographer for theatre and film, staging
Shakespearian sword fights or a swashbuckling action scene. He says that his best advice is that the world is small place. Successful people network and make friends.

Stephen says that his son accuses him of knowing everyone. They play a game in which his son names a city, and he tries to name a person that he knows there. He finds that he knows people in just about every city that his son can name. In fact, his contacts have allowed his business as a fight choreographer to grow. He rarely has to send a resume. Someone that he knows recommends him.

In the book, *The Tipping Point*, Malcolm Gladwell (2000) discusses what can create a tipping point for a business or an organization. What can make a restaurant or college the new “place to be”? What leads to a new trend or even a major societal transformation? Gladwell suggests that just a few individuals can lead to a “tipping point.” They can transform an institution or even society if they are connected to lots of other people. These persons are conduits for social changes. Like modern Paul Reveres, they spread new, revolutionary ideas through their connections.

At time it seems that life is not about connections. It appears to be a battle, a competition in which success comes through defeating other people. More often than not, however, success is rooted in collaboration and cooperation. David Dale’s story is a good example. Dr. Dale is now a Seattle physician and professor at the University of Washington Medical School, but when he was a senior at Carson-Newman, both he and his roommate were wondering if they would even get accepted into a medical program. The two young men had similar backgrounds, grades and abilities, and they did not want to be in competition. They decided to take the list of medical schools that they were considering and split it in half. One applied to one half of the list, one applied to the other. Dr. Dale’s roommate, Gordon Senter was accepted at *John Hopkins* and he is now a physician in North Carolina, and Dr. Dale was accepted at Harvard. Clearly, he has continued to develop a collaborative spirit. He is now the President of the American College of Physicians. Your dream job will depend on working with others and on getting connected.

Fourth, Carson-Newman graduates force us to reconsider what it means to have a dream job and to think about the importance of our everyday life and decisions. Award-winning poet and C-N graduate Lynn Powell told me that in her everyday life, she tries to focus on the present. She seeks to make good, honest, mindful decisions in the present, and trusting that those decisions will lead to the right future. In fact, she said that is how she writes poetry, by working on just one line at a time.
T.B. Maston, a leading Christian ethicist and a Carson-Newman graduate, once gave very similar advice. He told another C-N graduate, Suzanne Matheny, “If you’re in the Lord’s will today, you’ll have a better chance of being in it tomorrow.” Live the right way in the present. A Christian’s dream job is focused on serving God in the present, regardless of what other people think. My wife, Karen, and I often talk about this principle in relationship to ministry. She is a local Baptist minister. Where God calls a person to be is where that person needs to serve, even if it does not seem like a dream job at the time.

Jonathan Bass (2001) in his book, Blessed are the Peacemakers, discusses someone who experienced such a calling. Earl Stallings is now deceased, but he was a Carson-Newman graduate with quite a story to tell. Raised in poverty in a single-parent family, Stallings dropped out of high school during the Great Depression. His mother’s medical condition prevented her from working outside the home, so Stallings supported his family through various jobs, finally running an open-air fruit stand in Knoxville. Stallings’s early years were hard ones, but at twenty-one, he decided to return to school. He went back for his last two years of high school and then came to Carson-Newman. He graduated and went on to seminary and into the ministry.

In 1962, he went to work as the pastor of the First Baptist Church of Birmingham, Alabama. This position might have seemed like a dream job, but it was the 1960s, the era of Civil Rights. On April 14, 1963, Easter Sunday morning, five African-Americans came to the church. The church had an open-door policy. Anyone was welcome to come, but this policy had never been tested.

Stallings had the ushers seat everyone. The ushers handed the five visitors cards and seated them near the back of the church, and nearly seventy of the white worshipers walked out. After church, as the pastor shook these visitors’ hands on the church steps, the cameras snapped, and those pictures were the beginning of some very difficult times for Earl Stallings.

The deacons wanted to reconsider the open-door policy, but Stallings insisted it had to be kept. In his book, Bass (2001) describes the campaign of harassment waged by segregationists who opposed Stallings. The minister’s telephone would ring all night, and when he would answer, callers would shout obscenities or label him as a race traitor. He received threatening letters and warnings. It was a terrible time for Stallings and his family. After one service, a visitor to the church even punched him in the mouth.

Stallings was not the only person facing difficulties in Birmingham at that time. Martin Luther King Jr. was arrested in the
city, and he penned his famous “Letter from Birmingham Jail.” It is now one of the great documents in American history. There is only one minister singled out in the letter, Earl Stallings. King writes, “I commend you Rev. Stallings, for your Christian stand on this past Sunday” (King 1970, p. 287). Stallings suffered through years of abuse for his stand on that Easter morning, but King’s “Letter from Birmingham Jail” will endure as part of American history, and in it, is a record of Earl Stallings’ convictions.

Living by our convictions is really the only way to live. We live by our convictions, or we live with regrets. There is a wonderful children’s story that talks about convictions and regrets. I was reading it to my girls a few nights ago. It is called Dear Willie Rudd. It is by a tremendous author of children’s stories, Libba Moore Gray, another Carson-Newman graduate. In the story, a woman remembers back to her childhood, fifty years earlier. She remembers the old housekeeper who worked for her family when she was a child. She is bothered by regrets and decides to write a letter. She writes:

“Dear Willie Rudd,

“I’m writing this letter for my mother and for my grandmother and for me. I’m writing to say thank you. And I’m writing to say I’m sorry for anything any of us might have done to make you sad. Most of all, I’m writing to say I wish you could come to see me once again.

“This time you would come in my front door...not my back door. You would eat with me at our polished table on the good china...not in the kitchen alone.

“We would go to the movies and sit together in the front row. We would ride the bus and you would sit in the front seat with me beside you.

“We would sit on the front porch and sing songs, and I would bring you iced tea in my grandmother’s crystal glass. Then I would see you to the door and hug you good-bye and say come again soon, Willie Rudd.

“I miss you, Elizabeth

“P.S. I never told you I love you, and I do” (Gray 1993).
Ultimately, our thinking about a dream job is less thinking about a job. It is more thinking about our lives, and how we are going to live them. What type of people are we going to be? I think Carson-Newman graduates have taught us how to live our lives.

As you leave Carson-Newman, you may feel like Abe, the janitor. But remember everyone, from the people making films to the people polishing tables, everyone can change people’s lives.

Works Cited


Designing the Online Learning Environment

Jason G. Caudill

Introduction

Online education is, at its most basic level, simply the most current manifestation of distance learning technologies and can trace its history back through correspondence programs using DVDs, VHS tapes, audio tapes, and even text-based documents delivered via mail to students. Regardless of the technology in place the intended result of distance education is to create an instructional environment and facilitate the communication of specific knowledge from an expert, the instructor, to a student. Therefore, while many see online education as being a new and emerging field, and in many ways it is, practitioners do have a long and varied history from which to learn.

In just the past few years there has been a huge expansion of online education programs in the United States. From a business or marketing perspective it would be fair to say that the market has passed the introductory phase and is well into the growth phase where the product moves from being more of a novelty to being widely recognized, accepted, and purchased. Carson-Newman has, in just the past few months, become a part of this growth movement by integrating online courses into its curriculum for students.

The reasons for why an institution should move to online course offerings, the planning that needs to be done before that move can be made, the resources that need to be available for online course operation, and the pedagogy that drives the online environment all need to be considered as part of a comprehensive online education program.

Reasons for Online Education

There are many different reasons for a traditional institution to enter into offering courses or entire programs online. As a first step towards the actual offering of online courses to students an institution should be clear on what their goals are and whether or not online courses will actually serve that purpose.

The first motivation to be examined is one that is financially based. Many people view online courses as an opportunity to increase revenues for an institution and decrease costs. While it appears a relatively simple equation there are many complex facets to consider if the institution’s goal is to improve fiscal health through online classes.
The actual costs of developing and delivering online classes, the projected enrollment increases, and, most importantly, the quality of online learning experiences for students are all questions that need to be answered before an institution will know whether or not online courses are a fiscally advisable investment. A more detailed discussion of these topics will take place in the planning section of this paper where the necessary resources for online education are introduced.

Moving beyond the financial motivations for entering into online education there are much more scholarly and arguably much more altruistic purposes for providing online opportunities to students. This motivation is entirely that; to provide opportunities to students.

How often in the higher education system are students denied instructional opportunities or forced to extend the time of their enrollment because of schedule conflicts? How often must certain courses be taught less frequently than they need to be, less frequently even than faculty availability will allow for, because of a lack of physical space for the classes to take place? How many students with a desire to update their knowledge, expand their skills, or move into a new field are denied that opportunity because they work, have families, and are unable to physically attend courses on a regular academic schedule? All of these unfortunate failures to answer consumer demand, that being the courses at the times that students need them, are reasons for online education to be a part of an institution’s offerings.

The common theme across all issues of access is a lack of commonly shared physical or temporal space; the impossibility, at times, for students and instructors to be in the same place at the same time. Asynchronous online learning environments can solve this problem and in so doing expand an institution’s abilities to educate students already in the system and also to reach out to the broader community and serve as an educational agent to many others.

Regardless of motivation the decision to move into online education is a significant one for any institution. Before making that move extensive preparation needs to be done to determine what is needed and how the identified needs will be satisfied.

Planning and Resources for Online Education

There is a very real connection between planning for online education and the resources required to deliver online education. In making plans to offer online classes or online programs the resources necessary to satisfy identified needs are considered and, as is the case with any additional use of resources, there are costs. On the other side of planning is the question of revenue. With funds going out how will
new funds come in? In regards to these costs and revenues, who will be taking part in online education and how will they be selected? Planning policies for how online enrollment will work is the third part of an overall system that involves choosing a customer base, allocating resources to serve that customer base, and generating revenue from the services provided.

The costs of online education are deceptive to many education professionals. Even non-technical people, for the most part, can understand the basic needs for purchasing more servers and perhaps a new learning management system (LMS) to support online courses and those expenses are easily quantifiable. The related costs of online learning, on the other hand, can be very difficult for those outside the profession of online education to understand and can also be very challenging to quantify.

What are these hard-to-quantify related costs? Some are increased costs of already existing, related services, but most relate in some way to the cost of unique human capital. In terms of adding expenses to already existing services it is all too easy to forget when planning an online expansion that while students may take their tests online they will still need services from physical offices at the institution. Increased enrollment generated through online courses means that there will be an increased load placed on admissions, the treasurer’s office, and the registrar’s office. If only a few courses are being offered this increased load may be manageable with existing employees, but if the online component of the institution grows faster and larger than predicted (and this has happened to many schools) suddenly there is a need to expand the staff and physical infrastructure of these support services. The other side of service provision relates directly to course materials. Will online students have the option of ordering all of their materials from the bookstore and having them shipped to their homes or will they need to physically come to campus and purchase course materials from the bookstore?

For the campus bookstore and the other student-supporting administrative functions there is not only the question of staff and facilities but also of time. Many online students are online students because their work or home schedules do not permit them to come to campus and attend traditional courses. What will the cost be to extend the operating hours of these offices? Will they be open longer hours and/or on weekends throughout the semester or only during specific high-demand times? If the decision is made to remain open for longer hours, and in many cases it is simply unavoidable, the costs for those services can very quickly add up.
When staying open for longer hours how will employees be managed? Will existing employees be put on mandatory overtime, placing the burden of additional pay at higher rates on the institution, or will new employees be hired, generating not only additional salary expense but also the expenses of searching, interviewing, hiring, training, and providing benefits for new positions? Whatever approach is chosen it will without question prove costly to implement. Beyond the staffing costs, which will likely be the most expensive, there are overhead costs to be considered as well. Increased loads on utilities, additional hours for technical support to keep operations in the offices running, and even increased security costs to patrol and adequately protect a campus population that is larger and on campus later than the traditional student body can all contribute to the costs of supporting online education.

In addition to these supplementary service expenses the actual creation and administration of online courses themselves can add significant expenses to an organization. While online education is making great strides across the country and across the world the fact remains that few faculty members have the training or background to make an immediate transition from teaching in a traditional classroom environment to teaching online. While these skills can certainly be learned there is a necessary investment of time and money to train faculty members on how to teach online. How much time away from other responsibilities will faculty members require to complete training for online course development and delivery? Will faculty members be given release time during the semester for this training or will they be required to do it during a semester break? If the training is done over a semester break will there be monetary compensation paid to faculty members for completion of the training? All these and more decisions go into the move to online classes and the preparation of faculty members for the online classroom.

It is clear from the wide range of expenses that are incurred as a part of an online educational program that online classes are not a guaranteed improvement on the institution’s bottom line. Coupled with the issues of cost are the issues of revenue. How will the institution generate revenue from online classes? The most obvious answer is to generate online revenue just as traditional revenue is generated, through the collection of tuition and fees. However, the matter is not that simple.

What level will be charged for tuition and fees with online classes? At many institutions there are a wide variety of fees in addition to tuition that are assessed to pay for campus resources that may or may not be applicable to the online environment. Is a facilities
fee appropriate for a class that will never meet on campus? It may be. If the facilities fee goes towards infrastructure to support campus computing resources, offices for faculty members who are teaching the course, the buildings that house the administrative offices required to support the program, or any other of countless resources that connect, directly or indirectly, to providing online learning environments then the answer could be yes. Other fees are not tied so directly to the online learning environment. Many institutions charge what may be termed an activities fee that is dedicated to providing students with access to campus events ranging from sports to theatrical productions to the student health clinic. Should online students pay this fee? If the students are taking other classes on campus and are using campus facilities then they should, but if they are online students because they cannot physically attend on-campus classes then it would seem unfair to charge them for resources that they cannot possibly take advantage of. The same is true for a transportation fee that is in place to supplement the cost of a campus bus system or something similar. The author remembers taking an online summer course during graduate school and being charged a transportation fee to take a class that had no physical meetings anywhere on campus. Is this a fair charge to assess? Deciding matters of policy is beyond the scope of this paper but it is important for institutions considering an expansion into online classes to consider not only how much their students will be charged but exactly what they will be charged for.

The other side of the revenue equation for most institutions involves income from non-tuition sources, most often charitable donations from individuals or organizations or grant money provided by a private or government agency. How will these funds relate to online education programs? There is the possibility that some donors will oppose the move to online classes or online programs and actually reduce or eliminate their contributions. At the same time there may also be potential new donors who are excited about the potential for online programs and want to provide new funding. Additionally the expansion into online classes or programs could be a vehicle to reach new or underrepresented groups of the community, activities that many grant programs approve of and fund generously. What these questions and potential issues all serve to bring forward is that the move to online educational environments involves not only academic and technical offices of the institution but also the development office and others responsible for charitable giving and grant writing. Having looked at both sides of the accounting equation for online education, cost and revenue, how will the students participating in these online classes be chosen? Will the online classes be available to the
world at large, to the regional or local community, or only to already enrolled, traditional students? The answer to this question depends in part on the institution’s primary goal in expanding into online classes. If the intent is to help students schedule courses and stay on track to graduate on time then the currently enrolled student body should be the primary audience. If, however, there is a focus on providing economic development through workforce improvement to the local or regional markets then courses appropriate to this end should be offered to the local or regional population. At the broadest point if the goal is to deliver educational opportunities to anyone who wants them then a national or even international enrollment is possible. With each of these levels of deployment there are unique issues and complications.

When online courses are only provided to currently enrolled students what will the requirements be for students to take part in online classes, or will there be any requirements at all? The online instructional environment is unique and not the right choice for every student. An institution must decide if they will open their online classes to every student or if there will be some kind of screening device in place. This device may take the form of a prerequisite online learning readiness course that students must pass before enrolling in online courses, limiting online courses to upperclassmen, setting a minimum GPA requirement to participate in online classes, or any number of other possible measures to determine if a student is really ready for the unique challenges of learning online. If the choice is made to have no screening device then the institution must be prepared to potentially face higher failure rates in the online courses than in their traditional counterparts as history has shown that retention and success rates for online environments normally fall below those of traditional environments.

If online classes are offered to a broader audience then there are more issues to consider. How will online students be admitted to the institution? Will the academic standards of the institution be enforced equally across the board or will online-only students be admitted on a different basis than traditional students? Again, this is far too complex an issue to be addressed as a component of this paper but it is a critical question that an institution must answer before embarking on a wide-ranging online education initiative. How will off-campus students handle all of their administrative needs with the institution? Will phone and internet support be enough or will support structures have to change to support different modes of communication conducted at different times with students who may be in different cities or even on different continents? Finally, the possibility must be considered that if an institution opens online enrollment to the world at
large their initial enrollments can greatly exceed both expectations and resources. Improving educational access is a very good motivation for going online but at the same time it must be tempered with an understanding of just what kinds of potential issues will be a part of that expanded access.

Online Pedagogy

As stated already, the online learning environment is unique. Because the environment is unique it demands unique approaches to education. The traditional classroom is one type of learning environment, as is the traditional laboratory environment and even the increasingly popular experiential learning environment. The primary difference between the online environment and all of these other traditional environments is one of time and distance. These differences in time and place necessitate different approaches to instruction.

The interaction among students in an online class and between students and the instructor is significantly different from traditional learning environments. If a class is asynchronous, and this is by far the most common form of online instruction, then information exchanges occur over different times instead of happening at a set time and place such as question and answer periods during lectures or office hours. Often there are also many more opportunities for online students to directly contribute their thoughts to the class than they would have in a traditional classroom.

The type and frequency of interactions among online class participants is a critical component of successful online education experiences. Discussion questions posted to online forums, forums for questions to be addressed to the instructor, and course e-mail lists or e-mail contact with the instructor are all important facets of online classes. From a pedagogical perspective there are some points to consider in implementing these course components.

When designing student discussion forums in an online classroom the timing of the initial questions and the due dates can be a big part in the discussions’ success. Questions need to be posted early enough for students to consider how to answer them and have due dates early enough to allow for discussion of the material in the class before moving on to the next topic. At the same time students need to have exposure to the material they are discussing before they begin answering questions about it. Thus, when designing questions for class discussions the discussion forum and the presentation of material need to be timed to properly coincide with one another.
Online discussions can be seen as poor substitutes to live, in-class discussion but the online format actually offers some advantages. One of the best reasons for utilizing online discussions is that students who may never raise their hand and make a statement or offer their opinion in class may be much more confident posting something in an online format where they have had the time to consider the subject and draft their response. The online discussion also makes it much easier to require responses from everybody and permits multiple threads on multiple thoughts related to the discussion to happen simultaneously. The limitations of spoken communication prevent this type of multi-threading from happening in a traditional classroom environment and it is equally difficult to arrange for every class member in a live, physical space to offer their own answer and then have everyone respond to at least one of the answers given by a classmate. In the online environment this is more than just possible; it is easy. Properly executed online discussion can integrate more ideas and more participation than a discussion of the same question in a traditional classroom.

Increased participation, however, is not limited to just students. Instructors in the online environment have the luxury of taking time to respond to multiple discussions and take part in more than just a single thread of ideas. This increased instructor participation can actually be an important pedagogical consideration, as instructor involvement in the discussions actively demonstrates the instructor’s connection to, and interest in, the class and the students.

Discussion, of course, needs to be based on some type of original material to which students have been exposed. In the online classroom this takes on different forms than what is seen in a traditional class. While technology certainly allows for lectures to be recorded and posted online, or even broadcast live, doing so is not the only way to communicate with students.

Instructional technologists have, over the past two to three years, embraced the concept of podcasting, generally defined as the practice of recording spoken information either on its own or accompanied by images. Podcasting is a powerful tool and can serve to enhance the online learning environment and it is best at doing just that, enhancing the environment. Audio podcasts work best when they are limited to about fifteen minutes. Podcasts stretching to fifty minutes or over an hour have the unfortunate reputation of losing students’ attention and failing to successfully deliver information. This necessity of short podcasts brings up the important point that online media needs to be kept short in order to keep students’ attention. The psychology behind the reasons is far beyond this discussion, but in practice humans
simply react differently to listening to a voice on an electronic device than they do sitting in a room and being in the physical presence of the person speaking.

The difference in attention span encountered in online environments is perhaps the biggest mistake that is made when transitioning traditional classes into the online environment. Just because a one hour and twenty minute class works for a live audience does not mean that it works for an online audience; topics need to be divided into shorter, more manageable presentations.

Beyond the use of voice recording there are many other information delivery options available for online classes. While the term lecture usually carries the connotation of a spoken presentation it can be applied to almost any delivery of information online. Instructors may want to prepare written documents for each chapter to supplement the material in the textbook with their own experiences or to highlight or expand on important points from the text. Links to online resources can serve to do much the same thing, and when coupled with discussion forum questions can serve as vehicles to bring additional ideas into the course. For technology courses screen capture software is an excellent tool to demonstrate applications to online students.

The basic motivation behind online pedagogy is to tailor the environment to serve the intended purpose of the class: the transfer of new knowledge to students. There are infinite combinations of resources and techniques with which to do this; the important point is to pay attention to the uniqueness of the environment and the needs of the students. Also, do not let these ideas limit themselves to fully online classes. Traditional courses using online resources, often referred to as blended or mixed learning environments, can benefit from the integration of these ideas and practices.

Conclusion

This paper likely presents more questions than answers, but that is its intent. Any one of the topics introduced here is worthy of study on its own, but it takes the whole to build an online learning environment. When readers examine the online environment they are encouraged to think about what kinds of resources they will need, how much those resources will cost, where the students will come from, and how the students will learn. With those basic building blocks in place, the details will come through effort and focus on the goal of building a quality learning environment, the same quality to the same end as what is done in classrooms every day.
The Cry from the Dark: Jesus’s Dying Question  
(Reflections on Mark 15:34)

David E. Crutchley

Symbols communicate the imprimatur of differing religions and ideologies. Buddhism adopts the lotus flower, Islam the crescent, modern Judaism the Star of David, and communism the hammer and sickle. No doubt the symbol that binds the cords of Christianity centers in Jesus Christ. Yet his life and death offer many possibilities. His birthplace volunteers a crib or manger in which the “Word made flesh” was laid amidst the dust, dung, and bleating of animals at that first Noel. The carpenter’s bench on which he planed down the planks of timber possibly drawn from the cedars of Lebanon offers another symbol. Or the boat from which he taught the crowds and stood muzzling the fury of the storms of the Sea of Galilee with magisterial authority. The symbols of servant-hood rank high: the apron he wore when washing the soiled feet of his seminary students; or the towel and basin of water at his side. If not, perhaps an empty tomb symbolizing God’s raw power in tearing apart the bars of death that Easter morn, a throne, as a reminder of divine sovereignty and that the risen Lord is seated in the executive throne room of the universe. Some might nominate a dove, a symbol of anointing at Jesus’ baptism and of the coming of the Holy Spirit at Pentecost - the birthday of the church.

Any of the symbols mentioned provide powerful metaphors of the Christian message. Interestingly, Christianity opted for a symbol shared with the mighty Roman Empire - a simple cross. For Rome the cross was a symbol of potestas and brutal rule: an instrument of death, deterrent, and intimidation.¹ Challenge Roman rule and power and the trespasser’s fate was sealed on an ignominious cross. For Christianity, however, the cross represented the universal power of God surrendered and disarmed: a staggering counterpoint to the rhythm of human history and a powerful bridge of forgiveness.

¹ Martin Hengel, Crucifixion in the Ancient World and the Folly of the Message of the Cross (Philadelphia: Fortress Press, 1977). Hengel claims that the chief use of crucifixion was “its allegedly supreme efficacy as a deterrent” (87). He continues “crucifixion was a punishment in which the caprice and sadism of the executioners were given full rein” (25).
It is in the waning moments of Jesus’ life that we encounter the suffering God. The reality of crucifixion provides its own drama but it is the seven words from the cross that amplify the character, message, and mission of Jesus. It is the fourth word, “my God, my God, why have you forsaken me” that perplexes scholars and leaves them searching for valid answers. Questions arise aplenty: Are these the words of Jesus? Is this rather the literary contribution of the gospel writer? What do these words mean? What theological boundaries and implications evolve from this word from the cross? These questions will center the focus of this reflection.

No one doubts the significance of Jesus’ double cry from the cross in the Gospel of Mark. The question that concerns the first cry in 15:34 is whether this is deliberate artistic license or part of the historical framework. For some, the jury is still out deciding this question. Rudolf Bultmann suggested that this saying is “clearly a secondary interpretation of the inarticulate cry of Jesus in v. 37, [and] formed under the influence of Ps. xxii.i.”² C. B. Cranfield, a respected British New Testament scholar, challenges that position as “improbable” and claims that “we are on the firmest historical ground here.”³ In support, William Lane contends that the “cry has a ruthless authenticity”⁴ and James Edwards argues that the Aramaic words “doubtlessly reflect Jesus words.”⁵ One might ask, “Is it likely that the early Church would have fabricated such embarrassing words and placed them on the lips of Jesus?”⁶ The variant textual traditions

⁶ Ibid. Edwards states that “the biblical witness to the suffering Son of God has met great resistance in human history.” The Gnostics with their aversion to a suffering deity attempted to protect Jesus from the agony on Golgotha. The apocryphal Gospel of Peter 19 records Jesus cry, “My Power, O Power,” and is taken to heaven without suffering. In Judaism a suffering Son of God was viewed as a
regarding this statement in Mark 15:34 and its omission in Luke and John attest to the early church’s struggle with these words. Robert Gundry concurs: “The timing of the outcry [the ninth hour and Jewish hour of prayer] therefore joins its transliterated Aramaic to imply an early Jewish Christian origin of the tradition and, when joined also by the unlikelihood of Christians putting a cry of despair on the lips of Jesus, the authenticity of the tradition.”

A brief, historical survey of interpretations of this cry from the cross reveals the ambiguity, diversity, and complexity involved in reaching a definitive understanding. The Fathers of the Church followed two major paths of interpretation. Origen, representative of the allegorical school, viewed Jesus as the head crying out for the body, the humanity of men, in anguish. Augustine corroborates this view. Building on a mistranslation of the Hebrew into the Latin Vulgate, the Bishop of Hippo understands Jesus’ cry of forsakenness as the cry for humankind. Adopting a more literal interpretation, however, Jerome commends the position that reads the cry of abandonment as the logical consequence of Jesus’ servant role. Representatives of the Antioch School (Eusebius of Caesarea and Epiphanius), Arianism, and Nestorianism attribute the cry to the human nature of Jesus. The decision of the Council of Chalcedon in A.D. 451 defining the two natures of Christ opened up the possibility that the human nature of Jesus cried out at Golgotha and not his divinity. contradiction, by Greeks as foolishness, and by Stoics who cherished apatheia as a huge embarrassment.

10 Origen, Series in Mattheum, 135 (Patrologia Graeca 12. 1785-1787).
11 Augustine, Exposition of the Psalms (Patrologia Latina 36.882)
12 Jerome, Commentary on the Gospel of Matthew, 27:45.
13 Rossé, The Cry of Jesus on the Cross, 76.
Scholasticism, on the other hand, was preoccupied with the conundrum of reconciling the beatific joy at Jesus’ death with the anguish of his cry.\textsuperscript{15} The Rhineland mystics of the fourteenth-century borrowed from their own subjective experiences and viewed Jesus’ cry as that of the “suffering Servant” walking the corridors of the dark night of the soul toward God.\textsuperscript{16} Christian Duqouc argued that Jesus “underwent the \textit{via dolorosa} that leads from sin to God.”\textsuperscript{17} This group moves significantly from the passive, non-intervention of God at the cross to a more deliberate act of God that appears to withdraw and inflict a feeling of abandonment upon the soul of Christ. John of the Cross notes this well: “He was likewise annihilated in the soul and was deprived of any relief and consolation, since His Father left Him in the most intense aridity…this was the greatest desolation, with respect to sense, that he suffered in his life.”\textsuperscript{18}

The Reformation brought with it men who viewed the abandonment of Jesus through the juridical prism of redemption that witnessed to the penal character of his passion. Pauline texts collaborate, concluding that Jesus is the substitute for humanity and he endures the divine wrath and punishment on our behalf. Martin Luther claims that “the punishment of God which strikes because of sins is not only the pain of death but also the fear and the horror of the troubled conscience which experiences the eternal wrath and as if it were eternally abandoned and driven far from the face of God.”\textsuperscript{19} John Calvin speaks of this horror of bearing the weight of the “severity of God” and the “terrible abyss [of] feeling neglected and abandoned by God.”\textsuperscript{20} The Reformers have crossed a “threshold” that the Rhineland mystics refrained from crossing: namely, “placing Jesus directly under the anger and vindictive justice of God expressed in the cry of abandonment.”\textsuperscript{21}

In the eighteenth and nineteenth century the different interpretive trajectories became evident. Influenced by the Enlightenment, Samuel Reimarus argued that Jesus’ human cry of disillusionment issued from his failure as a political revolutionary
because of God’s absence of aid. The Son of Man never intended to suffer and die “but to establish an earthly kingdom and deliver the Jews from political oppression – and in that God’s help failed him.”

Friedrich Schleiermacher moved in the opposite direction and argued that the relationship between Father and Son was not compromised and remained “unruffled” on the cross.

Twentieth-century scholars continued to wrestle with this provocative and shattering word from the cross. David Garland’s words offer us little comfort as we seek to unravel the meaning of Jesus’ cry at the sixth hour: “Many divide over the meaning … We should first admit we may never fathom the mystery behind this cry, but we can probe the major options.”

Lest we are tempted to abandon the quest, however, Jürgen Moltmann reminds us of the pivotal implications of Jesus’s cry out of the darkness for comprehending the nature of God:

To take up the theology of the cross today is to go beyond the limits of salvation and enquire into the revolution needed in the concept of God. Who is God in the cross of the Christ who is abandoned by God? ... All Christian theology and Christian life is basically an answer to the question which Jesus asked as he died.

If all theology is forged on the anvil within earshot of Jesus’ cry from the cross, then one must consider the major options available to the theologian. The first interpretation suggests that Jesus’ cry is one of anger, unbelief, and absolute despair. The brooding and crushing darkness that covered the land has penetrated the Son’s heart. This view has the imprint of Albert Schweitzer who held that Jesus died as a disillusioned apocalyptic prophet. He took “hold of the wheel of the world to set it moving on the last revolution” but “it refuses to turn”

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until “he throws himself upon it” and “then it turns crushing him.”

Jesus’ haunting “why” of defeat suggests that his mission was a dismal failure. The evangelical scholar, John Stott, disagrees arguing that “Christian faith protests against this explanation” because it charges Jesus with “failure at the moment of his greatest and supremest self-sacrifice.”

An alternative interpretation attempts to mitigate the enormity of Jesus’ existential cry of dereliction and loneliness. His “why” is not a complaint against God for actually abandoning him but rather for the fact that God had allowed him to feel forsaken. Defending this view T. R. Glover argues that “there never was an utterance that reveals more amazingly the distance between feeling and fact.” In essence the Son mistakenly felt forsaken but the Father was always present in the shadows. Jesus’ dependence on the words of Psalm 22 in the cry, however, suggests that this is more than an affective crisis but the reality of an authentic experience.

Proponents of a third view posit that Jesus’ fourth word from the cross is a cry of victory.

Although Jesus only recites the preamble of the Psalm it is argued he intends for the first verse to stand for this entire hymn in the Hebrew hymnal. The psalm in question may open with words of despair but it closes with confidence and triumph (22:22). Therefore the ambience and message of this word from the cross is in fact positive despite the context of suffering and the horror of the cross. This declaration is a cry of confident faith. One needs to guard, however, against the “temptation to empty the cry of abandonment of its content by drowning it in the optimism expressed in the conclusion of Psalm 22.”

William Lane warns that the “sharp edge of this word must not

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30 Rossé, *The Cry of Jesus on the Cross*, viii. See also Sharyn Dowd, *Reading Mark: A Literary and Theological Commentary on The Second Gospel* (Macon, Georgia: Smith and Helwys, 2000), 160. She rules out this interpretation because of the way the evangelist has arranged the references to Psalm 22 in reverse order, placing end stress on the Psalm’s opening cry of desolation.
be blunted.”  

France also cautions that “to read into these few tortured words an exegesis of the whole psalm is to turn upside down the effect which Mark has created by this powerful and enigmatic cry of agony.” In support, Douglas Hare points to the fact that the spectators at the cross do not hear Jesus’ anguished cry as a positive declaration but a cry for help. Larry Hurtado contends that any profile that projects “a serene Jesus” ignores the horror of crucifixion and Mark’s narrative intention. He argues, however, that Psalm 22 serves the vital purpose of declaring that “Jesus was truly innocent and also that his death was according to God’s plan as prefigured in the OT scriptures.”

The most natural meaning of the cry from the cross, however, is one that allows the context of the event to determine interpretation. This declaration from Jesus’ bruised lips and broken body suggests a cri de coeur, a cry of profound suffering and dereliction. Such a view affirms the distance between the Father and the Son on this “black Friday” and refuses to minimize the tension and strain that this event placed on the filial relationship. C. E. B. Cranfield demurs, however, when he remarks that “it is theologically important to maintain the paradox that, while this God-forsakeness was utterly real, the unity of the Blessed Trinity was even then unbroken.” Jesus died desolate and abandoned but he did not die renouncing God. Lane reminds us that “even in the inferno of his abandonment he did not surrender his faith in God but expressed his anguished prayer in a cry of affirmation, ‘My God, my God.’” Mark “does not sentimentalize the cross” and writes with a ruthless honesty that is raw and gut-wrenching—“Jesus is utterly

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32 France, The Gospel of Mark, 652-53. See also Gundry, Mark: A Commentary on His Apology for the Cross, 966-67. He marshals several reasons rejecting the cry as one of confidence and argues for the note of despair.
35 Cranfield, Saint Mark, 459.
36 Lane, The Gospel of Mark, 573.
desolate." David Rhoades and David Michie call attention to the stark ending in Mark’s passion and claim “that even though Jesus chooses to die in obedience to God, he experiences in death itself abandonment, doubt, and the uncertainty of what the ultimate meaning in all this is.”

Tolbert refers to this “moment of cosmic isolation” as “the timeless moment of nothingness when God’s Son is deserted by God.”

Craig Evans comments that “darkness covers the land as God looks away from the obscenity that has taken place.”

Schweizer states that “at the same time, however, [the cry] is a radical expression of a devotion to God which endures in every adverse experience - a devotion which continues to claim God as ‘my’ God and will not let him go although he can be experienced only as the absent One who has forsaken the petitioner.”

In addition to the clues of context, the structure of the Markan text comports with the bereft cry of abandonment in a number of ways. Firstly, the programmatic direction of the gospel follows the abandonment of Jesus and intensifies with Gethsemane and the passion. Eduard Schweizer claims that Jesus’ cry is a “radical expression of the loneliness of Jesus’ suffering” as “he has to bear not only the experience of being abandoned by men, but also of being forsaken by God.”

Jesus’ willingness to drink the cup of suffering and death to the dregs moves through a darkening tunnel that fateful day. The death and execution of Jesus is replete with dramatic events from the cataclysmic darkness that enshrouds the land to the centurion’s profound cry of faith as he stares at the lifeless corpse of Jesus of Nazareth. The “messianic pretender” is in fact the “Son of God.”

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38 David Rhoades and Donald Michie, Mark as Story: An Introduction to the Narrative of a Gospel (Philadelphia: Fortress Press, 116. He writes graphically: “Death is isolation and separation. Death is the end…and if there is to be anything after death it comes through an act of God.”

39 Mary Ann Tolbert, Sowing the Word: Mark’s World in Literary-Historical Perspective (Minneapolis: Fortress, 1989), 286-87.


42 Ibid.
Secondly, in the face of Jesus’s double cry of forsakenness (15:34 and 15:37) the gospel writer introduces the representative of the pagan world: the Roman centurion’s stunning confession that Jesus is the Son of God. Jesus’s cry of forsakenness and the centurion’s response are at the epicenter of Mark’s Gospel drama.

Thirdly, Gérard Rossé notes a gradation and incremental intensity situated around the series of three hours. In the first three hours that Friday from 9:00-12:00 there is the calumny and scorn of the by-passers, high priests, and scribes. In the second three hour series from 12:00-3:00 there is the shroud of darkness that covers the land, and in the third three hours from 3:00-6:00 the shattering cry of Jesus from the cross.43

The fourth word from the cross also fits the genre of a lament. A lament is the cry of the just and righteous man of God as he endures the assault of his enemy or faces the real prospect of death and martyrdom. The lament is voiced with a “loud cry” and suggests that “Jesus is not going out with a whimper but in full possession of his faculties” and “serves to underline the depth of emotion it expresses.”44 Donald Senior states that in Mark’s crucifixion account “Jesus dies in agony, a wordless scream on his lips” and the evangelist “allows the fierce assault of death to be felt.”45 Werner Kelber mistakenly concludes that the loud cry of dereliction (15:34) and the loud cry of expiration (15:37) signify theologically that God has left his Son powerless and overpowered by the forces of evil.46 Alan Culpepper notes the verb “to cry” (boaō) occurs only once before in Mark with the quotation of Isaiah 40:3 in Mark 1:3 that characterizes John the Baptist as “a voice crying in the wilderness.” The Gospel opens with John “crying out” and reaches its climax with Jesus “crying out.”47

Assuming that context, structure, and genre substantiate the conclusion that Jesus’s cry is one of profound dereliction, what of the philological and linguistic evidence? The fact that the evangelist gives us the Aramaic words in this cry of abandonment with a subsequent Greek rendering suggests not merely a clue to audience and readership

43 Rossé, The Cry of Jesus on the Cross, 64.
46 Werner H. Kelber, Mark’s Story of Jesus (Philadelphia: Fortress, 1979), 81.
47 R. Alan Culpepper, Mark, Smith and Helwys Bible Commentary (Macon, Georgia: Smith and Helwys, 2007), 557.
but the significance of Jesus’s very words.\textsuperscript{48} Every word at this moment is sacred and punctuated with the evangel. The concluding question mark derives from the lema (Aramaic) and the Greek equivalent \textit{eis ti} “for what reason, why” not in the sense “because of what.” \textsuperscript{49} The open “why?” of Jesus in the vortex of his suffering is strangely liberating and a caveat to many of us who are quick to provide answers to the penetrating questions of life. The personal pronoun at the end of “abandoned me” intensifies the divine dilemma: God abandoning sinful humanity, rebellious humanity “yes that makes sense” but sinless Son “no.” The late Catholic scholar, Raymond Brown, cautions: “Jesus is not questioning the existence of God or power of God to do something about what is happening: he is questioning the silence of the one whom he calls “My God.”\textsuperscript{50}

Verbs carry sentences and the word “abandon” is loaded with pertinent freight. It is in a clause of purpose --“unto what end did you forsake me” means “let me down, left in the lurch, abandon me, and desert me.” Theodoretus defined “abandonment” as “permission granted” for the passion event.\textsuperscript{51} Ezra Gould argues that the “historical meaning of \textit{sabachthani} is not to leave alone, but to leave helpless,  

\textsuperscript{48} Bruce M. Metzger, \textit{A Textual Commentary on the Greek New Testament}, 3\textsuperscript{rd} ed. (New York: United Bible Societies, 1971), 120. The committee argued that the “entire saying represents an Aramaic original, whereas the Matthean parallel is partly Hebrew and partly Aramaic.” See Lane, \textit{The Gospel of Mark}, 572. He posits that “the form of his words probably reflected the Targum, where the address is in Hebrew but the searching question is in Aramaic.” See Cranfield, \textit{The Gospel According to Saint Mark}, 458. He thinks that this statement from the cross, although repeated naturally in Aramaic in the early church, was probably spoken originally in Hebrew. His rationale for this deduction is that the Hebrew designation for God would be more readily mistaken for the prophet Elijah. See also James A. Brooks, \textit{Mark}, The New American Commentary, vol. 23 (Nashville, Tennessee: Broadman Press, 1991), 260 and R. T. France, \textit{The Gospel of Mark}, 652, f.n.43.

\textsuperscript{49} Gundry, \textit{Mark: A Commentary on His Apology for the Cross}, 967.


\textsuperscript{51} Theodoretus, \textit{Patrologia Graeca} 80. 1010.
denoting not the withdrawal of God himself, but of his help.\textsuperscript{52} Gundry rightly points out that Mark translates the Aramaic word “\textit{sabachthani}” with the Greek word “abandoned” and the notion is abandoned to death.\textsuperscript{53} God-forsakenness was the experience of the Son. The abandonment motif in the Gospel of Mark links Gethsemane and Golgotha. The beginning of the final chapter of abandonment takes shape in the Garden of Gethsemane. It does not abate. When Jesus moots an alternative to the \textit{missio dei} in the Garden he leans on the Father’s presence, but at Golgotha, God’s presence is missing. This is the darkest form of night. When God is absent the lights are indeed out. The lifeline has been cut. He dies here before he dies. Morna Hooker captures the intensity of the alienation: “Deserted and betrayed by his disciples, rejected and condemned by the nation’s leaders, taunted by passers-by and fellow victims, Jesus now experiences utter desolation: even God has forsaken him!”\textsuperscript{54} Is there not disappointment and despair that God is absent from this scene of horror?

Pauline texts confirm the despair awaiting the sinless Son of God on the cross. He was made a curse for us (Gal. 3:13) and was “being made sin” (2 Cor. 5:21). Sin brings separation from God with all of the physical degeneration, the psychological disruption, the emotional confusion with the sin of humanity laid upon him. The Son of God stands in the midst of the hell of humanity’s sordid past and heaven is mute. The voice of God is deafening with its silence. At his baptism in the Jordan River when the heavens were sheared apart and the Spirit descended upon him like a dove, the Father could not contain his pride and with booming voice declared “You are my beloved Son; in you I am well pleased.” During the Transfiguration, probably on Mount Hermon, God again encourages his Son with verbal affirmation and censures Simon Peter. At the place of the skull, however, while the Son of Man is dying, only silence. Why? Sin brings darkness and sin brings silence. This moment in history was a divine necessity. The rabbi from Nazareth had predicted three times “on the way” that he must go and be killed in Jerusalem for estranged humanity. Now he

\textsuperscript{52} Ezra P. Gould, \textit{The Gospel According to St. Mark}, The International Critical Commentary (Edinburgh: T. and T. Clark, 1969), 294. Gould likens this cry of despair from the cross to “the prayer in Gethsemane, ‘remove this cup from me,’ and becomes a question while the cup is at his lips, why it was not removed.”

\textsuperscript{53} Gundry, \textit{Mark: A Commentary on His Apology for the Cross}, 966.

\textsuperscript{54} Hooker, \textit{The Gospel According to Saint Mark}, 375.
would in solidarity experience estrangement from the Father. This was a new frontier on the road to procure redemption for humankind.

Nevertheless, there are some glimpses of light in the darkest night. The tense of the verb “abandon” is an aorist suggesting past completed action. At that very instant of crying out the desertion of God ceased. The unique communion, koinonia, fellowship with God from eternity to this hour ends in the darkness from midnight at high noon to mid-afternoon. Only as the light breaks at the ninth hour does the light of God’s face return.

Although the title of address in Gethsemane, “abba,” is replaced at Golgotha with the Hebrew “Elōi, Elōi,” Jesus utilizes the pronoun “my God, my God” in the midst of the “prayer of bewilderment and separation.” He teaches us faith’s lesson to cry out in the midst of the darkness of life and the apparent absence of God. Jesus’ last words before death teach us the gospel within the gospel. They tell us that Jesus took on our abandonment, our questions, our feelings of God’s betrayal, our most agonizing experiences, and still believed in the God he could not feel and was surely tempted to disbelieve. Jesus by faith cried out “my” God and took hold of him with trusting hands and heart. He is still God. The tension between the personalized appellation “my God” representing absolute trust and the verb “abandon” absolute despair, however, needs to be held. A conclusion of total trust on the part of the Son has the potential to yield a docetic perspective and denude the tangible reality of Jesus’ forsakenness.

All that remains is to explore deeper the theological puzzles and notions that emerge unashamedly in this most staggering sentence in the Gospel record. Moltmann views Jesus’ death cry on the cross as the “open wound” of every Christian theology.

The first theological riddle concerns the integrity of God’s nature and his role in the Son’s abandonment in the spectacle of the

55 David Atkinson, “A Cry of Faith,” Expository Times 96 (1985):147. He illustrates this faith in the midst of brokenness and despair by appealing to William Blake who wrote that “joy and woe are woven fine.” He also draws on the words of a young Jew written on the wall of the Warsaw ghetto: “I believe in the sun, even if it does not shine, I believe in love, even if I do not feel it, I believe in God, even if I do not see him.”


cross. How does the impassable (an inability to feel passion or suffering – today “indifference”) God accommodate this event? Does God suffer? Swiss theologian, Karl Barth, helped classic thinking to make space for the truth that it is the cross, the brutal and barbaric instrument of death, that reveals Jesus’ divine nature in humiliation, *kenosis*, and *forsakenness.*

Here on a cursed tree atop a Palestinian hilltop outside Jerusalem the wrath, righteousness, love, and vulnerability of God coalesce. Jürgen Moltmann concludes that “what happened on the cross was a happening between God and God: there God disputes with God; there God cries out to God; there God dies in God.” The charge that this kind of language portrays a sadistic or masochistic God is answered by Moltmann. Utilizing a social and dynamic trinity he interprets a reciprocal vulnerability on the part of the Son and Father. The concept of vulnerability, “active suffering,” protects the character of God. It allows God’s suffering to be the result of his own freedom and not imposed from without by creation. Rather, God opens the divine life to creation. The shocking truth of the cross event is that “God wills to lose, in order that man may gain.”

“Vulnerability actively places God on the side of the victims, sharing in their suffering, in a morally acceptable way, so that God genuinely suffers yet always as the result of divine freedom.” In addition, the vulnerability of God “holds together the activity of God both Father and Son in the Godforsakenness of the cross without dissolving the cross into conflict.” Jesus’ passion is God’s passion. Rossé posits that “Jesus loved in such a way as to experience separation, disunity, abandonment: the loss of God for the love of God.”

The logical question that follows from such a position is the meaning of the Son’s poignant cry “why?” Moltmann responds with his theology of surrender in which the Father gives up the Son and the Son gives himself for us. He also contends that the “only one satisfying and liberating answer to the question ‘My God, my God, why have you...

58 Karl Barth, *Church Dogmatics*, IV.1.186-88.
60 Karl Barth, *Church Dogmatics*, II.2.162.
62 Ibid., 81.
forsaken me’” is the “answer of the resurrection.”

Let us remember that the silence of God is not absence on that fateful Friday. The cry of protest of a broken son’s heart on the cross is matched by a “God [who] himself experiences surrender in the form of death and rejection.”

Moltmann does not blanch, however, in tackling the distinction between the forsaking Father and the forsaken Son. Anthony Clarke reminds us that “although the experiences of Father and Son are distinguished, the grief of the Father is just as important as the death of the Son.”

He continues “The Son loses the Father and the Father also loses the Son. This can only happen if vulnerability is an essential divine attribute.” Culpepper concludes that the “cry of abandonment” was “the moment of the supreme disclosure of God’s nature.”

A further theological question that requires a response concerns the conflict and rift between the Father and the Son on this Friday. How does the vulnerability of God square with the concept of God against God in abandoning or handing over his Son? The Father and Son act in divine concert but does this render the conflict a legal fiction? Are the Father and Son on two different sides? Martin Luther says of the phrase “you have abandoned me” that it “is certainly not a joke, a game, or hypocrisy” and Jesus “is truly abandoned in all, as is the sinner when he sins.”

Moltmann suggests that the Father is always on the side of his Son; nevertheless, “Father and Son are so deeply separated that their relationship breaks off.” Moltmann concedes that there is the unity of God in the separation. The Father and Son continue to pursue the intent of the missio dei with conformity of will and purpose in the midst of profound separation.

Rossé posits that “it is fidelity to the Father and not the rebellion that carries Christ far from God” and he argues that “Jesus, with all his love, experiences the rupture that exists between the sinner and God as an excruciating

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66 Ibid., The Future of Creation, 93.
67 Ibid., The Crucified God, 243.
68 Clark, A Cry in the Darkness: The Forsakenness of Jesus in Scripture, Theology and Experience, 218.
69 Culpepper, Mark, 559.
70 Martin Luther, Operationes in psalmos (1519-152), Psalm 22.
71 Clark, A Cry in the Darkness: The Forsakenness of Jesus in Scripture, Theology and Experience, 88, 90.
72 Ibid., 90.
absence, as a flawless loneliness. The missing piece in Moltmann’s schematic, according to Clark, is the temporality of Jesus’ forsakenness and the “momentary” nature of the consequent rupture relationally and the fact that the distance is breached between the Father and Son. Hans Urs von Balthasar resolves the tension of conflict between the Father and Son creatively with his concept of the silence of Father and Son. Anthony Clarke refers to the “temporal disruption caused by God’s encounter with sin …. As our representative before God, Jesus experiences God’s ‘No’ against humankind.” The silence and non-intervention of God is the real abandonment that Jesus endures on the cross.

Gérard Rossé acknowledges that “in the final analysis, the cry of abandonment must be understood as a revelatory word of God on the death of Christ.” The scandal of the cross demands careful scrutiny for it is “only in suffering and death that divinity is fully revealed.” Moltmann, the theological savant, identified with the notion of “the crucified God,” and concludes:

God is not greater than he is in this humiliation. God is not more glorious than he is in this self-surrender. God is not more powerful than he is in this helplessness. God is not more divine than he is in this humanity… [In the cross of Jesus, God is] love with all his being.

The power and attraction of a symbol may wane through familiarity and perfunctory ritual. It is incumbent on the Christian never to wander too far from the cross. For there the armistice between a righteous God and sinful humanity was brokered by the abandoned Son. Let us never forget at what cost the “crucified” God has become the brother of the despised, abandoned, and oppressed. Martelet graphically writes:

74 Clark, A Cry in the Darkness: The Forsakenness of Jesus in Scripture, Theology and Experience, 90.
75 Ibid., 182-185.
76 Ibid., 219.
77 Rossé, The Cry of Jesus on the Cross, 45.
78 Clark, A Cry in the Darkness: The Forsakenness of Jesus in Scripture, Theology and Experience, 36.
79 Moltmann, The Crucified God, 205.
80 Ibid., 195.
Christ has sunk the shaft of his cross so deep into the sea, with it he has explored the unfathomable depths of the human ocean to such an extent that there exists no pain, no darkness, no loneliness, no contempt of others or of oneself, no horror, no abandonment, no cry, nothing except hell itself which is the absurd negation of this salvific love, nothing at all that is not found in him who has not refused anything of the misery he finds in us.81

The symbol of the cross is indeed the bedrock for our theologia vitae. God’s traits of omnipotence, transcendence, and ‘otherness’ are not the building blocks of the foundation but rather the willing vulnerability, profound love, and authentic estrangement located in the Father, Son, and Spirit. This ontological recipe has profound and provocative implications for the twenty-first century church in its life and mission. Vulnerability and loving risk will help the postmodern disciple move from distance, exclusion, and estrangement to neighbor with, embrace and replicate the model of the “Word become flesh” in its fullest sense. The timeless symbol of Jesus’ God-forsakenness stands outside the camp. God journeyed into the far country and on a hill called Golgotha pitched his tent and embraced the depths of alienation, in order to offer those of us who live east of Eden forgiveness and reconciliation.

“A fine face atop some strange trousered figure”:
Representations of Women in Charles Frazier’s
*Cold Mountain* and the Homestead Hero in
Appalachian Literature

Nicole Drewitz-Crockett

Renee Zellweger’s 2004 Academy Award for best supporting actress in the film adaptation of Charles Frazier’s *Cold Mountain* (1997) highlights her embodiment of a strong, outspoken, and highly skilled Appalachian woman whose abilities rescue Ada Monroe and Black Cove Farm from peril during the Civil War. Through Zellweger’s portrayal, Ruby’s knowledge of the Blue Ridge Mountains and subsistence farming comes to life before national movie audiences as she instructs Ada. Although the film places much of its emphasis on Ada and Inman’s love story, the visible success of Ruby and Ada’s partnership on screen offers mainstream American viewers a rare and perhaps surprising glimpse of strong, capable mountain women who do not fit the mold of longstanding stereotypes. Since the late nineteenth century, largely due to outside perspectives of mountaineers revealed in local color writing and maintained in the twentieth century through television and film, mountain women have generally been viewed in popular media somewhere on the spectrum between the young, beautiful, naïve wildwood flower and the prematurely old crone who sits on the porch of a log cabin smoking a corncob pipe. Whether young or old, these women are considered to be exploited victims of culture who are prone to literal and moral filthiness, devoid of aspirations, and subservient to men (Miller 23 – 29). Manifested in Ruby and Ada both on screen and in the novel, therefore, is Charles Frazier’s seemingly distinctive vision of nineteenth century mountain womanhood. Frazier’s portrayal, however, is only one of the most recent in a largely unrecognized character tradition produced by writers from within the Appalachian region that concentrates more on the value of a woman’s labor than the strictures of her gender roles. I will explore Frazier’s rendering of the mountain female in order to draw attention to that tradition and the need for a new female character type, the homestead hero, to serve as a model of interpretation in Appalachian literature.

Upon his return to Cold Mountain, Inman immediately notices something different about Ada. He sees her “fine face atop some strange trousered figure, like a mannish boy” (319). Ada’s attire,
including trousers, a man’s hat, and a shotgun, is a far cry from her previous look in fine dresses and fashionable hairstyles. Her skin has become firmer and rougher from working in the sun; she has gained muscle and her hands are tough. These physical characteristics are visible markers that Ada has gained abilities other than playing the piano, reading, and drawing. Although Ada’s appearance is the outward manifestation of a more vital inner change, it is an important marker of her transformation from a proper southern lady, the “angel in the house,” to what we might call an “angel on the mountain”: a woman who must not only be mindful of her traditional domestic duties, or her societal duties depending upon class, but must also be able and willing to work in the fields, raise livestock, repair farm equipment, and thereby care for the productivity of the land. As the women discuss the state of the farm near the novel’s conclusion Ruby, states,

“It’s just that we can do without [Inman]. You might think we can’t, but we can. We’re just starting. I’ve got a vision in my mind of how the cove needs to be. And I know what needs doing to get there. The crops and animals. Land and buildings. It will take a long time. But I know how to get there. War or peace, there’s not a thing we can’t do ourselves. You don’t need him (325, emphasis mine).

Ada, who early in the novel finds herself hungry, dirty, and wounded from a rooster attack, responds with “I know I don’t need him…but I think I want him” (325). The movement from needing to wanting further illuminates the change in Ada’s character and emphasizes the importance of her alliance with Ruby. As farming women, who shrewdly use their surplus to trade for goods, Ruby and Ada have the ability to subsist for as long as they so choose.

Thus, the partnership between Ada and Ruby provides an avenue through which we can view the remarkable capabilities of mountain women, especially in contrast to the expectations of women in non-mountainous areas. Ada Monroe, despite her mastery of Charleston’s gender norms, is utterly helpless after her father’s death and the start of the war. She envisions her future as “an old woman, awash in solitude and the feeling of diminished capabilities” (31). Ruby Thewes, however, arrives at Black Cove Farm and unabashedly proclaims herself “as capable of any and all farm tasks” and therefore as good as any “man-hand” Ada might think she needs (51). Ruby’s experience in subsistence farming, described as “grandmother knowledge,” comes from her observations and conversations with women in the settlement (106). Based on their investment in her, Ruby’s aptitude blurs gender lines: she can “plow all day,” and cook
the rooster that has been plaguing Ada for dinner in the evening (51 - 52). As partners, then, Ada and Ruby are mainly described in Fraizer’s text through the labor necessary to run the farm. Ada’s notebook, once filled with “her bits of poetry, her sentiments on life and large issues of the day” now lists tasks, such as “Lay out a garden for cool season crops…” (71). She finds Ruby’s requirements to be “composed mainly of verbs, all of them tiring. Plow, plant, hoe, cut, can, feed, kill” (80). Although Ada has difficulty assimilating to physical labor, the narrator’s descriptions of the women’s work eventually belies signs of growing equality: “Ada and Ruby hoed and pulled weeds among the rows of young cabbages and turnips, collards and onions…Some weeks earlier they had prepared the garden carefully, plowing and sweetening the dirt…Ruby driving the horse while Ada rode the drag to add weight” (103). Ada soon finds “all of life there is” in Black Cove (112).

This new life for Ada, one filled with the daily chores of subsistence in the mountains, not only demands that she learns new skills, but she also gains confidence through those skills. She responds accordingly to Ruby’s request that she put up the cow: “Waldo bawled at the gate, impatient, needing – as so much did in the cove – the things Ada was learning to do, so she took her hands from the ground and stood” (146, emphasis mine). Although she is still learning, Ada symbolically stands, like Ruby, as a capable mountain woman. She can attend to the cow’s needs and many other acts of labor paramount to subsistence. She no longer needs Inman, even if she does want him. Thus, by the time Ada meets Inman at the top of Cold Mountain while hunting turkeys, her appearance is more indicative of the task than any desire to perform maleness. In fact, Inman first identifies the figure he sees in terms of what it is doing, rather its gender (319). Tasks such as hunting, which we might associate solely with men in non-mountainous areas, are often accomplished by mountain women when the need or desire arises, enhancing, rather than diminishing their womanhood. Indeed, it is Ruby’s practical desire to stay warm while out looking for Stobrod that causes the women to don Monroe’s trousers as protection from the cold. To Ada’s initial discomfort at the idea, Ruby simply replies, “You wear what you want, but I don’t relish the feel of a winter wind blowing up my dress tail” (297). Thus, we might effectively say that at the end of the novel Ada looks more like Ruby: her appearance belies her labor.

Fraizer’s vision of mountain women who can work for subsistence as ably as men, however unusual to national audiences, is hardly a new development in Appalachian literature. He assigns characteristics to Ada and Ruby that have remarkable precedence in the
work of other native and longtime residents of Appalachia, such as Wilma Dykeman, Emma Bell Miles, James Still, and Lee Smith. The association between Ada Monroe and Ruby Thewes and the likes of Alpha Baldridge, Lynda McQueen, Great Aunt Genie Rogers, and Ivy Rowe, as well as numerous others, comes as no surprise to Appalachian scholars or lovers of Appalachian literature. Over and over again, mountain women are presented as highly skilled, valuable workers whose connectedness to subsistence, folk tradition, and thus the mountainous environment makes them both honorable and indispensable to family livelihood.

In terms of both time period and subject matter, perhaps no text is as comparable to *Cold Mountain* as Wilma Dykeman’s *The Tall Woman*. Also set during the Civil War era in North Carolina, Dykeman’s novel centers on Lynda McQueen. With the help of her Aunt Tildy on two occasions, Lynda successfully maintains subsistence in the absence of men. Like Ruby Thewes, Tildy is described as a first-rate farmer. As a young woman she “saw ahead to what [her father’s] farm might be someday, working ‘shoulder to shoulder’ with him, and becoming the ‘best man’ he had ‘around the place’ (40). Tildy teaches Lynda how to card and weave, use new dyes, and create medicinal remedies, passing on to Lynda “her knowledge of all that lived and grew there” (170). Indeed, Tildy’s instruction allows Lynda to supplement her livelihood for the winter; she sells herbs from the mountain to a dealer in the county seat. Lynda faces the upcoming season with confidence: “With hay in the barn, corn in the crib, meat in the smokehouse, and the knowledge she could earn a little cash along, Lynda met the winter with more satisfaction than she had in a long while” (93).

When her husband Mark is present, however, Lynda’s participation in subsistence does not wane as might be expected; her role is much like that of other mountain female characters who do not suffer the absence of men to test their aptitude. As her married life becomes routine, the narrator makes a distinction between Lynda’s work “in the fields” and “within the house.” In the fields Lynda helps Mark with “plant(ing) and hoe(ing), pick(ing) and harvest(ing), pil(ing) stones and dig(ging) out roots from acres newly cleared,” while also watching her children play on a nearby blanket. Within the house, Lynda “work(s) from before sun till after dark”:

The daily routine of making fire, fetching water, milking, cooking, sweeping, cleaning, sewing, caring for the babies, was augmented by other regular chores: churning, washing, and boiling clothes for the big black kettle in the yard, ironing, making soap from ashes… – and caring for baby chickens,
ducks, pig, kitten or pet squirrel someone had given her or she had found (101).

In any case, Dykeman’s narrator in The Tall Woman describes Lydia McQueen’s role in terms of partnership with her husband, rather than as a supportive figure, to highlight the value of her work: “They were young and strong, they drove their bodies to labor to the limit of endurance…” (102, emphasis mine). Lydia even works alongside Mark to build their house, concluding that the house is “Hers and Mark’s built by their labor” (86, emphasis mine). Frazier and Dykeman suggest that productive partnerships in the mountains, whether among women or between men and women, produce thriving homesteads due to the fluidity of labor roles between genders. Both also indicate that homestead production alters women’s appearances and attitudes.

Dykeman’s narrator describes Lydia after working on the house: “Her hands were torn and mashed and hardened by handling heavy rocks and rough logs” (83). Even so, Lydia comes to understand her value on the farm and view her labor with pride: she “thank(s) God for her strength,” resolves that she must “stay strong for a long time for her children,” and enjoy(s) working out of doors and seeing clearly the results of her labor” (204–219). As with Ada Monroe, Lydia’s “manly” appearance indicates her increasing abilities rather than a bend in her gender.

The numerous tasks Lydia performs are similar to those of other female mountain characters. The narrator of Emma Bell Miles’ The Spirit of the Mountains (1905), for example, identifies and defends women’s labor. To a list such as Lydia’s she adds, “with all this, oh, dear! How can she comb her hair everyday?” (21). The importance of the mountain mother’s work leaves no time to worry about styling her hair even though outsiders criticize her for it. From this perspective, she is not filthy, she is busy! Likewise, for Miles’ narrator, mountain women grow old “in all that makes a woman old,” including “toil, sorrow, childbearing, loneliness, and pitiful want,” not simply because they are victims of mountain culture (64). Indeed, age and the folk knowledge it supposes demands respect rather than indignity.

According to Miles’ narrator, Great Aunt Genevy Rogers is one of the “old prophetesses” whose “experience is wonderful; they are, moreover, repositories of tribal lore – tradition and song, medical and religious learning. They are nurses, the teachers of practical arts, the priestesses, and their wisdom commands the respect of all” (37). Aunt Genevy’s importance in mountain culture leads the narrator to describe her as “a Roman matron, mother to an emperor” (46).

Yet, the narrator also finds “something terrible” about Aunt Genevy, even though she is stately and respected. She has the “stern
and awful patience of some grand, stubborn slave”; “At an age when
the mothers of any but a wolf-race become lace-capped and felt-shod
pets of the household, relegated to the safety of cushioned nooks and
favorite rooms, she is yet able to toil almost as severely as ever. She
takes wearisome journeys afoot, and is ready to do battle upon occasion
to defend her own. Her strength and endurance are beyond imagination
to women of the sheltered life” (54). Long after her contemporaries
outside the mountains have retired, Aunt Genevy works with as much
vivacity as possible due to the value of her labor. Like her, Grandma
Middleton in James Still’s River of Earth (1940) plants and harvests
despite her eighty-seven years, doctoring her painful rheumatism with
herbs and teas, since no one else is available to do it (120 – 125). The
contributions of women like Aunt Genevy and Grandma Middleton
cannot be easily dispensed with; because they are needed they retain a
greater level of dignity than the “pets” of lowland households. It is
such a pet that Ada Monroe may fear she will become when she
bemoans a future in which she will be both alone and unable to
contribute. In the hands of writers from outside the region older
mountain women become “wizened crones” rather than figures to be
respected, even celebrated for their contributions to family and
community.

Aunt Genevy’s stubbornness, her willingness to do battle, the
“something terrible” about her may reflect the way the blurring of
gender lines enhances women’s experiences in the mountains rather
than diminishes them. The capabilities of mountain women give them
a greater sense of authority and even autonomy to promote and
preserve their way of life, their families, and their communities. The
end of River of Earth reveals, for example, that Grandma Middleton
causes the mischief to Aus Coggins’ farm, rather than her son Jolly, in
retaliation for her husband’s death. Grandma Middleton’s daughter,
Alpha Baldridge, also presents a protective streak of her own. In one of
the novel’s most dramatic moments Alpha literally burns down the
family home when lingering relatives threaten their subsistence (11).
In The Tall Woman Dykeman’s Lydia McQueen eventually opens a
school in her community, which requires standing up to a former suitor
and his high-powered family. Perhaps, however, there is no more
compelling illustration of the care mountain women take of their
families and communities than in Lee Smith’s Fair and Tender Ladies
(1988). Instead of bringing a school to her area, Ivy Rowe fights to
keep a coal company out. After returning to and reconnecting with her
parents’ home on the Sugar Fork of Blue Star Mountain, she becomes a
proud “old mountain woman” who ultimately fights those who seek to
destroy her way of life (279). Watching the encroaching
industrialization of logging and coal, Ivy concludes “We are like a kingdom unto our own selves. Everybody has took everything out of here now – first the trees, then the coal, then the children. We have been robbed and left for dead” (295). Unwilling to give way to “progress,” Ivy becomes a crusader, writing letters and drawing press attention to the situation through her shot-gun enhanced attempts to stop the bulldozing. Since Ivy’s journey begins with the retelling of her parents’ story in 1886 and ends in the 1970s, we can see in Smith’s text the continued importance of mountain womanhood over time.

Although women in Appalachian fiction have received thoughtful attention in criticism, the commercial success of Cold Mountain points out a significant gap in these studies. Since we lack the terminology to identify the female character type Ada and Ruby represent, it is difficult to directly contrast the wizened crone and the wildwood flower. While we might and often do describe the women I have discussed as capable or strong, or categorize them with their pioneer and frontier cousins, we ultimately fail to touch the chord that not only binds them, but also makes them susceptible to misinterpretation: their labor in the Appalachian mountains. I propose, then, that such women are homestead heroes: they work for subsistence in a mountain environment that infuses their labor with the utmost value through the significance of survival rather than the strictures of gender roles. To identify them in this way, we must see the everyday as heroic, since the “deliberate risking of life itself” is inherent in subsistence (Featherstone 159 – 160). We must also redefine women’s relationship to the earth through ecological feminism as rooted in knowledge and experience rather than an essential nature. Within the everyday, then, Appalachian women become heroes when their labor is indispensable to family welfare in a challenging environment that requires skill, courage, and independence to maintain livelihood: their achievement “affirm(s) life” (Pearson and Pope 8). In such a model, women’s experience in Appalachian fiction may even be seen as “deeper and more thoroughgoing” than men’s (Hartsock 234). In cases where female characters also affect positive change in the community, we can add social responsibility to the heroism achieved through homestead production. Such a woman may also be, like Lydia McQueen, a “tall woman” who casts a long and enduring shadow.

Certainly, the mountain woman’s life as represented in these fictional accounts is not easy. It is a life defined by both the nobility and sacrifice of its unrelenting focus on work. Miles’ narrator states, “Her lot is inevitably one of service and suffering, and refines only as it is meekly and sweetly borne. For this reason, she is never quite commonplace. To her mind nothing is trivial, all things being great
with a meaning of divine purpose” (66). It is the grace and aptitude with which such a woman labors that makes her stand in opposition to negative stereotypes. As a result, she deserves a title befitting her capability and strength that acknowledges the value of her labor and thereby her link to folk traditions and potential to change or defend her world. If “homestead hero” is available as a character type, an ideal, on the spectrum for interpretation in Appalachian literature, then we may begin to refine our analyses to look more deeply into women’s experiences in the mountains.

Works Cited


Never Grade Another Research Paper: Assignment Alternatives!

Ellen M. Millsaps
Emaly C. Conerly

Nowadays as weary faculty members hear yet another call for including research and writing in their courses when they already have more content than they can possibly cover, their response typically might be to ignore such a call and hope it will go away. However, in this day of information explosion via the Internet, it is crucial that students learn the most efficient ways to access reputable information not only for their college work, but also for their later careers. Further, the skill of successful writing is more crucial than ever as demonstrated by reports from accrediting agencies and employers.

What do we mean when we say research and writing? When we say “research,” we are in current parlance talking about “information literacy” defined by the Association of College and Research Libraries (ACRL) as “a set of abilities requiring individuals to recognize when information is needed and have the ability to locate, evaluate, and use effectively and ethically the needed information” (par. 5). “Writing” in academia refers to “writing in the disciplines,” defined by Art Young as the ability to “use written language to develop and communicate knowledge in every discipline and across disciplines” (3). The bottom line is that both research and writing are essential tools for educating college students.

Whenever one hears discussion about either information literacy or writing in the disciplines, several misconceptions usually are present:

- **These are simply additions to the school curriculum—busy work.** However, they are actually *ways to teach* the existing curriculum, not merely additions.
- **Faculty will have to assign a term or research paper in every class, which will increase their paper load tremendously.** However, as will be demonstrated, a research paper might not be the most appropriate method for using research and writing in particular disciplines.
- **The English faculty and librarians just want other faculty to do their work for them.** However, research has shown that constant reinforcement of both research and writing skills is
necessary through a student’s college career in order to make a lasting impact.

- **Faculty do not have time to grade research and writing assignments.** However, not every piece of writing must be graded. Sometimes these misconceptions cause faculty to omit research and writing from their courses. However, it should go without saying that information literacy and writing skill development are crucial to the success of students in their college years.

Numerous national entities also cite these skills as important not only to students but also to their later careers. For example, see the following:

**Accreditation Agencies:**

- The Western Association of Schools and Colleges has as a standard for higher education institutions that core learning abilities and competencies should include college-level written and oral communication and information literacy (Rockman 10).
- The Middle States Commission on Higher Education has as a standard of excellence “that students should acquire and demonstrate college-level proficiency in oral and written communication and information literacy, among the list of other competencies (Rockman 10).

**Employers:**

- The Secretary of Labor’s Commission on Achieving Necessary Skills (SCANS) report entitled “What Work Requires of Schools” stated that “literacy, use of technology, critical thinking, the ability to manage resources, acquire and evaluate information effectively, organize and maintain information, and interpret and communicate information” (Rockman 12-13) are essential skills for colleges to teach students to prepare them for the world of work.
- The corporate world recognizes information literacy principles, concepts, and skills as “new economy” skills, needful in an economy that has evolved into a knowledge-based economy (Rockman 9)
- IDC, a global provider of market intelligence, found that workers are successful in finding needed information only fifty percent of the time and that ninety percent of the time that knowledge workers spend in creating new reports and
The National Commission on Writing studied writing from the private and public sectors over a three-year period, and concluded in its report to Congress that “the ability to write well has never been more important” (3). Its 2004 report titled “Writing: A Ticket to Work...Or a Ticket Out: A Survey of Business Leaders,” summarizes the findings as follows:

- Writing is a “threshold” skill for both employment and promotion, particularly for salaried employees.
- People who cannot write and communicate clearly will not be hired, and are unlikely to last long enough to be considered for promotion.
- Two-thirds of salaried employees in large American companies have some writing responsibility.
- Eighty percent or more of the companies in the service and finance, insurance, and real estate (FIRE) sectors, the corporations with greatest employment growth potential, assess writing during hiring.
- A similar dynamic is at work during promotions. Half of all companies take writing into account when making promotion decisions.
- Communication through e-mail and PowerPoint presentations is almost universal. “Because of e-mail, more employees have to write more often. Also a lot more has to be documented,” said one respondent.
- More than 40 percent of responding firms offer or require training for salaried employees with writing deficiencies. . it appears that remedying deficiencies in writing may cost American firms as much as $3.1 billion annually. (as quoted by The National Commission on Writing 36-37).

The July 2005 report from the National Commission on Writing, “Writing: A Powerful Message from State Government,” in its analysis of the place of writing in the public sector of state government, concludes that “writing is considered an even more important job requirement for the states’ nearly 2.7 million employees than it is for the private-sector employees” studied previously. However, because “significant numbers” of employees do not possess adequate writing skills, states pay “nearly a quarter of a billion dollars annually” to remediate these deficiencies (3).
Information literacy and writing skill development are particularly crucial now because we are in the Information Age. Because of the explosion of the availability of information due to the World Wide Web, we have almost too much information. There are over one hundred million web sites today, compared to eighteen thousand in 1995 (Foster par. 3). Scholarly databases have increased from ten thousand in 1996 to over eighteen thousand today (Foster par. 3). The information environment is complex with information resources available in an expanding range of formats such as print, electronic, images, sound, video, and digital. Finding reliable and appropriate resources is often difficult because no two websites or databases have the same interfaces or searching capabilities or functions. Lorie Roth provides an idea of what students today confront in the research environment:

With the explosion of information generated and stored, the unregulated sprawl of the Internet, the shift from a print to an image-based culture, the development of sound and video archives, and the ease of seemingly infinite reproduction of words and pictures through electronic media, the pitfalls for college students have multiplied geometrically. There is so much information, so much of it of doubtful quality, so accessible through so many different platforms (Rockman 1-2).

Ernest Boyer challenges educators in this age “to help students make sense of a world described by some as ‘information overload’ “ (Rockman 2).

Summarizing the importance of research and writing skills to our college graduates, James Mannoia, Jr., president of Greenville College in Illinois, states that “workers are likely to change jobs five times before they are forty. And the typical college graduate will change professions (not just jobs) over three (and some say six) times in his or her career” (24). Further, a research study by AT&T showed that education that provides graduates with broad skills of research and communication is more beneficial to their long-term success than narrow specialization (Mannoia 24).

What is the Generation @ like? The students that are entering or in college are definitely techno savvy. They are referred to as the “Generation @” because they are always connected and online. They email, instant message their friends, and use online social networks such as Facebook, digital cameras, and MP3 players. But, are they
ready to do college level research and writing? They use the online encyclopedia, Wikipedia, as a reference without any thought of its reliability and appropriateness for college research. Some do not know what a bibliography is and confuse it with the word “biography.” These students often do not know how to find information in a book by using the Table of Contents or Index. They have grown up with the WWW and use it for their research needs. However, a report from Education Testing Service (ETS) found that they “lack the proper critical thinking skills when it comes to researching online and using sources” (Appel par. 2). Some students come to college never having written a research paper. When writing, they often “cut and paste” information without assimilating it. Because of this practice, plagiarism is rampant and software for detecting plagiarism is now available and used on college campuses.

The skills that students need to acquire through information literacy and writing are identical to those that students need for a good liberal arts education. Bloom’s Taxonomy of Educational Objectives identifies a hierarchical listing of competencies important in developing skills necessary for both college and career success:

A. Lower skills
1. Knowledge
   *list, name, describe, state, measure, label, summarize
2. Comprehension
   *identify, illustrate, explain, classify, indicate
3. Application
   *perform, use, manipulate, assess, change, demonstrate

B. Higher Skills
4. Analysis
   *analyze, discriminate, criticize, infer, conclude
5. Synthesis
   *combine, discuss, argue, derive, reconstruct, design, relate
6. Evaluation
   *support, attack, appraise, judge, justify, clarify

The point here is that we have to help students see that, although “lower skills” are foundational, college-level thinking demands those of the “higher” order. That is why we refuse to accept plot summaries (level 1) for analytical studies of literary works.

Do our students come to us ready to move right through these learning stages? The answer is a resounding NO! They progress
through several stages as described in the following chart by Chuck Bonwell:

**Thinking Mode A: Sgt. Friday – Just the facts, Ma’am**

1st teaching/learning task: Change the student’s concept of knowing from memorizing to understanding

Transition 1: Understanding that knowledge is uncertain

2nd teaching/learning task: Recognizing legitimate uncertainty

**Thinking Mode B: Baskin Robins – Anything goes**

Transition 2: Perceiving opinion as insufficient

3rd teaching/learning task: Teaching students to develop criteria for making judgments, then to compare and contrast solutions

**Thinking Mode C: Playing the Teachers’ Games**

Transition 3: Convincing students that the game matters

4th teaching/learning task: Tying analysis to values

**Thinking Mode D: Playing like a Pro**

This Generation @ responds to Active Learning. They are accustomed to being connected so they need also to “connect” to the material that they are learning. They have to be engaged. In fact, higher education is making a shift from teaching to learning as seen from the new requirements from accreditation agencies for student learning outcomes. Active learning focuses on students and their learning styles and needs. It might be defined as “an approach to instruction in which students engage the material they study through reading, writing, talking, listening, and reflection. Active learning stands in contrast to ‘standard’ modes of instruction in which teachers do most of the talking and students are passive” (University par.1).

The Learning Pyramid, converted below into chart format, shows the retention rates for active learning techniques versus the standard lecture method of instruction.
<table>
<thead>
<tr>
<th>Activity</th>
<th>Average Retention Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lecture</td>
<td>5%</td>
</tr>
<tr>
<td>Reading</td>
<td>10%</td>
</tr>
<tr>
<td>Audiovisual</td>
<td>20%</td>
</tr>
<tr>
<td>Demonstration</td>
<td>30%</td>
</tr>
<tr>
<td>Discussion Groups</td>
<td>50%</td>
</tr>
<tr>
<td>Practice by Doing</td>
<td>75%</td>
</tr>
<tr>
<td>Teach Others/Immediate Use</td>
<td>90%</td>
</tr>
</tbody>
</table>


Because research and writing assignments help students progress through the skills in Bloom’s taxonomy of learning and through the learning tasks from the previous chart, they are important and needed in all disciplines. Is a research paper the only means to accomplish the development of these research and writing skills? Not necessarily! It will depend on your discipline and on your course goals and objectives. Research and writing skills should develop as the course progresses. These are some thoughts to consider:

- When students enter a new course, they need time to adapt to a different vocabulary, possibly a different methodology, a new knowledge set, and perhaps documentation style.
- At the beginning of a course, writing tends to be muddy and students may be clueless about the best ways to search for information in this subject.
- Therefore, scaffolding assignments, or starting with foundational knowledge and then building on that, will anchor students in particular disciplines.

What exactly do students need to know in order to navigate the information superhighway? Students should acquire the following:

- information literacy skills to locate information that is appropriate and adequate for their information need;
- critical thinking abilities such as analysis, synthesis, and evaluation of information resources and their content;
- subject knowledge;
- the ability to express their ideas and what they have learned from information resources; and
- the ability to use information ethically and legally.

You also will need to consider questions related to your discipline and its expectations as you decide on research and writing assignments, such as the following:
Who or what is presented as an authority? How are his or her credentials established by the writer?

What kinds of material constitute primary sources in this field? Secondary sources? How is each presented?

How are empirical data used?

How are statistics and other numerical information presented and used? . . .

How are interviews, ethnographies, field research, and other kinds of firsthand experience presented, used, and valued?

How is the argument presented in logical terms? Does it rely on a particular strategy or organization (analogy, cause and effect, narrative, definition, etc.)?

To whom is the writer writing?

To what extent is the writer’s voice present?

What specialized vocabulary are readers expected to know?

More generally, what formats are commonly used for writing in your field (laboratory report, literature review, technical report, analytical essay, formal argument, etc.)? (Bullock 11)

In addition, you will want to consider the documentation style used in your discipline.

In case you are feeling a bit overwhelmed at this point, here are some suggestions for incorporating information literacy in your discipline from a librarian:

1. Include information literacy skill development in your assignment:
   - consider the use of multiple types of resources for completing the assignment;
   - make students aware of different information retrieval systems such as databases, indexes, or bibliographies;
   - include the evaluation of the resources found to determine the appropriateness and authority (especially for web pages);
   - include information literacy as a learning outcome in your course syllabus.

2. Arrange for an information literacy skills instructional session with a librarian.

3. Send a copy of your assignment to librarians for reference when they are working with students.

4. Check with a librarian to make sure that the assignment is do-able. Library resources are constantly changing.
Here are some additional suggestions for ways to incorporate writing with research for your students from an English professor:

1. Tie the writing/research task to specific pedagogical goals.
   - What specific course objectives will the assignment meet?
   - Note specific skills that will contribute to the final product.
   - Sequence activities (reading, researching, writing) to build toward the final product and to inhibit plagiarism

2. Note the rhetorical aspects of the task, i.e., audience, purpose, writing situation, etc.

3. Make all elements of the task clear:
   - Number, type, and variety of sources
   - Preferred style/format for documentation and organization
   - Length
   - Due dates for preliminary work, peer review, final drafts.

4. Include grading criteria, such as rubrics, on the assignment sheet. Using a rubric to assess writing and research assignments can be a time saver: you won’t have to repeat the same comments on papers, thus making grading more efficient. Furthermore, rubrics can make your grading more consistent from student to student. Students will know what to expect and how to respond to an assignment if you use a rubric, and you as a professor can more easily assess group learning as well (Flash par. 1).

5. Break down the task into manageable steps.

If you decide that a research paper is not the type of assignment that will suit the goals and objectives of your course, what are some alternatives that still develop research and writing skills? Consider these alternatives: students can

- Conduct the research for a research paper - do everything except write it. Have the students create an outline for the paper and list under each point of the outline what ideas, quotes, etc., from these resources they would use to support that point. Have them create a bibliography and turn in copies of all of the resources.
Find articles on a particular topic and write an abstract for each article. Cite the articles using a designated bibliographic style.

Compile an annotated bibliography of a topic, requiring various types of resources such as popular magazines or newspapers, scholarly journals, books or eBooks, and reference resources.

Conduct or develop a case study that would include research.

Give a presentation on a topic. This presentation could be informational, persuasive, argumentative, etc. It would need to be research-based and include appropriate citations.

Find an article or essay from a general encyclopedia and a subject encyclopedia; a popular magazine, a scholarly journal, and a chapter in a book; and a government web site, a commercial web site, and an organizational web site. Compare the information given noting the similarities and differences in the formats, depth, accuracy, reliability of the information presented, and audience.

Consider how popular culture has influenced a particular topic by examining different types of resources and then compiling a web page or presentation that is fully documented with the research that they did.

Search several databases for information on topics you have assigned. Have them write up where they searched, their search strategies, their search results from each strategy attempted, and the bibliographic citations of x number of articles identified through their research.

Identify and study primary source material from an event or a person's original writing, work of art, musical composition, etc. Then have the students find corresponding secondary sources and write on what they discovered. They should also cite all sources examined.
• Examine and evaluate different types of web sites using accepted evaluation criteria. Have them cite each one.

• Create an outline for a research paper, compile and produce an annotated bibliography on the topic, read the materials found and indicate where each item could "plug in" to the outline.

• Develop a research thesis and then write a literature review of the current research on that topic.

• Do a biographical study of a significant person in the discipline, noting major influences on that person's work, their main achievements, and how their work contributed to the discipline; a bibliography of their writings; and how others in the discipline responded/reacted to their work.

• Work together in groups to research a topic. Each person in the group would be responsible for finding and reading a particular type of literature and incorporating it into the larger group project. For example one person would look at newspaper articles, another popular magazines, another scholarly journals, another monographs and reference sources, another web sites, etc. Each would then cite the material he or she used.

• Research a highly inflammatory topic noting the various issues that make it such a hot topic. Compare biased or inflammatory information with more balanced articles, books, and/or web sites on the topic. Produce a research log.

• Research a topic and identify such things as significant events, significant people, laws and legislation, etc. (Who, what, when, where, why)

• Examine x number of journals in a discipline noting intended audience, content, style, submission guidelines, and the major focus of the journal.

• Select a topic and develop a research journal noting the resources used in the development of the topic; databases used and why; key words, subject terms, and search
strategies used and the student’s relative success; a bibliography of useful materials found; and the process used in evaluating the content of those materials.

- Write a review of a book. After students have completed their book review, you can have them locate reviews of the book and compare them to the one they wrote.

- Write a newspaper story covering an event or discovery in the discipline giving biographical information, if applicable, history or related events to what they are researching.

- Follow a piece of legislation through Congress that is related to the discipline. They should note with supporting research why it is an issue, the main considerations of the issue, the various viewpoints on the issue, and a chronology of the issue.

- Develop an annotated webliography on a topic that includes such things as metasites and gateways, databases, e-journals, discussion lists, blogs, organizations, agencies, government sites, etc.

- Develop a research guide/bibliography for finding information on a topic in the discipline including a wide range of types of resources such as bibliographies, general resources, handbooks, organizations, Library of Congress Subject Headings to use in the online catalog, thesaurus terms to use in databases if applicable, web sites, etc.

- Read several articles on a topic and then write questions (essay, short answer, multiple choice, etc.) on the articles. They should also provide the correct answers to the questions noting the article where the answer was found. Have the students also give their reasons for the questions asked and the bibliographic citation for the articles.

- Write a public service announcement, a brochure, or a “FAQ” (Frequently Asked Questions) using research that would promote or provide information on services or a topic. They should document all of the information used.
Ellen M. Millsaps and Emaly C. Conerly

(As one can see from the previous discussion, students must possess both writing and information literacy skills in order to function optimally in this information age. It is up to us as faculty to see that students have opportunities to learn and practice these skills. With a little creativity, teachers can design real-world applications for their courses which may have much more applicability and practicality than the traditional research paper.

**Works Cited**


(The Carson-Newman Library has a web page on Library Assignments/ Research Paper Alternatives, located under Library Services entitled Faculty Resources at http://library.cn.edu/library_assignments.html.)


Explicating Generative Grammar

Michael T. Putnam

1. Introduction

Last semester (Spring 2008) Carson-Newman College hosted an international conference on linguistics, namely, *Exploring Crash-Proof Grammars*. Scholars from three different continents traveled from countries such as the Netherlands, Korea and Japan to convene here at Mossy Creek and discuss aspects of current linguistic theory. The list of presenters and participants affiliated with this conference included some of the most accomplished and well-renowned linguists in the world. This upcoming semester (Fall 2008), Linguistics, the scientific study of human language, will have an even more pronounced presence here at Carson-Newman College because it will officially become an Interdisciplinary Major, the first such Major at any college or university affiliated with the Appalachian Colleges Association (ACA). Although it is true that many people – both scholars and laypersons alike – find human language and its properties quite remarkable and worthy of serious academic inquiry, relatively few have a clear sense of what issues linguists find interesting and what contributions linguistics can make to the study of human cognition and human behavior. To put it bluntly, most people aren’t quite sure what to make of linguists and their (apparent) esoteric endeavors, a situation which often leads to the “so what-questions”: How does the formal scientific study of human language benefit society and why should I personally care? My humble aim in this paper is to answer the aforementioned questions by providing a hitchhiker’s guide to the nuts and bolts of one of the more dominant schools of thought in theoretical linguistics, generative grammar.

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1 I am extremely grateful to my colleagues and friends here at Carson-Newman College who have been supportive of the *Exploring Crash-Proof Grammars Conference* and the development of the Linguistics Major. This manuscript benefited tremendously from constructive comments offered by CEDRIC BOECKX (Harvard University), ZACHARY FELTNER-REICHERT (Carson-Newman College), JOHN HALE (Michigan State University), KYLE GROVE (Michigan State University), THOMAS STROIK (UMKC) and KIP WHEELER (Carson-Newman College). Lastly, I would like to recognize NOAM CHOMSKY for his vision and advice over the years. All remaining shortcomings in this document remain my own.
2. Explicating Generative Grammar

“When we study human language, we are approaching what some might call the ‘human essence,’ the distinctive qualities of mind that are, so far as we know, unique to man.”

NOAM CHOMSKY, Language and Mind

Language is everywhere in society; we live in a language-filled world. It is simply unavoidable. We talk to taxi cab drivers, our spouses, our parents, perfect strangers and even our most hated enemies. We can talk face-to-face with other people, or we can make use of modern technology and talk to others via telephone or through video-conferencing software such as Skype. Television and radio further continue this torrent of words that seem to permeate our society. Even when we are unconscious in our dreams, we have an opportunity to use language. We sometimes talk to ourselves when we are all alone; sometimes we talk to our pets. It stands to reason that human beings who have a capacity for language must have some foundational knowledge of the formal properties of language upon which they can correctly construct correct sounds, words and sentences. Although scholars and philosophers had been interested for millennia in the unique properties and structure of human languages, it was not until the 1950’s when Noam Chomsky, under the influence of his advisor, Zelig Harris, at the University of Pennsylvania, became concerned not so much with the formal structure of language, but with what these structures and properties informed us about human cognition, i.e. knowledge. But what exactly does this “knowledge” consist of? That is, how is it that native speakers of English know (1) is a licit noun phrase (NP) in English, whereas (2) is not possible (Note: * denotes an ungrammatical string)?

(1) a big red balloon
(2) *a red big balloon

And how is it that native speakers of English know the combinatorial possibilities of sounds (commonly referred to as phonotactics), and are able to see that (3), but not (4), are potential “English words”?

(3)blick
(4) *bnick
English speakers, of course, find the onset cluster “bl” in (3) attested in other common English words such as black, blow, and blue. On the other hand, the onset cluster “bn” does not appear in any known English words. The onset cluster “bn” cannot, however, be universally outlawed, because such onset clusters are quite common in Slavic languages like Croatian. This seems to suggest that somehow we, as human beings, are able to generate and evaluate linguistic structures in our native language that we have never heard before. But how could this happen? Could this ability to generate and evaluate novel linguistic data involve projecting old structures, through some sort of analogy operations, onto new language data? Chomsky has long argued against analogy-analyses of language acquisition. We can see the problems of using analogy formation to explain linguistic data if we look at (5).

(5) The child hears… By analogy, the child might produce…

a. I painted a red barn.    I painted a blue barn.
     I saw a red barn.

b. I painted a barn red.    I painted a barn blue.
     *I saw a barn red.

As (5a) indicates, it is feasible that a child could, by analogy, derive both “I painted a blue barn” and “I saw a red barn” from the initial utterance “I painted a red barn.” By analogy, adjectives and verbs would seem able to replace one another. Support for this argument, however, quickly disappears when we examine the data in (5b). What these sentences demonstrate is that we cannot analogically derive “I saw a barn red” from “I painted a barn red.” We can see, then, that analogy, in and of itself, cannot be used to determine linguistic structure. Hence, we must look for a different explanation for how we come to know what we do about linguistic structure.

Since all human beings – excluding those who have undergone severe brain trauma or those not exposed to natural human language as children – have the ability to speak and understand at least one natural human language, the hypothesis put forth by Harris and Chomsky in the 1950s was that the properties of human language are narrowly biologically determined. This ‘Chomskyan revolution’ in linguistic

2 Although Chomsky may have been the scientist to successfully formalize the notion of Universal Grammars, there are a handful of scholars who made reference to a concept similar to UG. Consider the
thought moves away from the long-held assumption that properties of language are external to the human mind and come to be impressed upon the human mind during the acquisition process. Chomsky’s approach to human language raises the important question: What is a biologically possible human language and what characteristics does one have? In his early generative study *Syntactic Structures*, Chomsky (1957) explores the idea that a generative grammar should derive all possible sentences of a given language from a set of basic structures. This is, language was thought to consist of a basic kernel from which all other constructions could be derived via a set of transformations. One central transformation was one which derived a passive structure from an active kernel sentence. An early (and therefore fairly simple) statement of the relationship between active and passive (which was ultimately proven to be incorrect) in English can be found in Chomsky (1957:43).

(6)  
If $S_1$ is a grammatical sentence of the form  
$NP_1 - Aux - V - NP_2$  
Then the corresponding string of the form  
$NP_2 - Aux + be + en - V - by + NP_1$  
is also a grammatical sentence.

This generalization accounts for the relationship between the active sentence in (7) and the passive version in (8).

(7)  
The hunter has killed the rabbit.

(8)  
The rabbit has been killed by the hunter.

The basic idea of *Syntactic Structures* that served as the basis of much computational linguistic research in the late 1950s was the formation of recursive context-free phrase structure rules, which provided a well-designed way and means of dealing with some of the fundamental properties of natural language; namely, (paraphrased from Butt 2006:24) (i) that language is potentially capable of producing strings of following quote by Du Marsais (ca. 1750) (originally quoted in Fromkin, Rodman, and Hyams 2006:17):

> In a grammar there are parts that pertain to all languages; these components form what is called the general grammar. In addition to these general (universal) parts, there are those that belong only to one particular language; and these constitute the particular grammars of each language.
infinite length; and (ii) that context does not always matter. Pertaining to the latter property mentioned above (ii), was the convincing example provided by Chomsky in the sentence *Colorless green ideas sleep furiously*. While the syntax of this string is grammatical, the fact that its semantic interpretation is completely nonsensical further validates this point. Theoretical/generative linguistics – also known as *Transformational Grammar* (TG) at this time – became engaged with the goal of better understanding the innate properties of the human language faculty (e.g., Universal Grammar (UG)) and the finite parameters where human languages differed.

Although the pioneering ideas laid out in *Syntactic Structures* ushered in the generative era of linguistic analysis, the original rules and transformation exhibited a language specific character. Much worse, some transformations displayed an unconstrained nature. Concerns about these problematic issues led to substantial debates – referred to by Randy Allen Harris as “linguistic wars” – in the later 1960s and early 1970s. Researchers such as Lakoff (1971) and McCawley (1972) showed “that the use of disjunctive possibilities within transformations resulted in a loss of generalization and that the kinds of (very complex) transformations being worked out within Transformational Grammar (TG) in principle permitted an application to arbitrary sets of categories which had nothing, if anything, in common with one another” (paraphrased from Butt 2006:24-5). Another pertinent issue was prompted by efforts for a more parsimonious interface with the growing field of generative semantics (cf. Montague 1973). As aptly stated by Butt (2006:26), “if certain things were shown to pattern together semantically, but were being treated syntactically via several different transformations, then did the syntactic theory not need fixing?” These criticisms led to lasting developments such as X’-theory (i.e., a formal theory of syntactic phrase structure) and a more constrained version of the standard theory commonly known as *Government-and-Binding Theory* (GB).

Human linguistic expressions are not merely assorted bags of words. Even in a highly non-configurational language such as Warlpiri, in which word order can be freely varied, these linguistic expressions cannot be flippantly associated with bags of words. The notion of descriptive adequacy has existed since the very beginning of the generative enterprise. By definition, a generative grammar is one that is

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3 As pointed out independently by both Baker (2001) and Hinzen (2006), what substitutes for word order configuration in English and in Warlpiri is a Case-marking system, which indicates by means of affixes attached to words which grammatical function they have.
capable of correctly characterizing the properties of a language’s sound, meaning, and structural organization. To the extent that a formal grammar can achieve this feat, we can classify it as “descriptively adequate.” Hinzen (2006:161) accurately points out that it is important not to misunderstand the goal of descriptive adequacy as “the goal of devising a machine, or set or rules that is capable of generating ‘all and only the grammatical sentences of a language.’” The earliest versions of generative grammar resorted to such a view of descriptive adequacy by basically taking a set of well-formed expressions and creating a rule system that could mechanically (and correctly) deliver a rule system that would successfully deliver an accurate description of the language in question. Such a task is, of course, easy to achieve; however, it fails to impose constraints and/or rules on what a possible language rule (within a theory of UG) could be. Critically, this is not the goal of (early) generative grammar, which should rather be understood as an attempt to correctly describe “the intrinsic competence of the idealized native speaker” (Chomsky 1965:24). A theoretical model of human language that merely seeks to attribute a rule system to a given language’s well-formed grammatical strings falls terribly short of the explanatory power that generative grammar ultimately hopes to achieve. In recalling Descartes’s worries about the voluminous deductive power of his own theoretical models, Chomsky (1972:124) (originally cited by Hinzen 2006:162) addresses and summarizes this problem as it pertains to generative grammar:

The gravest defect of the theory of transformational grammar is its enormous latitude and descriptive power. Virtually anything can be expressed as a phrase marker, i.e., a properly parenthesized expression with parenthesized segments assigned to categories. Virtually any imaginable rule can be described in transformational terms. Therefore a critical problem in making transformational grammar a substantive theory with explanatory force is to restrict the category of admissible phrase markers, admissible transformations, and admissible derivations [. . .]

Grammar formalisms henceforth no longer began with the separation of “well-formed” and “ill-formed” structures, because grammaticality no longer became the central object of focus. Rather, the original objective of providing a description of the cognitive state of the human mind and its relation to natural language came to the forefront. Concomitant with recent amendments to generative theory (most notably in the Minimalist Program (MP) (Chomsky 1993, 1995 and later subsequent work), grammaticality can be reduced to a theoretical notion dependent on the insights and claims of a developing theory of native competence.
The aim is thus to reduce the language-specific options that UG permits to an absolute minimum. Such revisions also severely alter our vision of how to formally define the function of the syntax. The structuralist notion of syntax being a formal way of generating a meaningful string of lexical items is archaic and holds little if any place in generative inquiry. As the place that ungrammaticality holds in a formal theory of syntax has shifted, so has the theory of syntax itself undergone significant changes. Rather, formal syntactic theory has significantly restricted the power of the syntax to a natural system that delivers representations (i.e., grammatical strings) to external systems (commonly referred to as the Conceptual-Intellectual (C-I) and Sensori-Motor (S-M) interfaces) where their grammaticality status will be evaluated.

The MP for linguistic theory adopts as its working hypothesis the idea that UG is “perfectly” designed, that is, it contains nothing more than what follows from our best guesses regarding conceptual, biological, physical necessity. Future research may reveal that this hypothesis is too strong; however, agreeing with Boeckx (2007 and pc), in practice scientists often adopt the strongest possible thesis as their working hypothesis. As such, the strongest hypothesis functions as the benchmark and is tested to see where and when the hypothesis fails, informing us, as a scientific community, how much of it may be true. Chomsky himself goes to great lengths to point out in all of his writings on minimalism that the MP is, as the name suggests, merely a “program,” a mode of investigation, and “not a theory” (see, e.g., Chomsky 2002:92, 96). Future research in the minimalist framework, as I see it, is still needed in both conceptual (meta-theoretical) and empirical approaches. In some cases these studies will naturally intersect; however, this is not exclusively necessary. From a conceptual standpoint, the pursuit and rigorous testing of the perfect design of human language faculty will continue. Empirical studies will select sufficiently complex, well-studied, and reasonably well-understood phenomenon, dissect natural data along minimalist guidelines, and see what remains. As our conceptual ideas are refined and (it is hoped) improved, we must constantly revisit the empirical coverage, i.e., the descriptive adequacy, of any theory-internal adjustments. Before moving on to the final section of this paper, it is worth mentioning that generative theories of natural language syntax are not restricted to the MP, although, admittedly, most are very familiar with the central claims of minimalism. Linguists who conduct their research within non-derivational theories of human language (e.g., Lexical Functional Grammar (LFG), Head-Phrase Structure Grammar (HPSG), Optimality Theory (OT), etc.) — more commonly referred to as unification
grammars or representational frameworks – continue to make substantial contributions to our understanding of the native competence of human language. In close, although minimalism introduces a derivational system of human language competence that some linguists regard as a theory worthy of serious scrutinizing, it does not represent the only theoretical approach to pursue a descriptively and explanatorily adequate theory of language competence.

3. A Linguistic Puzzle: Double Object Constructions

As a closing thought, I would like to present a construction that continues to function as a major thorn in the proverbial side of theoretical linguists: double object constructions. Here I will present both conceptual and empirical difficulties that stem from these constructions without bogging down neophytes to generative linguistics with meta-theoretical jargon (which isn’t an easy task!). Also note that I could have chosen any other sub-field of linguistics (e.g., phonology, morphology, pragmatics, etc.) to illustrate “what linguists do and what they find interesting;” however, since our discussion has centered almost exclusively on syntax up to this juncture, I did not want to break rank and lose continuity.

Syntax is perhaps best understood as the combinatory operations that assemble lexical material in order to produce a grammatical string that can be interpreted, i.e., evaluated, externally by modular units in the human mind responsible for sound (A-P) and meaning (C-I). Under this assumption, a syntactic derivation is the intersection of many different bundles of information (e.g., argument structure, grammatical function, linearization (“word order”), etc.). One particular structure that is cross-linguistically challenging to analyze is known as the **Double Object Construction**, illustrated in (9).

(9) a. Bob gave a doll to the child.
   b. Bob gave the child a doll.

The variant in (9b) is commonly referred to as **dative alternation**. Double object constructions occur in other languages as well, where they tend to be licensed by an extra applicative morpheme on the verb such as in Chichewa (data from Baker 1988:229) (also see, e.g., Bresnan and Moshi 1990 for their discussion of Bantu).

(10)a. Mbidzi zi-na-perek-**er-a** nkhandwe msampha.
   *Zebras SP-PAST-hand-to-ASP fox trap*
   ‘The zebras handed the fox the trap.’
b. Mbidzi zi-na-perek-a msampha kwa nkhandwe.
   Zebras SP-PAST-hand-ASP trap to fox
   ‘The zebras handed the trap to the fox.’

Baker suggests that the Chichewa applicative affix –ir (with allomorph –er) in (10a) fulfills the same semantic function as the preposition kwa in (10b). Returning to English, although it is not immediately evident in examples with the verb give, other verbs demonstrate that the structures in (9a) and (9b) receive distinct semantic interpretations. Consider the examples in (11) and (12):

(11)a. The professor taught German to the students (but they didn’t learn any).
   b. The professor taught the students German (*but they didn’t learn any).

(12)a. The farmer loaded the pigs into the truck.
   b. The farmer loaded the truck with pigs.

In (11a) the version with the to-indirect object does not entail that the students successfully received a knowledge of German, hence, no guarantee can be made that they were positively affected by the teaching of the professor. Contrariwise, when the students are realized as the direct object in (11b), they must have been successfully taught German; any indication to the contrary is ungrammatical. In a similar stripe, example (12a) has the semantic entailment that all of the pigs have been loaded into the truck. This is not true for (12b), where some of the pigs may not have been loaded onto the truck; this interpretation is not available for (12a). To make matters worse, it appears that semantically similar verbs – such as told, report, and reveal – differ in their ability to license dative alternations in double argument constructions (see Wasow 1977 and Levin and Havov-Rappaport 2005:202):

(13) a. Steve told Irv the secret.
   b. Steve told the secret to Irv.

(14) a. *Steve reported Irv the secret.
   b. Steve reported the secret to Irv.

(15) a. *Steve revealed Irv the secret.
   b. Steve revealed the secret to Irv.
In the earliest versions of generative grammar, the syntactic expression of a verb’s arguments was directly encoded in its lexical entry in the form of a subcategorization frame. Later, semantically based representations of argument-taking properties replaced subcategorization frames (see Bresnan 1982, Pesetsky 1982, Stowell 1981, William 1981), and the realization of a verb’s arguments was believed to be calculated from these “argument structures” via mapping algorithms. Such approaches to the syntactic expression of verbs and their arguments, according to Rappaport-Havov and Levin (1996), are called PROJECTIONIST. As suggested even by the handful of examples provided above, the pervasiveness of multiple argument realization has brought into question the main tenet of the projectionist approach: that a verb has a structured lexical entry which alone determines the projection of its arguments. Rappaport-Havov and Levin (2005:190) explain the shortcoming of the projectionist as follows:

Since, in many instances, each distinct option for argument realization is accompanied by a distinct meaning, theories have been developed in which it is the syntactic expression of the arguments which determines major facets of meaning, rather than differences in meaning which determine different argument relations. In these theories, which are called CONSTRUCTIONAL in Rappaport-Havov and Levin (1996), the lexical entry of the verb registers only its core meaning – or “root” – and this core meaning combines with the event-based meanings which are represented by syntactic constructions themselves or are associated with particular syntactic positions or substructures. This eliminates wholesale polysemy and multiple lexical entries for verbs which appear in multiple syntactic contexts.4

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4 Rappaport-Havov and Levin make a more fine-graded distinction between the various instantiations of the constructional approach, which fall into two broad classes of approaches: the “traditional” approach and a “neoconstructational” approach. The key distinction between these two camps, as explicated by Rappaport-Havov and Levin (2005:192), is that “the traditional constructionalists take constructions to be stored linguistic units, while the neoconstructionalists view the meaning encoded in syntactic structures as compositionally derived.”
According to the constructionalist hypothesis, argument relations between a verb (i.e., predicate), or “root,” and the arguments that it licenses is regulated configurationally. Under such desiderata, the relation between lexical semantics and the syntax is regulated through structural relations. Following Speas (1990:88-89), whose work is couched within a constructionalist framework, in double object constructions the to-variant expresses a change in the location of the theme, while the double object variant expresses a change in the possessor of the theme, as schematized in the representations (originally cited in Rappaport-Havov and Levin 2005:202):

(16)  a.  to-VARIANT: x cause [y to come to be at (possession) z]

    b.  DOUBLE OBJECT VARIANT: x cause [z to come to be in STATE (of possession)] by means of [x cause [y to come to be at (poss) z]]

Recall that the goal of generative grammar is to correctly describe “the intrinsic competence of the idealized native speaker” (Chomsky 1965:24), thus, the conceptual arguments we propose should not only improve upon our previous understanding regarding the empirical coverage of natural languages (i.e., descriptive adequacy), but should also require the least of amount of machinery and constraints possible (i.e., explanatory adequacy) that can be applied to all natural languages, i.e., with no “language-specific rules.” Krifka (2001:6) demonstrates how such a constructionalist approach can explain why the following double object alternation involving the verb give is ungrammatical in the to-variant example:

(17)  a.  Ann’s behavior gave Beth this idea.

    b.  *Ann’s behavior gave this idea to Beth.

Unlike a typical change-of-possession event, this one involves a theme (here, an idea) coming into existence. There is no source and, hence, no literal or metaphorical transfer of possession, thus explaining the ungrammaticality of (17b).

An obvious question arises in a constructionalist approach to argument realization: Can both the double object variant and to-variant be derived from the same underlying syntactic structure? This is clearly an option worthy of pursuing further from the standpoint of economy of representation. Examples (18) and (19) (adapted from Beck and Johnson 2004 and Butt 2006:84) illustrate how maintaining that the
double object construction is contained within a small clause\(^5\) (XP) and
the to-variant in a prepositional phrase (PP) are similar in their initial,
base structures prior to the application of any transformational rules.

(18) a. Kim gave the dog a bone. (First Phase)

\[
\begin{array}{l}
\text{b.} \\
\text{vP}  \\
\text{NP}  \\
\text{Kim}  \\
\text{v}  \\
\text{VP}  \\
\text{V}  \\
\text{give}  \\
\text{NP}  \\
\text{dog}  \\
\text{X}  \\
\text{NP}  \\
\text{bone}
\end{array}
\]

(19) a. Kim gave a bone to the dog. (First Phase)

\[
\begin{array}{l}
\text{b.} \\
\text{vP}  \\
\text{NP}  \\
\text{Kim}  \\
\text{v}  \\
\text{VP}  \\
\text{V}  \\
\text{give}  \\
\text{P}  \\
\text{to}  \\
\text{NP}  \\
\text{dog}
\end{array}
\]

\(^5\) A standard example of a small clause is the following resultative
construction:

Brian painted \(_{\text{se}}\) the door green.
From an initial glance, it is unclear what the motivation and function of the mysterious XP in (18b) is supposed to be. Beck and Johnson conjecture that, on semantic grounds, the double object construction must be interpreted along the lexical decomposition lines in (20):

(20) \[[[ x \text{ ACT}_{\text{give}} y] \text{ CAUSE} [ \text{ BECOME} [z \text{ HAVE} y]]]\]

Under such an analysis, “there is a giving action which involves two participants, an agent (x) and a theme (y). This action causes a certain state to hold in which a third participant (z) comes to possess or have the theme involved in the giving action” (paraphrases from Butt 2006:85). The agent *Kim* (situated in the specifier position of vP) is identified with the ‘causing’ sub-event. This sub-event subsequently causes a ‘having’ sub-event, which is headed by a HAVE relation, thus we can replace the XP in (18b) with the HAVEP project in (21) below:

(21) \[
\begin{array}{c}
 vP \\
 \text{agent}\ \\
 \text{v'} \\
 v \\
 VP \\
 V \\
 \text{HAVEP} \\
 \text{goal} \\
 \text{HAVE'} \\
 \text{theme}
\end{array}
\]

Languages differ as to whether they allow double constructions or not. Harley (2002) ties this distinction in languages to the presence (or lack thereof) of the HAVE head (P_{HAVE} in her approach) in the lexical inventory of the language. From this all-too-brief, yet concise, discussion of the underlying syntactic structures of double object constructions and their related *to*-variant, it appears that both related alternating forms cannot be derived from one unified underlying structure, thus confirming Pesetsky (1995) and Harley’s (2002) independent arguments – which coincidently both make use of a small clause projection similar to Beck and Johnson (2004) – that these structure remain structurally distinct in their initial phase. Paraphrasing Butt (2006:86) once again, “in both the *to*-variant and the double object construction a small clause analysis is involved…In the *to*-variant, the preposition *to* licenses the goal argument, in the double object
construction an empty possessive or HAVE head licenses the object,” hence, these cannot be derived from the same base structure.

Although linguists working in a variety of generative frameworks—such as those frequently cited throughout this section—have made great strides in advancing our understanding of double object constructions cross-linguistically, much work remains to be done. Take, for example, Harley’s (2007) observation that complex English verbs that are Latin-based (e.g., examples (23) and (25)) cannot produce dative alternation forms whereas Germanic verbs can (e.g., examples (22) and (24)):

(22)  a. Jerry gave Richard some canned food.
    b. Jerry gave some canned food to Richard.

(23)  a. *Jerry donated Richard some canned food.
    b. Jerry donated some canned food to Richard.

(24)  a. Mary showed the committee her findings.
    b. Mary showed her findings to the committee.

(25)  a. *Mary displayed the committee her findings.
    b. Mary displayed her findings to the committee.

Following Harley’s (2002) previously noted observation that languages parametrically differ whether they can license double object construction (due to the presence or absence of $P_{HAVE}$), this should not be an issue for English. We thus need an improved account as to why the distinction between Latin-based and Germanic-based complex verbs behaves in this way with regards to double object constructions. Furthermore, to gain a more panoramic view of the behavior of double object constructions, we would need to closely analyze more related and diverse natural languages.

4. An Invitation to Explore

“Language is a process of free creation; its laws and principles are fixed, but the manner in which the principles of generation are used is free and infinitely varied. Even the interpretation and use of words involves a process of free creation.”

Noam Chomsky

One of the most fascinating aspects of linguistic research is the study of first language acquisition. What continues to amaze me is the fact that
by the age three, most children will have mastered roughly 90% of their mother tongue. These are children who in most instances cannot perform simple mathematical operations, yet have mastered the core principles and configurations of language. One of the universal principles of human language, as convincingly argued by Chomsky and others, is its recursive nature. There is no such thing as the longest sentence in any language, because of recursion in language. As an example of the process of language being one of free creation, I often think of the cute, yet crafty creations of my young two-year old daughter, Abigail. One evening, in an attempt to get to an angel food cake in the center of a kitchen table, Abigail was unsuccessful in her quest for cake and got stuck between a kitchen chair – which she had failed to pull out prior to climbing on top of – and the table. When I asked what she was doing, she simply replied to me, “Daddy, I’m sticking.” There’s more to this utterance than its ungrammaticality; the progressive present aspectual morpheme –*ing* in English indicates a durative action that is currently in progress, as in *I’m baking a cake or I’m running*. Abigail has never received positive evidence (or negative for that matter) that such a construction exists in English; however, she successfully applied this construction, although the structure is ungrammatical (*stuck* is an adjective and cannot accept agreement morphology (in English)). Generative grammar is an attempt to gain insight into the human mind and its capacity to acquire and process tacit linguistic knowledge. It is an attempt to better understand the constraints and rules that govern our cognitive abilities. Research in generative linguistics has been and has continued to be tied to other academic disciplines such as computer science, education, psychology and sociology to name but only a few. To me, generative grammar is a truly fascinating enterprise: as a scientist, I, as well as my colleagues, are in active pursuit to better understand aspects of our mental grammar that confound some of the most brilliant scientists in the world yet represent knowledge that has successfully been acquired and is flawlessly used daily by children. Language is truly an amazing phenomenon, and I’m very excited to have the opportunity to introduce this formal, scientific study of human language to the Carson-Newman community this fall.

References


Exploring Potential Gender Differences in Defining Behaviors as Sexual Harassment when Committed by a Coworker or when Committed by a Supervisor: A Descriptive Study

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This descriptive study investigated differences in defining behaviors as sexual harassment when committed by a coworker or by a supervisor among male (n=89) and female (n=80) city/county governmental employees in the southeast. A modified Sexual Experiences Questionnaire Department of Defense (SEQ-DOD) was completed. Gender differences existed in identifying behaviors as sexual harassment compared between coworkers and supervisors. Implications for HRD are given.

Keywords: sexual harassment, behaviors, gender

Sexual harassment represents a cost of $6.7 million per year per company for Fortune 500 companies (Lambert, 2004). Comparatively, efforts aimed at “meaningful preventative steps” (Lambert, p. 2) would only cost $200,000 per year for the average company. Currently, one of the most widely offered training programs in companies is sexual harassment prevention training (Galvin, 2002). Although 62% of companies offer training programs focused on sexual harassment prevention, 15,000 reported occurrences are filed with the Equal Employment Opportunity Commission (EEOC) each year (Katz, 2004). The most common type of sexual harassment prevention training offered today is a focus on the broad, general definitions of sexual harassment provided by the EEOC. This definition is, at best, ambiguous and offers little more than a “band-aid” approach at reducing the incidence of such behaviors in the workplace. Only through an assessment of employees’ current beliefs of behaviors that constitute sexual harassment can sexual harassment prevention training evolve into a clear, efficient, customized, and effective prevention impact. The purpose of this study is to provide a brief overview of the existing literature and to examine male versus female perceptions of
sexually harassing behaviors of supervisors versus coworkers. Gender differences were assessed to determine whether perceptual differences may affect behavior in the workplace. Because whether sexual harassment has occurred is often based on the perception of behavior, this is an important piece to enhance the current body of knowledge. Additionally, this may serve to strengthen current training programs as the differences in gender perception may be highlighted.

Theoretical Framework

The theoretical framework guiding the study is the feminist framework with a post-positivist ontology. A proposition of feminist theory is that “women’s experience is central” (White & Klein, 2007, p. 218). Additionally, feminist theory “describes, evaluates, and prescribes social change” (p. 220). Studies of sexual harassment and its prevention closely link to this statement as the current state is described, research questions are evaluated, and results prescribe changes at both the micro- and macro-levels.

Literature Review

Defining Sexual Harassment

Although the EEOC definition of sexual harassment provides parameters within which to operate, its vagueness can lead to issues of ambiguity with regard to certain behaviors, particularly those behaviors that constitute less overt types of harassment. According to Fitzgerald, Swan, and Magley (1997), “[much] of the confusion surrounding definition can be traced to a failure to distinguish sexual harassment as a legal concept from the psychological experience of workplace victimization…” (p. 6). This contributes to the definitional quandary that currently exists. Regardless of the definition used, sexual harassment brings negative effects to all involved.

Because whether sexual harassment has occurred often relies on the perception of the victim, no absolute exists under which to define harassment from person to person. The first time sexual harassment was recognized as a type of sex discrimination occurred in 1976 (Fitzgerald, Swan, et al., 1997). Quid pro quo harassment and hostile environment are two elements of legally recognized sexual harassment. Quid pro quo harassment involves “this for that” behavior, whereas hostile environment does not pose a reciprocal relationship. Rather, hostile environment leads to an uncomfortable workplace because of derisive behavior. Both types of harassment occur in many
organizations, although hostile environment is the most prevalent type of harassment (O’Hare & O’Donohue, 1998).

Behavioral definitions of sexual harassment propose the categorization of sexually harassing behaviors (Fitzgerald, Swan, et al., 1997). One of the first categorizations was Till’s system developed in 1980. Till (in Fitzgerald, Swan, et al.) classified five general categories of behavior to which he believed all harassing behaviors could be attributed: (a) generalized sexist remarks and behaviors; (b) inappropriate and offensive, but essentially sanction-free, sexual advances; (c) solicitation of sexual activity or other sex-related behavior by promise of reward; (d) coercion of sexual activity by threat of punishment; and (e) sexual crimes and misdemeanors.

Gruber (in Fitzgerald, Swan, et al., 1997) later developed a “typology of personal and environmental harassment” (p. 10). Gruber’s typology evolved in 1992 and included three general categories, as opposed to the five categories proposed by Till. The categories include: (a) verbal requests, (b) verbal remarks, and (c) nonverbal displays. While only three main categories exist, Gruber did include subcategories within each group.

Fitzgerald’s tripartite model (Fitzgerald, Swan, et al., 1997) followed Gruber’s work and is generally considered the most common model of sexual harassment. Fitzgerald’s model is a “parsimonious classification of harassing behaviors consisting of three related but conceptually distinct dimensions: gender harassment, unwanted sexual attention, and sexual coercion” (p. 10). The tripartite model includes a combination of the earlier work of Till and Gruber. Fitzgerald’s model, based on several studies rather than a single body of work, adds strength to the paradigm. The framework provided by this model assists in creating content-valid surveys and its use in multiple settings, including organizations, academia, and the military, adds strength (Williams, Fitzgerald, & Drascow, 1999). Barak, Pitterman, and Yitzhaki (1995) cite the major contributions of the tripartite model as its comprehensiveness and the addition of moderator variables that establish sexual harassment. The moderator variables include the victim’s individual vulnerability and the victim’s response approach, believed to have a noteworthy impact on encounters of sexual harassment.

While various models exist to define harassment and to determine its categorization, the courts currently use the reasonable person standard to assess whether a situation constitutes sexual harassment (Kaser, 1995). The reasonable person standard judges the alleged harassment in light of whether a “reasonable person” would view the
behavior as harassment. However, this does not add the clarity and straightforwardness that the severity of sexual harassment warrants. Again, the lack of definitional clarity prohibits simple, resolute categories.

Sexual harassment is an area of research that is still in its infancy, as evidenced by the absence of an agreed-upon definition. Nevertheless, sexual harassment is an issue that must be defined by companies and explained to employees in order to protect individuals and organizations from harm or liability. Development of theories related to the cause of sexual harassment is useful in beginning to clarify the issue.

Theoretical Models of Sexual Harassment

The models of sexual harassment are best understood and organized as a layered approach, due to the complexity and inner-relatedness of the components that contribute to sexually harassing behaviors. The core layer represents evolutionary behavioral adaptations. The next layer symbolizes the socio-cultural norms, values, and institutions, followed by the organizational structures and arrangements. Finally, the outside layer represents distinctive individual and dyadic characteristics, which are the most externally observable constructs. Terpstra and Baker (1986) organize these factors into the following classifications: (a) environmental-level variables, (b) organizational-level variables, and (c) individual-level variables. Each layer of theory is further outlined below.

The natural/biological model of sexual harassment is linked to evolutionary characteristics of behavior and to hormonal forces. The hormonal model purports that sexual harassment is a “normal expression of men’s stronger sex drive” (Tangri & Hayes, 1997, p. 114). Further, this model asserts that treating women as sex objects is natural and will not be ameliorated. The inherent flaw of the natural/biological model is that if hormones were actually to blame for sexual harassment, then the most likely harassers would be older women and younger men. Yet, the reverse is actually true with younger women and older men more often guilty of committing acts of sexual harassment (Petrocelli & Repa, 1999).

The evolutionary adaptation model of harassment attributes such behaviors to the goal of reproduction. Therefore, men are more likely to pursue low commitment, high-return relationships in order to reproduce as many times as possible (Tangri & Hayes, 1997). This theory hypothesizes that the basic biological nature of reproduction creates a psychosexual structure of reproduction that innately results in a conflict of interest between men and women due to differing reproductive goals. The evolutionary adaptation model further details that the
inability to reproduce does not suppress the basic drive to participate in behaviors that lead to reproduction, despite the likely outcome.

The assertion of the model developers to presume that sexual advances are not related to power, but rather are sexually motivated, is in conflict with the purpose of developing a model of sexual harassment: to determine the behaviors that constitute sexual harassment (Tangri & Hayes, 1997). The abasing assertion of power appears to drive sexual harassment in certain situations and therefore negates the underlying assumptions of the natural/biological model of sexual harassment. Furthermore, the conjecture that the evolutionary process of thinking of all relationships in terms of the goal of reproducing does not give credence to the possibility of behavior modification.

Organizational models of sexual harassment examine the organizational structure to find the causes of harassment, or at least to examine the structures in place that make committing acts of harassment an easier process. There are two theories of organizational power. The first of these is the sex-role spillover theory.

The sex-role spillover theory is explained “as the carryover into the workplace of gender-based expectations for behaviors that are irrelevant or inappropriate to work” (Tangri & Hayes, 1997, p. 116), attributed to the tendency to rely on gender roles when in situations of uncertainty or inexperience. This manifestation is most likely to occur in work settings where the employees are mostly male or mostly female. Several predictions of this theory have been tested and supported, lending credence to its hypotheses. Theories that highlight structural features above gender are supported by studies that find symmetrical outcomes. Gutek (in Tangri & Hayes) added an element to strengthen the theory by including a “gender hypothesis” that asserts men are more likely than women to sexualize the work environment and therefore are more likely to commit acts of harassment when all other things are equal.

Organizational power theories support the belief that sexual harassment is the result of people in power abusing their positions. Therefore, it is possible that either gender can harass, although it is more likely that men are the harassers because they are disproportionately in positions of power as compared to women. According to Wilson and Thompson (2001):

It is widely recognized that, while harassment might appear to be about sexual attraction, it is primarily about men exercising power over women. It is seen as an inappropriate use of power that undermines, isolates, and degrades women...Harassment is
inexplicably lined with women’s disadvantaged status at work and subordinate position in society. (p. 61-62)

Yet, the theory of organizational power is challenged by the fact that peers are more commonly the harassers, rather than supervisors (Tangri & Hayes, 1997). This leads to the question of whether formal organizational power is the only type of power that can be used in situations of coercive harassment. Systems of power related to the ability to bring about change in an organization and situations of informal power are disproportionately skewed toward men. Sociocultural models of harassment make an effort to resolve this conflict.

Sociocultural models of harassment credit harassing behaviors to gender roles, sex-role stereotypes, and male dominance within society. Harassment functions as a means for harassers “to maintain their position of power” (Tangri & Hayes, 1997, p. 120). The socio-cultural model attributes harassment to a desire to maintain status quo.

…the sociocultural model [has] the advantage over the organizational model of explaining not only why sexual harassment is endemic in social life, occurring outside as well as inside organizations, but also how it is linked to other kinds of sexual coercion. (Tangri & Hayes, p. 121)

The relatedness of power, gender, and harassment, however, does lead to the questions of why all people in positions of power or all men do not harass. The sociocultural model has yet to address this concern. While most often victims of sexual harassment are believed to be women, the Merit System research (in Fitzgerald, Swan, et al., 1997) concluded that 17% of men had been sexually harassed. However, Berdahl, Magley, and Waldo (in Fitzgerald, Swan, et al.) purport that the loss of control and security defines the experience of sexual harassment, regardless of gender. More research regarding men’s experiences with sexual harassment is needed. The person in the subordinate role in academic settings is more likely to be the harasser, which further clouds the issue. However, “[evidence] shows that women who enter male preserves are the most likely to be sexually harassed” (Wilson & Thompson, 2001, p. 64).

The issue of power brings to light differences in types and bases of power for genders. Gender role stereotypes, respect, communication, and socialization also factor into the different experience by genders related to sexual harassment. Men are more likely to underreport, often for fear of retaliation or name calling, rather than for fear of loss of employment or of retaliation by the perpetrator (Fitzgerald, Swan, et al., 1997).
As of yet, no one theory explains the complex relationship of sexual harassment, its behaviors, its victims, and its perpetrators. However, two attempts have been made at integrating the aforementioned models. Both utilize the strongest elements of each of the individual theories to create a strong, if not all-inclusive, model of harassment. The earliest integration of theories was by Brewer in 1982 (in Tangri & Hayes, 1997). He supported use of the three models to explain various types of harassment. According to Brewer, the strength of the organizational model relates to coercive types of harassment. The sociocultural model is the best explanation of gender-driven harassment, while the biological model best explains harassment that is similar in nature to courtship behaviors.

Following Brewer’s work, Fitzgerald and Shullman (in Tangri & Hayes, 1997) continued toward the creation of an inclusive model of harassment and expanded on Brewer’s early example by including a smaller model created by Pryor. The integration model focused on theoretical behaviors and “on the incidence, context, and consequences of sexual harassment in organizations” (Tangri & Hayes, p. 124). The model begins with the variables of the organizational context and the job context. The organizational context includes elements related to the tolerance for harassing behaviors within the organization and the organization’s policies and procedures for dealing with harassment. The job context includes elements related to the sex ratio of the labor force in a particular job and the level to which the job requirements bear a resemblance to traditional sex-role expectations. These two variables predict the incidence and type of sexual harassment.

Tangri and Hayes (1997) cite three issues not addressed by the Fitzgerald Shullman integration: (a) theories regarding why sexual harassment occurs are not included; (b) the model does not speak to the question of why some but not all men or women in the same organization participate in sexually harassing behaviors; and (c) the model does not examine sexual harassment in contexts other than the workplace. Whether these elements are critical to the model is debatable, but it does confirm that theories regarding sexual harassment remain incomplete.

The four-factor model was developed by Grundmann and O’Donohue (Grundmann, O’Donohue, & Peterson, 1997). This model merges pertinent facets of each of the previous models and additionally highlights the multidimensional characteristics of sexual harassment and the multidimensional method that would appear to be suitable for prevention. The model necessitates four prerequisites be met for harassment to occur. They are as follows:
motivation of the harasser, the ability to overcome internal inhibitions that act to prevent the offender from acting on his motivation, opportunity to overcome inhibitors in the external environment, and the opportunity or ability to overcome resistance by the potential victim. (Grundmann et al., p. 179)

Unless all four conditions are met, sexual harassment cannot occur. When tested, the four-factor model was found to be a superior description of sexual harassment over the other models. (O’Hare & O’Donohue, 1998)

**Sexual Harassment Typologies**

Several types of sexual harassment manifest themselves in a variety of ways. Acts of sexual harassment are most often committed by males toward females (Pryor & Whalen, 1997), though it is not exclusively a case of men harassing women. Pryor and Whalen assume that sexual harassment serves one of two psychological functions: (a) sexual harassment as an expression of sexual feelings; or (b) sexual harassment as an expression of hostility toward a member of an out-group. Furthermore, Pryor and Whalen include two subtypes of sexual harassment within each of the psychological functions. Sexual expression includes the subtypes of sexual exploitation and sexual attraction/miscommunication. Expression of hostility includes the subtypes of misogyny (hatred of women) and homo-anathema (attitudes or behaviors of hostility aimed at homosexuals). As well, harassers must have the penchant for committing sexually harassing behaviors and the necessary conditions or an environment that does not discourage this type of behavior from occurring.

Sexual exploitation examines the multiple types of power bases that are germane to understanding sexual harassment. The power bases include: (a) organizational, (b) status, (c) physical, and (d) situational (Pryor & Whalen, 1997). Organizational power is associated with power someone has because of his position or standing within the organization. Status power relates to the societal status a person holds, i.e., men typically have higher societal status as compared to women. Physical power relates to the tendency of men to be physically stronger than women. This difference of physical power can make the actions of the stronger individual seem more threatening to the person of weaker physical power. Situational power is “created by the interdependence that people sometimes develop in work situations” (Pryor & Whalen, 1997, p. 131). It can also occur related to advantaged knowledge in particular social situations. For example, a coworker may threaten to reveal knowledge of another’s indiscretion with regard to use of company resources in exchange for certain actions. Any or all of the
power bases involved to impose one person’s will on another involving sexual ends is sexual exploitation.

Sexual attraction/miscommunication involves those cases of sexual harassment that are not motivated by a need to take advantage of a person sexually. Pryor (in Pryor & Whalen, 1997) conducted a study in 1994 and found that 75% of the reported incidences of sexual harassment did not involve an attempt to exert power over the individual. Rather, the behaviors were seen as harassing for one of three reasons: (a) The behaviors I observed were unprofessional (75%); (b) the individual(s) involved was insensitive to my feelings (61%), and (c) I was not attracted to the person (55%) (p. 134). The first reason cited suggests that the victims of harassment, which in this survey were women, expect certain behaviors to occur at work. The expected work behaviors do not necessarily include the pursuit of a sexual relationship among coworkers. The remaining two reasons indicate miscommunication occurred between the perpetrator and the victim. It appears that the perpetrator fails to see the lack of interest from the victim or that the behavior may be welcomed by the victim from another individual, but not from the perpetrator. According to Pryor and Whalen, men may perceive friendliness as sexual intent. Indeed, men tend to view many behaviors as having more sexual intent than do women, which may result in numerous incidences of miscommunication and potential situations of unwelcome sexual advances. However, this tendency should not excuse the behavior. Pryor and Whalen state: “…sexual harassment is more likely to occur in highly sexualized work environments…[In] environments where other nonharassing sexual behaviors are more common, sexual harassment is more common, too” (p. 136). The organization has a responsibility to protect the environment from becoming highly sexualized and to discourage nonharassing sexual behaviors.

Misogyny harassment may be strongly prejudiced by work group climate or local social norms. A 1994 study by Zickar (in Pryor & Whalen, 1997) established “the incidence of gender harassment was higher in work groups in which there was a general perception of organizational tolerance toward sexual harassment” (p. 137). When a group of people is viewed as an outgroup, the likelihood of misogynistic harassment increases. Whether hostility exists due to stereotypes, other types of prejudice, or competition for limited resources, hostile environment harassment is recognized by the Supreme Court as a type of harassment protected under Title VII (Kaser, 1995). Misogyny is more likely to manifest itself in men who maintain sexist stereotypes.
Homo-anathema is “the reaction to homosexuals as a hated and feared outgroup” (Pryor & Whalen, 1997, p. 140). The scope of this problem as it relates to sexual harassment has been documented as a social problem. Homo-anathema supports the contention that sexual harassment is not only men harassing women. Men or women can commit harassment and direct the harassment toward women or men. Some people may be more likely to commit acts of sexual harassment aimed at homosexuals than others.

**Research Question**

The research question for this study was: do gender differences exist in whether identification of behaviors committed by coworkers as sexual harassment is identified as sexual harassment when supervisors committed the same act? The findings based on the research question may establish the basis for further study based on the sexual exploitation model and socio-cultural models (Tangri & Hayes, 1997).

**Methodology**

The purpose of this study was to explore potential gender differences in whether identification of behaviors as sexual harassment when committed by a coworker compared to the same behaviors committed by a supervisor. Descriptive methodology was used to describe the data. Cronbach alphas were used to report reliability of the instrument. The Cochran-Mantel-Haenszel (CMH) test was used to test agreement or disagreement matches between identification of behaviors. This test was chosen because it allows comparison of two groups while adjusting for control variables. The CMH test allows for comparison of groups stratified by gender. A table of relative risk is also created and is used to assess the probability of agreement.

The null hypothesis of the CMH test is there is no association between reference groups (co-worker and supervisor) and response group (agreement or disagreement) while controlling for gender. If the row (reference group) and column (response group) variables are nominal, the General Association statistic and p-value are used, with a significance score greater than or equal to .05.

Within the CMH test, the Breslow-Day test is used to assess the null hypothesis that the male and female Odds Ratios for the reference group by response contingency tables are equal. If no significant difference exists, the case-control results are used. If a significant difference does exist, the reference groups by response tables are considered separately by gender.
Sampling and Procedure

The researcher used a convenience sample of city/county governmental employees from a mid-size metropolitan city in the southeast. The employees represented multiple occupational groups. The respondents’ ages ranged from age 20 to age 62 and the mean was 43.19 years. While convenience sampling, or accidental sampling (Kerlinger & Lee, 2000), is the weakest type of sampling, it is also the most often utilized type of sampling. Through discussions with multiple human resource directors and senior management officers at prospective sites, the researchers learned that research involving the sexual harassment topic would be challenging due to the sensitivity of the topic. The researchers contacted no less than 35 organizations and invited the organizations to participate in this study. Of those contacted, the researchers obtained permission only from the organization involved in this study. Because of the sensitive nature of the sexual harassment topic, and the considerable difficulty experienced by the researchers in securing a population to study, the researchers elected to use an accidental sampling once the sample in this study was obtained. Although accidental sampling as a sampling method is not as representative of the population-at-large as a random sample, Kerlinger and Lee attest that accidental sampling “probably does not deserve the bad reputation it has” (p. 179).

Confidential survey instruments were administered via email hot link and collected within a one week period. The instrument was distributed in electronic format. Approximate time to complete the instrument was estimated at 10 minutes. Males (n=89) represented 52.4% of the sample population and females (n=80) represented 47.6% of the sample population.

Instrumentation

The instrument used for this study included two sections to address demographic information and identification of behaviors as sexual harassment. The first section of the instrument was a modified version of the Sexual Experiences Questionnaire – Department of Defense (SEQ-DoD) survey (Fitzgerald, Drasgow, et al., 1999), a 25-item, 5-point Likert-type scale used for assessing military personnel’s experiences with sexual harassment in the past twelve months. In this study, the SEQ-DoD was modified with a 5-point Likert-type scale ranging from “not sure = 0” to “strongly agree =4” to examine and compare respondents’ identification of sexual harassment behaviors using two hypothetical scenarios of identical behavior: (a) if the coworker committed the behavior and (b) if a supervisor committed the behavior. “Not sure” was chosen as a response less than 1% of the time and was treated as a missing value. In previous studies, the SEQ-DoD
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has demonstrated good psychometric properties of reliability and validity (Donovan & Drasgow, 1999; Fitzgerald, Drasgow, et al., 1999; Magley et al., 1999; Stark, Chernyshenko, Lancaster, Drasgow, & Fitzgerald, 2002). The SEQ-DoD was very closely modeled after the Sexual Experiences Questionnaire (SEQ) developed by Fitzgerald, Magley, et al. (1999), with two changes (Donovan & Drasgow): (a) the time frame for consideration of sexual harassment experience was shortened from 24-months to 12-months; and (b) the modification from a 3-point Likert-type scale in the SEQ to the 5-point Likert-type scale used in the SEQ-DoD. The reliability of the SEQ-DoD is high, with a Cronbach’s alpha of 0.94 (Stark et al., 2002).

Magley et al. (1999) used the SEQ-DoD to compare the experiences of sexual harassment between men and women. More specifically, Magley et al. reviewed the effects of sexual harassment on military personnel. Twenty-three items were used from the SEQ-DoD to compare responses of males and females. They found no difference in the effects of sexual harassment on men and women, but women were more often the victims of sexual harassment. The authors attest that the use of multi-item subscales increased the reliability of the measures (Magley et al., 1999). In the current study, the modified SEQ-DoD scale used a 5-point Likert-type scale and the scale had a Cronbach’s alpha of 0.986.

Results and Discussion of Findings

The CMH test tests the hypothesis of no association between reference groups (coworker and supervisor) and response (agreement or disagreement) while controlling for gender. Because the p<.001, the null hypothesis was rejected: there is an association between the response level and the group to which it refers across the items of interest when controlling for gender. The Breslow-Day test null hypothesis is that the male and female Odds Ratios for the reference group by response contingency tables are equal. Since p<.001, the null hypothesis was rejected and it was thus concluded that the Odds Ratios differ between males and females.

All respondents, regardless of gender, were more likely to indicate the behavior was sexual harassment when committed by a supervisor than when a coworker committed the behavior. However, The CMH value indicates that the probability of agreement with an item when the reference group was supervisor is 2.39 times the probability of agreement when the reference group was a coworker for females. Stated differently, when a female respondent defined a given behavior as sexual harassment, the respondent was almost 2.5 times more likely
to define the behavior as harassment when the supervisor committed the behavior versus when the same behavior was committed by a coworker. This follows logically from quid pro quo; supervisors have more avenues or opportunities to commit sexual harassment and should be held to a higher standard as a result.

When considered separately by gender, a significant association between reference group and response group for females exists (Pearson Chi-Square p<.001). Table 1 provides the frequencies and expected counts for supervisor and coworker by agreement and disagreement. This means that far more often than expected, females agree rather than disagree that a behavior is sexual harassment when committed by a supervisor. This finding has implications for supervisors because females hold supervisors to a higher standard of behavior than coworkers. No significant association exists between reference group and response for males (p=0.38): the type of response (agree or disagree) is independent of the group to which the reference is made (supervisor or coworker).

Table 1. Frequency and Expected Results Reference Group by Response for Females

<table>
<thead>
<tr>
<th>Reference Group</th>
<th>Type of Count</th>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supervisor</td>
<td>Frequency</td>
<td>32</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Expected</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>Coworker</td>
<td>Frequency</td>
<td>4</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>Expected</td>
<td>18</td>
<td>18</td>
</tr>
</tbody>
</table>

Limitations and Delimitations

There were several limitations and delimitations of the study. Limitations included the following: (a) There was no designation of whether behaviors were considered harassment if committed by a male or female coworker or supervisor; (b) The small sample size; and (c) Lack of other similar research. The study was delimited to a convenience sample.

Conclusions and Recommendations

Rating behaviors as sexual harassment, whether committed by coworker or supervisor, revealed females are more likely to agree that a given behavior constitutes sexual harassment, regardless of who committed the act, and almost 2.5 times more likely to rate the behavior as harassment when committed by a supervisor. Alternately, males are more likely to vary their opinion of the behavior based on whether a
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A coworker or supervisor is responsible for the action, with a higher standard enforced for the supervisor. Indeed, Kaser (1995) emphasizes the key to perceived acceptable behaviors within an organization is linked to the behavior of key personnel, including supervisors.

This reinforces the need to define sexual harassment within the organization. For example, if males believe it is acceptable to tell a dirty joke among coworkers, but not with a supervisor, the organization is vulnerable to sexual harassment complaints. However, this study did not separate response by gender of coworker or supervisor. More research is needed to exhaust the implications of work behaviors and working relationships.

A clear definition is a critical first step in sexual harassment prevention (Paludi & Barickman, 1998). Supervisors need additional training related to the implications of their behavior in a position of power. Supervisors are held to a higher expectation of behavior: employees expect the supervisor to behave differently toward them than they expect a coworker to behave toward them.

Despite efforts to standardize the definition of sexual harassment, this study reveals differences in how men and women view behaviors. This difference is important to include in presentations aimed at sexual harassment prevention. As well, a statistical difference exists between males and females when asked to determine whether certain behaviors constituted sexual harassment, whether committed by a coworker or by a supervisor. Females agreed more often that behaviors constituted sexual harassment regardless of the perpetrator’s role in the organization; males did not.

Trainers must emphasize what behaviors constitute sexual harassment and emphasize the issue of perception in defining whether sexual harassment occurred (Petrocelli & Repa, 1999). Future research should explore the training topics of most interest to both genders. Additionally, research is needed to determine whether gender differences exist in the preferred method of training delivery in order to assess whether a different training design by gender is warranted.

Prevention of sexual harassment may be related to defining behaviors. A longitudinal study would be necessary to research this phenomenon due to an initial increase in sexual harassment claims directly following in-depth training on the subject. However, once the initial reports were made, the incidence rate should be studied to reveal whether reports decreased once more people were familiar with specific behaviors that constitute sexual harassment. This effort is either primary or secondary prevention, depending on the other elements included in the training program.
Contributions to New Knowledge in Human Resource Development

Despite efforts to standardize the definition of sexual harassment, this study reveals differences in how men and women view behaviors. This difference is important to include in presentations aimed at sexual harassment prevention. A statistical difference exists between males and females when asked to determine whether certain behaviors constituted sexual harassment, whether committed by a coworker or by a supervisor. Females agreed more often that behaviors constituted sexual harassment regardless of the perpetrator’s role in the organization; males did not. This divide must be conquered and education is the best route.

Trainers must emphasize what behaviors constitute sexual harassment and emphasize the issue of perception in defining whether sexual harassment occurred (Petrocelli & Repa, 1999). Furthermore, the findings from this research may provide for further testing of current theoretical models of sexual harassment: sexual exploitation model (Tangri & Hayes, 1997); sex-role spillover (Tangri & Hayes, 1997); and sexual exploitation theory of sexual harassment (Pryor & Whalen, 1997). The results of this survey assist in providing direction for future training programs targeted at decreasing the incidence of sexual harassment in the workplace. As well, policy development and implementation may be guided by the knowledge that behaviors are viewed differently based on gender and position of the perceived perpetrator.

References


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Ni Hao, Konnichiwa, Pree-vyet … Many Ways to Say “Hello”

Danny W. Hinson

On any given day as you walk across the campus of Carson-Newman College you may hear students saying hello to each other in a number of languages other than English. Chinese, Japanese, Korean, Spanish, French, and Vietnamese are just a few of the languages you may hear students using to converse with one another. From all around the world international students have discovered our small liberal arts college in Jefferson City, Tennessee and when they come they bring their cultures, their languages, and their different worldviews. These international students give us an opportunity to learn about other countries and cultures while providing institutional, academic, and economic benefits to our campus.

Carson-Newman College had over 80 full-time international students from 23 different countries on campus during the 2007-2008 academic year. Another 29 international students visited campus for short-term English programs during the year. International students come to Carson-Newman College to study English, get an undergraduate or graduate degree, or as an exchange student from one of the many institutions with which Carson-Newman College has an exchange program.

The college’s vision statement is, “To become a premier liberal arts college with a world-wide impact.” Carson-Newman College took a leap forward in international education on September 8, 1995, when The Center for International Education and Missions was opened under the leadership of Dr. Ronald Midkiff, Dean for International Education. Under Dr. Midkiff’s leadership, the English Language Institute (ELI), a master’s degree in the Education Department in Teaching English as a Second Language, and a special emphasis on study abroad was started. The importance of international education on campus was further emphasized on January 2003, when the trustees of the college changed the name from The Center for International Education and Missions to The Center for Global Education and named it a Steeple of Excellence, promoting Carson-Newman College’s strength in Global Education.

Each year international education brings to our small liberal arts campus in rural East Tennessee students from around the world. According to The Institute of International Education’s Open Doors 2007 Fast Facts, over 15 million international students were enrolled in
U.S. institutions of higher education, showing a ten per cent increase from the previous year in new international student enrollment. India, China, South Korea, Japan, and Taiwan were the countries sending the highest number of students to study in the United States. Taiwanese and Korean students represent the largest group on our campus.

Since 1995 international student enrollment at Carson-Newman College has continued to increase as more students find their way to Mossy Creek. From 2003-2008 over 875 international students studied on the campus of Carson-Newman College. These international students have created a greater understanding of other cultures and peoples, and opened minds to areas of the world little known to us before. As Gretchen Olson (2007) from Drake University so eloquently expressed, “International education opens doors, enhances careers, and creates fond memories and affection for people and places. It often turns ‘foreigners’ into lifelong friends.”

A number of Carson-Newman’s international students continue their studies at other institutions in the U.S., return home to start successful businesses, or become educators in their home countries. After graduating from C-N, a Japanese student completed a seminary degree in the U.S. and is now the pastor of a church in Nagasaki, Japan. Several Norwegian graduates are now successful businessmen in Norway, starting and operating a number of different businesses. An MAT-ESL graduate from Seoul, Korea returned to start a very successful English school in the city. A recent graduate from northeast China is currently enrolled in a Ph.D. program at Virginia Tech University. Many of our international students have used their experiences and education at Carson-Newman College to start their own businesses, secure excellent teaching positions, continue on with further graduate studies, and to become leaders in their communities and their countries. Through these students and their experiences at Carson-Newman, the college continues to impact the world.

Not only do international students receive benefits from studying at Carson-Newman College, the international students and visiting international faculty on campus bring individual, institutional, academic, economic, and cultural and social benefits to the campus.

Institutional Benefits. As a liberal arts educational institution, visiting foreign scholars and international students coming to our campus bring fresh ideas to our classes and broaden the horizons of faculty and students. Developing these new perspectives is a benefit for the college, its faculty, its students, as well as for our local community and the state of Tennessee.
Academic Benefits. In today’s global economy, students graduating from Carson-Newman College need to be prepared to work with diverse cultures and people. In addition, international experiences enhance students’ academic abilities in several cognitive and affective areas, including critical thinking, information gathering, problem solving, decision-making, and the ability to deal with change.

Economic Benefits. Economic benefits at the state and local level are impacted by international education. At the state level, economic life is increasingly dependent on global cooperation and the international movement of capital, goods, and technology. During the current economic crisis in this country one sees the interdependence of the United States and the rest of the world and its dramatic impact on our economy.

Locally, international students not only enrich our campus with their languages and cultures but they also bring economic benefits to Carson-Newman College and the local community. In the latest figures (2007) from the Association of International Educators (NAFSA—formerly National Association of Foreign Student Advisers), the total contribution to the U.S. economy in 2007 by international students was nearly $15 billion dollars. In the state of Tennessee for the 2006-2007 academic year net contributions to the state economy by foreign students and their families was over $132 millions dollars (NAFSA, 2007). NAFSA’s report showed Carson-Newman College’s (2006-2007) full-time international students contributed a total of almost 2 million dollars (contributions from Tuition/Fees and Living Expenses) to the college and the local economy. For most of the international students at Carson-Newman College, their financial support for their studies comes mainly from their personal and family resources.

Cultural and Social Benefits. Institutions of higher education have historically served as primary centers for education, cultural activities, outreach, and public service in many communities. The exposure of Lakeway Area citizens to the traditions and thought of other races, religions, and nationalities enhances intercultural communication and understanding. International faculty and students visiting and studying at our college return to their home countries with an enhanced understanding of the culture and values of our local communities, our state, and our nation. People living and learning in close proximity, as they do at Carson-Newman College, discover commonalities and learn to negotiate differences peacefully and productively.
Political Benefits. At a time of a number of global crises, fast-paced change, and instant global communications, international educational experiences are critical to the security and competence of the United States in world affairs. “International education provides the most reliable, long-term foundation for national security, achieved through heightened understanding and communication between peoples and cultures. It establishes constructive means by which people may communicate to solve political problems and demonstrate a national and statewide willingness to contribute to a peaceful future” (UNC, 2002).

International students from such a variety of languages and cultures offer the student body, the faculty, the staff, and the local community many unique opportunities to interact with people from around the world. These international students continue to foster diversity and cross-cultural understanding. Learning about new cultures, new ways of thinking, new ways to approach the world’s problems, and new ways to communicate with one another is important for the future of all of us.

One goal of international education at Carson-Newman College is to provide opportunities for our students to interact with international students on our campus. Campus opportunities include the International Club, ELI Conversation Partners, and the Study Abroad Fair. These are opportunities for students and faculty to interact with people from different language and culture backgrounds. Everyday students from around the world walk across our campus, sit in classes, participate in extracurricular activities, and interact with students, faculty, staff, and the local community. Each day we have an opportunity to make a difference in an international student’s life because the world has come to Carson-Newman College and Jefferson City, Tennessee. Take advantage of these opportunities and make a difference in an international student’s life and thus impact our world. Learn how to say ‘hello’ in another language!

Zai Jian, sayonnara, dosvidanya………

References


Human Nature at the Intersection: 
Philosophy, Science, and Baptist Theology

[2007 Carlyle Marney Lecture]

Nancey Murphy

0 Introduction
I once heard an anecdote about a student who wrote in his application essay for college that he wanted to attend college learn about himself. (Short pause here for readers to say, “Ugh!”) But then he went on to explain that he would have to study the physical sciences to understand how the human body works; psychology and social psychology to understand his relations with other people; history to understand his background, and so on. Apparently the admissions committee gave him the benefit of the doubt and read the entire essay, and decided he would be an exemplary student.

This anecdote serves as a good introduction to this brief essay, because, as my title suggests, I intend to address the topic of human nature as a point of intersection among a variety of disciplines, with a particular focus on philosophy, science, and theology, and wherever possible, noting what difference it makes to the discussion to think specifically about Baptist theology. I shall begin with neurobiology, move briefly to philosophy of mind, then to biblical studies, theology, and then to Christian ethics and politics. Here is the short version. Recent developments in neuroscience are making it more and more difficult to be an intellectually fulfilled anthropological dualist. In fact, I join a large majority of current philosophers in adopting a “nonreductive physicalist” account of the person. The prevalence of physicalism in the academic world calls on Christians to re-evaluate centuries of biblical interpretation and theology. Despite being in conflict with much of the tradition, I claim that Christian theology can and should incorporate a physicalist anthropology. Then I shall be a bit speculative regarding the differences that a physicalist theology would have made in Christian attitudes toward politics throughout Western history. In brief, I speculate that if there had been no such thing as souls to save, Christians would have had to find something else to worry about, and maybe, just maybe, they would have concerned themselves more with Jesus’ teaching about the real, and present, and realizable kingdom of God on earth. And maybe, just maybe, people
like Jim Wallis would not need to write a book titled *God’s Politics: Why the Right Gets it Wrong and the Left Doesn’t Get It*.¹

This will make up the body of my essay, but I shall begin with an abstract model reflecting my views on how the sciences, ethics, and theology all need to be related to one another. This will provide a pictorial account of how I see many of the departments in a Christian college to be related.

1 **Theology in the Hierarchy of the Sciences**

My own appreciation for how all of my various undergraduate courses related was much influenced by the logical positivists’ concept of the hierarchy of the sciences. This is the view that reality can be viewed as a hierarchy of levels of complexity, beginning with the smallest, simplest entities studied by physics, which form into the more complex entities of chemical compounds, and biochemical compounds. These in turn combine to form the various levels of complexity studied by biologists. The most complex of these biological organisms are humans, and their behavior is studied by psychology and the social sciences. I was planning at the time to go into psychiatry, so my range of subjects was heavily loaded with the natural sciences, but I was a psychology major, interested primarily in the causes of mental illnesses. This was just the beginning of the discovery of psychoactive drugs effective in treating psychoses and manic-depressive illness, so I was fascinated by the possibility of explaining human behavior in terms of neurochemistry. I was a philosophy major, also, though, and already recognized the philosophical and theological problems that would follow if all of human behavior could be reduced to biology.

I was invited to lecture at Carson-Newman College in part because of the work I’ve done on the relations between theology and the sciences. The thinker in this newly-minted intellectual specialization who has most influenced me has been the late Arthur Peacocke. Peacocke provided two crucial kinds of inspiration.² First, he did more than anyone else to introduce me to resources for tempering the reductionism of the positivists: accounts of downward causation in the hierarchy of complexity, or in his preferred terminology, whole-part constraint. His work provided insights into the way complex systems often partially determine the nature and

² See, for example, Arthur Peacocke, *Theology for a Scientific Age: Being and Becoming—Natural, Divine, and Human*, 2nd enlarged ed. (Minneapolis: Fortress Press, 1993).
behavior of their parts. So this is an explanation as to why human behavior cannot be entirely, or even largely, reduced to biology, whether genetics or neurobiology.

Second, he provided an account of the relation of theology to this hierarchy of sciences. I had always assumed that there was a relation--I studied at a Jesuit university where the wholeness of the curriculum was presupposed. Peacocke says that if it is the case that higher-level sciences study increasingly broad or complex systems, then the broadest, most complex system of all is that of God in relation to the entire created order. So theology belongs at the top of the hierarchy. It needs to be conditioned by what we know from below, but cannot be reduced, for example, to the now popular cognitive-science theories of religion.

With my co-author George Ellis, I’ve done further work on this model, arguing that it is best to see the hierarchy above biology as forming two branches--one for the rest of the natural sciences from ecology through cosmology, and the other for the human sciences from psychology through the various social sciences. Our second innovation is to argue that ethics should be placed in the hierarchy just below theology. So this gives the following picture:

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The rationale for placing ethics in the hierarchy is based on a concept that I believe was first introduced by Ian Barbour, that of a boundary question. These are questions that arise at one level of the hierarchy of sciences, but can only be answered by looking to a science above it. For example, the laws of combinations of elements allow for
an immense number of possible compounds, a number too long to even write out! This raises the question of why only such a very small percentage of the possible compounds are actually found in the universe. One part of the answer comes from astronomy and cosmology, which explains the prevalence of some of the heavier elements in the universe by means of the formation and then final explosion of stars. Much of the answer to why we have the extremely complex compounds that we do is that these compounds and not others play a role in biology, and thus natural selection selects them along with the organisms that they compose. The addition of theology can be explained similarly: cosmology tells us about the character of the universe, including information on the very strange coincidences that the laws and constants we have are part of a very, very small set of numbers that permit the development of a life-bearing universe. This is the so-called anthropic principle. Cosmology can ask why this is the case, but cannot answer. While a theological explanation is not required, it is clear that if there is a creator with the intention of creating life, this explains the anthropic coincidences.

Our rationale for placing ethics at the top of the hierarchy of the human sciences is that psychology and the social sciences make assumptions about what constitutes the good life for humans, but these are questionable assumptions. For example, is the pursuit of rational self-interest the best way to live? Ethics, of course, is the discipline that investigates these varied accounts of the good life. But even here, there is underdetermination. I argue, following Alasdair MacIntyre,\(^4\) that ethics will be radically relativistic without some account of the nature of ultimate reality. A concept of ultimate reality gives us insight, in turn, into the possible purposes of human life. So the human sciences raise boundary questions about the good life that ethics is intended to answer, but the discipline of ethics itself raises boundary questions about the purpose of human life.

With this model in mind, I begin my wandering account of relations among science (here concentrating on the neurosciences), Christian and philosophical theories of human nature, biblical studies, theology, and Christian ethics.

2 Science and Human Nature

On the topic of human nature, when I set out to apprise myself of the history of these debates, I was very surprised not to be able to find any comprehensive history of the issues. The discussions in the various

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disciplines have remained remarkably well compartmentalized. Philosopher know the history from Plato and Aristotle, Thomas Aquinas, through Descartes, Kant, and now the varieties of positions in the specialization of philosophy of mind.

I have not been able to find any history of these issues in Christian thought. Part of what is needed is the history of biblical interpretation and, especially, the history of the re-interpretation of biblical material that has taken place in the past century. Books on the history of doctrine simply seem not to have this as a category. This suggests that theories of human nature tended to be assumed rather than expressed and argued throughout most of the history of theological development.5

I have paid some attention to the ways developments in the natural sciences have called accounts of human nature into question. In my judgment, there have been three points where developments in the natural sciences called then-current understandings of human nature into question: the introduction of atomism in early modern physics, the Darwinian revolution, and, finally, current developments in the cognitive neurosciences. A significant consequence of modern physics, which replaced Aristotle’s account of matter, was to create what is now seen by most philosophers to be an insuperable problem for dualists: mind-body interaction. Evolutionary theory, with its emphasis on our continuity with animals, raised the question of how it could be that we have souls while the (other) animals do not. The significance of contemporary neuroscience is this: all of the capacities once attributed to the mind or soul now appear to be (largely) functions of the brain.

As already noted, this essay focuses on this last development, in the cognitive neurosciences. There is a vast amount of relevant information here, but I shall need to be brief. I have what I think is a clever device for presenting the neuroscience. I start with Thomas Aquinas’s list of the faculties attributed to the soul, noting that it is one of the most detailed in Christian history, and that he shows himself to be an observant cognitive psychologist.

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5 For the account I have pieced together see my Bodies and Souls, or Spirited Bodies? (Cambridge: Cambridge University Press, 2006).
Thomas Aquinas’s Tri-partite Soul

Rational: will
active intellect
passive intellect

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Animal: four internal senses:
sensus communis
vis memorativa
vis aestimativa
phantasia
five external senses:
sight
hearing, etc.
appetites
locomotion

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Vegetable: reproduction
growth
nutrition

Figure 2

I shall offer just a few examples. Thomas attributed to the sensitive soul, the part we share with animals, the capacity for locomotion, the five senses, and also four of what he called “interior senses.” One of these is called the sensus communis, which is the ability to collate the deliverances of the five external senses in order to recognize a single object. This sounds remarkably like that which neuroscientists’ study as the binding problem. Another is called the vis aestimativa, which is the ability to recognize something as useful (e.g., straw for building nests), or friendly or dangerous. Neuroscientist Joseph LeDoux is well-known for his investigations of emotion. What he writes about “emotional appraisal” is relevant to distinguishing this estimative power from the sensus communis:

When a certain region of the brain is damaged [namely, the temporal lobe], animals or humans lose the capacity to appraise the emotional significance of certain stimuli [but] without any loss in the capacity to perceive the stimuli as objects. The
perceptual representation of an object and the evaluation of the significance of an object are separately processed in the brain. [In fact] the emotional meaning of a stimulus can begin to be appraised before the perceptual systems have fully processed the stimulus. It is, indeed, possible for your brain to know that something is good or bad before it knows exactly what it is. So in Thomas's terms, the *vis aestimativa* is a separate faculty from the *sensus communis*, and it works faster.

The vast amount of such research appearing in the past few decades has had a significant impact on philosophy of mind. There are still arguments for dualism, but the balance has certainly shifted from dualists to physicalists, and I would say that the burden of proof has shifted to the dualists to make sense of the data.

3 Human Nature in the Bible

It is certainly the case that most Christians throughout most of Christian history have been dualists of some sort, and have seen dualism (or a more elaborate tri-partite account) as the teaching of the Bible. One could say that the science I’ve referred to above calls Christians to re-evaluate their thinking. It has certainly brought this issue into public view. What most Christians in the pews do not know, however, is that dualism has been questioned by Christian scholars for over a century. Beginning a hundred years ago, biblical scholars have come to recognize that the Old Testament has been badly translated. The Septuagint is a Greek translation of the Hebrew scriptures, probably dating from around 250 BCE. This text translated Hebrew anthropological terminology into Greek, and it then contained the terms that could be understood in the way those terms were defined in Greek philosophy. The clearest instance of this is the Hebrew word *nephesh*, which was translated as *psyche* in the Septuagint and later translated into English as ‘soul.’ It is now widely agreed that *nephesh* did not mean what later Christians have meant by ‘soul.’ In most of these cases, it is simply a way of referring to the whole living person. This can bee seen by comparing the King James Version with modern translations. The Psalms are particularly interesting in this regard.

In the half of the Christian scholarly world that we might designate as liberal, there was a wide consensus by the middle of the twentieth century that interpretations of New Testament teaching had also been distorted by reading Greek philosophical conceptions back into them. However, this is still being debated among more

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conservative scholars. And here it is puzzling why the disputes cannot be easily settled. New Testament scholar Joel Green points to differences of interpretation being due to different readings of non-Canonical books from the intertestamental period—particularly regarding the question of the “intermediate state”: does the New Testament teach that there will be a period of conscious existence between death and bodily resurrection? If so, this would seem to require that we have souls to fill in that bodily gap. This leads me to ask: do Christians really need to work through a long list of non-Canonical books in order to determine what the Bible teaches on this issue? The unlikelihood of an affirmative answer leads me to this conclusion: the New Testament authors are not intending to teach anything about humans' metaphysical composition. If they were, surely they could have done so much more clearly!

Helpful support for this conclusion comes from New Testament scholar James Dunn. Dunn distinguishes between what he calls "aspective" and "partitive" accounts of human nature. Dunn writes:

. . . in simplified terms, while Greek thought tended to regard the human being as made up of distinct parts, Hebraic thought saw the human being more as a whole person existing on different dimensions. As we might say, it was more characteristically Greek to conceive of the human person "partitively," whereas it was more characteristically Hebrew to conceive of the human person "aspectively." That is to say, we speak of a school having a gym (the gym is part of the school); but we say I am a Scot (my Scottishness is an aspect of my whole being).

So the Greek philosophers were interested in the question: what are the essential parts that make up a human being? In contrast, for the biblical authors each ‘part’ (‘part’ in scare quotes) stands for the whole person thought of from a certain angle. For example, 'spirit' stands for the whole person in relation to God. What the New Testament authors are concerned with, then, is human beings in relationship to the natural world, to the community, and to God. Paul's distinction between spirit

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and flesh is not our later distinction between soul and body. Paul is concerned with two ways of living: one in conformity with the Spirit of God, and the other in conformity to the old aeon before Christ.

So I conclude that there is no such thing as *the* biblical view of human nature *insofar as we are interested in a partitive account*. The biblical authors, especially the New Testament authors, wrote within the context of a wide variety of views, probably as diverse as in our own day, but did not take a clear stand on one theory or another. What the New Testament authors *do* attest is, first, that humans are psychophysical unities; second, that Christian hope for eternal life is staked on bodily resurrection rather than an immortal soul; and, third, that humans are to be understood in terms of their relationships--relationships to the community of believers and especially to God.

I believe that we can conclude, further, that this leaves contemporary Christians free to choose among several options. It would be very bold of me to say that dualism *per se* is ruled out, given that it has been so prominent in the tradition. However, the radical dualisms of Plato and Descartes, which take the body to be unnecessary for, or even a hindrance to, full human life, are clearly out of bounds. Equally unacceptable is any physicalist account that denies human ability to be in relationship with God. Thus, reductionist forms of physicalism are also out of bounds.

4 Physicalism and Theology

I turn now to the question of what difference a physicalist anthropology might make to theology. All that physicalist anthropology strictly requires, it seems to me, are one or two adjustments: One needs to give up or finesse the doctrine of the intermediate state if that has been an important part of one's tradition, as it has been for Catholics and Calvinists. Happily it is not a problem for Anabaptists such as myself. I tell my students, only partly tongue in cheek, that we Anabaptists don't have doctrines, but if we did, the intermediate state would not be one of them. Many of the early Anabaptists argued for "soul sleep" as an alternative to a conscious intermediate period, some asserting that the soul really does sleep between death and the resurrection, others that it dies.

So the question of the intermediate state for Baptists depends on whether they are of the more Calvinistic sort or whether they see themselves as at least equally a part of the radical-reformation tradition.

The advantage of a physicalist understanding of death (with no soul needed to account for the intermediate state) is the emphasis it places on resurrection as opposed to the immortality of the soul as the proper source of Christian hope for eternal life. So one needs to
understand resurrection not as re-clothing of a ‘naked’ soul with a (new) body, but rather restoring the whole person to life--a new transformed kind of life.

Physicalism does raise interesting questions concerning a variety of theological topics. It is not accidental that the theological directions that attract me are either identical with or similar to the theology of Baptist theologian James Wm. McClendon, to whom I was married for seventeen years. It is impossible to do justice here to the consequences of a physicalist account of human nature for theology; the following reflections are meant only to be suggestive. First, doctrine of God: Nicholas Lash, former professor of divinity at Cambridge, notes that a doctrine of God is always correlative to anthropology. For example, when the human person is identified with a solitary mind, God tends to be conceived as a disembodied mind, as in the case of so-called classical theism. Much of Lash’s own writing argues for the recovery of an embodied and social anthropology in order to recapture a more authentic account of religious experience, but also of a thoroughly trinitarian concept of God.9

Consider, in contrast, the correlation between certain aspects of Hebraic anthropology and doctrine of God. Aubrey Johnson emphasizes one important aspect of the Hebraic conception of personhood, which may be contrasted with modern individualism. For moderns, individuals are thought to be ‘self-contained’ in two senses: The first is that they are what they are apart from their relationships. The second is the idea that the real self--the soul or mind or ego--is somehow contained within the body. In contrast, Johnson argues, the Hebraic personality was thought to be extended in subtle ways throughout the community by means of speech and other forms of communication. This extension of personality is so strong within a household that in its entirety it is regarded as a "psychical whole."10

"Accordingly, in Israelite thought the individual, as a [nephesh] or

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centre of power capable of indefinite extension, is never a mere isolated
unit. . . .11

Johnson uses this conception of personhood to elucidate
various modes of God's presence. Ruach, Spirit, is an extension of
Yahweh's personality. Hence God is genuinely present in God's
messengers (the angels), in God's word, and in God's prophets when
they are moved by God's Spirit. "[T]he prophet, in functioning, was
held to be more than Yahweh's 'representative'; for the time being he
was an active 'Extension' of Yahweh's Personality and, as such, was
Yahweh 'in Person.'"12 Johnson rightly points out that this
understanding of God's presence is crucial for understanding the later
development of trinitarian conceptions of God. I suggest that it is
equally important for Christology.

Early theologians working with a dualist account of humans
and an account of Jesus as the pre-existent Son incarnate had problems
relating all of the 'parts.' The questions I am asked about Christology
when I present a physicalist account of humans often suggest that the
questioner is assuming that the divinity of Christ is somehow connected
with his soul. Deny the existence of human souls in general and this is
tantamount to denying Christ's divinity. However, the assumption
lurking behind this question conflicts with the Chalcedonian conclusion
that Jesus is both fully divine and fully human.

Given that physicalist anthropology has been widely accepted
among theologians for at least a half century, there is a wide array of
Christologies developed in this light. I recommend James McClendon's
narrative Christology as a fine example.13 I make here two
suggestions. First, rethinking Christology in light of a physicalist
anthropology certainly requires Christians to pay adequate attention to
incarnation—if humans are purely physical, then there is no getting
around the scandal of 'enfleshment.'

Second, McClendon has pointed out that there has always
been a tension in trinitarian thought between those who emphasize the
unity of God and those who emphasize the three-ness. In the eyes of
one, the others appear to verge on tri-theism; in the eyes of the other,
on unitarianism. An alternative approach, such as McClendon’s, to the
now-popular social trinitarianism emphasizes that the word 'person' in
formulations of the doctrine of the trinity has shifted its meaning over
the centuries. Whereas it now refers to an individual rational agent, the

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11 Ibid, 7.
12 Ibid, 33.
13 James Wm. McClendon, Jr., Doctrine: Systematic Theology, Volume
Latin *persona* from which it was derived referred to masks worn by actors and, by extension, to the roles they played. Consequently, Robert Jenson argues that in order to understand the origin of the triune understanding of God, Christians need to "attend to the plot of the biblical narrative turning on these two events [Exodus and Resurrection], and to the *dramatis personae* who appear in them and carry that plot."\(^\text{14}\) It is here, he says, that we see how we are led to speak of God as Father, Son, and Spirit. 

\[\text{"[T]hroughout scripture we encounter personae of God's story with his people who are neither simply the same as the story's Lord nor yet other than he. They are precisely *dramatis dei personae*, the personal carriers of a drama that is God's own reality."}\(^\text{15}\)

With this understanding, we can say, with McClendon, that there is one God, Israel's LORD. God at work in the world and in the human community is Spirit; the Hebrew word *ruach* suggests not a substance but an event.\(^\text{16}\) God at work (as Spirit) in Jesus is the Messiah, the Incarnate Word, the Son of God.\(^\text{17}\) Dunn is one of many who have contributed to the development of "Spirit Christology."\(^\text{18}\) This is an approach to Christology that sees the Holy Spirit as the divine aspect of the person of Christ. While Spirit Christology can, perhaps, be reconciled with a three-person account of the trinity,\(^\text{19}\) it is clear that it accords much more easily with a oneness trinitarianism, which we might at this point want to call an *aspective* account in light of Dunn's terminology.

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\(^\text{15}\)Ibid. Cf. Aubrey Johnson's account (above) of God's genuine presence in the extensions of his personality, and McClendon's reconciliation of the humanity and divinity of Christ in terms of the intersection of the narrative of human waywardness with the story, beginning in Genesis, of what God has been doing to make a place for his people with himself and thus with one another (*Doctrine*, 275f.).  

\(^\text{16}\)McClendon, *Doctrine*, 290.  

\(^\text{17}\)Ibid, 291. Note that Paul sometimes fails to distinguish between the Spirit and the risen Christ; cf. Rom. 8:9-11.  


An equally important doctrine to rethink in light of a physicalist account of human nature is the doctrine of salvation. McClendon points out that the verb in the New Testament that is translated “to save” occurs in past, present, and future tenses, and he claims that there are three major approaches to understanding salvation in Christian history. While these are not mutually exclusive, they can be loosely associated with Catholics, mainline Protestants, and Baptists. Traditional Catholicism places its emphasis on the future: the goal of human life is to attain the beatific vision, occasionally in this life, but usually in the next. Mainline Protestants tend to emphasize both past and future. In the past there was the transaction between the Father and the Son that once and for all opened the door to salvation, and their natural reading of what it means to be saved is to go to heaven after death.

Baptists, according to McClendon, do the best job of emphasizing the present-tense understanding of salvation. We who have made a commitment to Christ and his church are being saved as we live a life of discipleship.20 My claim is that a physicalist anthropology is valuable in that it encourages a Baptist emphasis on discipleship in this present life.

My reflections here grow out of two sources. One is my own experience of different sorts of Christianity. How can they be so different, despite so much doctrinal agreement? For example, the forms of life of my church, the Church of the Brethren, are rather well summed up in the denomination’s motto: Continuing the work of Jesus, peacefully, simply, together. Yet at Fuller Seminary, while most of my students are in fact continuing the work of Jesus, their understanding is that Christianity is basically about something else—having one’s sins forgiven and eternal life. The second source of my reflections is David Kelsey’s book, The Uses of Scripture in Recent Theology. He attributes differences among theologies and approaches to scriptural authority to different ideas about how to construe God’s presence in the community. He says that a theologian attempts to “catch up what Christianity is basically all about in a single, synoptic, imaginative judgment.”21

Now, at great risk of oversimplification, I suggest that the adoption of a dualist anthropology in the early centuries of the church was largely responsible for changing Christians’ conception of what Christianity is basically all about. I believe that original Christianity is

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20 McClendon, Doctrine, chap. 3.
better understood in socio-political terms than in terms of what is currently thought of as religious or metaphysical. The adoption of a dualist anthropology provided something different—different from socio-political and ethical concerns—with which Christians became primarily preoccupied.

This is not, of course, to deny the afterlife. It is rather to emphasize the importance of bodily resurrection. It is important to see how the contrasting accounts of life after death—resurrection versus immortality of the soul—lead to different attitudes toward kingdom work in this life. Lutheran theologian Ted Peters whimsically describes the dualist account of salvation as "soul-ectomy." If souls are saved out of this world, then nothing here matters ultimately. If instead it is our bodily selves that are saved and transformed, then bodies and all that go with them matter—families, history, and all of nature.

Jewish scholar Neil Gillman lends weight to my suggestion. His book, titled The Death of Death, argues that resurrection of the body, rather than immortality of the soul, is the only authentically Jewish conception of life after death. Why are physicalism and resurrection important to Jews? For many reasons, Gillman replies:

Because the notion of immortality tends to deny the reality of death, of God's power to take my life and to restore it; because the doctrine of immortality implies that my body is less precious, important, even "pure," while resurrection affirms that my body is no less God's creation and is both necessary and good; because the notion of a bodiless soul runs counter to my experience of myself and others...\textsuperscript{22}

It is indispensable for another reason. If my body inserts me into history and society, then the affirmation of bodily resurrection is also an affirmation of history and society. If my bodily existence is insignificant, then so are history and society. To affirm that God has the power to reconstitute me in my bodily existence is to affirm that God also cares deeply about history and society.\textsuperscript{23}

Looking forward to the resurrection and transformation of our bodies leads naturally to the expectation that the entire cosmos will be similarly transformed. German theologian Wolfhart Pannenberg argues that in Jesus' resurrection we see the first fruits of the transformation for which the whole creation is longing.\textsuperscript{24} As Paul says:

\textsuperscript{22}Gillman, The Death of Death, 238.
\textsuperscript{23}Ibid, 262
The created universe is waiting with eager expectation for God's sons to be revealed. It was made subject to frustration, not of its own choice but by the will of him who subjected it, yet with the hope that the universe itself is to be freed from the shackles of mortality and is to enter upon the glorious liberty of the children of God. Up to the present, as we know, the whole created universe in all its parts groans as if in the pangs of childbirth. What is more, we also, to whom the Spirit is given as the first fruits of the harvest to come, are groaning inwardly while we look forward to our adoption, our liberation from mortality. (Rom. 8:19-23 [REB])

So the reign of God must become central again in Christian spirituality. The reign of God is the fundamental theme of Jesus' mission: its inbreaking and manifestation in Jesus' presence, healing, and teaching. To be a follower of Jesus means to repent and open oneself to the presence of this reign, to look for and point to signs of the reign, and to participate in it by manifesting its signs in active love of the neighbor and in the struggle for justice and peace. The presence of the reign of God is manifest primarily in outer life and public life, not primarily in inner life and private life, and it is the former which has been largely ignored in recent Christian formation.  

Here are some whimsical questions: Without the Neoplatonic notion that the goal of life is to prepare the soul for its proper abode in heaven, would Christians through the centuries have devoted more of their attention to working for God's reign on earth? And would Jesus' teachings be regarded as a proper blueprint for that earthly society? Would the creeds, then, not have skipped from his birth to his death, leaving out his teaching and faithful life? Would Christians then see a broader, richer role for Jesus Messiah than as facilitator of the forgiveness of their sins? If Christians had been focusing more, throughout all of these centuries, on following Jesus' teachings about sharing, and about loving our enemies at least enough so as not to kill them, how different might world politics be today? What would Christians have been doing these past 2000 years if there were no such things as souls to save?

5 Conclusion
I have ended with issues of social concern and politics by taking a tour through the variety of disciplines represented here, from neuropsychology through philosophical anthropology, biblical studies, and theology. I am arguing for an understanding of human nature as

physical through and through, but without denying our capacities for morality and relationship with God. I have no knock-down argument for this position within any of the disciplines I have touched upon. But I’m relying on the fact that this position can be made resonant with all of these sources. As such, a physicalist theory of human nature provides a significant point of intersection among many of the disciplines that make up the curriculum of a Christian college.

\[\text{The metaphor of resonance is Warren Brown’s.}\]
Liberal Arts – Education “dun gooder”

[2008 Liberal Arts Emphasis Week Address]

Susan Smith Fendley (’68)

When you first arrived here at Carson-Newman College, were you surprised at how many general education courses you were required to take in order to graduate? Did you wonder why if you planned to be an accountant, a psychologist, a television producer, or a nurse, you had to take courses that have nothing directly to do with those fields? And that is a reasonable question – why should you study English composition, history, literature, religion, philosophy, music, art or any other subject outside of your major? Why should you study any subject that does not help to train you for a job?

You are panicked at the thought of spending almost $100,000 for a college education and not being prepared at graduation to get immediate fame and fortune upon the awarding of your diploma. Even more, your parents may be asking what return they will get on their investment. Why should you study logic if you are going to teach first grade or be a church organist? Why should you study art appreciation or literature if you’re going to be a computer programmer or systems analyst?

The answer to these questions lies in examining the value of a liberal arts education – the kind of education you will have received when you graduate from a liberal arts college like Carson-Newman rather than from a purely vocational or technical school of higher education.

When Brian Austin e-mailed me several weeks ago to ask if I would speak on the values of a liberal arts education during Liberal Arts Emphasis Week, I responded “yes” without giving it enough thought, because I am proud of my alma Mater and was honored to be asked. After I saw the list of those who had given these remarks in the past, I was intimidated and wondered what I had been thinking. I knew I was out of my league. My arguments are generally made before a judge in a small courtroom, not from the platform of a large sanctuary.

I wrote down a few thoughts thinking of the education I had received here in pursuit of a degree in history and political science; followed by a graduate degree in history, and then a law degree, and the values that that kind of education has had in my life. I then did what most of you would do when given a research topic. I sat down at my
computer and googled the term “liberal arts.” I was pleased to see that my own ideas were borne out by the results of my search. I began to think of a title for the thoughts I would share. My answer came from a billboard I saw every morning for a couple of months last fall as I traveled from my home in west Knoxville to my office downtown. Although the billboard was advertising the merits of the hosts of a morning radio talk show, the message, in the vernacular of East Tennessee, described my belief about a liberal arts education – that is, that liberal arts is an education “dun gooder.”

So just what is a liberal arts education? To begin at the beginning, the word “liberal” had, just as it does now, a political meaning; but its original meaning is almost the opposite of its present political meaning. When we say liberal education, we are not talking about what has come to be, for some, the dreaded “L” word of recent American political sloganeering nor are we even referring to the free play of ideas in traditional liberal political theory. Originally, a liberal man was a man who behaved in a manner becoming to a free man as distinguished from a slave.

“Liberal arts” is a translation of a Latin term. The term was a combination of artes, meaning crafts or skills, and liberal from liber, meaning free or free man. Liberal arts originally meant the skills of the citizen elite or skills of the ruling class, or the skills worthy of a free man, the skills needed in ancient Athens to preserve a democratic society in order to survive in the culture of the ancient Mediterranean. A liberal education in the Greek city states meant what a free man ought to know as opposed to what a well educated and trusted slave might know – specifically the skills needed to have a voice and a vote in the earliest from of a democratic society. The liberal arts are in fact the arts of freedom. To be free, an individual must understand the tradition in which he lived. An individual needed to be able to analyze a problem, formulate a response, and understand audience psychology.

The earliest students of the liberal arts were males who had enough resources and leisure time to learn to have the ability of speak correctly, persuasively, and cogently – a general education in grammar, classical languages, rhetoric, and logic and who were not trained in a specific craft or trade, as that was the business of a slave.

As history moved forward, a liberal arts education came to be the course of studies found in medieval universities primarily for the purpose of ecclesiastical studies and included grammar, logic, rhetoric, arithmetic, music, geometry, and astronomy. By the time of the Renaissance the widely accepted contents of a liberal arts education came to be grammar, rhetoric, politics, ethics, and math. This curriculum was echoed in the first institutions of higher education in
America and prepared the early leaders of our democracy. And so it remained through the middle of the 19th century when the rise of the German research university began to influence the curriculum offerings of institutions of higher education.

In the new research university, the original purpose of higher education – producing well-rounded, versatile civic leaders who shared a common cultural tradition – came to seem anachronistic. And so began the debate that continues to rage today – should undergraduate institutions like Carson-Newman emphasize a broad education in the liberal arts for all its students or should research and vocational training be the main goal of the college? The many articles I read beginning in the 1930s to the present give evidence that the debate is far from over. To me, it seems that the answer lies somewhere in the middle. A college education today should prepare you both to enter a vocation either immediately or after graduate studies in a specific field and to be a well informed citizen of a free society. Those two goals are not mutually exclusive.

A recent Department of Labor report projects that 80% of the children now beginning kindergarten will eventually enter jobs that don’t even exist today. We realize how true that is when we consider all the changes in the workplace over the past 10-15 years: email and voice mail becoming essential work tools; commerce almost coming to a halt when the Blackberry system crashes; the pervasive use of the Internet to complete business transactions from advertising and shopping to banking (for me, in the practice of law, that means I seldom have to go to the law library because I can do all of my legal research on line and I can file legal papers with the courts electronically); instantaneous Web-based access on almost any subject as I verified once more in researching this topic; and computer chip technologies installed in almost every kind of machine which we now take for granted. Clearly, my 5-year-old grandson knows more about using a computer today than I did when I started the practice of law 25 years ago and by the time he chooses a vocation, it may well be one which doesn’t exist today.

How does higher education then prepare current students to productively enter the workplace and to become well-informed citizens? If the emphasis is only on technical skills, which clearly are important and necessary, then how will those students have the skills necessary for the next jobs in a rapidly changing workplace? How will they gain the skills of analytical thinking, problem solving, communication, computation, and working in teams, which are necessary for the next jobs and for participation in a free and democratic society?
To be successful in the workplace of the future, individuals will need more than technical training. The essential core of education, what we call a liberal arts education, will remain the most practical preparation for lifelong employment because it promotes intellectual and personal growth and equips the individual to cope with change by being able to adapt to the workplace as it continues to transform. The standard definition of liberal arts education in postmodernity implies a program of study designed to foster capacities of analysis, critical reflection, problem solving, communication, computation, and synthesis of knowledge from different disciplines. Its goal is to provide students like you with an intellectual, historical and social context for recognizing the continuity between the past and future and for drawing on the human capacity of reason to understand human experience, to question the valid dimension of human enterprise, and to articulate the results of this process of thinking.

The liberally educated individual has a mind that can operate well in all fields. She may be a specialist in one field but she can understand anything important that is said in any field and can see and use the light that it sheds upon her own. The liberally educated individual is at home in the world of ideas and in the world of practical affairs because she understands the relation of the two.

The method of a liberal education is a study of the liberal arts. The liberal artist learns to read, write, speak, listen, understand, and think. He learns to reckon, measure and manipulate matter, quantity, and motion in order to predict, produce, and exchange. As we live in this tradition, whether we know it or not, we are all liberal artists. We all practice the liberal arts, well or badly, all the time, every day. As we should understand the tradition as well as we can in order to understand ourselves, so should we be as good a liberal artist as we can in order to become as fully human as we can. Nobody can decide for himself whether he is going to be a human being. The only question is whether he will be an ignorant, undeveloped one or one who has sought to reach the highest point he is capable of attaining.

So what does all that mean to me, you ask? I want to get a job when I graduate that will pay the bills, you say. You are not the only one asking that question. By the beginning of the 21st century, only 3% of American undergraduates were choosing a liberal arts major. The most popular undergraduate majors in the U.S. are business (20%), education (8%), health care (7%) with computer and information sciences, protective services, transportation and material handling, and policy administration not far behind. On the recent PSATs, which are taken early in high school, only 9% of students indicate any interest in all of the humanities combined.
So if you are studying any of the majors listed above, why study English, history, religion, a language other than your own, art, music, science, or math if it’s not necessary for your major? Why? Because it is necessary for success in your life. A person can be well trained as a chemist, a nurse, an accountant, a lawyer, a pastor, or a physician only after he or she has been fundamentally educated, after he or she has learned to read and write and has some ideas about what is going on in the world around him or her. Technical skills give one a “foot in the door” in terms of entry into the workforce but a liberal arts education provides the staying power, serves as a foundation for continuous growth and development and leads to the professional success we all have our sights set on. Nothing else will equip us with the knowledge base, skills, habits of mind, and values to function effectively and productively in the unknown world ahead of us. It is society’s and your best investment in the future.

The substance of liberal education consists in the recognition of basic problems, in knowledge of distinctions and interrelations in subject matter and in the comprehension of ideas. The aim of a liberal education is human excellence, both private and public. The liberally educated individual understands, for example, the relation between the problem of the immortality of the soul and the problem of the best form of government. The liberally educated individual understands the meaning of the search for truth, beauty, and goodness, the very principles upon which Carson-Newman is built. The object, then, of a liberal arts education is the excellence of man as man and man as citizen.

All of this brings us to the other clearly articulated goal of a liberal arts education – the original goal of being a participant in a democracy. A person can be a well-informed participant in a democratic society only when he or she has learned to think, to analyze, and to tell the difference between a demagogue and a truth-teller. The product of a liberal education is a cultured human being who has not learned all the answers but who has learned to ask the questions and to continually seek the answers: an individual who has the wisdom of reason and readiness to act in ways conforming to the proper means between the extremes as discerned by wise reason. Even if their participation in civic life is limited to voting occasionally, citizens cannot adequately perform that minimal duty unless they have the training in reasoning, rhetoric, and fact that was important to the ancient Greeks: the training that enables them to have the wisdom of reason to make sound decisions in public as well as private life.

The Western devotion to liberal arts education is largely responsible for the emergence of the very idea of democracy. The
democratic idea is equal opportunity for full human development and, since the liberal arts are the basic means of such development, the democratic ideal demands that we should strive to see to it that all have the opportunity to attain to the fullest measure of the liberal arts that is possible to each. That is why good public education for all is so significant to a democratic government. Liberal education was first and foremost training for citizenship, whether as a voter or a leader. The fully developed doctrine of citizenship requires that one individual have one vote, that the ballot be secret, and that the right to vote not be abridged on account of poverty, religion, or race. Civic responsibility is the cornerstone of a liberal arts education and thus a liberal education is required for the exercise of that civic responsibility.

You have that civic responsibility as a citizen of the United States, the most successful democratic government in the history of the world. You, the young voter of 2008, stand on the brink of a historic election here in our country. For the first time, you have before you a black man, a white woman, a senior citizen, and a Baptist preacher from whom to choose to lead our country. Your vote as a group will make the difference in this year’s presidential election. You must be a well-informed citizen in order to make a responsible choice.

You must be able to get beyond the sound bites and the media and the political marketing to make well-informed decisions about the best leader for our democracy. You must learn and evaluate their positions on the crucial public policy issues facing not just our country but also the world. You must insist that governmental actions and decisions are to open to the public for inspection to the highest degree possible, for government is only the representative of you, the people. You must use the wisdom that comes from a liberal education to learn moderation and to understand that wisdom requires unhesitating loyalty to a decent constitution. The wisdom of moderation protects us from the twin dangers of visionary expectations from politics and contempt for politics. You must learn to be a citizen who reads more than the sports page and the comic section (although I admit that I enjoy both every day). You must learn that politics is the pursuit of certain ends – that decent politics is the pursuit of decent ends.

What does it take to make wise decisions in a world as complicated as ours? How does a citizen know when to trust and when to distrust the experts and the politicians? You have an advantage over millions of people in many other parts of the world because you come from a tradition of a liberal arts education which was originally created to prepare one to be a participant in a democratic government. One of the reasons we cannot transplant democracy to the Middle East or Africa or Asia is because of a lack of public education with a liberal
tradition in those areas of the world. Just last week, in the days before
the election yesterday in Pakistan, I heard a report of thousands of
people in one area of that country who want to participate but don’t
know how to vote because no one has told them yet who to vote for.
They have no education that enables them to make their own choices.
A purple ink stained thumb is no evidence that a people or a culture is
ready for democracy. That only comes with an education that prepares
you to think for yourself and evaluate the choices – the very skills you
acquire through a liberal arts education. Either you must abandon the
ideal of freedom in a democratic society or you must educate people for
freedom.

Just how does this liberal arts education work for you both as
you prepare for your career and your civic responsibility? What are the
specific benefits of the liberal arts curriculum that has been designed
for you by the Carson-Newman faculty? In closing, I would like to
summarize what benefits you can expect from the liberal arts education
you are receiving at Carson-Newman.

1. A liberal arts education teaches you how to think:

You will develop strength of mind and an ordered intellect.
The mind is like a muscle; exercise makes it stronger and more able to
grasp ideas and do intellectual work. Once you develop good thinking
habits, you will be able to perform better in any job, but more
importantly, the happier your life will be. You will be able to think for
yourself. The diverse body of knowledge you will gain from a liberal
arts education, together with the tools of examination and analysis that
you will learn to use, will enable you to develop your own opinions,
attitudes, values and beliefs, based not upon the authority of parents,
peers, professors or the press and not upon ignorance, whim or
prejudice, but upon your own apprehension, examination and
evaluation of argument and evidence. You will not be easy to deceive.

The world becomes understandable. A thorough knowledge
of a wide range of events, philosophies, procedures, and possibilities
makes the phenomena of life appear coherent and understandable.

2. A liberal arts education teaches you how to learn.

College provides a telescope, not an open and closed book.
Your real education here does not consist of acquiring a giant pile of
facts while you are here but it will be the skill of learning itself. By
teaching you how to learn, your liberal arts education will enable you to
understand new material more easily, to learn faster and more thoroughly and permanently.

The more you learn, the more you can learn. Knowledge builds upon knowledge. The strategies and habits you develop help you learn more easily. Good learning habits can be transferred from one subject to another. Just as an athlete trains and conditions by lifting weights and running to become a better football or basketball player so too we benefit from exercise in various areas of brainpower to grow in others.

General knowledge enhances creativity. Knowledge of many subject areas provides a cross fertilization of ideas, a fullness of mind that produces new ideas and better understanding. An old proverb says that chance favors a prepared mind. You will be a better scientist, a better inventor, a better educator, or a better entrepreneur if you have a broad liberal arts perspective from which to view the world.

3. A liberal mind allows you to see things whole.

It is a context for all knowledge. A liberal education supplies a context for all knowledge and especially for your chosen area. To see how one’s chosen area fits into the whole, to see the context of your study, a liberal education is not only desirable but necessary.

It is a map of the universe. A well-rounded education produces an intellectual panorama that shows the relative disposition of things and ideas. It avoids a life of endless confusion and frustration because you have no context for the events you encounter or the decisions you must make.

Life is not divided into majors. A psychologist who can fully understand the mental problems of his patients must be able to recognize that some problems are biological, some are spiritual and some are the products of environment. A doctor who thinks that cell biology, pharmacology and diagnosis will be all sufficient will not be successful because more than 80% of the typical doctor’s patients will need emotional ministration in addition to or instead of physical treatment. A pastor who would produce effective, understandable, memorable sermons that will speak to her flock will need a thorough knowledge of English composition and logic to preach in an orderly, clear, rational manner so that she will not sound like a clanging cymbal.

4. A liberal education enhances wisdom and faith.

General knowledge plants the seeds of wisdom. It will help you see and feel your defects and to change yourself to be a better
citizen, spouse, human being. Wisdom is seeing life whole – every realm of knowledge must be consulted to discover a full truth. Remember that “With all your knowledge, get understanding” is a Biblical precept.

General knowledge of the kind offered in a liberal education is an ally of faith. The more you learn about the creation, in astronomy, biology, physics, geology, the more you will praise the miracles of God. The more you learn about man from history, psychology, sociology, literature, the more you will see the penetrating insights of the Gospel.

All of which leads to my final point – the uniqueness of a Christian liberal arts education. No one science, no two sciences, not even all the secular sciences are the whole truth. Only a Christian liberal arts education can provide the missing element of theological knowledge and revealed truth, to fill out the wholeness of truth. The acquisition of knowledge in a Christian context gives knowledge a meaning and purpose it would not otherwise have. Our faith, our knowledge of God and his word, provides an essential organizing and clarifying framework because we can see every facet of truth in the context of the author of truth.

Christianity answers with truth and confidence the five great questions that must be answered by an individual before life can progress:

Who am I?

Why am I here?

Where did I come from?

Where am I going?

What is the purpose of life?

The answers each person gives to these questions will determine the quality and effectiveness of his life. By showing the student how to find the answers to these questions, the Christian liberal arts institution makes more meaningful and useful all of the rest of the knowledge it offers.

The whole object of education is or should be to develop the mind. The aim of a liberal education is to create persons who have the ability and the disposition to try to reach agreements on matters of fact, theory and actions through rational discussions. Of this we can be
certain, liberal education in some form will survive as long as societies need not only leaders, but also citizens who know how to read, write, and reason.

That is what you are getting at Carson-Newman. That is education “dun gooder.”

Resources

1. The Aim of Liberal Education, Andrew Chrucky, 2004. (lecture at the University of Chicago)
5. Liberal Education and the College Curriculum, C.J. Ducasse, 1944 (published in the Journal of Higher Education)
Leadership: Keeping Hope Alive

[2007 Founders’ Day Address]

Jeanette Blazier

Thank you for inviting me to participate in Founder’s Day 2007. Carson-Newman holds a very special place in my heart. So much of what is good in my life came from my time spent here as a student, later as a parent of a student, and for many years as a member of the Board of Trustees. This year, 2007, is a very special year for me and my husband. We, along with our classmates of 1957, will be celebrating our 50th year reunion this weekend during Homecoming. We can’t wait to see our classmates, some of whom we haven’t seen since 1957. We are looking forward to sharing lots of wonderful memories and celebrating our time spent here as students.

As we share a few minutes together today, I’d like for us to consider the importance of remembering, the importance of leadership in any organization, and then specifically look at some of the great leaders who have served Carson-Newman in the past, along with those who are serving now and those who will serve in the future.

First, why is it important to have a Founder’s Day celebration? It is important not only to remember, but also to learn from those who’ve gone before us. I hope that will be the case today. The Bible gives many examples of leaders instructing their followers about the importance of remembering. When the Children of Israel crossed over the Jordan River on their way to the land God had promised them, they were instructed to gather 12 stones from the river bed for the building of an altar and to use it as a reminder to teach their children what God had done for them as He led them out of the wilderness.

Second, leadership is such an interesting topic. It has been a special interest of mine for a very long time. We often say, “We know it when we see it and are keenly aware when it is missing.” As we focus on leaders who have made a difference in the life of Carson-Newman College, we know it takes all kinds of leaders with many different skills for that special time or period for which they were called.

When I first ran for Mayor of the City of Kingsport, there was a huge trust issue between our citizens and the city. I had worked most of my adult life with many of our citizens and believed that together we could “right the ship.” I built my campaign around three pillars: Trust,
Vision, and Leadership. In the end, it was Trust that was the most important for that time. Our citizens shared with me over and over again that they knew I would do what I said and that they could count on me to keep my word.

From my years of working in my church and community I’ve come to realize that two key elements, Vision and Trust, need to be present for much to happen with any leader. Leaders are expected to point the way and to provide direction. We call that Vision. But without Trust, few are willing to follow the direction that even the most visionary leader has charted.

Over the six years I served as Mayor, I had to exercise what I’ve come to recognize as the greatest task of any leader, “Keeping Hope Alive.” Our largest employer, Eastman Chemical Company, who in 1999 employed over 13,000 workers, downsized to about 9,000 during my first year in office. The psyche of our community was affected greatly and many responded as though all hope was gone. I tried to get our people busy and focused on something other than the common belief that the “sky was falling.” We went to work immediately to craft a new vision for our community and to develop a plan that would position us for future success. It took our city and community leaders working together over several months to arrive at a consensus, but we did it!

Today, we are seeing the results of those shared dreams and visions and are beginning to hope again as a community. Let me take time to commend those wonderful leaders who gave of their time, talents, and resources in a selfless manner. They exercised what is often called “servant leadership.” How our country needs servant leaders today—leaders who will think about what is best for the common good more often than what is best for them. We need that here, too. As we look at Carson-Newman’s history we will pay tribute to some of those, who through the years, have modeled servant leadership and worked to “Keep Hope Alive.” Of course, time will not permit including all of our wonderful leaders or the great projects they led, so I will ask for your forgiveness in advance.

When thinking about the history of Carson-Newman, I’m reminded of a time this summer when my husband and I stood in Yorktown viewing the battlefield where the British surrendered to end the Revolutionary War and thus the place where our nation was born. I also thought about some other people who helped give birth to other causes. For some reason, I thought about those five Baptist laymen who met under an oak tree after working in their hay fields all day, envisioning a college on the banks of Mossy Creek. The early dreams of those five Baptist laymen that started in the mid-1800’s soon
resulted in our Carson-Newman College. First, as Mossy Creek Baptist College and later, Carson College, which eventually merged with Newman College, a school for young ladies.

There were many early obstacles to overcome that would have caused most leaders to give up. For example, the college’s first President died soon after his appointment. Tennessee seceded from the Union in 1861. Our students left to join either the Union or Confederate forces as the Civil War started. The college had to close and Union troops used our buildings. Later the college was even sold at auction, but in 1866 the trustees bought the college back and opened the doors again. Those early leaders would not let go of their dream. They remained passionate and persistent about their vision and focused on “Keeping Hope Alive.”

In 1869, Jesse Baker was named President of the college and since there were no funds to operate the college, President Baker set out to raise money. He traveled 3,500 miles on horseback and personally raised enough money so that by the end of the year, the college was debt free. I could go on and on with many other examples of leaders from our early years who worked tirelessly and selflessly to “Keep Hope Alive”. We know from that time to now, there have been countless leaders who have responded to the needs of their time. But, let’s move on to some early milestones as well as obstacles that had to be overcome.

In 1889, Carson-Newman became the first co-educational four-year college in the State of Tennessee when the two colleges, Carson and Newman merged. In 1916, the first Administration Building burned. A replacement building, built on the same site, was named for John T. Henderson. Some of you, like I, will remember in 1974 when that building also burned. I’ll never forget the call that came early in the morning telling us about the fire, and then the pain I experienced. It felt like I had lost a long-time friend, and even more so after we travelled to the campus and saw the smoldering ruins. We also saw Dr. Dan Taylor, one of our religion department professors, standing on the grounds still in shock after losing his life’s work in the fire—a translation of the Bible, which was almost completed. The building we see there now, on our highest hill, is the third building to occupy that site. It still bears the Henderson name and is one of our favorite icons.

Affiliation with the Tennessee Baptist Convention began in 1919 and money from our TBC churches, via the Cooperative Program, has been a valuable financial resource for the college over the years. Our relationship with the TBC is voluntary and it is our goal to work together as partners to advance the mission of Carson-Newman.
The quality of our academic program has always been a high priority. We were accredited by the Southern Association of Colleges and Universities in 1927, which is a very important accreditation that has continued to this time.

Intercollegiate athletics began in 1920, with our teams in the early days called the "Fighting Parsons." There have been notable achievements through the years, but 1965 was a great year that provided some important national exposure for Carson-Newman, through athletics as well as academics. Our baseball team won a National Championship; our men’s basketball coach was named NAIA Coach of the Year; and the debate team won a National Debate Championship. A few years later in 1972, Carson-Newman played for its first national football championship and after winning five national championships, the college moved to a higher level of athletic competition—NCAA Division II.

Carson-Newman has had three Presidents who served for 20 years or more. The first was Dr. James T. Warren in 1927, followed by Dr. Harley Fite in 1948 and then Dr. Cordell Maddox in 1977. I had the privilege of working with two of them.

Dr. Harley Fite, who was President while I was a student at Carson-Newman, initiated an aggressive building program and worked tirelessly to improve the curriculum. During those years, there was never a question as to who was in charge. Everyone knew it was Dr. Fite! He was a very intelligent, hard working, caring person who operated from an improvement philosophy in every area of his life. Enrollment reached the 2,000 mark during his presidency, which was a new record for the college.

I will have to admit that as students, we were somewhat afraid of Dr. Fite. He was known to call students down as he walked around the campus. In fact, one day Kent and I were walking across the campus holding hands and he stopped to reprimand us for "undue familiarity." Let me be quick to share that he was beloved by many. Over the years as we saw him on campus, at church or in the community, he always called us by name and would remember something special to share about us. We were honored to be able to attend his 100th birthday celebration a few years ago and also his memorial service when he passed away. At that service, his grandson told a beautiful story of his grandfather placing him on his shoulders as a young boy so he could reach some select peaches from their tree. That example was a symbol of his grandfather who helped him, and others he touched, reach higher than they ever thought they could. He was truly a giant among leaders!
I worked later with Dr. Cordell Maddox and served as Chairman of the Board of Trustees during the last three years of his presidency. Early in his presidency, we opened a new music building. Two other examples from his administration that stand out are the comprehensive strategic plan and the building of the student activities center. The strategic plan developed in 1988 with the help of George Keller, a consultant from Columbia University, in my opinion was the finest planning work ever done by the college. It guided us extremely well for several years with the Four Steeples of Excellence: Church Music, Baptist History, Wellness and Appalachian Studies, serving as the foundation. The building of the much needed and long anticipated student activities center was completed in 1993. It was later named the Maddox Student Activities Center to honor Dr. Maddox for his 22 years as President. It is hard to imagine the campus without that facility today. The Maddox Student Activities Center has greatly improved the quality of life for all of our students and is a central gathering place.

I also served with Dr. James Netherton, our 21st President. In 2001, we celebrated our Sesquicentennial—150 years of serving students. New buildings and facilities such as the Appalachian Commons, Burke-Tarr Football Stadium, and the Blye-Poteat Family and Consumer Science Building are some of the highlights from his seven years here. He also provided leadership for the successful capital campaign, “For Such a Time as This” that has raised a record-breaking $60 million dollars to date and will provide much needed resources for other programs and buildings.

Most of us have mentors who have influenced us more than others. I want to get personal for a few minutes and talk about a special mentor of mine, Dr. Joe Chapman, my major professor. I’m sure many of you could share similar stories about a favorite professor or someone who has been a big influence in your life. Dr. Chapman not only opened the world of science to me but also was Christ-like in everything he did. He encouraged us as students to think beyond the obvious, to examine the world around us and to keep asking “why?” He often said to those of us preparing to become teachers, to remember that it was far more important to encourage our students to ask questions than to try to pour information into their heads. We explored the Smoky Mountains and the Cherokee Lake region learning about plants and their place in our environment, but on those outings we always learned far more than just botany or about ecosystems. He was interested in our lives, about our dreams and aspirations. He always treated us with respect and as individuals.

I saw his influence on our Pre-Health Professional students as well, since that was my husband Kent’s career choice. He was so proud
of his “docs” as he called them and he worked diligently to see that they were prepared to be admitted into their medical or dental school of choice. We could never forget his leadership with the “Penny A Day Campaign” as he worked in partnership with our East Tennessee Churches for the purpose of building a new science building, the Dougherty Science Building, still serving students today. I will always be grateful to Dr. Joe Chapman for helping open my eyes to the world and for making my life richer and fuller.

As you walk around our campus, you will see many different names on our buildings. Names such as: Swann, Henderson, Warren, Butler-Blanc, Baker, Burnett, Stokely, Butler, Dougherty, Holt, Manley, Fite, Pederson, Maddox, Tarr, etc. All of these men and women, who have been honored by having a building named for them, have certainly contributed to “Keeping Hope Alive” by making much-needed facilities possible.

Moving to the present, I want to thank our dedicated faculty for the great job you do day in and day out with our students—our most valuable asset. No matter what group I’m with, when the strengths of this college are discussed, our faculty is always mentioned. Your commitment to teaching is exemplary, along with your commitment to being approachable and available to our students. Your scholarly work is a source of pride for all of us as we talk to others about Carson-Newman. Our students often share their appreciation for the “sense of community” they find at Carson-Newman. The tone you set in the classroom, on campus and in the community helps make that possible. Thanks again for being present day leaders who “Keep Hope Alive.”

Joe Bill Sloan is doing a wonderful job as our Interim President! Let me thank him for all he has done during this transition period. When the trustees named him to this position, we set high expectations for him, but he has exceeded them all. Joe Bill, how grateful I am that you were willing to assume this extra role at a time when you could have easily moved on to retirement. Yes, you too, are working to “Keep Hope Alive” and to position the college for a bright future.

Now what does the future hold? This college exists for one purpose and one purpose only—our students; those who are here today and the students who will be here tomorrow. It is because of you that I believe our future is bright at Carson-Newman, as well as the communities where you will live and work after you leave here. Following graduation, you will each go to your respective jobs and will be taking a little of Carson-Newman with you. More important than the knowledge and skills that you’ve developed while you’ve been here will be the values that you will take with you: how to treat people with
Jeanette Blazier

respect, operating with an open mind and exploring alternatives, demonstrating care, being ethical in all of your actions, and most importantly, exhibiting a Christ-like attitude wherever you go or in whatever you do.

In closing and while we are still focused on our future, let me quickly share some information from a book I’ve been reading that could affect the future of all of us. Just as my generation was finally getting somewhat comfortable with the Information Age, we are now being told by author, Daniel Pink, in *A Whole New Mind*, that we are moving from the Information Age to the Conceptual Age and that “right-brainers” will rule the future.

His book is a guide to surviving and finding meaning in a world rocked by the outsourcing of jobs and the computerization of our lives. Now, I’m sure many of you students were told by your parents and guidance counselors to become lawyers, accountants, radiologists, software engineers, etc. But we are now being told that the future belongs to a very different kind of person with a very different kind of mind. The era of “left-brain” dominance is giving way to a new world in which artistic and holistic “right brain” abilities mark the fault line between who gets ahead and who falls behind. This book reveals the six essential aptitudes—Design, Story, Symphony, Empathy, Play, and Meaning—on which professional success and personal fulfillment will now depend. Much more discussion is needed before this line of thinking comes together but it is a most interesting read that I highly recommend as we consider our future.

Now, whether you are a “left-brainer” or a “right-brainer”, I know there will always be a need for leaders, especially those who consider first what is best for the common good, and who will be servant leaders.

When I was a young girl, my mother gave me a plaque with this familiar passage of scripture on it—Proverbs 3:5-6, “Trust in the Lord with all your heart. Lean not on your own understanding. In all your ways, acknowledge Him and He will direct your paths.”

Years later this became my life verse. God has never let me down. He has directed my path and I know as this college family seeks God and his guidance, He will direct the steps and path of Carson-Newman College. Carson-Newman will thus be a lighthouse to the world, yes, and will help “Keep Hope Alive” for this generation and for generations to come!

Thank you and God Bless each of you!
Alumni Reflections

2007-2008 Distinguished Alumnus Response

David Cook, son of awardee (posthumous)
Clarence Edgar Cook ('57)

It is with sincere gratitude that our family accepts this Distinguished Alumnus honor on behalf of my late father Dr. Clarence Edgar Cook. We obviously appreciate what he meant in our lives. As hard as his passing was to us, it certainly raises our spirit to know he is appreciated by his collegiate alma mater.

Carson-Newman College has been a strong presence in our family. It started with our grandparents Dr. Edgar and Lilly Cook and their nearly life-long service to the college. Dad’s brother Marion made it a family tradition by coming here and Dad followed suit. They met their wives here. The next generation came with my cousins Melanie and Allison. Now the fourth generation is here with Dad’s grand niece Lauren and his grandson Scott. My brother Kevin, sister Lisa, and me knew this campus and Jefferson City well from the many visits to see Grandmama and Granddaddy. Every visit always included a walk around the college and renditions of Dad’s time as a student. Even today it amazes me how he could recall each of his professors and personal anecdotes about them. I remember few names of the professors I had at a large university. For him to have such vivid life-long memories of his teachers seems such a testament to the lasting impact they had on him. That extended to campus life as he fondly told stories of football games, social gatherings, and date night in the dorms.

Dad left here to go to UNC-Chapel Hill for his doctorate in organic chemistry and did a post-doctoral fellowship at the University of Cambridge in England. Then he took that education to a career spanning 42 years at the Research Triangle Institute doing research in medicinal chemistry. With RTI he authored 132 publications, obtained 18 patents, and traveled the world representing his profession. He rose to Vice President of RTI’s Chemistry and Life Services Unit and retired as Chief Scientist of Organic and Medicinal Chemistry. Dad truly loved his research, he was good at it, and he made contributions that elevated the health of the world. He might not have retired if cancer had not robbed him of his health.
But to understand Dad, you have to understand what he valued most. His family came first. Nothing more illustrates this than two occasions. Lisa tells the story of fishing with Dad in a trout pond. She caught a large fish but it got off the hook just as she reeled it to shore. Dad jumped in with both feet to grab that fish. He said no fish was going to get away from a daughter of his. Lisa was a college graduate in her twenties at the time.

The next occasion was his final hour. Dad had been asleep for hours. With a loud announcement from Kevin that Dad’s two youngest grandchildren, Elijah and Sophia were there too see him, Dad woke up happy, energetic, and thrilled they were there. Seeing those two little people were what made him happy in the end and were his last special moments with family. Dad was married and dedicated to our mom and former Carson-Newman student Gail for 49 years. Every day at work, he would stop to call her just to talk. Dad didn’t talk about work much with his family. When he was with family he had more interesting things to talk about, like our activities. We had to press him to find out what he was doing.

While we are grateful for this award, we are most grateful to Carson-Newman College for bringing our family together and for building on the foundation of what Clarence Edgar Cook was to become.

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2007-2008 Outstanding Young Alumnus Response

James W. Nellis II (’98)

Q&A:

1. What do you value about your C-N experience?

I am thankful that I had the opportunity to attend Carson-Newman College. I truly had no idea of what it meant to "live in the south" before I started attending C-N. There were many changes to adapt to when I attended the school, from women with southern accents to cow farms that you could smell without seeing, and even a dorm that had no air conditioning even in the middle of August.
Perhaps what I value most about my experience were the professors and students—people made the impact and the difference for me at C-N. I was originally going to attend a different College located in a neighboring state but at my first visitation I fell in love with the campus, people, and culture. I remember a young professor that brought history to life and engaged the entire class every time we met. I also had the fortune of professors and faculty that came alongside to help me refine my talents and push me to a higher level of learning and life. The personal interaction that was readily available with faculty left a lasting impression. C-N is an institution that not only instructs but fosters individual growth.

I could not have asked for a better student body during my four years at C-N. My highlight was my involvement with Alpha Phi Omega, a leading fraternity on campus. APO and the brotherhood taught me many sound principles that I still carry with me today. My closest friends from C-N are brothers from Alpha Phi Omega and sisters from Gamma Sigma Sigma (sister sorority).

2. What impact did it have on you?

C-N created a new vision of interacting with those in authority over me. I learned, although, in my later years at C-N, that faculty and students are part of a team to further the individual’s growth and understanding, not simply of the subject but of life.

The organization Alpha Phi Omega on campus taught me loyalty and what it means to truly serve others.

3. What has been the value of the foundation of a Christian liberal arts degree?

I am very thankful that I had the blessing of studying with professors that shared my own beliefs. Not a simple belief, but one that was hashed out with reason and intellect as a result of C-N. I was fortunate in my short time to major in two distinct fields: Psychology and Religion. I use knowledge gained in both of these fields in my interaction with real estate clients, other Realtors and when I speak around the country. C-N was a big influence in giving me the foundation to start the LTI (Leadership Training Institute). LTI is a program that is in its 8th year. It was developed for high school students in the local area who want to develop their faith and their skills as leaders. We have had many students commit to this program and go on to multiply the work to which the Gospel calls us.
4. How has your C-N experience influenced your life and achievements?

My education and growth at C-N played a big role in my achievements. The psychology background I received at C-N laid the perfect foundation for a career in real estate—an industry based on understanding the needs of clients and negotiating a win-win. C-N, coupled with the mentors in my own field (Jim and Vicki Nellis), pushed me further and higher than I would have attained on my own.

I still receive support and encouragement from brothers that I formed deep relationships with at C-N through Alpha Phi Omega. C-N and the professors showed me that I could go a different route and that my life was a blank canvas. Each year and accomplishment add to the portrait I refer to as my life, but all of my accomplishments fall short of the simple grace I have received from Christ. I am thankful for an institution that insisted on a faith filled with reason and a life filled with purpose.

5. What does C-N mean to you today?

Today as I think about returning to my Alma Mater I am truly excited. Not simply to be honored with the Young Alumnus Award but for a chance to "walk and remember". To relive the memories that have shaped who I am today. I have many fond memories of my time spent in Jefferson City, Tennessee. Tennessee’s pace and lifestyle are not a fit for me, which is why I am back in the Washington, DC area, but that pace, culture, and lifestyle were a wonderful change during those formative years.

I hope that the tradition and pursuit of excellence that I experienced continues at Carson-Newman College for centuries to come.

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It is truly an honor to receive the R. R. Turner Spirit of the College Award. I appreciate the work of the selection committee, my colleagues in the alumni office who have made this evening possible, and the privilege to share this evening with two distinguished Carson-Newman alumni, the previous recipients of this award, Professors Ann Jones and Don Garner and other special guests. However, I must confess this is also very awkward for me in that a good portion of my career has been spent creating or preparing ceremonies for others to be recognized. I feel my best work is behind the scenes and that my contributions are much more meaningful on the other side of the podium! But, I will enjoy this moment and especially the opportunity to share some thoughts regarding my former professor, colleague, and friend, Dr. R. R. Turner.

In reflecting on my relationship with Dr. Turner I realized our friendship grew from a love of books. Since childhood I have been an enthusiastic reader and I agree totally with Garrison Keillor who says, “a book is a gift you can open again and again.” Of the many books I have kept through the years; (especially from my undergraduate and graduate work) The Arbuthnot Anthology of Children’s Literature has held a special place in my heart. This was the textbook used in Dr. Turner’s English 234 Children’s Literature class, which was a requirement for elementary education majors. Little did I realize this standard bookstore purchase would still have meaning many years past my graduation.

It was the summer of 1975 and my first day in the literature class. I recall walking into a crowded classroom of unfamiliar faces and seeing a group of students who appeared to be there against their will. It was a gorgeous day and there was a collective sensation that we would have preferred being outside having fun. It was a quiet and expressionless group to say the least. But the atmosphere began to change as our instructor Dr. R. R. Turner rushed into the room with a most jovial and energetic manner accompanied by a large grin and twinkle in his eyes. I remember feeling sorry for such a happy soul to be joining such a dismal looking group; but little did I know he would soon turn things around!

As an icebreaker Dr. Turner tried invigorating the class with the typical Q and A to which there was lukewarm response. He then
switched gears by asking, “What did you have for lunch today”? It was a rather unusual question; students were glancing around at each other but we slowly started to respond. It was that day I distinctly recall Dr. Turner’s eloquent pronunciation of “potatoes au gratin” as if it were a delicacy, a dish from some exotic isle. As he went on to explain the ingredients, how the dish was prepared, its origin and how to pronounce it, the guy seated next to me to quietly said, “Gee, I thought I ate regular ole potatoes today but guess it was a bigger deal than I thought.” We laughed at the oddity of the moment but, needless to say, it was the beginning of a course that included much humor and a delightful sense of enjoyment.

Dr. Turner brought the stories in our textbook to life; he explained the author’s objective, the deeper meaning of the characters and how to engage young listeners by reading passages with a tone of intensity and excitement! Learning to incorporate a smidgen of drama to the written page greatly impacted my first year in teaching at Farragut Middle School. I received excellent teaching evaluations because my supervisors noted I worked very hard to bring a sense of energy and personalization to the curriculum and instructional material. You see I had a 6th grade self-contained class, which meant I taught all subjects to the same students all day; both the supervisors and I knew that a first year teacher had better bring some form of creativity to the school day or it was going to be a very, very long year for us all! Dr. Turner’s advice on stimulating adolescent learners was certainly a timely tip at that moment in my career.

When I was hired to work at Carson-Newman one of my concerns was realizing I would be working with individuals who had been my former instructors or professors. How would they ever take me seriously as the new alumni director or think I had anything meaningful to contribute to the College? I was very anxious about my introduction to the campus community at my first faculty/staff meeting. When the meeting concluded I recall Dr. Turner walking over to greet me. As I initiated an introduction he said, “Oh Mrs. Butler, there is no need to introduce yourself, I recall you as Miss Burkhart from my Children’s Literature class” and he went on to describe the seat I occupied in the classroom! How priceless is that? His warm greeting immediately put me at ease and from that moment we developed a special relationship. Through the years he attended the many functions hosted by our office and he shared genuine interest in our success and advancement.

As with all awards, the R. R. Turner Spirit of the College Award is certainly attractive but its real beauty lies in its symbolism; the remembrance of someone I will always admire and appreciate. In
preparing these remarks I realized that for me, the real spirit of Dr. Turner was not just his academic contribution and service to Carson-Newman, his infectious cheery disposition, his frugal yet generous way of living but rather it was his deep devotion to God and others that made him so endearing. When he could no longer deliver fresh homemade brownies to the new business next-door, prepare a meal for the Elderhostel group visiting campus, go to the elementary school at lunchtime to help the children open their milk carton or serve as pastor to a church in need, he managed to keep giving 100% to his dear wife, Ruth Turner (who also retired from Carson-Newman’s English department).

I can still see Dr. Turner slowly driving his car around town, head barely visible over the steering wheel, bringing Mrs. Turner to Stokely Cafeteria for a meal or taking food to her. He would escort her in a most gracious manner and portrayed the role of caregiver with much pride and satisfaction. It is that image that reminds me that when our careers slowly fade and life gradually slips to a slower gear, it is the strong, supportive relationship with loved ones that sees us through the sunset of life.

So in closing, I express gratitude for this award and its inception. It reminds us of the importance our impressions make on others, that having a zeal and genuine spirit for something has meaning and that we should never underestimate the value of those who are “critical players” in life’s journey. For me, anything I have achieved is a tribute to the countless friends and colleagues who have enabled me in numerous ways, for parents who exemplified what being “bookends in life” truly means, the opportunity my brother and I had in being raised under their guidance and decades later, the honor in serving as their caregivers, for the privilege of helping raise our loving son Ben (who also enjoyed Dr. Turner as an instructor), and now shares his own precious family with us and most importantly to Larry; who in the fall of 1988 discovered the advertisement for the alumni director position in my Carson-Newman alumni magazine and insisted I apply and who since then has patiently carried the bags and dealt with the baggage as well. To them and to you I extend my heartfelt gratitude. And may we continue to remember the legacy of Dr. Robert Randolph Turner and how his spirit continues to dwell in our midst.
Fifteen issues of Carson-Newman Studies have “been sent to the printer” since I first took the position of editor in 1993. Now, with my retirement, my colleague and friend Brian Austin will bring to the editorship new energy, ideas, and directions. I want to thank him for his willingness to take on this task that some faculty and staff do not even recognize. For many, the publication appears year by year as if by magic. I mention this fact not to complain but to ask that those who bother to read this Postscript give the new editor their support and efforts to make this academic journal better than it has been. Such will sustain its life through the next decade and one-half.

Perhaps, the effort involved over the years has made the journal seem overly important to me. I do think, however, that apart from the personal and apart from the publication’s contents Carson-Newman Studies makes valuable statements. In the next few paragraphs I shall comment on two of these statements. These comments come out of editing the journal and are made with the hope of encouraging the college community to continue its support of this important effort.

The first statement made by the publication of Carson-Newman Studies is that the Carson-Newman community of scholars has a history that informs and guides the community. The archival purpose of chronicling the intellectual life of the campus has an intrinsic value. Generations of faculty and students to come are better because they know whence the ideas that shape their present come. To know the names of men and women of thought is to be given traction in the effort to push back ignorance. To know that one has antecedents gives stability when the foundations shake. To know that one does not do a new labor sustains when the struggle is tiring.

The second statement of publishing Carson-Newman Studies is that the community is an academic one. While much that is valuable goes on in the life of the Carson-Newman community, the publication stands as a reminder of what the community is about and where the focus needs to remain. As it records the academic heartbeat of the faculty, staff, and other contributors, it reminds the community that the pursuit of academic goals is the college’s very reason for being.
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