

VCU Voice

Virginia Commonwealth University

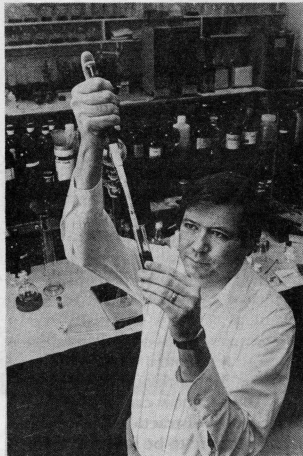
A Patented Success: Equine Diagnostic Test

About a year and a half ago, Centaur, a small, start-up firm in Northern Virginia, was looking for a university to devise a diagnostic test for horses. Because owners of race and show horses must show certificates proving their animals are free of the equine equivalent of AIDS each time they cross state lines, Douglas Durham, the chairman of Centaur, set off to find an improvement on the only available test. Called the Coggins test, the equine diagnostic test took two days to complete in a licensed laboratory. Durham thought he might be able to find a university capable of improving on the Coggins test in North Carolina's Research Triangle.

But through contacts with Virginia's Center for Innovative Technology, Durham was introduced to VCU biochemist Dr. Darrel Peterson. Last week representatives from Centaur met with Peterson to present the first royalty check for rights to a patent for the equine diagnostic test he developed.

The new equine diagnostic test takes ten minutes to complete and can be performed by anyone with a little training. Thus far results have been 100 percent accurate.

Though researchers at VCU are relatively new to conducting research for profit, Peterson is enthusiastic about the new source of revenue. The two major sources of funding for scientific research are the National Institutes of Health and the National Science Foundation. "The competition for those dollars is really



Last week, Dr. Darrel Peterson received his first royalty check for rights to a patent for the equine diagnostic test he developed at VCU.

intense, and there's no reason to believe it's going to get any easier," he says.

"We would not want to become a contract lab to conduct research on issues that aren't relevant to our mission, but if the projects are already under research and are compatible, the more projects like that the better," he adds.

"Just a slightly different wrinkle" is how Peterson termed the related research. Through his search for a genetic duplicate of the human AIDS virus, he was able to quickly develop the test Centaur wanted. The firm bought the rights to the patent and will pay Peterson a percentage of the profit it makes from selling the test to animal pharmaceutical firms. ■

MCV Foundation Receives M Gifts to Support Neurosurgery Research and Teaching

Three gifts totaling more than \$400,000 were recently given to the Medical College of Virginia Foundation to fund research and teaching in neurosurgery.

Edward S. and Elizabeth W. Hirschler of Richmond donated \$126,000 to establish the Edward S. and Elizabeth W. Hirschler Endowed Professorship in Neurosurgery. Annual payout from this fund will be used to support an eminent scholar who will serve as the Hirschler Professor of Neurosurgery.

Other gifts recently received by the MCV Foundation include \$188,000 from the Lind Lawrence Foundation and \$100,000 from the Reynolds Foundation for the Richard Roland Reynolds Neurosurgical

Research Laboratory. Support from these two Richmond-based foundations have led to several new advances in the research and treatment of brain tumors and traumatic brain-injured patients at MCV Hospitals.

Since becoming actively involved in research and treatment of head trauma in 1973, MCV Hospitals' mortality rate from head injuries has been reduced to 40 percent. As a result, the center's protocol for managing head-injured patients is followed today by medical centers throughout the world.

VCU is a major neuroscience training and investigation center in the areas of head injury, epilepsy and stroke, substance abuse, the senses, infant death, and the aging process. ■

It's Snowing . . . What Now?

VCU's Inclement Weather Policy

The season for bad weather is here, and now is a good time to review VCU's inclement weather procedures. First, check with your supervisor or department head to see if you are considered an "essential" employee for purposes of University operations. Second, during times of threatening weather, stay tuned to any of the major area radio and television stations for information on University closings. It is important to note that the Medical College of Virginia Hospitals remain open under all weather conditions.

All closing decisions will be made by the provost. His decision will be based on the accessibility to campus and parking conditions.

Closing announcements will describe one of the following plans:

- Plan 1: All day classes on both the Academic and MCV Campuses are cancelled. All faculty and staff offices are closed. Only University employees who have been officially designated as "essential" should report to work at their regular times. MCV Hospitals are open. MCVH clinics are open (or closed).

- Plan 2: All day classes on both the Academic and MCV Campuses

are cancelled, but faculty and staff must report to work at their regular times. MCV Hospitals are open. MCVH clinics are open (or closed).

- Plan 3: All day classes on both the Academic and MCV Campuses are cancelled until (a designated time). Faculty and staff should report to work at (a designated time). MCV Hospitals are open. MCVH clinics are open (or closed).

A separate announcement will be made concerning employees working evening shift (3 pm to 11 pm) and the night shift (11 pm to 7 am). An announcement should be made no later than two hours prior to shift change. All employees on following shifts must report to work unless an additional announcement is made. Separate announcements will also be made concerning Saturday and evening classes.

In case of a closing due to snow, "essential personnel" should note the following parking assignments:

- MCV Campus—parking decks
- Academic Campus—Academic Campus parking deck

Use of these decks instead of the regularly assigned lots will assist with snow removal. ■

VCU Board of Visitors Raises Admission Standards

VCU's Board of Visitors approved new admission standards for freshmen and undergraduate transfer students, as well as changes in admission selection procedures.

The changes for freshmen admissions include raising the minimum required number of high school units from 18 to 20, thereby equaling the minimum units required by the Commonwealth for high school graduation; strengthening the amount of high school mathematics required for admission from two units to three including algebra and geometry; and giving priority to high school students who complete the Virginia 23-credit advance studies program.

Also, a change in undergraduate transfer guidelines gives priority to transfer students who have a cumulative grade point average of 2.25 or better.

The changes for selection procedures include establishing a freshman application deadline of February 1, a decision date of April 1, and a commitment-to-enroll date of May 1, thus eliminating the University's long-standing policy of rolling admissions; raising the application fee from \$10 to \$20, thus making the application fee on both campuses the same; and requiring a non-refundable deposit of \$100 in response to an offer of admission. All changes will take effect in fall 1990. ■

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To the Editor:

"Dumb—simple-minded—stupid—patently stupid—dopey—goofy—inine." So glibly does Professor Nicholas Sharp dismiss the two contemporary works on education, Bloom's *The Closing of the American Mind* and Hirsch's *Cultural Literacy*. These two "eminent professors," one at the University of Chicago, the other at the University of Virginia, perceive certain limitations in the general education of this society, but Professor Sharp sees no problem.

Sharp criticizes the two for "defining things as problems so that they can then develop solutions." It is certainly easier (and currently popular) to deny any problem and, therefore, any need for a solution. The recent election served to emphasize the extent of that mentality. One must wonder, however, if Professor Sharp, himself a "curriculum reformer" as director of nontraditional studies, is as "dumb" as the others.

Sharp begins his attack by quoting Bloom's observations on rock music. I am not as concerned with Bloom's tirade on the sexual implications of this music as with Sharp's defense, even promotion of it. Maybe Mick Jagger can help students determine "who they are and how they ought to live" (though I seriously doubt it), but is he significant enough to be part of a college curriculum? Perhaps I have overlooked the value of pop music throughout the 40 years I have spent in the field of music, 23 of them as a teacher. Perhaps it should be a pressing issue at the next faculty meeting and subsequently an integral part of our curriculum.

Sharp's criticism of Hirsch's concept of literacy is particularly disturbing. Many observers of the contemporary American scene have made similar observations on the appalling condition of illiteracy and "a-literacy" in America today. Bloom and Hirsch are concerned that students in college are not reading as much or as well as they should and that the material they read is not as significant as it might be. One wonders if Professor Sharp would be happier with a "great works curriculum" that included articles from *Cosmopolitan*, *Field and Stream*, *Southern Living*, or Mick Jagger's autobiography (ghost written or co-authored, to be sure).

"The Great Books have never been a successful core of any curriculum other than amateurish groups at public libraries," Sharp writes. On the contrary, have they not been rather the core of learning in Western civilization for 2,000 years? However, concern for cultural literacy has deteriorated here in Richmond, for instance, to the extent that the services of the Art and Music Section of the Richmond Public Library can be curtailed by the administration by reason of its being "elitist."

Professor Sharp speaks of transition, of development, of progress. He expresses consternation that Bloom and Hirsch would expect that those who complete a baccalaureate degree should have learned certain basic values. He suggests that Bloom and Hirsch are unhappy with those students on the Quad, Oval, or Shafer Court who do not assimilate the values of their elders. More to the point might be concern for their "commencement." "Baccalaureate" should signify a first step, perhaps in a "commencement," a beginning on a journey of the life of the mind. Bloom and Hirsch happen to think that there are significant landmarks to review along this journey, ones that will, admittedly, not only take students off the Quad, Oval, and Court but cause them to reevaluate many of the attitudes and values they have picked up there.

Sharp's emphasis on the need for students to "learn to understand themselves, know themselves, be better at what they are, become the people they need to be" is understandable, given the current wave of narcissism and yuppy-self-promotion in this "me-generation." But one wonders about the lack of concern for the past and their lack of concern for the future fabric of the society. Many of us still believe that there exist significant values that need to be deliberated, if only to be modified or, indeed, intelligently rejected and replaced by subsequent generations. Otherwise, students have neither the option of accepting or rejecting these values (Great Books), nor do they have any idea what they missed.

Dr. Harold W. Carle
Assistant Professor of Music

Reply

Dr. Carle:

I'm flattered by your careful reading of my comments, and I'm pleased to find that a man of your learning and sincerity has taken my arguments so seriously.

It is obvious, I suppose, that we stand on opposite sides of a fairly deep philosophical gulch. As with all divisions, the distance between us makes communication difficult. The greater the separation between people's ideas, the harder it becomes to find a common vocabulary. The more profound the disagreements, the more difficult becomes the task of maintaining a civil discourse.

Your letter clarifies some of the reasons why people would adopt a position which, to me, seems completely wrong. Not wrong-headed, perhaps, but it is still a position which seems to me to be simply wrong.

From my perspective, the essential task of liberal education has not changed since Socrates, and the quintessence of the Socratic method—dialectical inquiry into the essential meanings of things, especially into the primary truths of human being—is the soul of liberal education. To this end, lists of things that "everyone" should know can never be more than a distraction. The important truths are to be found by looking inward, into the secrets which reveal themselves only through a rationally imaginative exploration of the meanings within the language which all men and women use every day.

Reading a bunch of books, no matter how "great" they may be, can never be more than an instrumental means to that higher end. From my perspective, elevating the "Great Books" to a sacrosanct position in the educational process is a confusion of means with ends. It is a sort of blasphemy, comparable to believing that it is the chalice which is holy, not the blood which it contains.

I hope you can appreciate, therefore, that my passion and concern about the issues touched upon by Bloom, Hirsch, *et alia*, are indeed sincere. Twenty years of teaching have left me with a few opinions, too. The most important of them is that each human being *must* find truth for him or herself. No one, no matter how legitimate his or her authority, can discover the truth for anyone

else. No teacher can "tell" you or me the truth. The great teachers are those who put persons onto a path of discovering it for themselves. The great books, thus, are not works to be enforced upon anyone by a prescribed curriculum. They must be found by each individual, and they may—no, they *will*—be different for each person.

In my universe, liberal education is what makes one free. And nothing else is so liberating as truth. But it is not the truth you are told that frees you; it is the truths that you discover.

You are right when you say that I do not see a problem. I see a condition, a situation as true today as it has always been. That condition is simply not amenable to programmatic solutions. It is not like poverty or crime, a "social problem" to be alleviated by some sort of government-backed "program" such as Drs. Bennett, Hirsch, and Bloom propose. Ignorance and folly are not, in fact, "social problems." They are the stark parameters of the human domain. One does not "cure" them with some socially engineered new program. One accepts them as part of human reality, and one responds to them by endeavoring—preferably without additional bureaucratic guidelines—to help a few souls in their struggle toward the light.

No, I do not see a problem, and if I did, I would not identify the problem as one of ignorance. I would call it a problem of folly. I would prescribe the cure not by enforcing greater or different kinds of knowledge on people. I would prescribe wisdom in as great abundance as possible.

But wisdom, unlike knowledge, cannot be taught. It can only be achieved. And the great teachers have always known that truth. Socrates, so far as I can remember, never assigned anyone a book to read. St. Ambrose felt that no one should read anything except the Bible. Matthew Arnold felt that a just curriculum would consist of a few great works of "high seriousness" mastered thoroughly. Rabelais, God bless him, said that the true academy would be governed by the maxim, "Do as thou wilt."

Indeed, Professor Carle, we do see things from a very different point of view. I thank you for your concern, and I look forward sometime soon to meeting you.

Nicholas Sharp

Holiday Shopping at the Anderson Gallery: Hot Stuff!

By Greg Compton

Most likely, the Shops at Willow Lawn will not offer bark paper portfolios decorated with subway-style graffiti. Chances are you won't find foot-high primary-colored houses that seem to have sprouted from a bed of lava at Regency Square or Chippenham Mall. But creative, colorful, artfully produced gifts such as these are at the Anderson Gallery's Holiday Art Market.

Running through December 23, the gallery's annual sale offers teasing, colorful, and unusual creations of artists from across the nation.

Available are arts and crafts produced in a variety of media including precious metals, paper mache, fiber, and fabric.

Entering the gallery, you will notice the red chili and lizard ornamental lights. Gallery shop manager, Cate Fitt, says these are ideal replacements for those tired of traditional red and green decorations.

If you'd like to pick up an item created by a Richmond artist, keep an eye open for Kathy Emerson's silver and brass earrings shaped like cars, women, and even a pair of fish with men on hooks hanging from their mouths; Hats by Ignacius to fit egg heads, hot heads, and hard heads; leather bags by Betony Vernon; and pottery bowls of splotted blue,

green, and red by Coloratura.

For the wildest of stocking stuffers, check the gallery's assortment of monkey puzzles, dog guns that bark, tug boats and submarines that putt-putt around the tub, serpent-head water pistols, plastic harmonicas, kaleidoscopes, tops, wind-up Godzillas, alligators, skulls, and a pink octopus with a baseball cap.

So, if a conventional shop doesn't quite have what you're looking for, spend an afternoon at the Anderson Gallery Holiday Art Market. Located at 907½ West Franklin Street, the gallery is open Tuesdays through Fridays, 10 am to 5 pm, and weekends, 1 to 5 pm. ■

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Early Experiences: How Enduring Are They?

Or, Have You Ruined Your Children Yet?

Excerpts from a speech given by psychology professor Dr. Barbara Myers at the November Faculty Forum sponsored by the College of Humanities and Sciences.

Who believes early experiences are enduring?

In graduate school I certainly did. This fit the ethic of the time, the ethic that started Head Start, the first major social experiment with preschoolers. If we start early enough we can save anyone. When Head Start didn't totally transform inner city children, they expanded the program downward and developed Get Set for two and three year olds.

The belief fits the ethic of every teacher, every social worker, every minister who says, "By the time I get these children, they are irretrievable. We have to start earlier to make a difference."

The belief certainly fit the thinking of the 1970s' parent-infant bonding proponents. This popular scientific movement claimed that for mothers to be properly bonded to their infants, they must have close bodily contact within the first hours after birth.

We now have claims that experiences during the prenatal period are formative for humans. Among them is a physician who has created the Prenatal University, where pregnant mothers are taught to say specific words and phrases to their fetuses through a Preg-O-Phone.

What is the underlying belief?

The most pervasive Western model for human development is the view that the first few years of life necessarily have crucial effects upon later development, lasting even into adult development. This belief is seldom based upon any real data or empirical evidence; rather, it is an assumption, a given, at the level of a model or world view.

How pervasive is this belief? Do we find any early evidence of the belief?

The educated lay person would probably attribute the belief to Sigmund Freud, but we can trace further back and find much earlier statements:

Plato: "The first step always matters the most. That is the time when they (the young and tender) are taking shape and when any impression we choose to make leaves a permanent mark."

John Locke: "Whatever (children) ... do leaves some impression on that tender age, and from thence they receive a tendency to good or evil."

James Mill: "It seems to be a law of nature that the first sensations experienced produced the greatest effects."

We could quote hundreds of others, all of whom are sure that what has happened during the first one or two or three years of life is there forever.



Burke Huddleston

What is the basis for these beliefs?

At one level, the question here has to do with connectivity: Are all human behaviors necessarily connected to earlier behaviors? There are a number of reasons we would believe such a thing, none of them necessarily related to empirical evidence.

Louis Lipsett suggests that we are a connection-prone species, that we look for and are attracted to seeming connections between unrelated events. When two things go together, they cause each other, or one has caused the other. Jerome Kagan identifies other compelling reasons for belief in connectivity:

- Why would the species have such a long and troublesome infancy if it didn't have a long-term purpose? This doctrine gives infancy a purpose.

- The English language reflects a bias toward continuity. We use the same words to describe behaviors and traits across the life span. Not all languages do this. Kagan presents examples in other cultures in which the language uses different terms at different ages to reflect a belief that there is no given disposition that lasts forever and that adult forms are different from childhood forms.

Another level of this belief has to do with problems of retrospective research. [This type of research] found older populations of dysfunctional adolescents and adults in prisons, detention homes, and orphanages. Many had terrible infancies. [Researchers] assumed later dysfunction was due to the infancy and ignored all the intervening years and, also, people who started out with a bad situation and then turned out okay.

The most sophisticated research on human development is transactional in nature. It assumes that many factors are important, that they continually affect and are affected by

one another, that things are expected to change over time as situations and personal character change over time.

What happens down the road depends mostly on what happens down the road and only a little on what happened the first day of the trip.

We have many examples of children who begin life under the most severe and deprived circumstances—hidden in closets where they were neglected, beaten, and starved. They learn to walk, to talk, to make friends, to read and write, to care for other people, to grow up and become part of the culture.

We have less dramatic examples of people who overcome adversity and become better from it. We also see people who choose, at various stages of life, to take negative paths. Faced with the same situation, different individuals will operate within the entire balance of all the factors in their lives and will move ahead based on those complex factors, and also based on the choices they make. And none of these outcomes is necessarily a permanent outcome. The drug user can quit using drugs, the caring and enthusiastic professor can get tired and bored ... and the changes can go on and on.

How does this explain continuity?

Sometimes things really do seem to stay the same. An early trauma is still bothering a person years later; a bad home results in a poorly adjusted teenager; or the child with few friends becomes the adolescent or adult with poor self-esteem and poor social skills. Why?

First, a few traumas are so drastic that they leave permanent damage, such as severe oxygen deprivation or brain damage and, also, chromosomal aberrations related to mental retardation, or severe environmental deprivation that extends over a long period of time so that habits and attitudes are very deep.

Secondly, and this hits most situations, most children grow up in the same homes, with the same family, the same economic conditions, the same school system, the same psychological environment, from birth to adolescence. They are not rescued. There is a strong temptation to attribute primary causality to the structures established during the earliest years. But we must be willing to look at the continuing contemporary situation.

Third, where continuity is observed it is due to some continuing process. Where there is malfunction, we must look for some continuous malfunction in the organism-environment transaction across time, which keeps the child from organizing his life adaptively. The forces preventing the child's normal development are not due to just one traumatic point but are operating for a longer time, through development.

So, have you ruined your children yet?

The good news is no. The more accurate analyses now show us that there is considerable plasticity in infants and young children—not to mention older children, adolescents, and adults. Things change, and change again, as children change and parents change and the daily schedules and environments change.

Ultimately, this perspective gives dignity to every stage of life. It suggests that we treat every age as though it is the most important age. It invites us to treat all of life as a critical period—not critical for what it will cause next, but critical for what is being accomplished right now, this year, this week, today. ■

Welcome Back, Howard



After recuperating from a brief illness, Dr. Howard Sparks, vice president, continuing studies, returned to work on December 5.

Missing: Honesty on Virginia Campuses

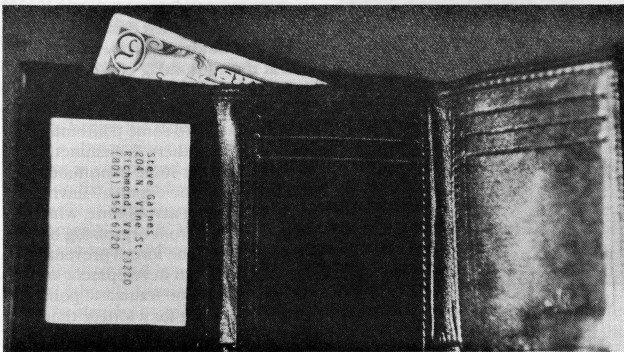
By Jack Haberstroh

The subject of student honesty has been of longstanding interest in this state, specifically, the trustworthiness of students in Virginia's institutions of higher education.

For instance, the honor system at the University of Virginia is now more than 140 years old. Thomas Jefferson's admonition to students there that they should "never suppose . . . that it is best for you to do a dishonorable thing however slightly . . ." was eventually codified. And the concept of honor has presumably been stitched onto UVA students' knapsacks ever since.

At Liberty University (formerly Liberty Baptist College), the crusty honor code is a "Biblical and Christian way of dealing with campus problems." And even "suspicious" behavior (whatever that is) must be reported to the Office of Students Affairs. The honor code claims that Liberty University "is God's school," and its administration and faculty have committed it "to the highest standards of Christian conduct."

The honor code at Lynchburg College (affiliated with the Disciples of Christ) must be signed by every student "in order to be admitted to classes."



Less than half of the 80 wallets dropped on Virginia campuses were returned to Haberstroh in an experiment on honesty using the Lost Wallet Technique.

Students pledge, peculiarly, that "they will not lie, cheat, or steal within the College community or in transactions within the City of Lynchburg and the surrounding Counties of Amherst, Appomattox, Bedford, and Campbell." (A cynic might suggest this leaves in limbo their behavior in 91 other counties.)

The interest in the moral fiber of college and university students has created a rash of newly instituted and often hastily conceived ethics and "values" courses. Many educators, of course, wonder whether virtue can, or should, be taught at the university level. Or enforced, for that matter.

And this continuing fascination with student morality must be viewed against mounting evidence of increased nationwide graft, shoplifting, lying, cheating, stealing, and dishonesty of every hue.

Just how honest are students in this state? And are those in religious or private colleges any more trustworthy than those in Virginia's large state universities? How many of them, for instance, would return a wallet containing a \$5 bill to its rightful owner?

To make a very small attempt to answer these questions, I proposed to use a variation of the well established Lost Letter Technique (LLT). That research design employs stamped and addressed letters that contain coins or currency and are then "dropped" at various locations. The number returned serve as a crude gauge of honesty. I envisioned using billfolds, each one containing nothing but a \$5 bill and an identification card. Each wallet would then be placed at a high-density, male-and-female, student foot-traffic location. The chances would be extremely remote that any wallet would be found by anyone other than a student.

A tiny colored dot, coded to the campus, would be placed on the back of each I.D. card to enable me to know on which campus the wallet had been dropped (assuming any came back). I've called the innovation the Lost Wallet Technique (LWT).

The financial condition of my wallet limited the number of wallets placed to 80, or ten for each of eight institutions of higher learning in the state. And even that many were made possible through the unexpected generosity of a colleague who contributed \$200, plus exhilarating support.

To eliminate a few of the distracting variables I deliberately did not include military institutions, all-male or all-female schools, or minority colleges or universities. In fairness to all the eight schools selected, no wallets would be placed at or near law or medical school buildings.

Roughly 80 percent of all undergraduates attend public institutions in this state, and therefore all four of the largest state universities would be included in the survey: Virginia Tech (22,044); Virginia Commonwealth University (19,730); University of Virginia (17,133); and Old Dominion University (14,966). And four private or religiously affiliated institutions were selected: University of Richmond (private) (4,609); Liberty University (Baptist affiliation) (5,930); Lynchburg College (Disciples of Christ affiliation) (2,175); and Virginia Wesleyan (Methodist affiliation) (1,000).

These eight schools represent almost one-third of the enrollment in Virginia's colleges and universities.

But where does one get 80 wallets?

I dug out a Standard Directory of Advertisers and wrote a personal letter to the president of each of the four largest wallet manufacturers in the United States. I described my proposed project to each and asked for 80 gratis billfolds.

Pete Rogers, president of Tandy Brands Mens Accessories (Yoakum, Texas) answered my request, saying he would be happy to donate 80 wallets for the experiment. Ten days later, a box of beautiful, new Don Loper brand wallets arrived.

At this point I enlisted two enthusiastic and energetic VCU mass communications students to assist. The tiring project would have been impossible without Stu Close and Kelly Skees.

We created a fictitious Steve Gaines for the I.D. card in each billfold but listed Stu's address and telephone number. I also purchased a telephone answering machine to receive any calls at Stu's for Steve. We removed the plastic credit card inserts from the wallets to make the I.D. card readily visible and tucked a \$5 bill into each one of the 80 wallets. We were ready to begin the dropping.

Placement of the wallets on the eight campuses actually began on October 5, 1987, and was completed according to the following schedule:

10-5-87 ODU
10-7-87 University of Richmond
10-9-87 VCU
10-15-87 Virginia Wesleyan
11-9-87 Virginia Tech
11-12-87 UVA
11-16-87 Liberty University
11-16-87 Lynchburg College

Ten wallets were placed at each institution and each drop carefully logged by date and site. Typical of drop locations were these at Virginia Wesleyan: next to the pay phone in the student gym; upstairs in the library stacks; on the air conditioner in the hall on the second floor of the science building; on a sofa in the student center; under a bench in the courtyard; and so on.

Two weeks after the drops at each campus, a personal on-site visit was made to each placement to assure us, first of all, that the wallets had, indeed, been picked up and, secondly, to see if any of the wallets had been turned in. Personal visits were made to lost-and-found offices, campus security offices, and all parties responsible for lost-and-found articles at each individual location.

To make doubly certain that students at each school had every opportunity to turn in the missing wallets, we next instituted a telephone follow-up. From October 28 through December 11, Kelly made more than 150 informational telephone calls chasing down her "boyfriend's" missing wallets. Of those calls, she meticulously logged 70—no fewer than seven per campus—by name, date, time of day, and campus location.

The results?

Of the 80 wallets dropped, 36 were returned—a return rate of 45 percent. The school with the best return rate was the private University of Richmond, with seven, or 70 percent. The worst was ODU, which returned only two, or 20 percent.

Each of the three religiously affiliated institutions had return rates of 50 percent, no better than the University of Virginia (50 percent), and only one billfold better than VCU at 40 percent.

Of the \$400 we tucked into 80 wallets, \$180 was returned, a net loss of \$220. My share for this learning experience came to \$110.

Call it tuition.

And what did we learn from the LWT? Simple. Leave your wallet on most Virginia campuses and chances are better than 50–50 you'll never see it again! ■

Jack Haberstroh is associate professor of mass communications.

RESULTS

The Lost Wallet Technique (LWT)

Eight Selected Virginia Institutions

Institution	Number Dropped	Number Returned	Percent Return Rate
Liberty University (Baptist) (5,930)	10	5	50%
Lynchburg College (Christian/Disciples of Christ) (2,175)	10	5	50%
Virginia Wesleyan (Methodist) (1,000)	10	5	50%
Virginia Tech (State) (22,044)	10	3	30%
VCU (State) (19,730)	10	4	40%
UVA (State) (17,133)	10	5	50%
ODU (State) (14,966)	10	2	20%
University of Richmond (Private) (4,609)	10	7	70%
Totals	80	36	45%

New Phone Book Cover Showcases VCU

By Fred Wayne

When the C&P Telephone Company of Virginia decided to showcase VCU on the cover of its 1988-89 Richmond white pages telephone directory, C&P president and chief executive officer, Hugh Stallard, acknowledged the University's 150th anniversary. Stallard said he was hoping that this gesture would "serve to remind today's students and citizens . . . of VCU's heritage and contribution to our capital city."

C&P chose W. Camden Whitehead, assistant professor of interior design, to execute the cover design. The original watercolor was presented by Stallard to President Edmund F. Ackell at a news conference held in the Student Commons on November 28.

In accepting the unique birthday gift, Ackell referred to the "long-established and supportive relationship that has existed between C&P and VCU." He acknowledged that "when The Campaign for VCU was officially begun in 1986, C&P was Richmond's first major corporation to pledge its support."

Whitehead considered the most ideal fashion in which to describe and represent the University. Perceiving VCU as an institution that thrives on diversity, he spoke in an interview of the richness he had observed

here. Students from so many different backgrounds, experiences, geographic areas, and ages all seemed to work well together, he said. He noticed it in his own classes: The older students shared experiences with younger students whose training was more academic, and each appeared to benefit from the other. Some of that vitality and variety is what Whitehead hoped to capture in his design.

Describing his work, the artist said that the architectural collage of buildings on both campuses tells the history of VCU from the Egyptian Building (designed by Thomas Stewart and built in 1845) to the state-of-the-art New Academic Building, formally opened in September.

The design might also mirror how the University perceives itself. It's a story of growth not only in "facilities, programs, faculty, and students, but also in the quality of these integral parts," as President Ackell noted.

The bottom panel of the collage focuses on some of VCU's smaller buildings. The side-by-side placement of buildings from both campuses appears like a street elevation, appropriate to an urban environment.

The collage, Whitehead said, allows images of VCU to be built up in somewhat the same fashion that VCU has grown over the past 150 years. There is a density in this sort of representation that is not available



The new phone book cover featuring VCU was designed by Camden Whitehead, interior design department.

when only one or two buildings are replicated. The density reflects life in the city—people and buildings, concerns, goals, and hopes all juxtaposed. The design creates a fabric—a pattern—that is as diverse as the University's role in the community as a teacher, researcher, and care-giver.

Trained as an architect, Whitehead is a frequent lecturer at Virginia Tech's College of Architecture and Urban Studies. Many of his commissions focus on the city of Richmond.

Among his well-known watercolors are "Richmond: City on the James," as well as renderings of Main Street Station and 6th Street Marketplace. He recently painted three commemorative watercolors celebrating the 90th anniversary of Baskervill and Son Architects and Engineers. ■

Fred Wayne is a media relations specialist in the Office of University Relations.

VCU Vision

Deck the Halls!



Meg Price, President's House.



Dr. Edmund F. Ackell, President's House.



Ann Yates, President's House.



Margaret Billups, University Advancement.

Happy Holidays to all our readers from the staff of *VCU Voice*.



Nan Hawk and Deanne Ermer, MCV Hospitals.



Jeanne Possent, Linda Boyle, and Mooney, volunteer department.

Coloratura Magic in "The Magic Flute"

Mozart's Opera Set for December 9

By Jennie Knapp

"Everything begins to roll. Your adrenalin starts up. You get a rush and suddenly you're off. The race is on." Soprano Holly Hall's athletic description of coloratura singing reflects the Olympian quality of those able to sprint along a musical scale with showmanship and abandon. She says she doesn't think about springing high enough to reach "E," or landing safely on "C." She knows she'll be carried through on a "runner's high."

Hall, who will sing the part of the vengeful Queen of the Night in Virginia Opera's production of *The Magic Flute* at the Carpenter Center on December 9, has only two arias. But each is a pivotal knockout. While powerfully dramatic, the pieces are elaborately beribboned with vocal trills and runs; they are stunning combinations of strength and delicacy.

The first act aria, "O zittre nicht, mein lieber Sohn" (Be not afraid, O noble youth), is a fireworks display expressing the Queen's raging obsession with revenge for her daughter's abductor. "The aria marvelously describes the way the Queen works," Hall says. "Vocally, she starts out very grand and gracious, but in describing the abduction, she conveys her devastation. Then, she does a sudden flip, telling the prince 'You take care of this!' Musically, the coloratura depicts the Queen's state of mind. She wants revenge and she imagines she's achieved it. In the ascending runs, you hear her laugh of victory." Hall explains that in the

second act "revenge aria," the staccato accent the evil edge to the Queen's laugh, which she uses as an imaginary knife to stab her intended victim.

The Magic Flute is Mozart's final opera; it premiered in 1791, two months before his death.

Set in ancient Egypt, the opera is the story of the innocent and beautiful Pamina, who is taken from her wicked mother, the Queen of the Night, by a wise ruler, Sarastro, who tries to protect her from the evil influences of the Queen. To liberate her daughter, the Queen enlists the help of the prince Tamino and a woodsman, Papageno. Tamino's pursuit of Pamina turns into a quest for truth as he falls in love with the princess, discovers the Queen's motives, and comes to understand the nature of evil. But before the young couple can be united, Sarastro and his high priests put them through rigorous trials, testing their moral character. Through the perilous journey, Tamino has only two instruments of protection: a set of chimes and a magic flute. Surviving a final fiery ordeal, the couple achieve purification. The Queen and her forces of darkness are banished by the light.

How does it feel to be the most despised character on stage?

"To play the Queen of the Night, I need to like her," Hall claims. "And I like her strength, determination, and independence. In today's terms, the Queen is Angela Channing on *Falcon Crest*, or Abby Ewing on *Knott's Landing*, or Alexis Colby on *Dynasty*. In our era, we tend to

glorify this type of woman. I think they're hysterically funny."

Like Mozart's *Don Giovanni*, *The Magic Flute* blends comedy and seriousness. But whereas the silly capering in *Don Giovanni* comes to a terrifying resolution, the fearsome struggles in *The Magic Flute* melt into joyous triumph in the end.

Comedy, tragedy, goodness, and evil—so skillfully intermingled in the opera—find symbolic representation in *The Magic Flute*'s principal characters. The Queen who reigns in a realm of suspicion, manipulation, and ignorance, stands in opposition to the noble Sarastro, whose palace is surrounded by temples dedicated to wisdom, reason, and nature. Their struggle for dominance is mirrored in the trials undergone by Pamina and Tamino. Paralleling the development of their love and their rites of passage to adulthood are those experienced by the buffonish bird-catcher, Papageno who discovers through his bungling the power of truth and love.

The Magic Flute is larded with references to the arcane rites of the freemasons, of which Mozart was a member. Indeed, ritualism imparts a powerful mysteriousness to the opera and is captured in the solemnity and grandeur of the music. To prove their worthiness to a higher state (than presumably that to which they were born), the young couple are subjected to perilous tests. Their triumphs are marked with music of an ennobling quality. This contrasts with the effervescent music, often punctuated with chimes, associated with the baser character, Papageno.

Passage to adulthood is a common dramatic theme, and while *The Magic Flute* deals with that, it is

about much more. The opera focuses on the testing of human values. Rather than stopping at the discovery of truth, it takes us through the tests of those truths. "It's an uplifting opera," in Hall's assessment. "One is always tempted and faced with trials. But in the way you overcome obstacles, you uphold your virtues." And the virtues affirmed in the opera, as Hall sees it, are love, goodness, and partnership.

Musically, *The Magic Flute* is a trial, as well. "For singers, it's extraordinary," Hall observes, "one vocal thing after another. Each singer must pass a number of treacherous points."

One challenge they all face is the difficulty of singing in German, as opposed to the more lyrical languages. "Still, I love singing in German," Hall says. "Beginning a word with a vowel can present difficulties, especially in sustaining a legato. But it's an expressive language. For example, I enjoy spitting out consonants in the Queen's dramatic phrases."

Hall, who lived in Richmond until she was seven years old, is the daughter of an RPI alumnus. When Hall left Richmond, Church Hill hadn't been restored, the Fan was strictly bohemian, and the Carpenter Center, where she will perform Friday night, was still the Loew's movie house. Anticipating a performance at VCU prior to opening night, Hall says: "I'm looking forward to seeing the University. I hear it's really grown and changed since I left Richmond."

Featured also in the single Richmond performance of *The Magic Flute* will be soprano Renee Fleming, winner of this year's Metropolitan Opera National Council Auditions, as Pamina. For more information, call the Virginia Opera at 643-6004. ■

Book Review

The Hermit of 69th Street

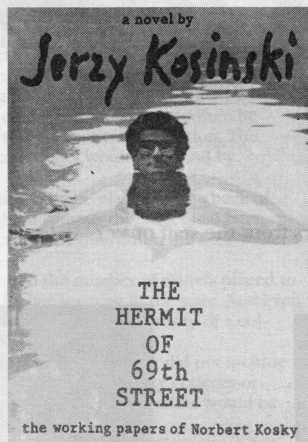
By Jerzy Kosinski, Henry Holt and Company, 1988.

By David Manning White

Just when I had begun to collect my thoughts after the black comedy of American poultry tricks (excuse me, politics) which culminated November 8, I began Jerzy Kosinski's latest book. Having read his delightful novel *Being There*, I was prepared for a provocative evening or two.

Maybe President-elect Bush could get Kosinski to find him another Chauncey Gardener, the "hero" in *Being There*. Don't think for a minute that Chauncey wouldn't have a solution for our ever-mounting national deficit (or will we just have to wait and become a nation of lip-readers). So I sat down with expectations of a tantalizing, satiric volume that would take away some of the bad taste of a pusillanimous national election.

Alas, "provocative" is scarcely the word to describe this book. Wild, exasperating, sardonic, literary



onanism might be closer to characterizing what Kosinski calls his novel. It certainly has no kinship with the genre I (perhaps in my old-fashioned, traditional way) associate with Henry Fielding, Gustave Flaubert,

Thomas Mann, or Ernest Hemingway. Meaning no disrespect to a National Book Award winner, I kept looking for a single thread of continuity in Kosinski's book.

Norbert Kosky, the protagonist (and I use the word loosely) is the alter-ego of Jerzy Kosinski, both in thought and action. In fact, Kosinski has dubbed the book an "autofiction." Why he wanted to create a doppelgänger instead of an autobiography is Kosinski's problem; fathoming "the real" Kosinski becomes the reader's.

The book ostensibly deals with the "working papers" of Kosky, which have been bequeathed to Kosinski. Confusing? As Al Jolson used to say, "You ain't heard nothin' yet." Kosky's story is interrupted, sometimes several times on a single page, by quotations from sources as diverse as Sartre, Rilke, Leo Rosten, Buddha, and Albert Ellis. There are innumerable footnotes and inner dialogues between Kosky and the author.

Even the unfortunate person at Henry Holt publishing company who had to write the jacket copy for the

book seemed a mite confused. As the jacket says, "It fuses and willingly confuses footprints and footnotes, alchemy and religion, sex and Cabala." Unquestionably, Kosinski is a learned man who has read almost everything worth reading, and he lets you know this ad nauseum.

Maybe some enterprising graduate student in English would like to unravel the complexities of Kosky/Kosinski's labyrinthine meanderings. Someone did it for Joyce's *Finnegan's Wake*, but I doubt that this game would be worth the candle.

I have never been tempted to ingest a mind-scrambling tablet of LSD or mescaline (curious, yes; tempted, no). Now, after persevering through *The Hermit of 69th Street*, even my curiosity is slaked. Kosinski's amalgam of sexual anxiety, Weltschmerz, brilliant moments of insight followed by random, completely befuddling obiter dicta, made me feel as if I'd been on a chaotic cerebral journey. Would I recommend this "trip" to anyone else? Hardly. ■

David Manning White is professor emeritus in the School of Mass Communications.

Appointments

Carl R. Fischer, executive director of the Medical College of Virginia Hospitals, was re-elected as a director of the Virginia Hospital Association at its 62nd Annual Meeting. His one-year term will involve him in policy-making processes for the association, which provides representation and advocacy for its 119 member hospitals.

Honors

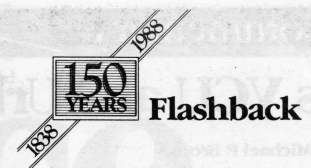
Richard B. Friedman, oral and maxillofacial surgery, chairman of dental medicine, and director of the dental General Practice Residency Program, was recently declared a Fellow of the American Association of Hospital Dentists for outstanding contributions to hospital dental practice and special patient care.

Lectures

David G. Bromley, sociology and anthropology, organized four paper sessions at the annual meetings of the Society of the Scientific Study of Religion in Chicago. They were "New Directions in the Sociology of Religion: Implications of the Study of Religious Traditions"; "New Directions in the Study of Religion: Theoretical Perspectives on Religion and the Sacred in Secular Society"; "New Directions in the Study of Religion: Comparative and Cross Cultural Perspectives"; and "New Directions in the Study of Religion." He also presented a paper, "Implications of New Religious Movements for the Sociology of Religion," in the "Implications of the Study of Religious Traditions" section, and served as

covener of "The Theoretical Perspectives on Religion and the Sacred in Secular Society" section. Bromley was also co-edited the December issue of *Sociological Analysis* with James Richardson and co-written a paper with Bruce Busching entitled "Understanding the Structure of Contractual and Covenantal Social Relations: Implications for the Sociology of Religion" for the same issue.

Tom Carlton, social work, presented two papers, "Managing the Psychosocial Sequelae of Illness and Disability" and "Knowledge Base Needs for Social Work in Health Care: A Critique," at the Annual Meeting of the National Association of Social Work in Philadelphia, Pennsylvania.



Dr. William T. Sanger, president of Medical College of Virginia from 1925-1956, planned the first MCV Founders' Day held December 1, 1926. The commemoration marked the day when the Board of Trustees of Hampden-Sydney College approved the petition of four Richmond physicians to establish a medical department in Richmond, under the charter of the college. On the first Founders' Day in 1926, the faculty and students marched in academic regalia from McGuire Hall on 12th and Clay Streets to Monumental Church on Broad Street. At the Church, Rosewell Page, second auditor of Virginia, Adele Clark, and Dr. Wyndham Blanton spoke on Quesnay de Beaurepaire's Academy of Arts and Sciences, once located on the site now occupied by West Hospital and the A. D. Williams Clinic. The Founders' Day commemoration became an annual event after 1926 that featured speakers, building dedications, and other festivities.

Special Collections and Archives, University Library Services.

Calendar
December

1 Running through December 23 is the **Anderson Gallery Annual Holiday Art Market**, which offers works by national and local artists. The gallery sale will provide an alternative for those seeking unique and original gifts.

7 VCU soprano **Kathy Higgins** will present her Graduate Lecture Recital, "Mozart's Soubrettes in Servitude," at 8 pm in the Performing Arts Center Concert Hall, 922 Park Avenue. The performance is free.

Trumpet player, Gregory Sisson, will give his Junior Recital at 8 pm in the VCU Recital Hall, 1015 Grove Avenue. The performance is free.

8 The Anderson Gallery will hold the **VCU M.F.A. Thesis Opening** from 7-9 pm. The event marks the beginning of a show that runs through December 20 and features the works of M.F.A. students Alison Sproule, painting and printmaking; Barbara Ames, photography; and Graham Campbell, crafts.

9 "Short Works," an evening of five performance pieces created by 12 Richmond performers, is second in the series, **Live Art at 1708**. The benefit event will be presented by 1708 East Main at 8 pm. Tickets available at the door only.

10 & 11 The Department of Music invites one and all to its second annual **Old Fashioned Christmas Concert** at 8 pm in the Performing Arts Center concert hall. The program features the Symphonic Wind Ensemble, the University Symphony Orchestra, Commonwealth Singers, Choral Arts, Flute Choir, Guitar Choir, and baritone Dr. Neil Wilson. Admission is \$5 and all proceeds will be donated to the MCV Hospitals Hospitality House.

21 & 22 The **Richmond Symphony Orchestra** adds two family Christmas concerts to its schedule. Beginning at 8 pm, both concerts feature traditional holiday music and include a Christmas carol sing-along. For information call 780-3777 or 788-1212.

January

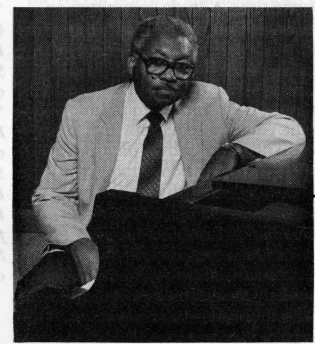
6 The **Commission on the University of the Twenty-First Century** will hold a public hearing from 10 am to noon, in Room 1164 of the New Academic Building. For further information call Ann Pratt at 225-2604 or Marla Richardson at 225-2638.



Holly Hall sings the part of the Queen of the Night in Virginia Opera's production of "The Magic Flute" on December 9.

Jazzy Holiday Cheer Program Features Ellis Marsalis

Jazz pianist **Ellis Marsalis** headlines a Holiday Cheer program for Academic Campus employees set for Thursday, December 8, at 3 pm, in the Performing Arts Center. As this is Marsalis' last year as director of jazz studies in the Department of Music, the holiday program offers what may be a final opportunity for many to hear him in concert. The Holiday Cheer program will feature a sing-along. Door prizes, including a color television, will be awarded. A reception will follow. To register for a door prize, present the coupon enclosed in your paycheck. ■



Toys for Tots Will be Collected Through December 16

Once again, the **United States Marine Corps** is coordinating the annual Toys for Tots program for underprivileged children in the local community. The project generates public spirit through the collection of new, unwrapped toys for Christmas presents. The Toys for Tots Program was designed to make children happy and warm on one of the most anticipated days of their lives. In an effort to support this program, the University will place collection containers at the following locations:

Scherer Hall
923 West Franklin Street,
First Floor

- School of Business**
1015 Floyd Avenue, Room 3111
- Flowers Building**
2nd Floor, 327 West Main Street
- VMI Building**
1000 East Marshall Street
(Employment Office)
- West Hospital**
First Floor, West Wing (Human Resources Office)
- Sanger Hall**
1101 East Marshall Street, First Floor, Lobby

These containers will be present through December 16. ■

Is VCU an "Urban University?"

By Michael P. Brooks

Few observers of today's higher education scene would question the reality of the "urban university" as a distinct category. There is also general agreement with the proposition that being located in a city does not automatically place a university in that category.

The Universities of Illinois at Chicago, Wisconsin at Milwaukee, and Massachusetts at Boston are clearly "urban universities," as are Temple, Portland State, Louisville,



Wayne State, and Cleveland State, among many others. On the other hand, we do not think of the Universities of Minnesota (in Minneapolis-St. Paul), Washington (Seattle), Utah (Salt Lake City), or Pennsylvania (Philadelphia) as "urban universities."

What differentiates these two sets of institutions from one another? It has something to do, we know, with the way they define their missions, with the clientele they serve, and probably with the fundamental nature of their teaching, research, and service activities. Since urban universities also share many characteristics with their non-urban counterparts, however, there remains considerable disagreement on the specifics of these differences.

In his 1988 book on *Urban State Universities: An Unfinished National Agenda*, Arnold B. Grobman quotes from an earlier paper written by Thomas Bonner while he was President of Wayne State University:

What exactly is an urban university? It is not merely a university located in a city; it is also of the city, with an obligation to serve the needs of the city's diverse citizenry. It has a special concern with issues of urban life. It does research and provides intellectual leadership in efforts to deal with urban problems. It educates skilled professionals to meet the city's needs. It is a major resource for private industry and organized labor. It uses the city as a

laboratory, clinic, and workshop for students of the social sciences, law, medicine, the fine arts, and municipal government. It offers access to higher learning to people of all classes, races, and backgrounds at all hours of the day and on weekends. Its population is broadly representative of the poor and the middle class, the minority and ethnic groups, the young and the old. In developing its academic programs and services, one of its priorities must be to increase access and opportunity for those who have suffered from discrimination, poverty, and injustice. It recognizes and uses ethnicity and cultural variety in the development of academic programs and to enrich campus life. It listens to the community as a means of keeping in touch with its mission and its conscience.

Does this characterization fit VCU? Our current official "Mission of the University" statement addresses the issue from several perspectives. After designating VCU as a "comprehensive, urban, public university," the statement observes that VCU's "thrust is toward the education of citizens who need the solid values and proven strengths of the past as well as knowledge of future alternatives in dealing with society's increasingly urban-influenced problems, wherever these problems may exist." The statement affirms the importance of providing educational services "for the adjacent urban community through flexible scheduling," but also calls for educational experiences "away from the metropolis for selected programs so that graduates are prepared to serve the Commonwealth in diverse locales." The statement also asserts VCU's status as "a planning and resource center which, drawing upon the unique resources of a major urban area, is devoted to the solution of problems confronting Virginia's communities. . . ." In short, the statement pays heed to the influences, obligations, and opportunities of VCU's urban location but tempers this with a larger set of responsibilities reflecting the University's status as a comprehensive state university.

Our relationship with the city around us was perceptively expressed by Rev. Timothy Healy, SJ., president of Georgetown University, in his 1985 commencement address at VCU. "All universities," he said, "use the same tools, the classic ones, but they are different in cities. A street-bred curiosity in both young and old add salt to all you do. The humanities gather to themselves the

new energies of new people, a welcome diversity that renews the imagination and sends it haring to find beauties where they were least expected. All around you lies the stuff of social science, the vast mix of a major American city with its problems and its triumphs. . . . All VCU's skills, all its tools are involved in quiet labor at the job Alfred North Whitehead outlined for universities; by making citizens, particularly new ones, you quietly remake the city itself."

Amidst these affirmations of our urban mission, however, there lurk nagging questions, and one hears these, too, being debated at VCU. Is the "urban university" notion, with its emphasis on professional education and applied research, somehow inimical to scholarly inquiry of a more basic and lofty sort? Does the focus on "new" and special clientele carry with it the specter of lower standards? Must all disciplines—whether medicine or sociology, education or physics—conform to the urban mission at the expense of pursuing more universal themes of scholarship and practice? Are the traditional reward systems of universities compatible with the dictates of an explicitly urban mission? In short, is it possible to be both an urban university and a great university?

Many of us would answer in the affirmative; indeed, my own aspiration for VCU is that it be a great

"Is the 'urban university' notion, with its emphasis on professional education and applied research, somehow inimical to scholarly inquiry of a more basic and lofty sort . . . is it possible to be both an urban university and a great university?"

urban university. Debate on this issue, however, is apt to be ongoing for some time. A study committee on the University mission statement has recently been established and will be examining this and many other matters over the next several months. It is reasonable to assume that the issues raised in this article also will be addressed by the Commission on Higher Education in the 21st Century, recently created by Governor Baliles for the purpose of examining the future of Virginia's universities.

Reflecting our own considerable interest in this topic, the School of Community and Public Affairs has initiated a 1988-89 lecture series on "The Urban University: Current Dilemmas, Future Roles." A distinguished group of nationally recognized experts on the urban university has been invited to VCU and will

"Must all disciplines—whether medicine or sociology, education or physics—conform to the urban mission at the expense of pursuing more universal themes of scholarship and practice?"

engage in a public dialogue on the special mission of the urban university and its relationships with the surrounding community.

To place a capstone on the discussions to be generated by these lectures, we are planning a one-day Conference on the Urban University, to be held on March 31, 1989. Panels of local and national experts will address such topics as the "fit" between community needs and university operations; problems associated with urban university reward systems; issues involving the organizational structure of the urban university; and an action agenda for the future.

We invite the participation of the full VCU community in these discussions toward the end of a stronger consensus regarding the venture on which we are jointly embarked. ■

Dr. Brooks is professor of urban studies and planning and dean of the School of Community and Public Affairs.

The lecture series, "The Urban University: Current Dilemmas, Future Roles," will feature the following speakers: Dr. Robert A. Corrigan, president of San Francisco State University, who will speak about "The Responsibilities of Urban Universities Toward Special Populations" on January 26; Dr. Donald C. Swain, president of the University of Louisville, who will speak about "The Urban University's Role in Fostering Economic Development" on February 16; and Dr. Sue Marx Smock, dean of Wayne State's College of Urban, Labor, and Metropolitan Affairs, who will discuss "Confronting the Information Explosion: New Roles for the Urban University" on March 7.