

**Inaugural Address of  
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December 1997**

**“Notre Dame’s Triadic Identity”**

I'd like to begin by thanking all of you. First, I'd like to thank you for your teaching this semester and for your scholarly and artistic endeavors. Most of the great work accomplished at a university is never seen by administrators: it takes place in each of your classrooms, in lectures, in seminar discussions, in workshops, and in informal conversations along the paths of our campus and in your offices; it takes place in front of your computers, with a student assignment or a book in your hand; it arises when you play a musical instrument or create a work of art, in your contributions to knowledge and to the aesthetic imagination. The foremost goal of a university is to have great learning in the classrooms and on campus and to have brilliant publications emerging from the halls of our faculty offices. Whatever administrative initiatives we may undertake are minimal compared to this daily activity of learning and scholarship. Much of this is invisible, and so I would like to thank you for it all the more.

Second, I'd like to thank you for putting up with a dean who barely knows the difference between COTH and COBA, who needed to borrow a map recently to find the office of the Dean of Science, and who is still learning many faculty members' names. I am grateful for your patience. I have especially enjoyed meeting with some of you in smaller groups, new faculty, for example, and various departments in each division. From these encounters I have learned a great deal, and I am thankful for your many suggestions. I hope to find more such occasions where we can think out loud together about the future of our departments and our university.

Finally, I'm grateful for the generosity with which you have received an unusually large number of new activities and changes this semester, many of which were accompanied by elaborate reports from departmental units. From soliciting inquiries about future space needs to enrollment management and development initiatives, the College Office has taxed many of you. The associate deans have taken on new responsibilities, and the life of chairpersons has changed most dramatically. I am very grateful for the service and leadership you are providing to the College.

Earlier this Fall I shared with you some informal reflections about primarily administrative matters. This afternoon I'd like to reflect in a more formal way about Notre Dame and its largest College.

I

Notre Dame is truly a magical place, which drew me here--against all my initial expectations--from one of the largest and most significant graduate programs in German in the country. Notre Dame attracted me because it has extraordinary qualities and a unique identity. This identity has three major facets: Notre Dame is a residential liberal arts college, a dynamic research university, and a Catholic institution of international standing. Much of what is great about Notre Dame derives from the intersection of these three factors. Notre Dame has a clear mission, but because its mission is complex, tensions sometimes arise. If we can resolve some of these tensions, we can become an even better institution. I'd like to explore some of these issues with you today. Let me begin with a few of the ways in which these three dimensions overlap productively and harmoniously.

Notre Dame's spirituality in general and its Catholicism in particular enrich the liberal arts experience, with its ideal of educating the whole person. Prayer and liturgy belong to our

students' college experience. Spiritual questions arise in all our disciplines. Perhaps only in a religious setting, where reflection on God, or, metaphysically stated, the absolute, is prevalent do we address life's most fundamental questions, which are increasingly bracketed at non-religious liberal arts colleges. Religion also brings to the liberal arts ideal a strong existential component. At Notre Dame learning and morality, knowledge and virtue overlap. Students on our campus pursue theology not as the disinterested science of religious phenomena but as faith seeking understanding. Our students study history and the classics in order to learn not simply *about* the past, but also *from* the past. They read literature and are exposed to the arts because of their moral value, in the broadest sense of the phrase, and because we believe that beauty is the sensuous presentation of truth, not idle and meaningless play. Students employ the quantitative tools of the social sciences not simply as a formal exercise with mathematical models but in order to develop sophisticated responses to pressing social issues. In a world in which scholarship has often become antiquarian, disenchanting, and even cynical, at Notre Dame our work is shaped by our values and our existential aspirations. The generous commitment of the Holy Cross religious to our campus and the ways in which they serve as role models reinforce this integration of learning and character, of college and community, of faith and life.

Although in the United States Catholicism has frequently been viewed--and has viewed itself--as anti-intellectual, the Catholic tradition is on the whole an intellectual one. Indeed, a distinguishing feature of Roman Catholicism is its profound integration of Hellenic thought. Through the centuries Roman Catholicism has placed great emphasis on philosophical argument and historical tradition. Instead of basing its claims solely on the Scriptures, it has attended to the philosophical development of the Church, as guided by the Holy Spirit. Philosophy, which has always had a privileged role at Catholic universities, attends in its ideal sense to the whole and to the basic principles of the individual sciences. It concerns itself with interconnections between the disciplines and asks broader questions, including normative questions, with one eye directed toward the answers given by earlier generations and another eye attentive to the moral dilemmas and responses of the contemporary age. In this sense Catholicism, with its elevation of philosophy, enriches both the holism and the moral focus of a liberal arts education. The idea that faith and reason may function as a higher harmony was a common insight in antiquity and in the medieval culture of all three great monotheistic religions but is increasingly rare in modernity. Notre Dame embraces this interconnection of faith and reason against the current of the times. It has therefore retained its requirements in philosophy, theology, and general education when most of our peer institutions have left the selection of courses to the contingent preferences of their students.

Notre Dame's Catholicism also enriches the research university. It is not by chance that the words "catholic" and "university" have the same root meaning or that the first universities were founded in Catholic Europe. The Catholic tradition cultivates meaningful and integrative thought across the disciplines. The modern, secular world is characterized, in contrast, by the proliferation of, and splintering into, ever more discrete subsystems of values, as is recognized in phrases such as "business is business," "war is war", or "l'art pour l'art." Modern culture tends to view these spheres as autonomous and beyond moral judgment. Like modern life, the modern value-free university, not just value-free in its application of the techniques of the social sciences but value free in its ultimate purpose, consists of an array of parallel and unintegrated spheres. The Catholic tradition argues, in contrast, that morality is not one sphere separate from the others but that it infuses all spheres: one can and should ask moral questions of law, politics, the economy, technology, science, even religion. Our Catholicism not only gives us a rich intellectual tradition to study, it gives us a lens with which to defend--against the currents of the age--the study of the great transcendental values of truth, beauty, and goodness, and it gives us categories with which to analyze contemporary value questions.

Also the overlap of the liberal arts ideal and the research university benefits Notre Dame. We value research more than most liberal arts colleges, which gives us a dynamic dimension and international visibility. Notre Dame has the ambition of every great university--not only to

*disseminate* knowledge but to *advance* it. At the same time, we value teaching more than most research universities, which means that our students receive personal attention. Liberal arts colleges tend to attract faculty members who have a passionate commitment to their discipline and a love of teaching; this is advantageous. Such scholars tend to do research in the very areas they teach; not often overly specialized, they are interested in communicating their thoughts to a wider audience, including undergraduates. Faculty members working within a liberal arts environment recognize that students force us to think of the most basic principles of our fields and that excellent seminar experiences, where discussion is rich and vital, can at all levels lead to the production of new knowledge. It is ideal to have as teachers researchers who can bring to the classroom not only an appreciation of students but also the most recent knowledge in their fields and the critical skills of an active researcher. Many of our faculty members have been attracted to Notre Dame precisely because of the importance we place on both teaching and research.

Our dual identity not only helps us avoid one-sidedness, it also gives us an ideal context for the training of graduate students. Most arts and letters graduate students, even at large state universities, aspire to teach at liberal arts colleges, but such universities are not always the ideal locus for this training. Notre Dame can offer such students a stronger community of learning and more mentoring and experience in this realm. Indeed, where could one better train liberal arts teachers than at a research university that is also a residential liberal arts college, which values teaching? By focusing in our graduate programs on the development of scholar-teachers, we can compete with other institutions in unusual ways.

Bridging the liberal arts college and the research university, Notre Dame is the ideal size for interdepartmental dialogue--with enough scholars to form clusters of strength but not so many that we cannot seek out intellectual partners in conversation from other units. The modern research university must be interdisciplinary if it is to have any hope of tackling the pressing problems of the day. Our standing also as a liberal arts college may help us in this regard. Aristotle suggests in the *Politics* that there is a quantitative limit to the *polis*. This could be said of the university as well, and many research universities challenge this limit, effectively discouraging dialogue across the disciplines and elevating by default overspecialization, which is one of the greatest dangers to contemporary intellectual inquiry. Certainly new insights arise more readily among specialists, but the value of these new insights is lost if the researcher is not able to place them within the broader landscape of intellectual inquiry. To satisfy this more ambitious goal, we need breadth of knowledge, clarity of expression, and a culture of dialogue. Notre Dame is in an ideal position to satisfy these expectations.

## II

These are just a few of the ways in which Notre Dame's complex identity functions to enhance each of its parts. I shall name a few other ways below, by no means exhausting this dimension, as I turn to areas of potential tension. We are a great university, but we can become better. In my eyes the most important goal for both Notre Dame and its College of Arts and Letters is to ensure that we pursue our triadic identity in the most productive and balanced ways. Let me introduce three areas of strength that contain some hidden disadvantages: community, athletics, residential life.

One of the defining aspects of Notre Dame's Catholicism is the stress on community. Our students are extraordinary in their attachment to their residential communities and to Notre Dame generally as well as far more devoted than their peers at secular universities to community service. When a crisis arises, students rally to support one another, as do faculty. This distinctively communal aspect of Notre Dame relates to its Catholicism. The Reformation was a revolution of the autonomous subject, and although it was not without an extraordinary impact also on Catholicism itself, Catholicism nonetheless elevates to an unusual degree the embeddedness of the individual within a collective identity. This has advantages: our Catholic students find it fairly easy to identify with larger institutions and with tradition. This gives them an

intuitive resistance to aspects of modernity, including the tendency toward reflection on one's own particularity that may be said to characterize much of contemporary culture. Our students are not as preoccupied with their own identity, not as self-absorbed or as unsure of their place in the world, as are the students one might encounter at secular institutions.

A defining aspect of our modern secular world is the *verum-factum* principle, or the idea that only what is constructed by humanity has value; this can lead to diminishing respect for what is already given--God, nature, tradition, other selves, and an ideal sphere of meaning. The Catholic position is contrary to the widespread contemporary view that every position is a construction and has therefore neither intrinsic value nor a claim on reality objectively stronger than any other. Our students, most of whom are oriented toward this Catholic position, are far removed from the "barbarism of reflection" that the Italian philosopher Giambattista Vico sees erupting in many mature cultures and which negates every objective order and with it any moment of higher meaning or transcendence. Our students tend to be at ease with tradition, which makes them more stable, a potential virtue in a world of flux; being anchored in supertemporal values, they may be more resistant to the faddishness of the age; and convinced of the broadly communal nature of humanity, they have an extraordinary sensibility to the poor and the underprivileged.

This sense of embeddedness also carries with it, however, at least two potential dangers, toward which we must be vigilant. First, in their deference to tradition and authority, our students may never gain the autonomy and independence, the critical judgment, expected of a college graduate. Our students are sometimes described as timid, naive, modest, deferential. So at home within a framework of community and a set of givens, they are also at times not as ambitious or intellectually demanding of themselves as might be desirable. The modern concept of the "self-made" man, which is a social analog of the *verum-factum* principle and which still plays a role in American higher education, is not without its appealing dimensions, and here Catholicism is at a modest disadvantage. Intellectual autonomy and a sense of achievement can be undervalued in a world that elevates tradition and community. This is hardly a necessary consequence of the Catholic world-view, but it is one we need to counter here at Notre Dame, as it does represent a potential diminishing of the college experience. Our students need to be encouraged to become individually ambitious. We can of course rephrase this imperative in a more appealing way as our students' obligation to develop themselves as fully as possible, so that they will be in the best position to become society's leaders in the 21st century and thereby better able to help others.

Second, our student's sense of being part of a defined culture should not prevent them from confronting otherness. Their occasional lack of reflexivity should not lull them into overlooking conflicts between their Catholicism and contemporary culture. Students who never undergo a serious intellectual challenge are likely to be ill-equipped to deal with a changing society or to be at home amidst its great diversity. Students who do not pass through any kind of identity crisis, any moments of doubt, may be less likely to develop after College. A danger of our homogeneous environment is that our students will not be exposed to other views. We need to challenge our students in ways that require them to weigh the strengths and weaknesses of the Catholic tradition and to confront Catholic values with other religious values and with contemporary cultural values, to have them weigh arguments for and against. The Catholic intellectual knows of alternatives and learns what is of value in other traditions. In addition, we must recognize that Catholics do not agree on all issues, that dialogue has been an integral part of the development of the Catholic tradition, and that even today Catholicism remains a living faith.

We speak of Notre Dame as an institution that helps its students develop virtues. Central here should be not only the religious virtues of faith, hope, and charity, but also the intellectual virtues of being able to listen, analyze, sift evidence, and articulate a complex view. We must ensure that our students' frame of thinking is challenged--even when it is ultimately solidified--by the weighing of alternative arguments. Some of our students, coming from the Catholic parochial tradition, may also be accustomed to less student-centered learning and less classroom discussion, less give-and-take in discussion. We must develop strategies to bring them out, as the temptation is

present both for students to listen and for faculty to lecture, whereas the most difficult, but most rewarding, classroom experiences derive from question and answer, from a dialogue that develops independently of any one person's agenda for the day. Here is a concept of community that is especially appealing in the intellectual environment of a college.

Although our homogeneity would seem to mean that Notre Dame's confrontation with otherness may not be as energetic as it is at other universities, the situation is actually more complex. Because contemporary academic culture is so homogenous in its dismissal of religious concerns or its hesitation to bring these concerns to the fore of common intellectual discussion, Notre Dame has become one of the few places where such issues can be openly addressed. Paradoxically, then, we have here a greater opportunity for open discussion. Notre Dame retains religious concerns even as we open our doors to the arguments of contemporary culture. A unity is richer, the greater it can withstand diversity without sacrificing that higher unity. Here, too, we can play a unique role in bringing forward in our intellectual discussions the tensions between contemporary thought and the Catholic tradition, and we can learn from both sides in this debate.

Most liberal arts colleges evoke a sense of community and a strong emotional attachment on the part of their students. At Notre Dame this is strengthened by at least three factors: the strong spiritual bonds that enliven our communities of residential life; the defining Catholic identity of the institution as a whole, which has also inspired our subway alumni; and Notre Dame's traditional success in athletics, especially football. The privileging of athletics at Notre Dame has several advantages. First, it strengthens our emotional attachment to the institution. Vico has convincingly argued that for an institution to flourish its members must align themselves with it also emotionally. Notre Dame inspires such identification, and athletics contributes to the nurturing of this emotionally vibrant collective identity. The common enthusiasm for Notre Dame's athletic teams helps build the university's sense of community. Second, the athletic program has brought to the university extraordinary amounts of student financial aid, an area in which Notre Dame has been traditionally weak, but one in which a Catholic institution should excel. Third, the success of our athletic programs can be used as a context in which to showcase what is otherwise great about Notre Dame. Athletic excellence can be a springboard for trumpeting academic excellence.

But the dangers must also be acknowledged. Notre Dame attracts some students who are more interested in football than in the life of the mind, who are more interested in the library's mosaic than in the books within. Beyond this, students who are not interested in athletics may feel less emotionally at home at Notre Dame than at a Division III liberal arts college. Even for those who enjoy both spheres, football is a temptation that is not always advantageous. When students pass on a year of study abroad because they don't want to miss the Fall football season or when the most common topic of discussion, even among faculty members, is football, not the broader issues of tradition or the pressing debates of the day, then something is askew.

This brings me to another problem, the apparent lack of intellectual maturity on the part of some of our students and the lack of a substantial integration of residential and academic life, an unusual problem for a University that invests so much energy in cultivating the value of residential life. Yet it is true that Notre Dame does not have the kind of reputation many outstanding liberal arts colleges enjoy, where students often come together informally to discuss intellectual issues. We have also heard--from alums in both New York and Chicago--that our students are frequently out-interviewed for jobs. Our job placement training is not the only concern here. Certainly, we need to encourage our students to think beyond Notre Dame even as we stress the intrinsic value of a liberal arts education, but placement strategies per se are not the main issue. One learns to express oneself, to think on one's feet, and to address complex issues articulately over a number of years, not as the result of a twenty-minute workshop. Both intuition and empirical studies suggest that learning is deepened when students develop an intellectual relationship with their professors, and there are many ways in which such contacts can be fostered, and with these the intellectual dialogue that helps students develop intellectual virtues. PLS and Gender Studies, two very different units in some ways, have both exhibited leadership in this regard.

The residential life of our students, which is so greatly valued, does not contain enough bridges to academic life; as a result the whole person is not being addressed. Notre Dame has a particular philosophy of residential life that does not highlight collaborative disciplinary work in the dormitories (language houses, for example, are not part of our residential landscape). I can accept a philosophy of residential life that brings students together in diverse ways, but I cannot accept barriers to intellectual life in the dorms in principle. Only when the intellectual discussion enters the dormitories, only when extracurricular learning experiences are common will students develop intellectual maturity and feel existentially engaged in their subjects. According to students, there even seems to be a certain peer pressure, anti-intellectual in kind, which reinforces the separation of residential and academic spheres.

I would like to suggest some practical ways to bridge the compartmentalization of the residential and academic life of students. First, an expansion of the honors program that will involve doubling the number of incoming honors students from 40 to 80, resulting eventually in 320 Arts and Sciences honors students, and a second honors track that stipulates both five honors courses (including, for example, honors sections of the university seminar and of Core) and a senior thesis. This expansion and innovation will create a ripple effect with more students challenging themselves intellectually and seeking in-depth knowledge of their fields.

Second, we as faculty members must take initiatives in encouraging intellectual inquiry among our students outside the classroom and greater student-faculty interaction. One way to cultivate such interaction is for departments to have intellectual events targeted for undergraduates, whether these be talks or other activities. By including undergraduates in our fora and our conversations with intellectual guests, we can foster the kind of extracurricular learning experiences that make a great college. Departments are the center of a student's intellectual life, and we must be ever mindful of the inherent obligations and challenges of that responsibility. We teach 60% of most first-year students' courses, and so have a wonderful opportunity to define the intellectual life of these students, also by engaging them in intellectual discussion outside the classroom. As we pursue our research and engage with graduate students, we must not lose sight of our undergraduates, including our first-year students, and we must be sure to recognize the mentoring of undergraduates as one of the most central of all faculty obligations and joys.

Third, we must think creatively about ways to integrate intellectual life into the dormitories. We must first acknowledge the great value of current residential life, with its focus on spirituality, community service, and athletics, and any changes must not diminish the value of these spheres. But we must return to Father Sorin's original concept, where the intellectual and residential experiences are under one roof. We cannot simply say that this is not our concern. If Notre Dame as a whole is our concern, we must seek to give academic leadership to the entire enterprise. So let me make a few suggestions. In addition to undergraduate residential advisors, perhaps we can introduce the concept of academic advisors, students chosen by faculty, rectors, and students and responsible for orchestrating activities that will enhance the intellectual life of the dormitories. Such students would be given a challenge with appropriate recognition and a modest honorarium. With this we may also revive and reconfigure the idea of hall fellows, inviting faculty members to become loosely affiliated with one or two dormitories and offering occasionally to join students for a meal or to give fire-side chats on topics of broader interest and in language that is accessible to non-specialists--much in the tradition of the Hesburgh lectures to alumni. New faculty members might be invited to occasional dormitory events, so that they can be introduced to residential life and might, as their time and interest dictate, contribute to residential life. Another strategy would be to have some first-year classes meet in the dormitories and to bring together students from the same residential area so that the intellectual discussions in the classroom can continue during the week. We might also consider offering some evening classes, say 1 of 10 university seminars, a few of the core courses, and a small number of electives. Such students will enjoy their valuable non-academic time in the afternoon instead of in the evening. We might also want to weigh some 1-credit courses in the dormitories on contemporary issues or aspects of the Catholic tradition or both. Doctoral students and faculty members, including visiting faculty

members, might also be given more opportunities to reside in the dormitories. Faculty may express to students their willingness to join them occasionally for meals in the student cafeterias. After the Provost and the Student Academic Council Committee have taken initiative in this area, we may want to introduce language tables on a regular basis in the dining halls. We can also build on programs that link the intellectual-curricular and the experiential-service spheres, as in the experiential and service learning opportunities of the Center for Social Concerns or the Practicum for Gender Studies. Also desirable is the integration of extracurricular learning experiences into curricular offerings, as has been a successful part of the Holocaust Project this past semester, where the lectures of distinguished visitors were integrated into classroom discussions. In short, we need to develop a variety of strategies to break down the barrier between residential and academic life.

We must look beyond our College to other areas as well where we can provide leadership or assistance. Another such area is the recruitment of undergraduate students. Precisely because of our extraordinary national recognition, we may suffer a temptation toward complacency, and indeed we have not sought out the best high-school students as aggressively as we might have. Now that is changing. Also, financial aid is increasing, which should both expand our pool of good students and increase our yield. I would like our College to work with the admissions office to help Notre Dame recruit the best undergraduates. Our new Assistant Provost for Enrollment, Dan Saracino, is looking forward to our assistance, which will convey to students the personal dimension of Notre Dame and help bring us the very best students in our diverse disciplines. I shall soon call on many of you to join me in this effort.

### III

Let me turn now to our research endeavors. Here tensions may arise as we define our foci in the light of our Catholicism. An appropriate balance must be sought. Because we are a small university, we benefit when we develop foci for our departments and centers, ideally ones that overlap with allied areas. Catholicism has provided us with a meaningful anchor for this focus, so that we are strong, for example, in medieval studies, philosophy and theology, religious history, and the ethical aspects of the various disciplines. These are areas that we should continue to nourish, as we would hardly excel if we were to become a pale reflection of a secular university. We must remain distinctive. Any discussion of diversity on campus cannot overlook the need to preserve our Catholic core. If in the name of diversity Notre Dame does not retain its distinctiveness, the diversity of American higher education will on a meta-level be reduced. Our Catholicism not only gives us a focus, it may also free us from following aspects of the contemporary age that are given a less critical view by some of those working in the modern and contemporary mainstream. Another formal advantage of a distinct identity is that we needn't spend most of our time debating what kind of institution we want to be. When presuppositions are shared, one moves more quickly to deeper layers of meaning and exchange.

In order for this focus to become meaningful, every unit in our College should have or should develop a set of foci based on a combination of existing strengths and identification with Notre Dame's broader mission. English was recently reviewed, and its improvement since its previous review resulted partly from its focus on four areas: early literature, Irish studies, literature and philosophy, and creative writing. The external reviewers sensibly asked whether an additional focus on religion and literature might not bring to Notre Dame outstanding students wanting to pursue this area of study that would fit so well with Notre Dame's institutional identity. History has rightly developed as one of its strengths American religious and intellectual history. Music has begun discussing ways to explore church music as one of several strengths that will make us distinctive. Psychology is strong in development and counseling, two areas that fit Notre Dame well, but it has also recognized its need to compete in cognitive and social psychology, two areas that are more likely to define the next NRC rankings. It is important not only to develop an appropriate focus, but to impact the larger profession. We cannot simply develop a unique

identity, we must also use that identity to compete in the profession at large and to take a leadership role in addressing the issues of our era and of the coming era.

Let me emphasize this last point. We need to look a century ahead and ask, what will be the dominant issues of the coming generations. Notre Dame does not need to document immediate progress each year to a legislature; instead, it can work patiently toward larger and more overarching goals. We should attend as an institution and a college to those issues that will be defining for the next century. First, a crisis of values and of orientation, resulting from cultural changes and from complex developments in science, technology, the global economy, and world politics. Notre Dame is in a privileged position to play a leading role in such debates. Second, the increasing rift between developed and developing countries, a topic of great concern to a universalist religion and one for which our expertise in Latin America will be beneficial, but one that also makes clear that a focus solely on America and Europe will not suffice. We cannot ignore Africa, China, India, and Russia, even if we recognize that we are not large enough to develop clusters of expertise in every such area. Third, the ecological crisis, which is not being addressed sufficiently, no doubt in part because to take it seriously is to alter much of one's behavior. Addressing the ecological crisis will require truly collaborative work across colleges, and it is intimately connected to both the crisis of values and the increasing tensions between developed and developing countries.

One of the most central strategies to help Notre Dame advance its national reputation will be to take care of gaps that derive from our heritage and tradition and which make us less than competitive. Consider the low number of senior women and the low number of African-Americans at all ranks. Surprisingly, given our Catholic identity, we have not brought to campus as many Latino faculty as would be desirable to enrich the diversity of our campus and match our growing number of Latino students. In exit surveys our students have criticized Notre Dame for its lack of diversity.

The lacunae that result from our heritage relate not only to the diversity of our faculty but to the range and quality of our curricular offerings. As a Catholic university, Notre Dame has traditionally stressed philosophy and theology at the expense of literature and the arts. It is not by chance that our Medieval Institute is especially strong in philosophy, theology, and history, whereas in the vernacular literatures and the arts we have difficulties competing with Toronto and UCLA. It is not by chance that our weakest holdings in the library are in classical philology, modern literature, the visual arts, and music. Or that our weakest library holdings in philosophy are in aesthetics. Or that we have no endowed chairs in the arts and no institutes or centers within this Division. Or that the language departments did not receive their first endowed chairs until less than two years ago. On the one hand, an emphasis on philosophy and theology is both understandable and desirable; on the other hand, the philosophical and historical connections between Catholicism and the arts and between Catholicism and internationalism, including diverse languages, are sufficiently strong that we must work harder to overcome these deficiencies. We must seek out the spiritual in its broadest manifestations. The building of a performing arts center will help us in this regard, as will four senior searches this year in these underdeveloped areas.

A focus on Catholicism does not mean hiring only Catholics, but it does mean hiring persons who can contribute to Notre Dame's broader mission, including, for example, the infusion of the liberal arts ideal with a spiritual dimension; the goal of educating the whole person; the development of interconnections among the disciplines; the interrelation of learning and morality and of reason and faith; and the ideal of service to the world. Certain concerns and principles have traditionally been associated with the Catholic intellectual tradition, to which candidates might contribute: for example, the dignity of the human person and a sacramental vision that finds divine presence in the world; the unity of knowledge and an openness to the mystery of transcendence; universal human rights and international social justice; and respect for intellectual community and for the wisdom of the ages. At the same time, we should look for candidates who could make substantial contributions to areas in which Notre Dame, primarily through its Catholic identity, has developed



or should be developing strengths, for example, in literature and religion, church music, or the study of the family. Just as a department benefits from having a distinct identity, so does a university. We have a niche, which we should not lose.

Hiring is crucial here. Earlier this Fall I articulated my view of the ideal candidate for Notre Dame. First, an excellent teacher; attentive to the liberal arts ideal; existentially engaged in his/her subject; able to communicate to a broader audience; a person who thoroughly enjoys discussions with students. Second, an excellent scholar, competitive with those at other research universities. Other things being equal, I favor quality over quantity and breadth over narrowness. Third, the potential to be an excellent academic citizen, an area that is undervalued in the profession, but important because new ideas and innovative programs make a great difference in the life of a university and when some colleagues do not carry their weight, others are unfairly overburdened and unable to devote sufficient time to their primary goals of teaching and research. Fourth, the potential to contribute to Notre Dame's broader mission. We should take a leadership role not only in Catholic circles but in ecumenical discussions and indeed in pressing contemporary debates, both nationally and internationally. We cannot assume this leadership role without a variety of perspectives on campus, which are unified not in any parochial goal but in a broader, more overarching, catholic goal. Our mission should be not only to occupy a unique position in the landscape of American higher education but to compete with the very best secular institutions, not by losing our identity but by drawing attention to it as a strength, not a hindrance, one which gives our students spiritual enrichment and our faculty, as diverse as it may be, a sense of cohesive purpose.

In persuading candidates of Notre Dame's strengths, we should not hide our distinct identity. Colleagues looking for a university that has a clear, focused, and admirable mission and a thoroughly international framework may be attracted to Notre Dame. We may appeal to Ivy League faculty who are eager to be among students who are less self-absorbed and unusually committed to community service. Our community of learning and our bureaucratic flexibility may allow us to draw faculty away from large state universities. Our research aspirations and excellent graduate students may attract faculty otherwise tempted to settle down at first-tier liberal arts colleges. We have not sufficiently drawn on our Catholicism as an advantage in hiring. One chairperson conveyed the sentiment to me this Fall that when we consider the Catholic question in hiring, it is usually reduced to the reflection, "This person is OK. He or she has nothing against Catholicism." We are shooting too low here. We should look for those colleagues who can actively contribute to the broader mission of the University. And our Catholicism, seen by some as a disadvantage in recruitment, might be highlighted. Two new faculty members, one a Catholic and the other a non-Catholic, suggested to me on separate occasions this Fall that we did not do enough to sell Notre Dame's Catholicism to them. Our finalist candidates hear either silence on the Catholic identity of the institution or the reflection that the Catholic character of Notre Dame will not impede them in any way. Instead, our new colleagues suggested, we might have said, our Catholicism means that our students are well-grounded in philosophy and interested in spiritual questions, that they are unusually committed to service and to the welfare of others, and that they see learning as related to character and not as an idle exercise of wits. This will appeal to many non-Catholics as well.

Non-Catholics enrich our community in a variety of ways. We must welcome those who can with intelligence and respect challenge and complement the Catholic character of the institution. We must, as part of a universal Church, avoid narrowness. As we contemplate potential tensions between our aspirations as a research university and our goals as a Catholic institution, academic freedom is of great importance. Notre Dame has consistently upheld academic freedom as a defining feature of the University, and this ultimately does not threaten its Catholicism. The Church benefits from sound internal criticism, and it gains when it can address the issues of the age in the most cogent ways. Not only does Catholicism benefit the research university, the research university benefits Catholicism. The Church has lost much of its moral authority because it has over the years failed to confront challenges to its orthodoxy. It has not risen to the occasion.

Busy protecting its views on science and related matters, for example, it has over the years not sufficiently addressed the more pressing question, what new issues arise in the modern age to which religion can give meaningful answers. By integrating Catholicism and advances in knowledge, we can help the Church address contemporary issues. Any great institution must, in order to justify itself, account for its universal moral purpose and its moral purpose in a given age. Reflection on such matters benefits from a range of views.

#### IV

As a liberal arts college and a research university, Notre Dame sometimes wrestles with the tension between teaching and research. As I have suggested, these two spheres of our profession ideally overlap. The best researchers are frequently the best teachers. However, the danger arises that one pole will be stressed at the expense of the other, that as we move forward with more ambitious goals in research, we may lose our heritage as a great teaching college. There are at least four overlapping strategies to avoid such a problem. First, we should consistently articulate the intersections of teaching and research and the University's commitment to excellence in both areas. Second, we should make all hiring, tenure, and promotion decisions by fully attending to both categories. Third, we should find and cultivate colleagues who excel in both and who can thereby act as role models for our junior colleagues. Finally, we must reward faculty for their contributions to both spheres. We must recognize the value of research, but acknowledge as well that good teaching and faculty mentoring of students are time-consuming endeavors worthy of recognition when merit raises are calculated.

Surprisingly, this is not our greatest problem in such a transition. Our primary problem is budgetary support for the transition to research status, an unexpected tension for a university as prosperous as Notre Dame. A college does not simply decide to become a research university. It must allocate the funds necessary to support such a transition. Notre Dame, however, has yet to integrate academic goals and budgetary support. We have, to be sure, generous salaries and research-university course loads and under the leadership of Father Hesburgh and Father Malloy, our endowment has risen dramatically, but we still lack many essentials. Our space, for example, is insufficient and inadequate. At an institution that has had one new building after another we are currently unable to assign private offices to many assistant professors, and we do not have enough space for our graduate students (in a room in the basement of DeBartolo we are housing 117 graduate students (6 to a desk)). Nor do we have virtually any meaningful integration of academic and collegial space. Departmental offices are separated from faculty offices, which are spread around campus and divorced from classrooms. Space for the informal interaction of faculty and students is almost non-existent in our overly strapped and functional buildings. The adjustment to a research university teaching load should have been made in tandem with a 33% increase in Arts and Letters faculty. Similarly, the University has been unready to fund academic mandates such as faculty-taught university seminars. The result is the two-fold crisis of too many large classes and too many adjuncts, both of which jeopardize our standing as an outstanding residential liberal arts college. The shortage of faculty is so severe that psychology classes that enroll as few as 35-75 students at a large state university such as Ohio State enroll more than 120 students here at Notre Dame, and the percentage of adjunct-taught courses in our College has risen from 15% in 1990 to more than 18% in 1996. Likewise, the library, which is in many respects a barometer of support for arts and letters, ranks currently below number 50 nationally, whereas the institution aspires to be in the top twenty. Our non-salary budget has increased only 2-3% per year at the same time that faculty size has risen and the expectations for research have also increased. The lack of adjustment for growth has resulted in absurd asymmetries in university budgeting, which cannot be defended rationally but can only be explained historically. The university's budgetary allocations to Arts and Letters have not kept pace with its academic aspirations or expectations on behalf of the College.

In the light of this situation we must employ a two-fold strategy to enrich the resources of the College. On the one hand, we must use our current resources more wisely and efficiently. On

the other hand, we must make the case for more resources--both in annual rate and through development. Let me begin with the question of wise and efficient use of resources. We must introduce the strategies of accountability that have long been practiced at state colleges and universities and which have greatly helped them remain competitive as institutions--despite limitations in funding. Let me give two examples. We have consistently offered classes--both undergraduate and graduate--to as few as two or three students. At the same time we have far too many classes with more than fifty students. We need instead more classes with 15-25 students. Proper reconfiguration of faculty assignments and course offerings should help us address a significant number of these cases. Some such lower enrolled classes should, for a variety of reasons, be offered and subsidized, but one should have to present a strong argument for such offerings, not let them stand simply for lack of oversight. Another issue is the use of faculty resources. As a result of our unusually quick transformation into a research university, some of our colleagues are far stronger as teachers than as researchers. We should have structures in place that permit such colleagues to contribute their best resource to Notre Dame, and we should reward them for this service. This implies of course changes in the way in which teaching assignments are given and raises calculated.

We must also make differential decisions in the distribution of new resources. One goal that the College must have is to become the best in the world in several areas. Among the candidates one might name the history of Christianity, medieval studies, Irish studies, Central European studies, Latin American studies, and philosophy. To make this happen, we need to introduce more rigorous selective excellence funding: Notre Dame is committed to the idea that across-the-board allocations to units will permit no one unit to advance to extraordinary status. Therefore, allocations to units will be differential and based on their excellence or their ability to move toward excellence. A few spectacular areas will in the long run help all units. Few, if any, areas of strength are defined solely along departmental lines; in short, many departments can contribute to our efforts in building areas of international significance.

Even as we support the strongest units, we must continue to help those departments that have already shown that they can improve their national rankings, units such as English, Government, History, and Psychology. Others may join this mix, and still others may move into the very first ranks, but it is clear that those units that show their ability to move forward and become more than the sum of their parts invite further funding and support from both within and beyond the University.

As we ensure that we are using our own resources wisely and efficiently, we should expect the same of all units in the University. Arts and Letters generates more than half the undergraduate credit hours at the University but owing to lack of resources cannot meet even its most basic and simple needs. If the University were to pursue strategies of efficiency and systematic cost-saving efforts across units, including non-academic units, as we are now doing in Arts and Letters, the adjustments might gain more dollars for the soul of the university, so that Notre Dame would excel not only in sidewalks and playing fields, but also in the ways in which one most expects a great Catholic university to excel.

It is important for the College to make the case both internally and externally to donors that Arts and Letters is deserving of more funding. Arts and Letters is the core of any university's intellectual enterprise, especially a Catholic one. The success or failure of Arts and Letters will make or break both our internal mission and our national ranking. Nonetheless, as I have outlined above, our College has traditionally been and is still today underfunded. This message needs to be conveyed loudly and clearly. Not only can Arts and Letters argue that it is underfunded, not only can it argue that it is the core of the University, it can proudly claim that it has done remarkably well with its limited resources. We have the highest average TCE or student evaluation scores of any college. Our incoming graduate students outscore all other colleges on the GRE's, and in the humanities, where we are especially strong, we even outscore humanities students at Princeton. Also placement is strong: one of last year's graduates in Philosophy, for

example, has a tenure-track position at Harvard. Finally, I note in this context that one can do more with less in Arts and Letters. We can hire twenty faculty members with start-up costs equivalent to one new faculty member in science or engineering. A modest investment in Arts and Letters results in a significant gain.

As part of our efforts at making the case both internally and externally, development must also become a priority for the College. The University's decision that tuition increases must become increasingly smaller means that our growth will come only partially from annual rate. The Colloquy Report stipulated 150 new faculty positions, 50 through annual rate and 100 from development. As Father Malloy reported this Fall, the University has already funded more than 30 positions through annual rate; development is the area in which further progress must be made. This month each unit is forwarding to the College materials that will make it easier for us to make the case to potential donors. Our wise and efficient use of resources and a creative set of funding opportunities will help us gain further investment--both from annual rate and from donors.

Not everything can be accomplished at once, but achieving our goals presupposes, on the one hand, that we are using our current resources wisely and efficiently and that the University and its donors recognize and act on the need for greater support for Arts and Letters, and, on the other hand, that as Notre Dame transforms, we remain committed to our liberal arts tradition and our Catholic identity even as we compete in the secular arena as scholars. When people think of Notre Dame, they should think of world-class scholars who work in a Catholic intellectual tradition and who offer their students a spiritually enriched community of learning. In this way we can become more than a liberal arts college such as Williams, more than an Ivy League school such as Princeton, more than a research university such as Berkeley. If we can successfully integrate our triadic identity--as a residential liberal arts college, a dynamic research university, and a Catholic institution of international standing--we can make a unique and lasting contribution to our students, to one another as faculty, to the landscape of higher education, and the larger world we serve. Notre Dame is a great institution, but it can become greater still--with our efforts, the help of others, and the grace of God.

I look forward to hearing your reflections on the ideas proposed in this talk--whether at today's holiday reception or in the coming weeks. Thank you for your attention and patience. Thank you for what you do for Notre Dame. Please join me at our Christmas celebration and let me offer you a toast of thanks and best wishes for a joyous holiday season.