BROWN

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EDITORIAL INTRODUCTION

Peter Wegner and Peter Richardson
Editors

The nine articles in the current issue examine a variety of topics.

Maurice Glicksman discusses his personal experiences in Japan during 1963-67, when he was director of the RCA research laboratory there. The delicacies of negotiating personnel relations resulted in some memorable situations, about which he reminisces.

Bill Simmons, starting from the observation that English cultural life involved dedicating specific locations to religious or educational public uses, discusses how certain architectural features of Christchurch College, Oxford and Emmanuel College, Cambridge are mirrored at Harvard, Yale and Columbia, while "walking the Farm" at Stanford may echo the ancient tradition of "Beating the Bounds" (one of us recalls that this may have involved beating young boys to help them remember the location of the boundaries).

Julie Strandberg describes the evolution of dance at Brown as an extension of traditional Theatre Arts via the Rites and Reason Theatre. The Leeds Theatre and the Ashamu Dance Studio (previously a swimming pool!) expanded the facilities still further. The Granoff Center for Creative Arts, completed in early 2011, provides a unifying center for creative arts departments and promotes departmental collaboration.

Peter Shank, who joined Brown in 1978 as professor of medicine and microbiology (and is the incoming Chair of the Faculty Executive Committee), describes the contributions of earlier professors in medicine-related fields. He also traces the history of the Department of Biology between 1811 and 1827, and notes that the first professor of Natural Science in 1782 received medical training in England.

Lew Lipsitt describes the newly-completed Elderbears' Lounge on the third floor of the Faculty Club as a meeting place for retired faculty members, with some office functions as well. He expresses thanks to the University and to the Faculty Club for supporting the creation of the lounge. (A description may be found on the Faculty Club website.)

Phil Leis responds to our invitation to faculty to review past experiences from current perspectives, by giving an account of his experiences as Chair of the Anthropology Department. He suggests that the status and power of chairpersons is currently open-ended and could be more precisely defined by additional rules.

Lee Pedersen explains her contributions as Science Librarian to students and faculty who wish to learn or teach difficult scientific ideas. She gives an engaging account of her pioneering efforts to make herself available to answer questions about what to read or study to improve one's understanding by using open, visible spots in Barus & Holley and MacMillan Hall.

Peter Wegner examines the pros and cons of Cartesian philosophy and suggests that Descartes' rationalism was one motivator of the French Revolution, while British empiricism contributed to the expansion of the British Empire at the expense of declining European Cartesian political institutions.

Peter Richardson offers some ideas on how Brown might help the City of Providence. He reviews some UK attempts to tax students and their subsequent resolution in the framework of local taxation. He proposes a coordinated communal effort to help students in the public schools, possibly with a pilot effort on or near the East Side. He also notes serious deficiencies in the city's accounting systems, as observed in a recent report, and hopes the city will put its house in order. Brown is already contributing to the city in ways that are compatible with the University's financial obligations.

JAPAN IN THE 1960's

Maurice Glicksman
University Professor Emeritus; Provost Emeritus

From 1963-67, I was privileged to lead the RCA Research Laboratory in Tokyo, Japan. Living in Japan, only partly literate in its native language, I was fascinated by a people and culture with its own history and values. The anecdotes which follow may help the reader draw inferences about those characteristics; they do, of course, pertain to the country and people over forty years ago.

On a visit in 1962, I was taken to the membership club to which my RCA host belonged, for a drink and socializing. On arrival we were joined by two young club ladies, who spoke no English. One asked me what my profession was. I had not yet learned the Japanese word for "physicist", so that in desperation I said "Yukawa", who was the first physics Nobelist from Japan. They immediately came out with '*butsuri-gakush*a' [physicist in Japanese].

Shortly after I arrived in Tokyo to direct the laboratory, I received an invitation to lunch from a distinguished Japanese businessman, Yamamoto-*san* (not his name). Curious about the reason for such a meeting, I arrived at the restaurant eager to meet Mr. Yamamoto. After we had lunch, he told me that he wished to inquire about a research grant application to RCA from Nishina-*san*. Why did he ask? He and Nishina's father had graduated together from high school, but the elder Nishina had died, so that Yamamoto now felt it his duty to look out for the young man's career. I informed Yamamoto that the grant applications were judged by a panel of Japanese scientists, and that my only role was to tell them the amount of money available. I thanked him for lunch. Nishina's application was successful. Mr. Yamamoto invited me to lunch again, to thank me.

Later that year, I was visiting a senior Professor at Osaka University, who informed me that that was his last year at the university, because he had reached the mandatory retirement age. I asked him what plans he had for retirement. He said his retirement situation was in the hands of his former students, who would inform him when arrangements were finalized. That next year (and for many years after that), he was Senior Advisor to a major Osaka corporation, with an office, a limousine and a generous expense account at his disposal.

Several years later, my wife and I were invited to the home of Tokyo University Professor and Mrs. Tanaka for dinner. When we arrived Mrs. Tanaka apologized for the absence of her husband. Early that morning he had received a phone call from his former mentor at Tokyo University, long retired, who was teaching in the private Chiba University to earn some money to supplement his pension. Tanaka's former mentor had awakened that morning with a bad cold, and asked Professor Tanaka to teach his class for him. Tanaka was on the train coming home, and arrived to join us for a late dinner.

I was looking for land to build a new laboratory, to replace the leased space we were using in a downtown Tokyo office building. [We had a small fire in the laboratory; it was dangerous and probably in violation of the fire codes for us to do our high-temperature oven work there.] My assistant found what we thought was suitable land, which belonged to an elderly Japanese, Mr. Maeda, living on part of the land with his elder son and his family. He had sold part of his land and given the proceeds to his elder son. He told his family that the proceeds of another sale would go to his younger son. Our negotiations were often interrupted by his elder son's wife, bringing more tea, and I suspected this was also encouraged by the fact that if Mr. Maeda died without selling more property, all of it would go to the elder son. We managed to make a detailed survey of the property we sought, only to discover that it was topographically unsuitable for our laboratory construction! But how were we to get out of the negotiations without losing 'face'? We did this by claiming New York's RCA headquarters was imposing a decision deadline, which the old gentleman refused to follow. Hence Maeda broke off the negotiations. We found more suitable land not far from the original site desired.

Our children attended the "American School in Japan," involving train rides and sometimes taxis. One afternoon they arrived home but came to inform me that the taxi driver refused to accept their money, and they could not understand what he was saying. When I spoke with him I learned that he refused to accept the fare noted on his meter because he had lost his way driving them, and hence ran up the meter. He just wanted to know what fare they usually paid for that trip and would only accept that fair amount!

I insisted that the laboratory scientists and engineers do periodic performance evaluations of the staff, and those for technician Yamaha (not his real name) were not strong. Our laboratory prided itself on its open hiring policy. Mr. Yamaha had not been able to find a job with a Japanese company on graduating high school, in part – I was told – because he had been raised by his mother, his father having died when he was an infant. I would occasionally find Mr. Yamaha reading magazines in a corner of the library, instead of working in the laboratory. He had managed to tell two of our researchers that he was working for the other at the time, and thus did work for neither. I met with Mr. Yamaha, with the Japanese manager present as a witness, and asked him if he enjoyed working in the laboratory, since he seemed to want to do other things? His response was short and pointed: he was doing the best he could, and since it appeared not to be sufficient, he was resigning. After the meeting, he told the staff that he had been fired.

This caused a major problem involving myself and the staff. Japanese companies did not fire employees! My claim that he had quit and had not been fired was not acceptable. Staff who had noted Mr. Yamaha's poor performance felt betrayed. There was talk of making a formal complaint to the Tokyo labor department.

Mr. Yamaha took his severance pay and blew it on two weeks at a resort. A month later he appeared at the laboratory, offering to sell our staff electronic gear: he had a sales job, and appeared happier than we had ever seen him. The furor died down.

I found Japan remarkably free of sleazy business practices, such as “extra commissions” and out-and-out bribes and shakedowns, in spite of the still difficult economy. The 1964 Olympics had galvanized a great deal of infrastructure development, with trains and highways benefiting. And the Japanese people were coming out of the shell-shock to the land and the people occasioned by their defeat in World War II and the devastating atomic bombs.

But we did run into an unacceptable “shakedown” in Taipei, Taiwan. Another couple, my wife and I planned a Christmas vacation in Taiwan and arranged it with a large Tokyo travel agency. When we arrived at our hotel in Taipei, we were met by the Taiwan travel agent, who informed us that he had all of our tickets for the week of sight-seeing, but would give them to us only if we paid him an extra commission (about $100). My buddy and I were both furious. I handed over the $100, got the tickets, etc., and told my friend that we should ignore this event and enjoy ourselves; I would handle this in Japan. We had a great trip. When we returned to Tokyo, I called the Japanese travel agent and told him what had occurred. I learned new Japanese curse words from him, but he delivered $100 to me within the hour. He also told me that he got that back with interest, by informing the Taiwan travel companies that they would get no more business from Japan if they used such tactics.

In 1966 we began construction of the new laboratory on land which we had managed to acquire at a good price. The construction firm noted that telephone switchboard equipment was in short supply, so that the time for delivery of what we needed could be as long as two years. They had signed a contract to complete the work in ten months, with stiff penalties for any delays. When we opened the laboratory, the telephone system was installed and working. I asked the construction manager how he managed that, and he said not to ask for the details, but their contingency still had some funds.

Clearly relationships were very important. At times they required unusual – perhaps ethically questionable actions. RCA had a development laboratory in Japan that was used by its Japanese licensees to test equipment to assure satisfactory performance. The head of the laboratory was a Japanese engineer who was a good manager and a highly competent engineer. His concern about financial support for his widowed mother was satisfied when RCA decided to negotiate a long-term lease for her land for its testing grounds. She owned the land because of her purchase of it using funds loaned her by RCA at very low interest.

Our stay in Japan led me to delve into the history of Japan. I noted how the people had assimilated major technical/scientific concepts and devices, and made them “Japanese.” Their resilience and basic self confidence have stood them in good stead over the millennia; I expect that their current difficulties occasioned by naturally-caused disasters will be resolved in the same way.

UNIVERSITY SENSE OF PLACE

William S. Simmons
Professor of Anthropology

Universities connect sympathetically with their physical locations. Hastings Rashdall, in dispelling fanciful legends regarding the origins of settlement at Oxford, arrived at a more verifiable source of meaning to the site:

The story of S[aint] Frideswide supplies the earliest evidence which even can pretend to be called historical of the existence of Oxford….Its details—King Didanus and his consecrated daughter, her persecution by a wicked King of Leicester, the miraculous blinding of the King by his messengers, the spring that burst forth at Binsey in answer to her prayers—must of course be treated as legendary embellishments, but we may probably recognize in the legend a germ of historical fact, and accept it as pointing to the establishment of a community of nuns ascribing their origin to S[aint] Frideswide, somewhere about the traditional date 721. The foundation of this house—whether or not on the exact site of the modern Christ Church—is the earliest presumptive evidence for the existence of even the later town (Rashdall1936 [1895]: 6).

Similarly, E.S. Shuckburgh began his history of Emmanuel College, Cambridge, by noting the spatial relationships between the streets and buildings of early twentieth-century Cambridge and long-vanished religious structures:

The continuity of English life is, perhaps, by nothing more vividly illustrated than by the antiquity of the occupation of certain portions of the soil for definite public objects, especially in connexion with religion or education.

Emmanuel College, Cambridge, has been founded about 320 years, but it stands on ground held for ecclesiastical and quasi-educational purposes…for more than 650 years. The Dominicans or Black (Preaching) Friars came into England first in1221, and some time between that date and 1240 they had possession of a house and church standing about 200 yards south of Barnwell Gate, at the point where the King's Ditch turned to the north in the direction of the river, down what is now Hobson's Street. The west end of the church looked upon the highroad, which came to be called Preacher's Street, after the friars, and is now St. Andrew's Street, while on the south side of it ran a road passing through the present site of the principal court of the College in the direction of Newmarket (Shuckburgh 1904: 1).

Native American villages rather than Roman Catholic ruins pre-existed Harvard's founding in the Massachusetts Bay Colony. Had Roman Catholic ruins miraculously existed in Massachusetts, Cotton Mather would have noted the discontinuity between them and the new Protestant college--as he did between Native American spirits and Reformed Christianity. Mather drew a parallel between Harvard's founders and Thomas Stangius, a sixteenth-century abbot, who, at Martin Luther's suggestion, transformed his abbey into a Protestant college. As for the Native American spirits, the college washed them away:

Behold, an American University, presenting herself, with her sons, before her European mothers for their blessing….an University, which may make her boast unto the circumjacent regions, like that of the orator on the behalf of the English Cambridge….an University which has been what Stangius made his abbey, when he turned it into a protestant Colledge…And a river, without the streams whereof, these regions would have been meer unwatered places, for the devil! (Mather1820 [1702]: 5).

In recognition of the Colony's many ties to Emmanuel College, Cambridge, the General Court of Massachusetts Bay changed the name of the town chosen for their new college from Newtown to Cambridge, thus affirming a sympathy in name between the American and English sites. Mather also referred to Newtown as *Kiriath Sepher*, a Canaanite settlement, believed to have been an ancient center of learning that the Israelites took by force. Although *Kiriath Sepher* was not generally used as a place name for Cambridge, Mather's reference to it suggests his typological understanding that these Puritans were the new Israel and the indigenous people were as Canaanites:

A general Court held at Boston, Sept. 8, 1630, advanced a small sum….to begin a Colledge; and New-Town being the Kiriath Sepher appointed for the seat of it, the name of the town, was for the sake of somewhat now founding here, which might hereafter grow into an University, changed into Cambridge (ibid.: 7).

Yale's history of place is unique (see Archer 1975: 140-149 and Vogt 2004: 36-51). The Puritans who founded New Haven in 1638 did so according to the Lord's instructions to Moses and Aaron for laying out the Israelites' military camp during the Exodus as described in the first and second chapters of the *The Fourth Book of Moses Called Numbers.* This camp was to be built as a square, divided equally into nine smaller squares, the central square--the site of the tabernacle--being the most holy. The imprint of this camp can be seen in any map of today's New Haven—a nine-square plan, the center square being the New Haven Green. The trustees who voted in 1716 to build the first Collegiate House in New Haven chose as their location a lot immediately facing this inner square—the site of the tabernacle and the Green. By mid-nineteenth century, Yale College had expanded along the entire western length of this square. Awareness of Yale's place speaks throughout the remarkable essays in *Yale in New Haven: Architecture & Urbanism* (Scully, Lynn, Vogt, Goldberger 2004):

University buildings…should be among the city's most enduring. It is, after all, something like immortality they deal in, offering an escape from the restrictions to life that ignorance imposes, and a promise to lives unborn. This should be especially true of Yale in New Haven, God's city under the mountain: haven of exiles, heaven on earth for all mankind to see (Scully 2004: 352).

Places can disturb as well as affirm and inspire. Horace Coon's 1947 critique of Columbia during the presidency of Nicholas Murray Butler (*Columbia: The Colossus on the Hudson*) begins with a look at local geography:

It is no accident, perhaps, that the present site of Columbia University was once occupied by the Bloomingdale Insane Asylum. The era of Nicholas Murray Butler has ended. For nearly half a century he enjoyed delusions of grandeur, some of which became realities in brick and stone. For forty-four years he confused Morningside Heights with Mount St. Genevieve or the Acropolis….The fact of being in New York City has a profound psychological effect upon both faculty and students. It gives point to the description of Columbia as 'cloisters on the half shell.' For this, and other reasons, a pronounced tendency toward schizophrenia runs like a plague through the faculty. Their personalities are apt to be split into fractions, for they are daily tempted by the market place, and most of them succumb insofar as their talents for turning scholarship into cash permit (Coon 1947: 13-14).

Stanford University is known also as The Farm, in recognition of its origin as the Stanford family farm, an immense property of over 8,000 acres purchased by them from several existing estates including two Mexican ranchos. The university itself is a memorial to Leland Stanford Junior, the only child of Leland and Jane Stanford, who died at a young age, and is interred in the family mausoleum on the campus. The parents erected a Memorial Arch to their son's memory at the entrance to the newly built campus that was subsequently destroyed in the 1906 earthquake and never restored. A frieze depicting a procession of 12-feet tall sculpted figures, known as "The Progress of Civilization in America" extended in a band around the four faces of the monument. A female figure representing Civilization stood at the beginning and end of the procession. The other figures in the procession represented several goddesses, Columbus, Pizarro, Cortez, a Franciscan, Plymouth Pilgrims, George Washington, the original thirteen states, various industries and others representing branches of human knowledge, Minerva representing California, railroad construction, and the Stanfords on horseback leading a locomotive through mountains supported by Titans (Allen 1984: 10).

Where Oxford and Cambridge affirmed connections to Christian convents and monasteries, Harvard and Yale claimed Reformation origins, and Columbia is credited with a sympathetic connection to an asylum, the friezes on Memorial Arch place the culmination of America's manifest destiny at Stanford's entrance.

A new campus affirming procession, known as Walking the Farm, awoke actively at Stanford in 2007:

On Saturday [April 14]*, a dedicated group of students, faculty, staff and community members—led by history Professor David Kennedy—walked the entire 23.5-mile rim of the Stanford lands in one day. The trek, titled "Walking the Farm," was sponsored by the Bill Lane Center for the Study of the American West and stems from a Midwestern tradition of walking the perimeter of one's property to stay in touch with the land and neighbors.*

The route traced the borders of Stanford's academic reserve, the research park, Jasper Ridge Biological Preserve, the Stanford Linear Accelerator Center and the various neighborhoods, horse-training facilities and ranches included in the fabled stock farm that Leland and Jane Stanford transformed into a university more than a century ago. The route encompassed 8,180 acres….

The walk capped "What Went Down on the Farm: Stanford Campus as a Laboratory for Environmental History," a course taught by Jon Allan Christensen, a research fellow at the Center for Environmental Science and Policy and a doctoral candidate in the History Department.

"The Lane Center plans to make it an annual event," Christensen said "and there was enthusiasm among all of the high-profile participants for that."

President John Hennessy joined the walkers at Jasper Ridge, where Bill and Jane Lane hosted a western barbecue that afternoon—and where a group of supporters cheered on the hikers. The walk also kicked off a collaborative curriculum-building website that will serve as a virtual laboratory for teaching amd learning about the environment and history of the Stanford lands (Stanford Report April 18, 2007: 16).

Walking the 23.5 mile boundary of the Farm has become an important annual ordeal, with a new educational focus, such as water conservation, biodiversity, and climate change each year—as these are evident on the extensive campus property. The Midwestern tradition from which Walking the Farm derives itself originates in a medieval and even pre-Roman ritual known today in some English parishes and at Brasenose College, Oxford, as Beating of the Bounds. Such rituals traditionally involved praying for crops, blessings for the land, mending fences, and familiarizing the participants, particularly the young, with the local terrain to which they belong. Stanford's goals in recovering this tradition are very similar except that in lieu of prayers and blessings of crops they are furthering learning "in a richer and more complex way" (Troop 2009:2). To not finish the walk is said, tongue-in-cheek, to be a "moral failing" (ibid.).

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Vertical Collaboration:
Perry and Marty Granoff Center for the Creative Arts

Julie Strandberg
Sr. Lecturer in Theatre Arts and Performance Studies

PROLOGUE

1969 – I lug my Wollensak reel-to-reel tape player into a lounge in the Metcalf Dormitory to teach my first dance class at Brown. The room has been converted into a studio to accommodate the growing extra-curricular dance program in the Women's Physical Education Department of Pembroke College.

Historically, modern dance has been supported by women's PE Departments, so the location is not a surprise, but when I come face-to-face with the talented, eager students—including one man—I instantly decide that dance students should be able to take dance for academic credit. Dance with its methodologies and content must be on a par with the sciences, the humanities, and the other arts if Brown students are to have a complete education.

This is a revolutionary idea, but one enthusiastically supported by James Barnhill, head of the program in Theatre Arts housed in the English Department. He already has a vision of an inclusive comprehensive department that embraces all of the theatre arts, including dance. When we make the proposal, in the daunting Corporation Room on the top floor of University Hall, a professor states "If credit for dance, then why not for soccer?" But we prevail and in 1970 I teach my first dance classes for credit in the English Department.

Jump to 2011 – I help plan and participate in the opening of the Perry and Marty Granoff Center for the Creative Arts. What was the journey from Wollensak to iPod; from "if credit for dance, then why not for soccer?" to ten credit courses in dance? from a converted dorm lounge on the Pembroke Campus to the Granoff Center for the Creative Arts?

ACT ONE

Scene One – 1969

On May 8th—five months after I first enter the Metcalf Dance Studio—the faculty votes the first major change in the curriculum since 1947 and the "Brown Curriculum" comes into being. On May 13th, a group of artists, scientists and humanists establish the Brown Arts Council affirming that "the cultivation and support of the creative arts are central to the mission of Brown University." While the 1960s bring great change to the entire country, Brown is particularly poised to be a leader in the cultural seismic shifts that are taking place.

Scene Two – 1970s, 80s and 90s

The individual arts programs and departments see extraordinary growth. The program in Theatre Arts becomes a Department, with Barnhill as the first chair. Rites and Reason Theatre is founded. New facilities are constructed: the List Art Building in 1971, Orwig Music Center in 1973, and Leeds Theatre and Ashamu Dance Studio in 1979. By the 21st Century there are also departments of Literary Arts and Modern Culture and Media (MCM).

In 1994, I establish the American Dance Legacy Institute (ADLI) (www.adli.us) at Brown to develop materials and programs on dance, and with the support and encouragement of then president Vartan Gregorian, am charged with taking ADLI to the national stage. As I begin seeking funds I am greeted with puzzled stares, both within the University and beyond—"Dance at Brown?" "The arts at Brown?" It becomes clear that even though each of the art departments and programs has developed a strong individual profile and a national reputation, the notion of Brown as a place where the "creative arts are central to the mission of Brown University" is largely absent both on campus and off.

I do informal research on the make-up of the Brown faculty and discover that nearly 1/5 of the faculty is engaged in artistic practice and scholarship. But geographically the faculty and students engaged in the arts are as far away from each other as possible. The List Art Building is at the western edge of the main campus and the Orwig Music Center at the eastern edge. Lyman Hall—home of Theatre and Dance—is on Lincoln Field, Literary Arts in Fones Alley, and MCM on George Street. Faculty and students gather at different spots scattered about the campus. Spontaneous interactions and organic collaborations do not take place—not for lack of will, but simply of circumstance.

ACT TWO

Scene One – 1996

The Brown Arts Council has seen some activity and administers small grants supported by the Dean of the College, but is relatively dormant. The growth of the arts departments and programs present an ideal climate in which to reinvigorate the Council. With the support of my colleagues on the Faculty Executive Committee, I reconstitute the Council to reflect the new arts departments and programs, represented by the chairs and directors, and include Rites and Reason Theatre, The Bell Gallery, faculty-at-large, and graduate and undergraduate students. Representatives from Development, University Relations, and Alumni Relations—as they were called then—are added. The President is a member ex-officio. When the faculty approves the new Creative Arts Council, President Gregorian says to me at the meeting, "You really want this to work, don't you?" At the time, I don't know what that will mean but I do know that something extraordinary is on the horizon and that we will be more powerful together than apart.

We begin to meet and I serve as first chair. We do not have a shared space. We are nomads and meet at the Faculty Club, in Maddock Alumni Center, in various departments. But we are together and things start "to work." Collaborative projects are planned, new arts resources are created, grants' programs are developed. When Richard Fishman becomes chair of the Visual Art Department, he joins the Council. By this time we have attracted more attention at the University and the support of now president Ruth Simmons. An advisory board is established. Support for the arts grows. Brown has attained a national reputation as a place where the creative arts are central to its mission.

Scene Two – 2005

The Brown Corporation approves plans for a creative arts center, a facility which will not replace existing arts facilities, but rather provide a home for faculty and student artists to come together—along with faculty and students from the sciences and humanities—to build a new model of interdisciplinarity and collaboration. The spirit of collaboration that we had carried from site to site since 1996—like I once carried my Wollensak reel-to-reel tape player—is to be embodied in zinc and glass. Over the next six years, Fishman, now chair of the Creative Arts Council, spearheads the collaborative efforts of the members of the Creative Arts Council and others to plan and design the Center. He tenaciously remains on the front lines until the building is completed.

ACT THREE

Scene One – 2011

On February 10th, the Perry and Marty Granoff Center for the Creative Arts is dedicated. The highly visible, state-of-the-art facility smack dab in the middle of campus stands as a monument to the belief that "the creative arts are central to the mission of the University."

Scene Two – TBD

EPILOGUE

There are three milestone dates in this brief chronology of the arts at Brown: 1969 – the adoption of the Brown Curriculum and a commitment to the arts as central to the mission of the University; 1996 – the rejuvenation of the Creative Arts Council that brings together arts departments, programs, and arts advocates to build on the progress made in the preceding decades and to imagine new possibilities. 2011 – the opening of the Perry and Marty Granoff Center for the Creative Arts.

Events that seem to mark major milestones, however, are in some ways arbitrary. By the time a landmark is reached, many events, large and small, some apparently insignificant, have already occurred to create the climate for an apparent major cultural shift. Change is more often about evolution, than revolution.

Significant dates provide tangible testaments to the events that led up to them. 1969 celebrates the success of a cultural revolution, not its inception. 1996 celebrates the strength of the arts at Brown, not their emergence. 2011 celebrates the united power of artists and arts advocates to imagine and create, not the onset of the opportunity to do so.

These events also signify moments of stability and institutionalization. What will be the next milestone for the arts at Brown? We cannot possibly predict specifics, but what we do recognize is that the next milestone will have been preceded by events that had already shifted accepted ways of being and knowing.

Of the three events I cited, the opening of the Granoff Center is the only one that marks the creation of a tangible space for the arts to live and grow. But even within and beyond the walls of zinc and glass, the life and growth of the arts will be intangible and mysterious, till some event crystallizes what has already occurred.

Collaboration is commonly thought of as something that happens when a group of contemporaries come together around a project—usually in a finite, predetermined time period. This is certainly one model, but the existence of the Granoff Center celebrates another inspiring and spiritual idea—collaboration through time.

Vertical collaboration occurs when we speak to and work with ancestors we never met and descendents we will never know in the ongoing process of shared creation.

The Granoff Center is erected on the shoulders of the numerous known and unknown individuals who supported the arts at Brown throughout its history and is a gift to the future generations of faculty and students that we will never know who will create new art that we can never imagine.

I have intentionally mentioned only a few names. To try to list everyone who contributed to the vitality of the arts at Brown would necessitate more omissions than inclusions. Some history of the arts can be found in the University archives and in the Encyclopedia Brunoniana. Specifics on individual departments can also be found in their own archives and on their individual web sites, but archives are always incomplete and evolving. They contain both materials that were considered important at a time in the past and materials from the past that are deemed significant by those in the present in light of current knowledge.

I hope that others—past, present, and future—with stories to tell about their life in art at Brown will share them with the rest of us…

Musings of a Microbiologist

Peter R. Shank
Professor of Medical Science

I arrived at Brown in April 1978 to assume a position as an Assistant Professor of Biology and Medicine. I joined the "section of microbiology" which was part of the Division of Biology and Medicine. I had come from the University of California at San Francisco (UCSF), a rather large, exclusively graduate campus, where my home department of microbiology and immunology was composed of some forty-faculty members. At Brown I was the only member of the campus-based faculty working on animal viruses. I must admit to having not done my full due diligence about the medical education at Brown. I had known that Brown was founded in 1764 but didn't know that much about what was then called the "Program in Medicine". I must admit I was somewhat surprised to learn that, in the year of my arrival, Brown was graduating only its third class of physicians in the modern era.

This prompted me to explore the history of my discipline, microbiology, at my new institution. In my first year at Brown, I attended the Charles A. Stuart Memorial lecture, presented by Professor Walter Gilbert of Harvard, entitled "Expression of Higher Cell Genes in Bacteria. " This lecture series, established in memory of Professor Stuart, has brought a distinguished collection of speakers to the campus each year since 1962 and led me to examine the career of Professor Stuart, a Brown graduate who received his undergraduate degree in 1919 and his Ph.D. in 1923.

Stuart came of scientific age relatively soon after Koch and Pasteur established the germ theory of infectious disease. His Ph.D. dissertation, The Effect of Environmental Changes on the Growth, Morphology, Physiology and Immunological Characteristics of *Bacterium typhosum* he compared the growth and physiologic characteristics of ten clinical isolates of what was termed "*bacillus typhosum*." He wanted to know if different conditions of growth would alter the genetic properties of the organisms. Stuart went on to become a prominent bacteriologist and served as the President of the American Society of Bacteriology, later called the American Society of Microbiology, in 1956. Stuart's last Ph.D. student, Stanley Falkow, who went on to become Chair of Microbiology at Stanford also served as President of the American Society of Microbiology in 1998. Stuart served as a consultant to the Department of Health in Rhode Island and it was said if a local hospital couldn't identify a bacterium, they brought it to Doc Stuart and he told them what it was. One of the organisms he characterized was a bacterium that he named for his hometown, *Providencia stuartii*. This microbe achieved some fame in recombinant DNA technology as the source of the restriction endonuclease PstI.

Stuart's dissertation was under the direction of Frederic Poole Gorham, who was the first bacteriologist on the faculty of Brown. Professor Gorham was a distinguished microbiologist in his own right and was one of the founders of the Society of American Bacteriologists, serving as treasurer, vice president and finally president in 1911. He served the city of Providence as its bacteriologist and was involved with milk inspection and mosquito control. His interests in public health led him to be the Chairman of the Laboratory Section of the American Public Health Association. He was also bacteriologist to the State Commission on Shell Fisheries, where he became involved in protecting the oyster industry from microbial pollution. Gorham was also a great teacher and during his forty years on the faculty it is said that he gave formal instruction to more students than any other professor at Brown at the time and was the primary mentor for twenty-six PhD students. Gorham received his BA (1891) and MA (1892) from Brown and then continued his studies at Harvard submitting his PhD dissertation entitled Photogenic Bacteria in 1903. Harvard never granted Gorham his degree and J.W. Wilson mentioned in a 1952 request to have the degree conferred posthumously that: "This was, as I understand it, due to a disagreement about the payment of certain fees….. This thesis was, as a matter of fact, a remarkable contribution for the time and has been acclaimed as such by Professor E. Newton Harvey of Princeton, who is today the authority on bioluminescence."

Further exploring the history of the medical program, I was intrigued to find out that Brown had a medical school in 1811 that lasted only some 16 years, being disbanded by President Wayland. Existing accounts indicate that the first medical school was not a particularly distinguished entity. J. Walter Wilson, in his *History of Life Sciences, Brown University,* stated: "From time to time there have been attempts to glamorize The Brown University Medical School which extended from 1811 to 1827. As a matter of fact it was not a very impressive institution." The first medical school did, however, grant 87 medical degrees. A brief search of those graduates reveals that most practiced medicine in the New England area. A few had careers in teaching medicine and one was involved in founding the American Medical Association. Alden Marsh was a graduate of the class of 1820 and set up a surgical practice in upstate New York. In 1839 he founded Albany Medical College, where he served as Professor of Anatomy, and a decade later, Albany Hospital. Dr. Marsh was later a co-founder of the American Medical Association. The Alden Marsh Bioethics Institute was established in 1993 at Albany Medical College in his honor.

Having traced microbiology at Brown back to what some would call the birth of the discipline, I was surprised to find that Brown's first professor of natural science might be considered a microbiologist. While most trace the origins of microbiology to the work of Pasteur and Koch in the 1860s and 70s, some argue that it would go back to Jenner and his discovery of the vaccine for small pox, which was published in 1798. Still others would argue that the work of van Leeuwenhoek in the 1680s and his observation of "little animalcules'" might be the origin of microbiology.

Rhode Island College's (later Brown University) first professor of natural science was Benjamin Waterhouse who was appointed in 1782. Waterhouse was born in Newport in 1752 and received medical training in London and Edinburg, finally receiving his medical degree in 1780 from the University of Leiden. A copy of his thesis can be found in the John Carter Brown library. It has been reported that upon his return to the Americas he was the most highly trained physician on the continent. Waterhouse was also appointed as the first professor of the theory and practice of physic (medicine) at the

College of Cambridge that would become Harvard Medical School. Waterhouse delivered the first comprehensive lectures on natural science at the Rhode Island College in 1786 and 1787 and later at Harvard.

Waterhouse had many medical friends in London and John Coakley Lettsom sent him a copy of Jenner's book on smallpox vaccination in March of 1799, a year after it was published. Waterhouse obtained Jenner's vaccine by 1800 and confirmed Jenner's experiments by vaccinating his own five-year old son, Daniel. Waterhouse then had his colleague, William Apsinwall, inoculate his son with smallpox. Fortunately for Waterhouse Daniel survived. Waterhouse devoted much of the rest of his life to the elimination of smallpox.

My brief survey of microbiology revealed a rich history that I had not appreciated upon my arrival in 1978. Brown has had a strong association with what is now called the American Society of Microbiology. Even before that time Brown's first professor of natural sciences was perhaps the first immunologist/virologist in America.

The Birth of the Brown University Emeriti Lounge

Lewis P. Lipsitt
Professor Emeritus of Cognitive, Linguistic, and Psychological Sciences
Professor (Research) of Psychology

After a long gestation period, it was a great pleasure for me to represent the Elderbears, and to stand with the Committee on Faculty Retirement, on May 6, 2011, at the entry to the **Emeriti Lounge** in the Brown Faculty Club for the ribbon-cutting. The dedication was made very special by the warm welcoming remarks of Provost David Kertzer. The lounge space has been very thoughtfully renovated and tastefully decorated through the collaborative efforts and financing of the Brown University administration and the Brown Faculty Club.

The Society of the Elderbears, known modestly as The Elderbears, an informal organization of emerita and emeritus faculty members and administrators, and some pre-emeritus professors, was created 10 years ago to study faculty benefits and privileges after retirement. Our efforts led to the formation of a new Committee on Faculty Retirement, which over the past four years has collaborated with the Elderbears in seeking a suitable space on campus where emeriti could relax, meet with their colleagues, have office amenities, and hold occasional symposia and conferences.

This convenient space on the third floor of the Faculty Club is accessible by elevator and without need to use any stairs or steps whatever, by entering through the Club's back-terrace door. We now have a very attractive room, called The Emeriti Lounge, which provides easy access, when required, to an adjoining larger room for "enhanced functions."

For this gift, we have many people to thank, too many to name all. We owe special gratitude to the members over a 10-year period, of the Elderbears' executive committee, some of whom are now deceased, and members of the Committee on Faculty Retirement. Others who have been of recent help and to whom we owe special thanks are Provost David Kertzer, Dean of the Faculty Rajiv Vohra, who provided funds for the support of the Elderbears executive committee meetings over several years, Prof. Rod Beresford, and the University designer, Deborah Ventrice. We express a very special note of thanks to Mary Hogan, manager of the Faculty Club, for her inspired and conscientious work on this entire project.

When the Elderbears was first formed, a survey was carried out to discover the most urgent problems of emeriti which they wished the Elderbears to pursue. Among the topmost was, of course, the establishment of a site for the emeriti which would provide for a congenial space, especially for those who had to vacate their offices in their Departments upon retirement. Such space would also establish visibly the status of emeriti as *continuing* faculty members with a presence on campus. We have now achieved that first goal.

Another major concern was that of health care benefits which, at Brown reduce essentially to zero upon retirement. Many colleges and universities do have continuing medical benefits for faculty emeriti, some of them providing full continuation of the medical insurance benefits that were in place before retirement. We thank former Dean of Medicine David Greer and Professor Lois Monteiro for an evaluation of this issue and, at first, for raising our aspirations. However, it has become clear in the past few years that educational institutions which have such benefits are now attempting, for cost-cutting reasons, to reduce or eliminate most medical insurance benefits.

With appreciation of the burden that post-retirement medical insurance benefits would place on our University in the current economic climate, we are now exploring the possible implementation of low-cost catastrophic medical insurance. Such insurance would "kick in" only when a retiree's family has exhausted the customary resources available to them during retirement, including Medicare and third-party-payer supplements. Catastrophic insurance would need to be called upon very infrequently, as faculty retirees usually can accommodate most of their medical expenses through Medicare and supplemental insurance for major medical interventions, including surgery, provided that these do not become enormous and continue for a long time. In exceptional cases, such expenses can be terribly burdensome, and even pose a problem of bankruptcy. Catastrophic insurance, with a large deductible, e.g., $50,000-$100,000, could be of immense importance to the afflicted family, and should be of relatively low cost to the university and the faculty member, assuming that both would contribute over time to such a plan. We will be exploring this possibility and making recommendations based upon our fact-finding mission.

We urge all retirees, and those planning retirement soon, to keep in contact with the Faculty Committee on Retirement and with the Elderbears. These are your advocates, and we look forward to hosting you at functions in the Emeriti Lounge and to having you visit the lounge, whether for studious solitude or use of the computer dedicated to retirees' convenience, or to meet with colleagues over refreshments available on request.

<u>Special Note to Emeriti</u>
For enlightenment and discussion, we will place in the Emeriti Lounge, from time to time and continuingly, newspaper and journal articles and other items of interest concerning retirement, or about emeriti status at other universities, and notices concerning health benefits. Emeriti are especially welcome to use the Lounge daily from 10 to 11:30 am, when coffee is served courtesy of the Faculty Club. Emeriti may bring guests or invite colleagues, retired or not, to join them. Beginning in the Fall, there will be scheduled events, some around contemporary discussion topics, and some relating to current work of emeriti. When you find something that may be of interest to others, please leave these pieces on the nice round table in our Lounge. Also, leave notes about how the Lounge and the "retirement junkies" can accommodate your needs. Emeriti are welcome to make suggestions liberally as to how the Lounge can serve retirees better.

Remembrance from Things Present: Reflections

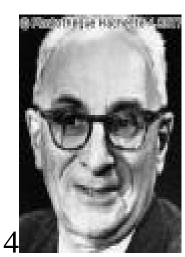
Philip E. Leis
Professor of Anthropology

In the January 2011 Faculty Bulletin[1] , Peter Richardson encouraged the faculty to reflect on their memories, as they were, of their personal history of Brown in essays to the FB. As a former one-time editor of the FB, I understand the need to keep our kind of in-house journal doing its job of providing a unique platform for faculty communication. There are problems, however, in providing personal histories that become too personal. Historians have made clear to us the dangers of a presentist interpretation of the past (a past that is evaluated on the basis of what we know today), and of accepting "objective" descriptions since they are shaped by the filters of personal/cultural experience. Yet, these descriptions constitute a source – as do written documents – for constructing a view of historical events. With these hesitations, I offer a few reflections on my half century at Brown as a "participant-observer."

But, first, let me add another dimension to my reminiscence. Reference to the participant-observer has particular significance in sociocultural anthropology; we speak of it as a methodology, along with surveys, and other procedures, for undertaking research. By being there – wherever that may be in a range from small villages to social units in post-industrial societies – we encourage our interlocutors to trust us to observe them and faithfully record the significance they give to their own words and actions. This usually takes time, perhaps a year or more, but the research is still synchronic, a slice of history. When we take ourselves, however, to be the object of our attention, a time dimension is added that is not quite *déjà vu,* but more like a recycling of the past that, of course, is the present.

The notion of the participant observer is a familiar one. In the syllabus of a course I taught one year on the history of anthropological theory, I posted the following pictures of a few of them:

1 
2 
3 

4 

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[1] Peter D. Richardson, Coming to Brown from the U.K. 50 Years Ago: An Academic Culture Shock. Brown University Faculty Bulletin, Jan 2011, pp. 16-23. http://www.brown.edu/Faculty/Faculty_Governance/bulletins/FacBull%20Winter%20Jan.2011%20Final%20with%20cvr.pdf

5  6 

When I asked students to identify them, at the end of the semester, most of them were able to do so: 1- F. Boas, 2- B. Malinowski, 3- M. Mead, 4- C. Levi-Strauss, 5- Zelig, the ultimate participant observer, 6- C. Geertz.

I begin with two anecdotes that are pre-Brown to illustrate the connection between participation and past to present. The first is a personal happenstance. My dissertation at Northwestern was based on fieldwork with the Ijaw in the Niger Delta. In the late 1950s explorations for oil were ongoing, and little research had been undertaken there. I understood why after I arrived: there were no roads and the tropical Nigeria was another thing, but I eventually settled into a small village in the central part of the mangrove delta. Some months later, a boat arrived at the river bank with a crew from the Nigerian Broadcasting System. The government was attempting, in one small way, to advance multi-cultural understanding prior to independence in 1960; the plethora of ethnic groups were to be given recognition by recording and then playing their music on the radio. In this case the crew had been anticipating a pleasant trip with plenty of fresh fish to eat when the boat hit a log and they had to carry on in a less decorous manner. I learned of this later when one of the crew sent me a tape of the subsequent broadcast. I heard how they arrived at “my” village in the dark to be surprised at the presence of a white man in the crowd on shore. The surprise was reciprocated when I heard the NBS commentator identify himself as none other than Chinua Achebe. And, years later Professor Achebe arrived at my village again. Still no fresh fish, but his appointment in the Department of Africana Studies reflects back to when I arrived at Brown in 1962, when the university curriculum offered two courses on Africa, as I recall, the other one being offered by Newell Stultz (Political Science).

The second anecdote has some parallel with the “culture shock” Peter Richardson mentions in the title of his paper, except mine was intra-cultural. I went to Antioch College in the early 1950s, then still flourishing, and well known for its educational and social experiments, and later for several famous students, including a younger looking (from the photo above) Clifford Geertz. Part of its reputation stemmed from the amount of responsibility given to students: to work at grown-up jobs as part of the co-op program, to participate actively in the governance of the college, to survive with a largely absent in loco parentis, and to be informal in most respects. The college even lacked the ritual of students wearing caps and gowns at graduation.

Brown, on the other hand, resembled the more typical school. Faculty wore gowns if they attended the weekly Chapel to which all students were supposed to go. They were asked to chaperone student parties. Pembroke existed with its own hierarchy, essentially a Dean of Women and her staff. New faculty members were introduced at a "smoker". Within a decade the university changed rapidly. Many of these rituals and structures were to dissolve, others were to expand, as I experienced at the department level. Anthropology at Brown had an early start[2] but then lapsed until the subject was re-introduced in the 1950s with the gift of the Haffenreffer Museum to the university. Louis Giddings was brought in from Penn to direct and teach anthropology courses in the department of sociology. By the time he died in a car accident in 1964 driving between the campus and the museum's location in Bristol, a faculty of three was offering a M.A. degree in anthropology. In to the 1960s, the anthropology program expanded rapidly. Alex Ricciardelli, also from Penn, came to be the director of the museum, as I became the director of the anthropology program. The first plan, of many to follow, was drawn to move the museum to campus. With the encouragement of the chair of the sociology department, Sidney Goldstein, and support of the administration, we also planned to become a separate department, including our own Concentration, a Ph.D. degree program, and our own building. We did so in 1970 when Brown purchased the Bryant College campus, and its library building on the corner of Hope and Power became ours. The building was renovated from an open shelf library to offices. I don't recall whether replacing the flag pole in the front of the building with a young sapling was a conscious subversive act, but it made metaphorical sense. The tree is now fully grown, and who need imagine that it has not always been there.

I will come back to the topic of the role of a chair, but my own experience as the first chair in a new department was a memorable one. "Those were the good times," as Garrison Keillor would say. Like universities nationally, faculty were added in significant numbers. Starting in the mid-1960s we went from 3 to close to 10 faculty members. The best undergraduates took our courses; our graduate students received abundant support from Training Grants.

The evolution of the department, and the university at large, was adaptive for the most part, though looking backward some direction might be discerned. Perhaps what is sometimes lost in such reflections is that the emphasis on achieving excellence now and the future creates an invidious comparison with the past, as though those objectives were somehow absent in past times. I recall two principles that shaped the universities expansion. At the university level there was a vision of "towers of excellence" whereby Brown, following on the policies of President Wriston to move Brown from a provincial school at the bottom of the Ivy League's reputational ladder, would become a national and international player by selective growth. The competition often referred to at faculty meetings by the euphemistic "the university that shall not be named" or "that place up the road" came to be a model of what to be or not to be. We would be lean, but not mean. The second principle flowed from the first. At the department level we assessed that we would not attempt to cover all the sub-fields in our discipline and that we would be thematic rather than area focused. Most importantly, however, when it came to the rapid

[2] Dwight B. Heath, The History of Anthropology at Brown University. Brown University Faculty Bulletin, May 2009, pp. 6-7.
http://www.brown.edu/Faculty/Faculty_Governance/bulletins/FacBull%20May%202009.pdf

hiring – and retention, through tenure – we tried to follow the axiom that every new hire should be better and brighter in research and teaching than the last one, and, of course, than ourselves. This sounds like a cliché, but it foreshadows what was to come.
In 1969 the university was convulsed within by students wanting to revise the curriculum and to take greater charge of their own social and academic lives, and from without by the turn towards the culminating events of the Vietnam War. The faculty responded to what was perceived to be a failure of administrative leadership by forming a Committee of January 7th. As a member of that committee I saw the beginning of what today is our Faculty Executive Committee. The role of the faculty in the governance of the university, however, came to be tempered in ways that have a familiar ring today. As the 1970s proceeded the university experienced financial problems; consequently a rationalization of faculty size came in to question in the form of staffing plans, of a heightened awareness of the criteria for tenure, and of the ratio of tenured faculty to the whole faculty. On the latter point, a faculty committee chaired by Jerome Stein (Economics) was established to examine the ratio question. The mid-1970s report, as I recall, reiterated the established policy of awarding tenure on the basis of individual merit rather restricted by a cap configured by a ratio figure. The possibility that junior faculty would be denied tenure in any way comparable to Harvard was firmly rejected.
For a young department, all of whose members were comparatively young too, the emphasis on the quality of a tenure appointment was a pressure of the kind that comes through what might be called consciousness raising; it certainly gave an impetus to past practice where teaching, publications, and future research initiatives were of a pace. For the tenured faculty, then as now, judging a colleague is not simple for we are asked to discriminate. As it came to pass, the department's recommendation to refuse tenure to a female colleague was challenged as discriminatory, and it was supported by a class action suit against the university. In settling the case teaching evaluations were excluded, and history has come to determine that the research direction taken by the plaintive, doubted at the time as substantial, has become accepted and institutionalized by an endowed position in our own department.[3]

Twenty years after my first tour of duty as a chair, I was appointed chair again. A number of important changes had occurred including a monthly meeting of chairs and a university committee (now called TPAC) to review departmental tenure recommendations. The role of chair is recognized as important by all, but it is not much talked about in public forums. There are no references to chairs, as far as I can tell, in the Faculty Handbook; there is a cursory list of duties for chairs spelled out in the Handbook of Academic Administration. A couple of years ago the Provost provided a valuable interpretation,[4] partly based on his previous experience as a department chair. Most faculty, Kertzer observes, do not want to be chairs –the duties and obligations of the role -- or, we might add, at least would not admit to it. Perhaps there are some who want it

[3] The Louise Lamphere Visiting Professor of Gender Studies

[4] David I. Kertzer, The Role of the Chair, Brown University Faculty Bulletin, Feb. 2008, pp. 6-8. http://www.brown.edu/Faculty/Faculty_Governance/bulletins/FacBullspring%2708.pdf

too much. As with all positions of power there are opportunities to be arbitrary, petty and personal.

Kertzer stresses that a chair must have a “vision” for her or his department and, at the same time, act on the basis of a consensus of its members. Leadership in an institution such as ours is based on trust and persuasion. Although the Provost would have a chair “intervene” when the expectations of how a faculty member fulfills his or her duties are not met, we all know, or should know, how difficult this can be. On the other side of the social contract, so to speak, is the problem for faculty whose chair has not been able to balance on the fine line of being a quasi-administrator, between and betwixt. A faculty member who reports a conflict, whether personal or academically related, with his or her chair to an administrator, such as the Dean of the Faculty, one might imagine, would exacerbate rather than resolve the issue.

There is one shared “vision” for the university: to be the best that we can be in teaching, research, and civic duty. By raising the bar – as we have continuously done, in my view as a participant-observer – for the quality (hiring and tenuring) of our faculty we will continue to place growing demands on chairs to have vision, to be leaders, to gain consensus, and to continue with their own careers. As I have alluded to in my own experience, the best intentions with a vision in mind may not determine the intended results. When it comes to tenure, the placement of TPAC in the decision-making structure of the university, and the vigorous, university-wide discussion of the tenuring process, have been invaluable to the future health of the university. As a critical link in the process, the role of the chair needs to be examined too.

As we look forward to the next 250 years, we can only wonder to what extent our expectations for the future will be guided by our experiences with the past.

Physical Sciences Librarian Engages Subject Communities in Their Space

Lee Pedersen
Scholarly Resources Librarian, Physical Sciences

For those of you outside and several of you inside the physical sciences, let me introduce myself in curriculum vita terms. I have a Ph.D. in physical chemistry and a master's degree in library and information science. The latter degree was required to be hired as a subject librarian at the Brown University Library in December 2004. The doctorate has lead to careers as a corporate research chemist and a member of the faculty of higher education institutions. I have a body of work as a research scientist and am developing one as an academic science librarian.

Research conducted by librarians is quite different from that by scientists and engineers. Initially, we tend to do case studies locally among our constituents. Mine has been on the value of providing a service that puts me in the buildings of the communities of my assigned disciplines. Before I talk about the research, an introduction is in order.
As a newly minted science librarian at the Sciences Library, I learned from my colleagues that, with the dissemination of online journals, visitors to the shelves of the stacks had diminished significantly. In other words, it was very likely that the faculty, students, and staff of my assigned subjects (Chemistry, Engineering, and Physics) would not get to know me personally if I counted on them dropping by my office. To me, there was a high probability that my existence would be a mystery for a long time to most of my constituents unless I got out of Sciences to meet them. Other than by email, they would not know that I would be responsible for building research collections in my disciplines, information research, and teaching information skills and discipline-specific resources. These resources are essential to support what is taught, studied, and researched at Brown in their departments. Over many years, my fellow librarians had established their credentials with their communities. I was not that patient. In addition, through an internship as a library student in the Information Center of 3M Corp., I learned that it was important to be visible to decision-makers. So, after some preliminary evaluation of potential venues, I set up a portable desk, chairs, and a wireless laptop in the lobby of Barus & Holley (home of Engineering and Physics) April 2005 and provided cookies to all comers - faculty, students, and staff. I also started documenting the interactions. A new service like this would need to be justified. It was clearly important that its value to constituents and the Library be determined. The natural approach for me with my training in science was data collection and analysis.

The results for 2 hours/week over 8 weeks looked good even after the cookies stopped. I logged in 95 visitors of which 60 were identified by title/status, department, and the level of engagement. The last identifier was coded to track the type of interaction I had with a visitor. While undergraduates predominated, I exchanged information about the purpose of the desk with twenty of my faculty. I even received an offer to come to an engineering class to do information research instruction.

I believed so strongly that this was the right approach that I continued with reduced hours during the summer and added a venue in the chemistry department's library. The latter was spectacularly ineffective because it was in a room with a door with a combination lock, and members of chemistry had to plan to ask a question. So, based on my Barus & Holley experience, in September 2005, I found a spot in the lobby of W. Duncan MacMillan Hall outside the C.V. Starr Auditorium. This is a high traffic area for large classes in lecture room 115 as well as the auditorium. Chemistry members often exited the building there. I also expanded to 4 hours/week at both locations and coordinated days and times so my tables could stay up from Wednesday morning to Thursday afternoon. I marketed extensively within my departments. When I taught a class, I told the students how they could find me in the lobbies. The service was branded Librarian in the Lobby, LiL for short, when the Dean of Engineering Gregory Crawford said that the name was "catchy." Librarians look for memorable names for the services they provide. So Librarian in the Lobby became official.

I continued to engage and record visits and refined the coding of the types of interactions that a contact would generate. It soon became clear that even a casual hello to a person, especially a faculty member, was worth recording. What better way to build face-to-face relationships with the faculty of my disciplines as well as other faculty passing through. A hello could lead to a conversation about a new resource and sometimes to an invitation to teach. In 2008, I began to present my findings at various librarian meetings. I determined that LiL was about creating relationships through personal conversation, providing reference/research, and exploring class instruction. I labeled these substantive contacts. In a comparison between spring semester 2006 and spring semester 2007, the data showed that 73 % of these substantive contacts were with faculty in 2006 and 80%, in 2007. As the level of student interactions stayed fairly level, this meant that from 2006 to 2007 this level of engagement with faculty increased 32%. Another notable finding was that when undergraduates and graduates were factored in, in both time periods, I had over two substantive contacts per hour at the Barus & Holley venue.

Numbers however require context. Librarians like to talk about lessons learned. The following was learned:

- Student access is improved
    - Convenient for point-of-need service from quick reference questions to research consultations
- Faculty are engaged
    - Quality relationships with the librarian
    - Referring students to the librarian
    - Providing teaching and research information (to be used by the librarian for collection development and instruction)
    - Point-of-need service – planned and serendipitous
    - Inviting the librarian to classes
- Librarian is better connected

- Relationships with faculty and students are built and maintained so the librarian is recognized as a part of the department's community.
- Credibility and authority as an information provider.
- Current awareness of department issues and interests
- Promotion of interest in teaching information skills especially in First Year Seminars
- Introduction of new and changed core resources

While I have not done an in-depth analysis of the contacts at the MacMillan venue over the years, the data suggests that the above bullets are also valid there. In addition, it is only this year that I have been assigned Geological Sciences. Yet, several members of the department, including faculty, had visited LiL during the previous years. Therefore, key relationships were already built within that constituency.

Why, you may ask, do I feel that it is so important for academic librarians to be "embedded" in their communities? Many members of Brown, even at the highest levels, are not aware of the role of subject librarianship on campus. We select for and manage your subject collections, we buy books and media for you, we advocate for the acquisition of electronic resources including databases, datasets, and journals when funds are available, we are ready and eager to teach your undergraduate and graduate students research skills and scholarly information finding, we answer email and chat reference questions, we meet with clients in our offices and even in theirs to assist with technology questions or in-depth research, we attend your formal and informal events and lectures, and we market the services of the University Library and the resources of our assigned subjects to you. Embedding at LiL provides me with the one-on-one interactions that make me visible. I am not just a signature on an email.

Why do I take this approach? Librarian in the Lobby is just one way that the librarians at Brown take to reach out to their departments and programs. It works for me since I do have great venues with high traffic because of the proximity of building features including lecture halls and rooms, offices, laboratories, common exits, elevators, and cafes. I am comfortable with my "barker-at-the-carnival-midway" approach to engaging people. High visibility means that I am available for the planned and the serendipitous question from faculty, students, staff, and visitors. My hours are predictable. I can be counted on to be there unless I teach a class or have a meeting. Passers-by during the off-hours can pick up my business card or a flyer on a resource. I have confidence that by this service I am supporting what is taught, studied, and researched by my communities. I am truly a known member of those communities.

In conclusion, it is important to note that if I had not done research on the efficacy and impact of Librarian in the Lobby and the data did not support my qualitative assessments, I would have been back in my office in Sciences struggling to build a solid reputation with the students, faculty, and staff of my departments. The scientist in me still continues to collect data each hour of LiL at the two locations. As of last April, LiL at Barus and Holley has had its 6^{th} anniversary. The compilation and analysis of that data should make for an interesting paper.

Rene Descartes (1596-1650)

Peter Wegner
Professor Emeritus of Computer Science

I had intended to write about philosophy in general, but have decided to "put Descartes before the horse", since some experts consider him the first modern philosopher while others denigrate his philosophy as discussed below. Rene Descartes was born near Rennes (west of Paris) and was educated at a Jesuit school where he learned both religious and scientific principles. After graduation, he spent a few years in the army working both for the Dutch Protestants against Spanish forces and for the Bavarian Catholics at the start of the Thirty Years War. He chose to emigrate from France to Holland in 1629 because of its open-minded beliefs, and did most of his writing while in Holland.

His earliest writing in Holland from 1630-33 *was* a scientific book tentatively titled *Le Monde,* which was almost completed when he learned that the Church had condemned Galileo (in 1633) for scientific beliefs that matched those in his own book. So he abandoned his book, in part because of his Jesuit upbringing, and in part because he did not want to be persecuted by the Church. His best book, "*Discourse on Method"* (1637) focused on the importance of certainty as a framework for expressing scientific truth and asserted that "I think, therefore I am" *(cogito ergo sum)* was the only indisputably true assertion.

Descartes' reasoning implied that thought rather than experiment was a basis for establishing truth, and that rationalism rather than empiricism was a basis for claiming the truth of assertions. Descartes also asserted that belief in the existence and goodness of God protects man from adopting untrue ideas. These additional "indisputably true" precepts follow from his Jesuit upbringing; though he does not include claims of religious truth in the same category as *cogito ergo sum*. This illustrates that Descartes' argument for religious truth differs from his argument for scientific truth, though he accepts both as a basis for reasoning.

Rene Descartes is regarded by many as the first and greatest modern philosopher, but is also considered by some to be inaccurate in his espousal of rationalism over empiricism as a basis for human reasoning, and of mental reasoning over experimentation as a basis for establishing truth. Belief in the rationalism of Descartes over the empiricism of Bacon (1551-1626) and Locke (1632-1704) has caused conflict between European rationalists and British empiricists that accounts in part for political differences and wars between Europe and Britain. In fact the empiricism of Locke benefited British over European politics and prevented the equivalents of the French Revolution and German fascism from occurring in Britain, as well as contributing to the Industrial Revolution in England and the expansion of the British Empire. Locke's separation of Church and State (in both its British and American versions) also contributed to British politics in the 1700s and to US politics in the late 19th and early 20th centuries. Though the high quality of Descartes' writing facilitated our understanding of his philosophy during the 1600s, its adoption in Europe by Kant and Hegel hindered rather than helped the political evolution of European democracy and is one cause of a decline of Europe's dominance in the world of the 20th century.

The contrast between rationalism and empiricism has also impacted distinctions between British and European scientific models. For example, the Royal Society (founded in 1660) and the Cambridge University Cavendish Laboratory (founded in the late 1800s) focused on empirical as opposed to rational models in the evolution of British scientific ideas. The conflict between rationalism and empiricism continues to be a topic of debate in both politics and science, and it seems that empiricism frequently triumphs over rationalism -- though the latter is still considered a good theoretical model that is only grudgingly ousted by empiricism. For instance, the US war against Iraq in 2003 was based on rationalist foundations but is being abandoned on empirical grounds that showed the falsity of rationalist assumptions.

Descartes died in Stockholm in February 1650, where the Queen of Sweden had invited him to be her philosophy tutor. His untimely death occurred one year after the assassination of Charles I of England, during the conflict between Protestants and Catholics, which led to Protestant control of England by William, Prince of Orange in 1688 and Catholic control of France by Louis XIV's revocation of the Edict of Nantes in 1685. Philosophical and religious differences between England and continental Europe continued for over 300 years, and were among the causes of World Wars One and Two in the 20th century. These disputes have disrupted the evolution of Europe and still form a basis for the conflict between democratic and totalitarian political governments in the world as a whole.

Descartes' high philosophical standing despite the inadequacy of his social contributions matches that of Plato, whose utopian book *The Republic* was highly praised despite its strongly anti-democratic form. Plato rejected democracy in part because a democratic Athenian court had approved the execution of Socrates. *The Republic* advocated the totalitarian government of Sparta rather than the democratic Athenian government as a basis for justice. Sparta was in fact dominated by invaders who had subjugated local Greek citizens and who believed that military training was the main function of government.

Plato advocated division of the population into three classes: common people (plebeians), soldiers, and Guardians, where Guardians were pre-selected to control the lives of soldiers and commoners. He advocated elimination of Homer's works, because Homer described bad conduct on the part of gods and Guardians that ought not to be publicized. *The Republic* advocates the banning of the works of Euripides and others for the same reason. The virtual absence of criticism of *The Republic* by later authors has led to the propagation of philosophical arguments as a basis for building modern societies in the world at large. Advocacy of democracy is in principle worthwhile, but can sometimes lead to destructive results like the death of Socrates or the French Revolution. Democracy must therefore be qualified by restrictions that differ both from those in Plato's *Republi*c and from those advocated by Descartes.

Poor City of Providence – What Should We Do?

Peter Richardson
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Early Background

When I first came to Providence I was told the State had been under one-party rule longer than Russia (then behind the Iron Curtain). I saw bumper stickers displaying a four-digit number whose purpose was to remind voters how many ballots had been invalidated in a recent election to favor a specific candidate, in what many considered a corrupt process. An enduring memory of my early days here was seeing a city worker fill the gas tank of a small road roller on a street near Brown, then walk over to his old Cadillac and fill that up too from the same portable gas tank (in plain sight of his supervisor) while giving me a look as if to ask what was I going to do about it? Later, a former mayor of Providence drew a multi-year Federal sentence for some of his activities while in office.

At the State level, there have been poor records too. Many of us recall the governorship election between John Chafee and Judge Frank Licht, the former having told the voting public that a State Income Tax would have to be introduced (following three 2-year terms as Governor during which he had opposed such a tax), while the latter claimed that if he was elected the tax would not be needed; but a few days after Licht was elected he 'discovered' it would be needed after all. The RISDIC (meant to be like the FDIC, but for Rhode Island chartered Savings and Deposit institutions) was widely touted as giving protection "carved in stone," with a TV ad demonstrating the carving. But Governor Sundlun closed down such every credit union and financial institution (including the Brown University Employees Credit Union) on January 1, 1991, his first day in office. Joseph Mollicone Jr., an involved banker, had embezzled about $13 million and disappeared. It took a long time to track him down. RISDIC lacked the resources to cover the loss. President Gregorian was invited to review the issues: his report, titled "Carved in Sand," was produced at no cost to the State.

In December 1998, former Governor Edward DiPrete pleaded guilty to State charges of bribery. He admitted bribery, extortion and racketeering, accepting $250,000 in exchange for state contracts during his term as Governor and was sentenced to a jail term.

Brown's history of helping the City

During the Gregorian years (1989-1997) several initiatives were undertaken to help the City of Providence, including: (a) The Providence Plan, initiated in 1991; (b) The City of Providence Scholars Program, founded in 1991; (c) Health and Education Leadership for Providence, founded in 1994; (d) the Northeast and Islands Regional Education Laboratory, established in 1995 (see http://www.brown.edu/Administration/News_Bureau/1996-97/96-135.html).

At the May 3, 2011 faculty meeting, President Simmons outlined approaches by the newly elected Mayor of Providence to seek an annual cash input to the City from the University and other private non-profit institutions significantly larger than that previously provided on a voluntary basis. As residential taxpayers of Providence know, the tax on owner-occupied private property had already increased by 25 per cent last year, under the watch of the previous mayor.

Providence's problems include continuing difficulties with the public school system, including an obviously demoralizing firing of all teachers, and a lack of sound financial management. I discuss below (i) a comparison with attempts that started more than 20 years ago, to consider taxing university students in the UK, and what ensued; (ii) a proposal for assisting the students in Providence schools; (iii) continuing concerns about financial management of the City of Providence.

A taxation experiment affecting university students: the UK Community Charge, and its sequel the Council Tax

One idea that has been aired is a tax on students at the university. This idea has been proposed elsewhere; and it is useful to recall its philosophy and subsequent history in the UK.

Under Mrs. Thatcher as Prime Minister, the Conservative Government in the UK proposed an essentially new philosophy regarding local taxation. The basis for local authority costs – providing schools, providing and maintaining infrastructure such as roads, police, and so forth – was correlated with population, rather than with property values whether occupied or not; and the centuries-old reliance on farms and factories as well as dwellings implied in taxation systems was outdated. (I had personal exposure to this as executor of an estate in the UK back then, needing much time to discover all the assets of the estate, due to someone's unlawfully obtaining the residence keys from the hospital where the dying testator had been taken and removing who-knew-what from the residence before my arrival several days before she died. She had aphasia and did not know what had happened.)

An interesting feature of the Community Charge was that occupants who were employed paid 100% of a specified rate, while students and persons registered as unemployed paid 20%. This was a way of taxing university students regardless of whether they lived in college accommodation or in privately-owned houses. A place essentially unoccupied generated no tax. If a place *was* occupied by a couple, and one died or was moved into a nursing home, the Community Charge was halved, diminishing the likelihood that the survivor might be driven to move elsewhere because of reduced pension support. But this *Community Charge* proved difficult to collect and generated many protests, some people feeling that it targeted certain areas where as many as 20 immigrants might be living in a three-bedroom house, with each person liable to the Community Charge. So it was soon replaced by the *Council Tax* -- essentially the system in place today.

The *Council Tax* simplified property valuation by putting values into eight bands A-H, based on an assessed valuation. The central reference band is D, the local authority payments ranging from 6 out of 9 for the A band to 9 out of 9 for the D band and 18 for the H band. Re-banding takes place when the property is sold or otherwise transferred. (Thus owners can improve their property, subject to planning permission, without being moved into another band, although any major improvement will be known and noted.) There is no upper limit on valuation in the top band. These features of the system seem to encourage good maintenance and improvements.

Certain types of occupancy trigger discounts, such as 25% for single occupancy, and 100% for dwellings where all occupants are under 18, or are students, or where the occupants are severely mentally impaired. A means-tested benefit system offers rebates to those on low incomes (typically, these are not paid to the occupants but transferred to the payment account and deducted from the amount due). There are many other details, but I have described the general drift affecting many members of the population.

Another consequence I have observed is that some properties, such as two-storey former single family homes, have in some areas been converted into flats, each being a separate dwelling for Council Tax purposes. The average B and D Council Tax set by local authorities for 2009-2010 was £1,414, an increase over the previous year of 3.0 % which is equal to a fraction over $2,100 per annum at $1.50 = £1. (*see* www.communities.gov.uk).

Overall, this combines the philosophical view that Council expenses are related more to the number of adult residents than to property values, while locally taking account of those values over a limited range of bands and allowing reductions and exemptions not only for university-age students but also for the unemployed and for some classes of handicapped persons, as well as for single occupancy. Some Providence residents may find some of these features meritorious for the City to consider.

Are there principles and practices that can be applied to Providence's needs?

The school situation is the most pressing, and it is a social as well as a financial problem. In my view, a consistent volunteer cohort could be very useful in solving school problems. The Sutton Trust report for the UK (Andy Wiggins *et al*, Evidence of educational support outside of school, Dec 2009) gives emphasis to the role of graduate parents (for whom children reported spending almost twice as much time on homework compared to children whose parents were less well educated (p.9); and that the social class attainment gap could be traced mainly to the out-of-school environment, i.e. influences situated in home and community (p.10). I suggest we in Providence could make a coordinated voluntary effort to provide influences in our community.

For example, the Unitarian Church in Concord MA provides yearly educational advisory support to students in a disadvantaged region in Boston, and brings students in the program to an annual dinner with parish members. (It also has a weekly 'Open Table' that provides a nourishing meal to walk-ins.)

The City of Providence has a number of tax-exempt institutions, including churches, whose halls or basements are not much utilized during the week. A few hours of service to a small congregation is not much of a return to the community as a whole for their tax-exempt status. (Universities and hospitals, by contrast, have far higher time utilization factors, as do museums and historical societies that provide far more opportunity for public access.) Church halls could provide regular venues for meetings between public school students and volunteer members of the community. Ideally, the students would 'pair up' with the same community members over an entire school term as mutual understanding and respect is easier to develop and sustain in that way. A few dedicated individuals may be willing to do this anyway, but the needs seem such as to require a major effort involving many residents, and the right kind of organization could generate a high level of enthusiasm among a group with a common purpose. The more people participate, the more likely the attainment of a statistically significant result for my hypothesis that what other studies have found important can work in Providence too. It could be a real 'We the people' process. Politicians can't demand it, and therefore cannot include it in their budget plans, but I believe many persons of appropriate educational level could each offer to provide, say, two to three hours one evening a week. Brown's community could help with organizing such a scheme.

I commend a study of human development that began in March 1946 (*see* Helen Pearson, Study of a Lifetime, Nature 471: 20-24, 3 March 2011). Nearly 17,000 babies born in the UK in one week have been tracked at intervals until the present time 65 years later! Many findings are of medical interest, and some still await further analysis, but others relate to the development of cognition, including through schooling. It emphasizes that individual destinies are not inexorably determined by a child's early years. On the other hand, the Sutton Trust has noted in another study that 42% of the UK's most prestigious scientists and scholars were in fact educated in independent (i.e. private) schools.

Financial Management in the City of Providence

Finally, moving on from the schooling issue, we come to the problem of account-keeping and financial management of the City of Providence. The report titled: "Corrective Action Plan to Restore Sound Financial Management", released on April 20th 2011, refers to a "dysfunctional financial management system" in the city. When one sees recommendations such as "Develop an Accounting Procedures Manual", one knows that the problems run deep. On p.17 of the Report we find: "The development of a comprehensive Accounting Procedures Manual will prevent or reduce misunderstandings, errors, inefficient or wasted effort, duplicated or omitted procedures, and other situations that can result in inaccurate or untimely accounting records. A well-devised accounting manual will also ensure that similar transactions are treated consistently, that accounting procedures are proper, and that records are produced in the form desired by management."

An "accounting procedures manual" is most definitely needed. In February this year, for example, the city sent me a "Delinquent Real Estate Tax Notice" giving me very few days to come up with a large payment and warning that unless payment was promptly made, the property would be subject to a tax sale. The problem with all this was that the bill had been sent to me in error; in fact, I was fully paid up to the date of the notice, as the clerk in the Tax office in City Hall agreed when I appeared there in person. My next payment was not in fact due until April 24.

If the City can make errors of this kind, which are so easy to prove, we have to wonder how many other billings are made in error, and how many other accounts are incorrectly recorded. Bond-holders should be rather disturbed by all this! Moreover, there is a question whether it is responsible behavior for tax-exempt charitable institutions like colleges and universities, which themselves depend on charitable donations, to voluntarily provide financial contributions to organizations that exhibit such carelessness in their accounting procedures.

FACULTY BULLETIN

INFORMATION FOR CONTRIBUTORS

GUIDELINES FOR SUBMITTING ARTICLES:

The next issue of the *Faculty Bulletin* will be published in the Fall.
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Please submit text electronically in Word format to:

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Articles should be approximately 1,000 words (two to three pages). If space permits, longer papers will be considered.

Articles and/or questions should be directed to:

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