This issue of JUFF
is dedicated with
appreciation
to
MRS. HELEN BLYTHE
who has taught English
at Union
since 1939
a patient sculptor
of men and women
out of the good stone
of youth
Editorial

It was almost like getting money in the mail without writing home for it. We weren't aiming at an issue of JUFF with a unified theme. Yet despite the aimlessness of our efforts, we have a collection of articles with a common focus. It is with a peculiar delight and gratitude to all of our writers that we present this third issue of our journal under the title, "Perspectives on Our Task in Higher Education."

There is something intrinsically attractive about the idea of a unitary theme for our journal. Perhaps we can be more deliberate about it in subsequent issues. Let me make a couple of suggestions about themes for the future. It would be interesting to plan an edition in which we attempted to have one article from each division (or possibly each department) of our faculty, treating something exciting that is happening or something of interdisciplinary significance in that particular discipline, written in a non-technical way for readership in the other disciplines.

Another suggestion to which an entire issue could be devoted is the idea of the college faculty as a family or an interdependent community and as a part of the larger global community. What is responsible living with respect to each other and to the human family at large? This could cover such areas as professional ethics, faculty organization, cooperative opportunities, stewardship in relation to the ecological crisis, and global awareness. One of our number is already at work on an article on possibilities with solar heat and energy. What are your ideas?

Although we must share in a measure of pride that comes from being able to bring a collection like this together, such enterprises are also fraught with an element of disappointment. There has not been an eagerness to
contribute and to participate in our faculty journal which any editor would like to see. As writers, we have often been high on intention and low on performance. Eliciting articles has sometimes been like pulling teeth.

What does this say about us? Perhaps it says something about the level of excitement we feel for our work or the shallowness of our sense of mission. In some cases, it may say something about crowded schedules. Our institution has never pressured us into the "publish or perish" syndrome. Perhaps it has leaned too far in the other direction. Not only are we not pressured to write; we aren't often even encouraged to write or recognized for doing so. That, however, is no excuse; we are learned adults and should have our own motives for wanting to research and create.

Let me express again my appreciation to those who have written and contributed articles. They are further and appropriately recognized in a special section called "Contributors." Also my thanks are due to the poets and artists who contribute a special dimension to this collection. They are likewise recognized. If apologies are needed for including my own work, you have them in advance.

The joy that overshadows all others in this publication event is the joy of dedicating this 1979 Edition of the Journal of the Union Faculty Forum to Mrs. Helen Blythe. Mrs. Blythe completes her fortieth year on our faculty this academic year and does us the special service of chronicling some of her memories in the lead article, "Union - Then and Now." Mrs. Blythe is a great asset to Union's past, her present, and we trust, her future!
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UNION THEN AND NOW
By Helen Blythe
(given at the Senior Luncheon June 2, 1978)

John Masefield once said:

There are few things more beautiful than a university. It is a place where those who hate ignorance may strive to know; where those who perceive truth may strive to make others see; where seekers and learners alike, bonded together in search for knowledge, will honor thought in all of its finer ways, will welcome thinkers in distress and will uphold ever the dignity of learning and thought.

You have asked me to speak briefly on the subject "Union University Then and Now." May I start by saying that I feel that development in the classroom is the most important thing that happens in a University. Learning is a matter of growth; indeed, as John Henry Newman once said, "Growth is the only evidence of life."

Dr. Edwin Mims, formerly chairman of the English Department at Vanderbilt, once told me that he would rather teach than anything on earth because any day he might see a miracle.

I could spend this time telling you about miracles I have seen.

My contact with Union began in the spring of 1939, when Union's President, Dr. J. J. Hurt, met my husband and me in Ft. Smith, Arkansas, for an interview. My husband was hired for the position of business manager; hence, accompanied by our daughter, we arrived in Jackson on June 1, 1939. A few weeks later I was employed as a part-time teacher.
I REMEMBER the crushing financial burdens which hindered progress, but I also remember that with the help of friends in the area and with faith and prayer these difficulties were solved.

I REMEMBER how little the faculty and staff had by way of equipment, lab and library materials; yet they were very resourceful people and turned out excellent products.

I REMEMBER the day when the old gymnasium burned and later when the dining hall collapsed after days of torrential rain.

I REMEMBER the outbreak of World War II and its effect on the campus. Overnight enrollment dropped from 600 to 139, but the loss was made up with 400 Air Corps trainees. Marching feet and bugle calls punctuated each day.

I REMEMBER the return of the service men, the large classes, the grave needs. Especially do I recall a shell-shocked veteran who fled when he heard a low-flying plane and a former concert pianist who could no longer tolerate music.

I ALSO REMEMBER this as a period of growth in enrollment and in the physical plant with many purchases made from Uncle Sam.

I REMEMBER the time when Union was taken into the Southern Association of Colleges and Universities and the chapel service where the victorious announcement was made.

I REMEMBER outstanding football teams and Casey Jones, who was chosen for Little All-American. I remember great basketball teams and other athletic groups, also colorful floats which won blue ribbons for Union year after year.

I REMEMBER excellent dramas, among them being The
Diary of Ann Frank and My Fair Lady, which drew appreciative audiences from several states.

I REMEMBER new majors which were added, especially Music, Art, Nursing, Journalism, and lately Computer Science.

I REMEMBER interesting people who visited our campus. Among them were Chester Swor, Paul Harvey, David Schonbrun, Jessie Stuart, Dr. Gus Dyer, Will Durant, and Hubert Humphrey.

I REMEMBER outstanding people on the campus: to name a few; Mr. Jack Farris, a great teacher and writer, Dr. Paul Clevenger, a noted historian, and Dr. Kelley Thurman, a giant in the English field.

I REMEMBER Georgia and Nellie, who worked for years in the old dining hall to serve good food to the students. I remember Purtle, who worked on the campus during the week then preached on Sundays. He was everybody's friend.

I REMEMBER happy hours students spent at Lexington Inn made possible by Pat and Mike.

I REMEMBER dozens of outstanding students who now serve in places of leadership around the world. Doctors, lawyers, teachers, preachers, business men, housewives—yes, thousands list Union as their alma mater.

I REMEMBER the sunrise service held each year on the day before Thanksgiving, a rare time of praise and gratitude.

I REMEMBER the Savage Memorial tree on the old campus. Each time I looked out a south window, I saw it and recalled Emerson's line, "An institution is the lengthened shadow of one man." I honored the memory of Dr. Savage but realized Union stands because of many rare men and women.
I REMEMBER talk of a new campus. Having lived around the old location for twenty-five years, I found the news disturbing; however, I do recognize advantages on the new site. It is quiet—no trains, no huge busses—how blissful! Air conditioning is now satisfactory and silent, parking places are adequate and the chapel seats everyone comfortably.

A hundred more memories come as I review my forty years under four presidents.

Now you ask me what my dreams are for Union in the future. That's simple. I hope the quality of teaching will continue to improve and that students will grow in wisdom and in stature and in favor with God and man.

It is difficult to leave you. Looking back through the years, remembering all the characters he had created, Charles Dickens once said, "In my heart of hearts there is a favorite child and I call him David Copperfield." At the end of my career I can say, "In my heart of hearts there is a favorite institution and they call it Union University."
VAPOR TRAILS

Silver pencils in the sky
Writing God's shorthand
Reaffirm that, with Faith,
Both Man and Birds can fly.

By Betty H. Foellinger
THE IDEA OF A UNIVERSITY

By W. Wayne Alford

In the New York Times Magazine for March 22, 1970, Irving Kristol asks what had to be an embarrassing question for the colleges and universities of this country. The same question is just as valid (and embarrassing) in 1978. "What business is a university in?"

On practically every campus in the country, says Kristol, learned professors are demanding the prohibition of cyclamates and DDT one minute, and arguing for the legalization of marijuana the next; similarly, many professors and administrators say they have no business regulating the sexual habits or elevating the moral characters of their students, but they do have the obligation to solve our urban problems, conduct American foreign policy, reshape the American economy and perfect the American national character. These very same professors would protect their students from air pollution, but not from venereal disease, drug addiction, pregnancy or psychedelic psychosis. Kristol goes on to say that "It is a familiar sociological phenomenon that, when an institution no longer knows what it is doing, it starts trying to do everything." No wonder William F. Buckley once said he would rather be governed by the first 2000 names in the Boston telephone directory than by the Harvard University faculty.

The question of the hour for the American College or University still seems to be: "What business are you in?" or, more fundamentally, "what is the whole idea behind a university, anyway?"

On the gravestone of that esteemed 19th Century clergyman and educator, John Henry Cardinal Newman, these words were engraved at his request, "From shadows and semblances into the truth." To Newman, death was the final obstacle to complete truth. In death, he felt he would emerge from
the shadows of those things which resembled or seemed like truth, to pure truth itself. Newman spent his life in search of truth for himself and all mankind and felt deeply that its quest was the sum total of the purpose of all institutions worthy to be called university. In his famous series of lectures, "The Idea of a University," Newman defines a university, simply, as "...a school of knowledge of every kind, consisting of teachers and learners from every quarter." In effect, Cardinal Newman believed that pursuit of knowledge, education, truth—all synonymous with one another in this context—was the aim and purpose of the university, and nothing else! Knowledge itself, he said in one instance, is worthy of pursuit for its own sake, for knowledge (truth) can bear to be cut off from everything else and, yet, persist in living. Therefore, he reasoned, knowledge must have life in itself. That is, truth can stand alone. It is self-supportive. It is self-sufficient.

It was centuries ago that Cicero declared that the pursuit of knowledge for its own sake was of the very first import. It is human nature, he said, "for we are all of us drawn to the pursuit of knowledge, in which to excel we consider excellent; whereas to mistake, to err, to be ignorant, to be deceived, is both an evil and a disgrace." The pursuit of knowledge among the great thinkers of the ancient world was among the noblest of human goals, and the university was upheld as the only true seat of learning on which its community of teachers and learners could pursue that knowledge. A university then, is a place for the pursuit of knowledge, or truth, or education. It is a place for "teachers and learners from every quarter." It can coexist with, in fact it can be complemented by, certain positive forces which enhance its effectiveness in finding the truth. At Union, for example, we believe with Cardinal Newman that only through communion with the divine Creator do we have access to the complete truth, do we have passage to that final great mystery of life. Therefore, we not only find that our religion is in harmony with
the pursuit of knowledge or truth, we find it an absolutely necessary ingredient in the pursuit of truth, for, in the last analysis, it is only through our spiritual life that we can grasp the whole of truth! It is the last piece of the puzzle, without which there would be no truth at all, but only a gaping hole in the great picture of life.

Back to the original question: "What business is the university in?" or, "What is the whole idea behind a university?" I repeat: The university is a place for the pursuit of knowledge, truth, or education. No matter how it's sliced, no matter how you want to label it, this must be the very first order of business of any university, to the exclusion and sacrifice of everything else, if necessary. If our university faculty and administrators accept this as their sole collective responsibility, they will not only obviate themselves from needless charges leveled at them from many quarters on their failure to solve the urban crisis, or the moral crisis, or the pollution crisis, or any one of a hundred crises in which they were not qualified to accept responsibility in the first place; but they can concentrate on fulfilling magnanimously the only responsibility for which they are qualified and for which they should be held accountable, and that is searching for the truth!

In his article, Dr. Kristol faces the unequivocal fact that the responsibility of the university is education. "That is its original mission," he concludes, "that is its original purpose, that is the only thing it can claim expertise or authority for." To which I can only add a resounding amen!
MAKING A CHRISTIAN COLLEGE A REALITY

By Bob R. Agee
(delivered at Fall Faculty Workshop 1978)

We have listened with interest to what our denomination expects a Christian college to be. We belong to Tennessee Baptists and they have a right to tell us what they expect of Union University. Tennessee Baptists are committed to missions, evangelism, ministry to needs, and the proclamation of the gospel of Christ and they want all of their institutions to participate in the same commitment. However, simply printing on our sign, "Union University, an Institution of the Tennessee Baptist Convention" will not make us a Christian college.

We appreciate hearing from the pastor of a local church what he and his congregation expect of Union. Union enjoys an unusually congenial working relationship with the pastors and the churches of West Tennessee and much of our financial support comes from gifts by the churches to the college. The churches send us their money, their young people, and their prayers. They place in our hands a sacred trust. However, as meaningful as the involvement and support of the local churches is, that does not automatically make us a Christian college.

Having regular chapel programs, providing pastoral care for the college family, maintaining a specialized department of religion, and requiring that every student take courses in Bible, does not make us a Christian college.

Expecting every teacher to be a professing evangelical Christian who attends church regularly does not automatically guarantee that we will be a Christian college.

Having administrative leaders who are orthodox in their theology and deeply committed to the Christian way of life will not automatically assure that we will be a Christian college.
As important as the denomination, the local churches, the curriculum, and the church relationship of the faculty and administration are, what a college is in actuality still depends to a great degree upon what takes place in the classroom. The classroom teacher makes or breaks the college. If Union is a Christian college it will be because of what is going on in the lives of those who teach and because of the attitude we exhibit both in the classroom and out.

We recognize from the outset that there are as many opinions as to how to make a Christian college a reality as there are people in this room. What I am about to suggest to you is not intended to be all-inclusive and I do not mean to appear as though speaking "ex cathedra." However, there are some areas where we need to work on the attitudes we exhibit to the students, to one another, and to the general public. Let me suggest four areas where improved attitudes will go a long way toward making our college a Christian college in reality.

I. The attitude that professor or administrator manifests toward the school is an important factor.

You can assume the position that this is just a job, just a source of income, just a place that pays you to do your own thing. The extent to which any professor assumes that attitude will proportionately decrease his/her effectiveness.

However, when a professor appreciates a college's heritage and wants to do what he can to enhance that heritage for future generations, that professor becomes a major contributor to students' lives and to the life of the institution. An appreciation for the school's heritage leads to a positive, sympathetic attitude toward the constituency which sponsors that institution and that results in his working hard to actuate that
institution's stated purpose.

Attitudes which a professor and administrator expresses toward the administration and Board of Trustees of his school also affects the atmosphere of the college. To be Christian means, among other things, to strive to be our best, offering to God the best that we are in every relationship. I interpret that to mean that in my chosen profession I want to be the best I can be, which means adopting and applying the highest standards of professional ethics and etiquette. The classroom is no place to sound out complaints about the school or conflict with administration or disagreement over school policies. For a professor to make light of or openly criticize among students or the general public, social regulations, religious programs, school requirements, or otherwise contribute to undercurrents of negativism or unrest is a serious breach of professional ethics and helps to contribute to an atmosphere that undermines the Christian character of the institution.

I realize that as an alumnus of Union I speak from a biased perspective. I would hope that all of us would come to love and appreciate this college. Appreciate her heritage; honor her affiliation; cooperate with her policies and purposes; and participate in her life and spirit. Take pride in her. Work to make Union the best college in the state. Take pride in her graduates and in what we are contributing to our world through them.

II. The attitude that a professor or administrator exhibits toward spiritual concerns is another important factor.

Most of us have received our graduate training
during an era of growing secularism that tends to isolate God from the intellectual processes. It is easy for us to drift into substituting a socially conscious humanism for Christian distinctives both in our own lives and in our interpretation of Christianity to our students.

What we believe and how we live what we say we believe affects every student we touch and ultimately affects the atmosphere of the entire institution. We can begin our class with Bible reading and prayer every day and still be spiritually stagnant and be totally humanistic in our approach to our subject matter and students.

The person who does not feel that he has to be a know-it-all about religion and who has resisted a spiritual hardening of the arteries that makes him rigid in his religious life stands a better chance of growing as a Christian. A person who is making an intentional effort to grow spiritually and is enjoying that pilgrimage of growth will create an atmosphere that encourages others—students and fellow workers alike—to want to grow. We are not asking you to teach the Bible in your classes (except the religion department), but we trust that all of us are continuing to think through the relevance and significance of God in our lives and in our academic disciplines. We trust that as growing Christians we will not be hesitant to bear a vigorous witness to the Revelation of God in Jesus Christ and that we will continue to seek to acknowledge Him as Lord of all that we are and do.

III. The attitude that a professor or administrator exhibits toward students is a key factor in making a Christian college a reality.
When I came to Union, a nobody kid, born in a sharecropper's shack in Stockton Bottoms, Tennessee, scared to death, the Helen Blythes, the Hyran Barefoots, and the Ham Kimzeys that were here worked hard at helping me to feel that I mattered. Because they made me feel like they cared, I began to matter to myself. Then my fellow students began to matter to me and finally my world began to matter. A Christian college offers repersonalization in a world of depersonalization. We have a calling to make students feel that they matter and that they have a significant role to play in their world.

These professors and others like them began to talk to me about potential. I wasn't sure what it meant at first but I finally caught on that they were saying that there were more possibilities in me and for me than what had yet emerged. They began to probe to get me to open up to whatever possible capabilities may be hidden within me. That's Christian education. To take a life and to help that life find a sense of worth in his world and then to help him probe within until he, under God's leadership, begins to discover new possibilities within himself. The secular, humanistic approach to life offers only a dead-end street of hopeless despair. You and I are privileged to offer something different, a distinctive sense of hope and possibilities that comes because God offers to get involved in a person's life through Jesus Christ.

Be genuinely concerned about each student as a person. Let's challenge him to move beyond where he is now and try to head him toward discovering those new dimensions that God has in store for him. When our students know and feel that they are important to us, Union will be a
long way toward being Christian in reality and not just in name.

Perhaps a word is in order to pastors and the denomination. If education is taking place, the young person you send us will change while he is in college. He will begin to think for himself and hopefully he will move beyond depending solely upon an inherited faith and will come to have a personal experience with God that will result in him depending upon his own faith. Our task is to try to provide the atmosphere and the positive encouragement that will assist him to emerge with a thoroughly Christian commitment and perspective.

IV. Finally, the attitude that a professor or administrator exhibits toward his fellow workers helps to make the college truly Christian.

There are two areas of concern here to which we need to address ourselves.

I understand that it is quite common for there to be a gap between faculty and administration. The faculty questions the necessity of administrators and administrators express concern over the cooperativeness of the faculty. I have bumped into this at every college I have visited. I wonder how much it would help the atmosphere surrounding a college if the faculty and administration worked at developing an attitude of mutual respect for one another and for one another's role in the life of the college. If there is no faculty to teach, there is no college. If there is no administration to manage the resources, soon there will be no resources to manage and thus no college. Both are equally important. We cannot exist without each other.
Another area of concern in the matter of our attitude toward our fellow workers is the matter of inter-departmental attitudes. The more we develop job/skill-oriented programs while seeking to maintain a strong liberal arts base, the more we must be sensitive to working at mutual respect and appreciation among departments. Nursing has a difficult time accepting required religion courses, business has a difficult time accepting fine arts appreciation courses, and music wonders at the necessity for any of the rest of us. Science vs. the humanities, arts vs. the skill-related, religion vs. the sciences, and the list goes on, all indicating areas where we need to work at an attitude of mutual confidence and respect.

If we work at developing a feeling of family, a sense of community among our ranks, showing compassion and concern for one another, enjoying friendships and cooperative working relationships, that affects the atmosphere around us. Jesus taught us to love one another, to be kind to one another, to bear one another's burdens. That atmosphere of caring will affect the life of every student who crosses our path.

CONCLUSION

Union University and colleges like it have an important role to play in our fast-paced secular world. If we turn out just skilled businessmen, competent educators, diligent scientists, talented artisans, we have no right to exist. However, if we see, in every academic area and in every vocational area that we are called to turn out committed, dedicated Christian businessmen, doctors, scientists, teachers, artists, then we become an absolute necessity in our world.
Dr. Charles Malik, professor of philosophy at the American University in Beirut, Lebanon, and former president of the General Assembly of the United Nations in recent years wrote these words:

We are really at the end of a whole epoch of history, and we do not know what the new epoch is going to be. This is what makes the present moment most exciting. Everything today is at once an end and a beginning, everything is critical and formative. In politics, in economics, in the international order, in the sense of security, in science, in fundamental thought, in religion, in man's own intimate relations to his creative energies--in these realms whole orders are dissolving and something new and as yet undetermined is dying to be born.

He goes on:

In this present general collapse of morals, the Church (and her institutions) can (and must) instill absolute moral standards among her people, to the end that the nations may depend on a citizenry that believes in and practices integrity, honesty, truthfulness, clean living, personal responsibility, courage in the face of adversity, and the heroic life.

To that end may we all commit ourselves afresh and anew to do our part to make Union a Christian college in reality and not just in name.
I'LL WALK INTO TODAY
By Nora Smith Smith

A brand new day is dawning--
calm, and clear, and bright.
I'll walk into this day with courage--
for Thou art very near.
I'll walk into it with assurance--
for Thou hast planned the way.
I'll walk with confidence--
for I know who holds the key.
I'll walk with love--
for I have been truly loved.
I'll walk humbly--
for in Thy light I see clearly
my imperfections.
I'll walk gladly into this new day--
for it is thy wondrous gift to me.
THE CHRISTIAN COLLEGE AS CHANGE AGENT
By W. Clyde Tilley

In "Roots: The Next Generation," a scene is dramatized which transpires at Alabama A & M College. The time is the third decade of our present century.

Simon Haley, young professor of agriculture, has involved himself in the lives of local black farmers, attempting to assist them in overcoming certain injustices being perpetrated against them. His benevolent gestures have created some difficulties both for himself and for those he has endeavored to help.

Haley is addressing his college president: "We can't close our eyes to what's going on outside this college. We have a promise to our community and we must keep it."

The president of Alabama A & M replies: "Unless we keep this college open your promise won't mean a thing. If it comes down to that or keeping this college open, I expect you to make the right choice."

This brief exchange epitomizes contrasting attitudes toward the functional role that a college should perform in relation to its community. The battle lines are clearly drawn between those who feel that the role of the college can be defined in terms of the educational process, narrowly conceived as limited to the classroom, and those who feel that the role of the college must be conceived more broadly in terms of the implementation of the enlightenment which is generated by the scholarly pursuits of the college, enabling the ever-widening community to benefit from its burgeoning insights.

In this paper I want to maintain a variation of the second position. The Christian college shall be presented as a change agent. The primary focus shall be upon the Christian college although I maintain that this is a defensible position as well with regard to the college in
general. Such a view of education is underscored by A. Bartlett Giamatti, Yale president, when he says: "The university must be a tributary to a larger society, not a sanctuary from it."

A certain hierarchy of concepts must inform our inquiry if we are to get clear answers about the role of Christian college as change agent. The question about what is the function of a Christian college must be preceded by the question about what it means to be Christian. Once we are clear on what it means to be Christian, this insight must permeate our discourse whether we are talking about Christian persons or Christian colleges.

A recent issue of The Other Side (August 1978) carried a hard-hitting article by Ron Sider titled "The Christian College: Beachhead or Bulwark?" In this article Sider argues that "every Christian college ought to act as a beachhead for God's coming kingdom, not a bulwark for the social status quo" (p. 17).

The basis for this contention is the claim that Biblical faith calls believers to a new set of values that are fundamentally different from those of American society. The life that Christ calls people to is asserted to be a minority lifestyle which involves entrance through a narrow gate that few are willing to enter (Matthew 7:13-14). It requires a transformation of our minds that rules out the possibility of being conformed to this world (Romans 12:1-2). The New Testament everywhere assumes that the church and the world are in deadly conflict. We cannot love the world and the Father at the same time since they are diametric opposites (I John 2:14-16). We cannot serve both God and material values (Matthew 6:24). The world hated Jesus precisely because he testified that its works are evil (John 7:7). His followers receive the warning that the world will be hostile to them for the same reason (John 15:18-19; 17:14).
Yet the Biblical truth about the world's fallen status is not left in the throes of negativism. To the contrary, Paul anticipated the day when this glorious creation would be emancipated from its bondage of decay (Romans 8:18-39). We are given the assurance that ultimately the kingdom of this world will become the kingdom of our Lord who will rule with justice and peace (Revelation 11:15). Indeed, even now God is at work reconciling this world to himself and claims us as his change agents for reconciliation (II Corinthians 5:17-21). Far from calling us out of the world, Jesus prayed that his people would be kept free from the power of satanic evil while we remain in the world as God's change agents (John 17:15-23).

If we are able to break out of our acculturated mold for understanding what it means to be Christian and let ourselves be addressed by these clear teachings of Scripture, we cannot help but have our view of the role of the Christian college be similarly influenced. If to be a Christian means to be a radical change agent and an embodiment of the values of God's new kingdom, then the colleges we establish and maintain must be beachheads for subverting the status quo and for shaping a new society along the lines of these new kingdom values. Otherwise there is no justification for calling colleges and education Christian.

Sider envisions "clusters of daring faculty and administrators who—no matter what the cost—will transform Christian colleges into places where the students are fired with a passionate, uncompromising commitment to the values of the coming kingdom. We need Christian colleges where scriptural authority is not just confessed in doctrinal statements but lived out in a thoroughly Biblical critique of every injustice in our surrounding society. We need Christian colleges where a torrent of Biblical nonconformists are nurtured and then sent forth to challenge and correct every injustice in the status quo in order to seek liberation for everyone. We need some Christian colleges that visibly demonstrate—beyond all possible doubt—that
they are beachheads of our risen Lord's coming kingdom rather than bulwarks of the old fallen order" (p. 25).

According to Sider, Christian colleges are much more prone to exercise their distinctiveness in the realms of sexual morality and a theistic worldview that asserts the centrality of Jesus' resurrection than they are in the realm of social and economic values of God's kingdom. In the former realms we are willing to accept our minority status, but in the latter realm we have tragically bought into the values of our surrounding society. Without minimizing our distinctive witness to the evils of sexual promiscuity and naturalistic worldviews, we must advocate and embody God's unique social and economic values. We must be uncompromising in our preaching and practice that wealth constitutes a barrier to kingdom entrance (Matthew 19:24), that the seeds of the kingdom are choked out by "the cares of this world, and the delight in riches" (Matthew 13:19-23), and that servanthood rather than domination is the form that leadership takes in God's kingdom (Luke 22:24-27).

Applying Christian socio-economic values to the ministry of the Christian college, Ron Sider reminds that:

God does have a special concern for the poor; God does abhor structural evil. And our society does contain significant structural injustices. About these the Bible is clear. Surely, then, every Christian college ought to be turning out hundreds of students who are committed to Biblical values rather than to our society's values.

They should be students who challenge Madison Avenue's secular materialism as much as Hollywood's promiscuity. Should we not expect to find in Christian colleges departments of business administration that educate a generation of Biblical business people who challenge the prevailing view that business is business? Who insist that Biblical
ethics and siding with the poor must be brought into corporate business discussions? Should we not expect to find in Christian colleges sociology and social welfare departments that train not social workers adjusted to the status quo but social workers fired by the prophets' call for justice and ready to challenge our society's neglect of 30 million poor? Should we not expect to find in Christian colleges political science and economics departments that nurture politicians and economists eager to stand with the poor rather than the wealthy? Political scientists, economists, and statisticians who teach the Christian community how to challenge and correct the structural injustice in our society rather than how to profit from it? (pp. 23-24).

Sider then cites Oberlin College as an institution that dared to be that kind of college in the last century. One wonders at the necessity of stepping outside of our own century in order to find a single sterling example of what a Christian college should be doing.

Someone is likely to note the difference between the views of applied learning that Simon Haley and Ron Sider are advocating. Haley's position is advanced in a context of discussion about the relationship between the college and the community. Sider's ideas center around the notion of the infiltration of the world by college graduates. The point should be well taken. However, it would be a mistake to see these positions as not only compatible with each other but also as having a continuity so that either would be impoverished without the supplement of the other. The two certainly belong together.

As a preparation for the permeation of society by alumni of Christian colleges with Biblical social and economic values, the college needs to be in constant
interaction and dialogue with its community at the crucial point where these values impinge upon their relationship. The community needs to become a laboratory where students confront the world and begin to implement these ideals. College employees--both faculty and administration--need to set the precedent for world involvement by relating their exploding insights to the life of the community, remembering that we are not only educators but redeemed persons whom our Lord has called to be change agents as well as to teach and motivate others to be change agents. It is not necessary that we separate our roles as educators from our roles as redeemed persons. To the contrary, it is a crying imperative that we not do so unless we are to distort our ministry and betray our students.

Why have Christian colleges as we know them today not particularly distinguished themselves by excellent track records in this field? Sider suggests two reasons.

One of these has to do with the prevailing non-biblical understanding of knowledge. Treating knowledge in a purely theoretical sense, we need to be informed by the Biblical perspective on learning as having both theoretical and experiential or activist components.

From a Biblical perspective genuine knowledge also involves obedience and action. According to Jeremiah 22:13-16, to know the Lord is to do justice and righteousness... Our knowledge of the Lord is nothing unless we are caring for the poor and needy, paying fair wages, and not living in arrogance and luxury. Real knowledge includes real action (p. 25).

The other reason relates to economics. "A lot of the money for Christian colleges comes from people who would be very upset by, and would strongly oppose, a challenge to major structural injustices--no matter how Biblical the rationale. So, for economic reasons, we have fallen into
the basic error of liberal theology." Christian colleges have let their attitudes about wealth and the economy be shaped by the values of our society rather than by those of Biblical faith.

This is precisely the issue that dominated the conversation in the president's office at Alabama A & M in the 1920s--the conflict between a daring ministry, on the one hand, and economic feasibility, on the other. Can colleges be kept open if we dare to champion and implement the Biblical concept of reality? The fact that it is the Christian college that is under discussion in this paper should have tremendous bearing on the stance that we take with regard to this issue. This brings several pertinent insights to bear. It is pertinent that the Christian task is carried out under the Lordship of Jesus Christ. It is pertinent that this Lordship requires of us not success but faithfulness. We are thus relieved of the desperation that comes when one feels personally responsible for the outcome. It is the Christian college's business to be faithful to our calling. If we are faithful, our survival is God's responsibility. If we are not faithful, it will not matter whether we survive or not. We won't be doing anything the secular university cannot do as well--or better.

Bill Angell of Wake Forest University, in his president's address at the American Academy of Religion Regional Meeting in Atlanta this Spring, told one of Soren Kierkegaard's favorite stories. Upon seeing a sign which said "We Wash Shirts" in the window of a business establishment, a potential customer stripped himself from the waist up and prepared to wait. "Oh, we don't wash shirts," said the person behind the counter. "We sell signs."

This may well be the dilemma of the Christian college. We may either wash shirts--the business that our signs commit us to. Or we may sell signs.
MY DAUGHTER'S QUESTION

By W. Clyde Tilley

"What kind of doll is this?" she asked.
"Is it real or just a toy?"
Her question took me by surprise!
Since I had been a boy
The years had swept that line away
I used then to divide
My playthings into these two sorts
With some on either side.

To my mature and "grown up" mind
No doll is ever real.
They're all just toys for children's play.
At least that's how I feel.
But in her simple child-like world
The two were not the same
And her question simply let me know
That I played a different game.

She made me wonder once again
About the games I play.
Are things I take to be so real
Just toys? And may someday
A higher world come settling in
Upon the life I prize--
Just like my present world replaced
The world of children's eyes?
THE ILLITERACY PROBLEM: LINGUISTIC TRANSFERENCE

By Gayle Goodin

For the last seven years, the majority of freshman English teachers have been ruled by a powerful minority who fanatically supported the "right-to-anything movement" of the sixties. If those years were times of personal freedom from anything resembling order, the educational systems of the early seventies echoed those sentiments in English classes. The College Conference on Communication and Composition (CCCC) passed a resolution in Boston in the early seventies proclaiming the student's right to his own language however unintelligible or illiterate; in fact, the more illiterate his linguistic verbalization the more he was lauded by linguistic romantics. Ironically, it was during this period that writing labs, financed by the government, mushroomed in the southeast.

Now at the turn of the century, the Southeastern Conference on English in the Two-year College, a regional division of the CCCC, has become a part of the prestigious South Atlantic Modern Language Association (SAMLA); and the password has become "Student, know thy language." This password is being touted by the very ones who in the early part of the decade espoused the "anything-goes-in-language movement."

It is not easy to assay the reasons for such a change in attitude of the controlling minority of the SCETC. Perhaps it is because of the complaint of the business community which has been persistent for almost ten years in its requests that the students be taught to function socially and professionally in a literate manner. I attended professional meetings in Tennessee, Alabama, Georgia, Florida, and Mississippi; and at every meeting a member of the business community complained that their employees could not speak or write the English language correctly and that they were not receiving the product for
which their tax dollars were being spent. Perhaps educators have started listening to their money source.

Perhaps the cycle for love of the ignorant has passed, the liberals having tired of their own game and wanting a new one; or perhaps the rustic is beginning to realize that he has been denied the right to learn how to use language to progress in his society. Perhaps, the majority who have always favored literacy in oral and verbal communication have ascended to the monarchy. I strongly suspect, however, that the switch to a belief of knowing what is correct usage is embedded in the economic travails which this country is beginning to experience. Poverty and a tight wallet have an inexplicable way of making people approach problems rationally and be less willing to pay for exorbitant fads.

That this desire to return to literacy has infiltrated English professional organizations at the highest regional level (SAMLA) is commendable regardless of the cause. Our optimism must be guarded, however, because it will take about three to four years before it will become a pervasive trend in the first two years of the students' collegiate experience.

In the last three or four years, many colleges and universities, recognizing the number of illiterates who have been passing through high school and higher educational levels, have begun to institute what is called by some "Rising Junior Exams," by some "Proficiency Tests," and "Final Examination Themes" by others. To graduate from the institution, the students must pass this final in English grammar or composition. If they fail, they must either take a remedial or semi-remedial course to prepare themselves for taking the test again or take the course again to be prepared for the exam.

The University of Georgia requires that all students pass the Rising Junior Exam before they can graduate. If
they fail, they must take a remedial course to prepare for the test again. The University of Mississippi English Department administers a departmental final examination essay which the students must pass before passing freshman English. There is a remediation center where they may go for help. Our approach to the problem consists of requiring students to pass the English Proficiency Test before they can graduate. If they fail, they must take a course in the fundamentals of grammar to become able to pass the proficiency test.

Union, however, recognizes that passing the proficiency test does not mean that the students will reflect that proficiency in their communication with others, although we hope that there will be a transfer from a passive knowledge of syntax to an actual utilization of that knowledge. To bring that transfer closer into realization, the English Department has developed a program that includes a course to minimize the possibilities of students' passing the Proficiency Test while retaining old, incorrect communication patterns. It is called Oral Communications Skills.

When, for example, a student comes to Union unprepared linguistically, as revealed by a score of 16 or lower on the ACT, he must take English 110, where he will have the opportunity to acquire the rudiments of grammar and composition. After he has passed that course, he takes English 111, Oral Communications Skills, where he will practice using what he has learned by engaging in semi-structured conversational situations. During these conversations, he will integrate correct linguistic patterns into his quasi-casual conversations. Those students who are already familiar with correct grammatical usage will take English 111 instead of English 110. Being already familiar with correct usage, they will be trained primarily in learning to convert their passive knowledge of correct grammatical usage into active practices; and the conversational patterns will be organized around more complex social situations. Thus far, the theory of linguistic transfer has been actualized; and everyone, including the business community, should be happy. If however, the student
should remain human and be influenced by outside environments and relapse into his old incorrect patterns either in oral or verbal expression, his regression will be identified on the Proficiency Test. To refresh his memory, he will have to take a course in the fundamentals of grammar.

It seems, then, that Union has recognized what most higher educational institutions have not perceived: to improve a student's linguistic expression, mere knowledge of rules is not enough. These rules must be utilized in actual conversations for the intellectual transfer from the written to the spoken word.

Some might object to an Oral Communications Course because they assert that such a course is the province of speech. The answer to this objection is that speech courses are not designed to teach grammar; they are not designed to teach linguistic transfer. They are designed to teach students to use the patterns of organization of ideas and to deliver those ideas to a group in a formal or semi-formal situation. If students have been taught to utilize the accepted usage of the language correctly, the speech teacher can concentrate on teaching them how to deliver a speech, using sophisticated psychological devices; how to use pauses to make complex ideas more cogent, and how to make the voice more pleasant to an audience. No longer does the speech teacher have to spend his time teaching his students to use correct grammar.

This type of English program represents an avant garde approach to the problem of linguistic transfer from passive to actual utilization of correct speech patterns. When business leaders interview a Union student, hopefully they will be impressed with our student's ability to use the language correctly.
OLD ENGLISH

She polished busily for a time—
thoughts drifting—
As she watched the Old English
Polish and Scratch Remover
bring out the glow in the
thirsty wood.
It was now gleaming like the
soft brown shine
in the eyes of a happy puppy.
Suddenly she stopped;
Arrested by a solemn question
which came to her mind,
as unplanned as the breeze
teases a lock of hair—
"Was THIS why she had studied so
hard to try to 'ace' Old English 301?"

By Betty H. Foellinger
A MESSAGE FROM ALGERNON AND FRIENDS
By Charles M. Baldwin

He was such a small parcel of that divinely given quality called life. His soft white fur, wet pointed snout, and small rounded ears were but three of many fascinating characteristics belonging to the species *Reithrodontomys fulvescens*, commonly pronounced mouse.

However, this mildly active little animal with the beady black eyes and long thin tail was not a common rodent by any stretch of human imagination. To begin with, his home was not a pantry wall or a corn bin in the barn. This mouse slept on a carpet of fresh sawdust, drank the purest water, and ate the best Purina rat chow supplemented with the minimum daily requirement of vitamins and minerals for adult mice. His home was a small wire cage in a medical college laboratory.

The most unusual characteristic of this small mouse was not his home nor his appearance, but it was his behavior. He was scotophobic--afraid of the dark. He could never be accepted in the barrios of mouseville. Stranger still was the "cause" of his fear. No traumatic experiences haunted his past. He had had a very normal, uneventful development until yesterday. An almost painless prick in the neck preceded the normal feeding time. Since then this minute bundle of biochemical reactions had not ventured into the dark enclosure at one end of his prison. What was the composition of the injection? How had it been discovered? Did other compounds exist which cause equally dramatic changes in behavior? And finally, what are the implications for those who are professional educators?

These and other questions flooded my brain when I first read of George Ungar's work in learning and memory. Less than a decade ago, Ungar reported the isolation of a polypeptide (a protein) from the brains of mice which had
been trained to be fearful of the dark. This conditioning had been carried out utilizing the techniques and apparatus of B. F. Skinner. The brains of untrained or naive mice did not contain the protein which was found in the brains of mice trained to fear the dark.

Once the protein was isolated and purified, its effect was verified by injecting it into the brains of untrained mice. These mice at once became scotophobic exhibiting the behavior of those mice from whom the protein had been extracted. Still skeptical himself, Ungar took the protein molecule apart. He discovered that the protein contained fifteen amino acids. After determining the amino acid sequence in the protein, he synthesized the polypeptide from commercially available amino acid supplies. It was Ungar's contention that the "information" which caused a mouse to be dark-fearing was stored in the amino acid sequence of the polypeptide. In other words, one of the most important events associated with learning is the synthesis of a protein by the learner's brain in which the learned behavior or information is coded or stored. Thus the presence of scotophobic, Ungar's name for the protein causing dark avoidance, in the brain of a mouse differentiated that particular mouse from one that had not "learned to be afraid of the dark."

Other experiments were done to determine if other compounds could be associated with a learned behavior. Goldfish which normally prefer blue-green environments were conditioned in a "Skinner aquarium" to prefer an orange environment over the blue-green end of the tank. Once these goldfish had been trained, their brains were found to contain a polypeptide not found in the brains of untrained goldfish. This polypeptide was studied in the same way as scotophobic. It was found to contain six amino acid units and the sequence in which they occurred was also determined. Final results have not yet been reported, but all indications are that the synthesized protein will induce blue-green avoidance in naive goldfish.
In 1967 another pioneer in this field, Bernard Agranoff, trained goldfish to swim to the lighted end of a small rectangular tank. He called the training apparatus a shuttle tank, his version of the "Skinner aquarium." In these experiments, Agranoff studied the effects of antibiotics, principally puromycin, upon learning and memory and, in my opinion, revealed several extremely important tips of the learning and memory iceberg. He found that if puromycin were injected over the goldfish brain immediately after training, memory of training was obliterated. If the same amount of drug was injected one hour after training, memory of training was unaffected. Injection 30 minutes after training produced an intermediate effect. Why should memory be affected by puromycin in this way? The bombshell which gives kaleidoscopic consistency to these results is the fact that puromycin is a well-known inhibitor of protein synthesis. The evidence is building that memory is stored in polypeptides and these proteins are synthesized in the hour immediately following the stimulus or training period.

Agranoff's experiments reveal other important factors in the learning and memory mechanism. The training period itself was forty minutes in duration and consisted of twenty trials. When goldfish were injected with puromycin just before the training period they progressed through the trials at the normal rate, that is, their improvement during the twenty trials was normal. However, these fish exhibited a profound loss of memory when tested three days later. These results thus indicate that two types of memory exist: Short-term memory demonstrated during the learning or training period, and long-term memory which persists for some extended time after the training period.

The third important revelation from Agranoff's work and the final experiment I shall discuss in this paper is the environmental effect upon long-term memory. Goldfish were allowed to remain in the shuttle tank for several hours after the training period before being returned to
their home tank. Half of these fish were injected with puromycin as they were being returned to their home tank. Those fish receiving the injection showed remarkable loss of memory when tested four days later. The fish receiving no puromycin showed no memory loss. Apparently the environmental factor is more important than the time factor in the consolidation of learning. Protein synthesis seems to occur only in the home tank rather than in the environment associated with a high level of stimulation.

It is always dangerous to extrapolate from the results of animal experiments to the effects upon human beings. Yet parallel information concerning the mechanism of human learning is unlikely to be obtained since few individuals are willing to submit to conditioning and brain analysis. Even if there were people willing to participate in such experiments, it is unthinkable that a principal investigator could be found who would be willing to give up reverence for human life. It also is refreshing to remember that much has been learned about the human condition by observing other animals. To wit, the experiments dealing with love relationships carried out by Harlow et al. on primates and the toxicology, carcinogenicity, and radiation studies carried out on mice have been extrapolated to the human condition with a good deal of success.

With a healthy measure of openness to critical analysis the following thoughts are offered for consideration. It appears that human learning probably involves the synthesis of polypeptides. The learned behavior of information is stored in the amino acid sequence of the polypeptides. Several factors affect the efficiency of brain protein synthesis and thus learning. The presence of drugs, notably some antibiotics, in the brain markedly inhibits protein synthesis. A word of caution is particularly warranted here. Not all antibiotics are protein synthesis inhibitors nor are all protein synthesis inhibitors antibiotics. Some compounds may even enhance the synthesis of brain protein. For instance, low concentrations of
strychnine sulfate increase the rate of maze-running in mice. Finally, the protein synthesis (consolidation of long-term memory) occurs in the period immediately after the learner has left the region or environment of academic stimulation.

Just as Charlie Gordon was able to catch a glimpse of his own future by observing Algernon, so perhaps can we structure environments and encourage time use patterns that optimize, yea, even maximize the opportunities for learning based on the results of learning experiments with other animals. Intuitively, faculty advisors tend to steer students away from class schedules that include back-to-back classes. In certain courses offered during the summer and winter terms, less seems to be accomplished than in the longer semesters. Perhaps we are beginning to see evidence that supports our intuitions and feelings. That is, the learning experience is incomplete without a consolidation period.

To minimize the ill effects of antibiotics may prove a more difficult problem to solve. It is true that drug usage is greatest during the winter months when bronchial and respiratory maladies most often occur. It would not be beyond the realm of reason for a college to alter its academic year calendar in order to lift higher the bright torch of educational purpose. The academic year could begin in mid-March and end in mid-December. It could include a month long miniterm in late July and early August. At least two economic benefits would accrue to this schedule. Heating costs would be minimized and students of such an institution would be more successful in landing "summer jobs" since they would be available for Christmas and January sale work and would not be competing with the bulk of the student work force. The problems of such a calendar change are legion but deserve comparison with the benefits. It has not passed unnoticed that the college willing to run an educational experiment of this magnitude should be located either in the northern part of the country or in a
semi-arid area in order to take advantage of the energy-
savings benefit.

Finally, the energetics of protein synthesis in the
brain dictate that considerable work is required on the
part of a learner to encode information in a polypeptide.
This result can be documented by experiment and calcula-
tion. Most of us know from personal experience the rela-
tion between work and learning, but I believe Steven M.
Cain summarizes well the process of brain protein syn-
thesis in this excerpt from "If At First You Don't Succeed,
Quit."

We must realize that becoming an educated person
is a difficult, demanding enterprise. Just as
anyone who spoke of intense physical training as
a continuous source of pleasure and delight would
be thought a fool, for we all know how much pain
and frustration such training involves, so anyone
who speaks of intense mental exertion as a con-
tinuous source of joy and ecstasy ought to be
thought equally foolish, for such effort also in-
volves pain and frustration. It is painful to
have one's ignorance exposed and frustrating to
be baffled by intellectual subtleties. Of course,
there can be joy in learning as there can be joy
in sport. But in both cases the joy is a result
of overcoming genuine challenges and cannot be
experiences without toil.

It is not easy to read intelligently and think
precisely. It is not easy to speak fluently and
write clearly. It is not easy to study a sub-
ject carefully and know it thoroughly. But
these abilities are the foundation of a sound
education.
Endnotes


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