

ON THE USES OF A LIBERAL EDUCATION

I. AS LITE ENTERTAINMENT FOR BORED COLLEGE STUDENTS

By Mark Edmundson at the University of Virginia

Today is evaluation day in my Freud class, and everything has changed. The class meets twice a week, late in the afternoon, and the clientele, about fifty undergraduates, tends to drag in and slump, looking disconsolate and a little lost, waiting for a jump start. To get the discussion moving, they usually require a joke, an anecdote, an off-the-wall question—When you were a kid, were your Halloween getups ego costumes, id costumes, or superego costumes? That sort of thing. But today, as soon as I flourish the forms, a buzz rises in the room. Today they write their assessments of the course, their assessments of *me*, and they are without a doubt wide-awake. “What is your evaluation of the instructor?” asks question number eight, entreating them to circle a number between five (excellent) and one (poor, poor). Whatever interpretive subtlety they’ve acquired during the term is now out the window. Edmundson: one to five, stand and shoot.

And they do. As I retreat through the door—I never stay around for this phase of the ritual—I look over my shoulder and see them toiling away like the devil’s auditors. They’re pitched into high writing gear, even the ones who struggle to squeeze out their journal entries word by word, stoked on a procedure they have by now supremely mastered. They’re playing the informed consumer, letting the

provider know where he’s come through and where he’s not quite up to snuff.

But why am I so distressed, bolting like a refugee out of my own classroom, where I usually hold easy sway? Chances are the evaluations will be much like what they’ve been in the past—they’ll be just fine. It’s likely that I’ll be commended for being “interesting” (and I am commended, many times over), that I’ll be cited for my relaxed and tolerant ways (that happens, too), that my sense of humor and capacity to connect the arcana of the subject matter with current culture will come in for some praise (yup). I’ve been hassled this term, finishing a manuscript, and so haven’t given their journals the attention I should have, and for that I’m called—quite civilly, though—to account. Overall, I get off pretty well.

Yet I have to admit that I do not much like the image of myself that emerges from these forms, the image of knowledgeable, humorous detachment and bland tolerance. I do not like the forms themselves, with their number ratings, reminiscent of the sheets circulated after the TV pilot has just played to its sample audience in Burbank. Most of all I dislike the attitude of calm consumer expertise that pervades the responses. I’m disturbed by the serene belief that my function—and, more important, Freud’s, or Shakespeare’s, or Blake’s—is to di-

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vert, entertain, and interest. Observes one respondent, not at all unrepresentative: "Edmundson has done a fantastic job of presenting this difficult, important & controversial material in an enjoyable and approachable way."

Thanks but no thanks. I don't teach to amuse, to divert, or even, for that matter, to be merely interesting. When someone says she "enjoyed" the course—and that word crops up again and again in my evaluations—somewhere at the edge of my immediate complacency I feel encroaching self-dislike. That is not at all what I had in mind. The off-the-wall questions and the sidebar jokes are meant as lead-ins to stronger stuff—in the case of the Freud course, to a complexly tragic view of life. But the affability and the one-liners often seem to be all that land with the students; their journals and evaluations leave me little doubt.

I want some of them to say that they've been changed by the course. I want them to measure themselves against what they've read. It's said that some time ago a Columbia University instructor used to issue a harsh two-part question. One: What book did you most dislike in the course? Two: What intellectual or characterological flaws in you does that dislike point to? The hand that framed that question was surely heavy. But at least it compels one to see intellectual work as a confrontation between two people, student and author, where the stakes matter. Those Columbia students were being asked to relate the quality of an *encounter*, not rate the action as though it had unfolded on the big screen.

Why are my students describing the Oedipus complex and the death drive as being interesting and enjoyable to contemplate? And why am I coming across as an urbane, mildly ironic, endlessly affable guide to this intellectual territory, operating without intensity, generous, funny, and loose?

Because that's what works. On evaluation day, I reap the rewards of my partial compliance with the culture of my students and, too, with the culture of the university as it now operates. It's a culture that's gotten little exploration. Current critics tend to think that liberal-arts education is in crisis because universities have been invaded by professors with peculiar ideas: deconstruction, Lacanianism, feminism, queer theory. They believe that genius and tra-

dition are out and that P.C., multiculturalism, and identity politics are in because of an invasion by tribes of tenured radicals, the late millennial equivalents of the Visigoth hordes that cracked Rome's walls.

But mulling over my evaluations and then trying to take a hard, extended look at campus life both here at the University of Virginia and around the country eventually led me to some different conclusions. To me, liberal-arts education is as ineffective as it is now not chiefly because there are a lot of strange theories in the air. (Used well, those theories *can* be illuminating.) Rather, it's that university culture, like American culture writ large, is, to put it crudely, ever more devoted to consumption and entertainment, to the using and using up of goods and images. For someone growing up in America now, there are few available alternatives to the cool consumer worldview. My students didn't ask for that view, much less create it, but they bring a consumer *weltanschauung* to school, where it exerts a powerful, and largely unacknowledged, influence. If we want to understand current universities, with their multiple woes, we might try leaving the realms of expert debate and fine ideas and turning to the

classrooms and campuses, where a new kind of weather is gathering.

From time to time I bump into a colleague in the corridor and we have what I've come to think of as a Joon Lee fest. Joon Lee is one of the best students I've taught. He's endlessly curious, has read a small library's worth, seen every movie, and knows all about showbiz and entertainment. For a class of mine he wrote an essay using Nietzsche's Apollo and Dionysus to analyze the pop group The Supremes. A trite, cultural-studies bonbon? Not at all. He said striking things about conceptions of race in America and about how they shape our ideas of beauty. When I talk with one of his other teachers, we run on about the general splendors of his work and presence. But what inevitably follows a JL fest is a mournful reprise about the divide that separates him and a few other remarkable students from their contemporaries. It's not that some aren't nearly as bright—in terms of intellectual ability, my students are all that I could ask for. Instead, it's that Joon Lee has decided to follow his inter-

ests and let them make him into a singular and rather eccentric man; in his charming way, he doesn't mind being at odds with most anyone.

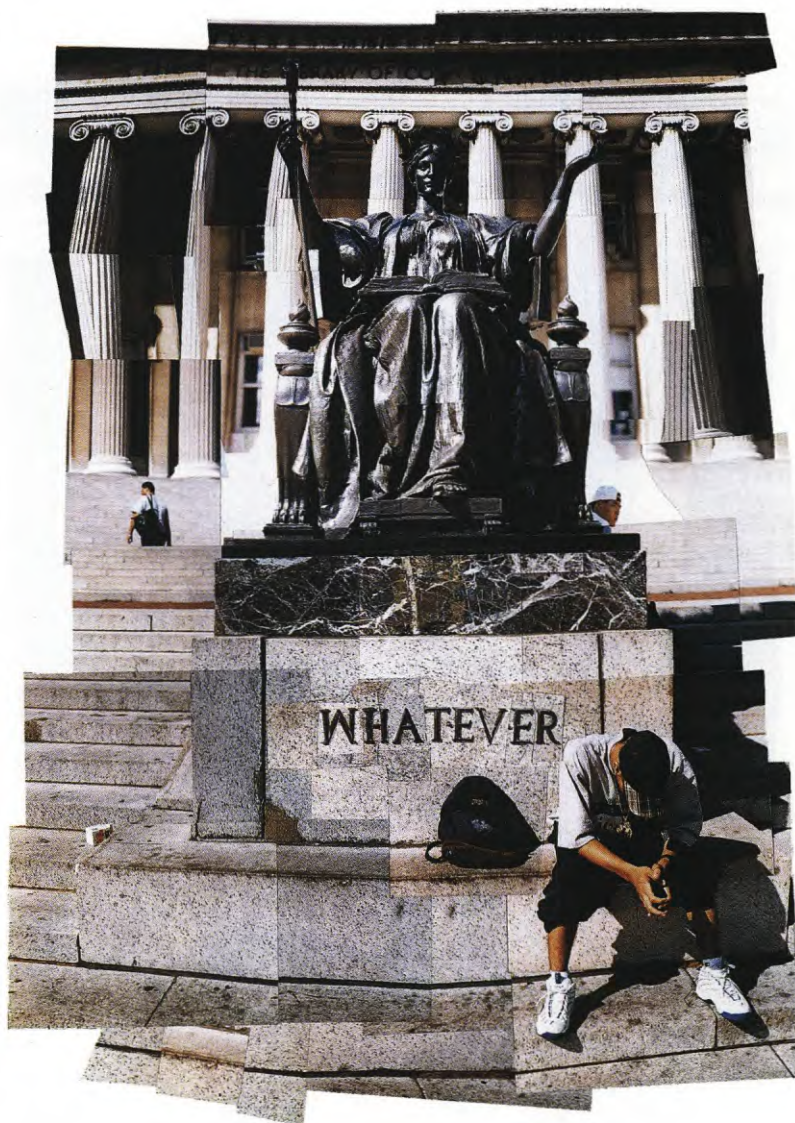
It's his capacity for enthusiasm that sets Joon apart from what I've come to think of as the reigning generational style. Whether the students are sorority/fraternity types, grunge aficionados, piercer/tattooers, black or white, rich or middle class (alas, I teach almost no students from truly poor backgrounds), they are, nearly across the board, very, very self-contained. On good days they display a light, appealing glow; on bad days, shuffling disgruntlement. But there's little fire, little passion to be found.

This point came home to me a few weeks ago when I was wandering across the university grounds. There, beneath a classically cast portico, were two students, male and female, having a rip-roaring argument. They were incensed, bellowing at each other, headstrong, confident, and wild. It struck me how rarely I see this kind of full-out feeling in students anymore. Strong emotional display is forbidden. When conflicts arise, it's generally understood that one of the parties will say something sarcastically propitiating ("whatever" often does it) and slouch away.

How did my students reach this peculiar state in which all passion seems to be spent? I think that many of them have imbibed their sense of self from consumer culture in general and from the tube in particular. They're the progeny of 100 cable channels and omnipresent Blockbuster outlets. TV, Marshall McLuhan famously said, is a cool medium. Those who play best on it are low-key and nonassertive; they blend in. Enthusiasm, à la Joon Lee, quickly looks absurd. The form of character that's most appealing on TV is calmly self-interested though never greedy, attuned to the conventions, and ironic. Judicious timing is preferred to sudden self-assertion. The TV medium is inhospitable to inspiration, improvi-

sation, failures, slipups. All must run perfectly.

Naturally, a cool youth culture is a marketing bonanza for producers of the right products, who do all they can to enlarge that culture and keep it grinding. The Internet, TV, and magazines now team with what I call persona ads, ads for Nikes and Reeboks and Jeeps and Blazers that don't so much endorse the capacities of the



product per se as show you what sort of person you will be once you've acquired it. The Jeep ad that features hip, outdoorsy kids whipping a Frisbee from mountaintop to mountaintop isn't so much about what Jeeps can do as it is about the kind of people who own them. Buy a Jeep and be one with them. The ad is of little consequence in itself, but expand its message exponentially and you have the central thrust of current consumer culture—buy in order to be.

Most of my students seem desperate to blend in, to look right, not to make a spectacle of themselves. (Do I have to tell you that those two students having the argument under the portico turned out to be acting in a role-playing game?) The specter of the uncool creates a subtle tyranny. It's apparently an easy standard to subscribe to, this Letterman-like, Tarantino-like cool, but once committed to it, you discover that matters are rather different. You're in-

new product, a new show, a new style, a new generation—it must be good. So maybe, even at the risk of winning the withered, brown laurels of crankdom, it pays to resist newness-worship and cast a colder eye.

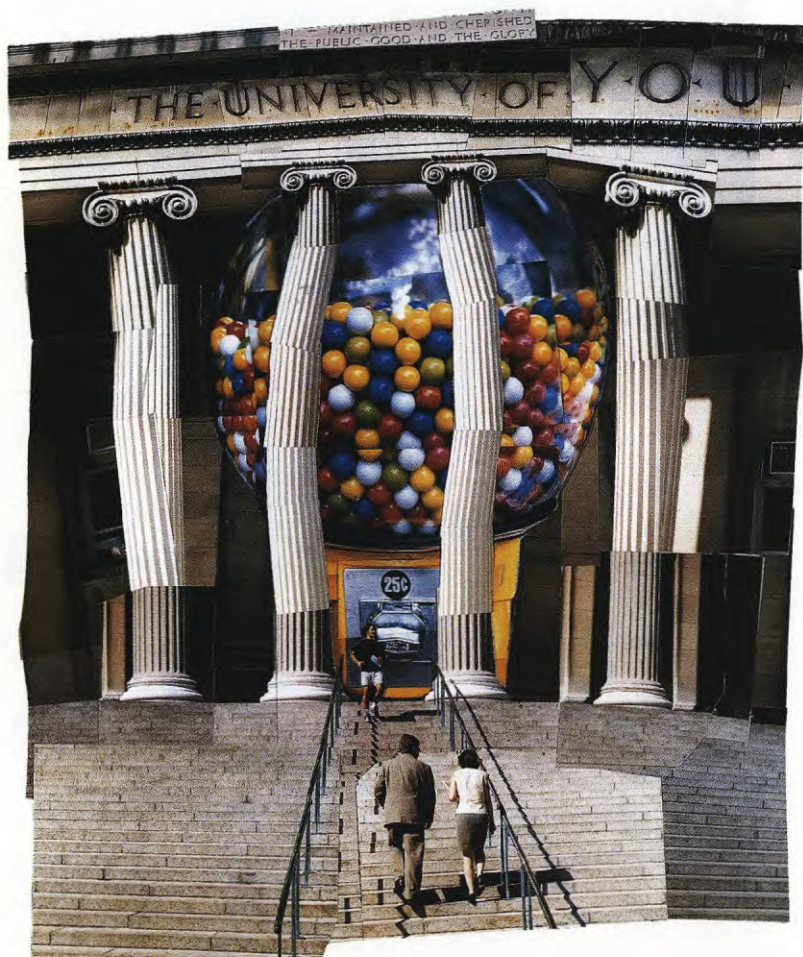
Praise for my students? I have some of that too. What my students are, at their best, is decent. They are potent believers in equality. They help out at the soup kitchen and volunteer to tutor poor kids to get a stripe on their ré-

sumés, sure. But they also want other people to have a fair shot. And in their commitment to fairness they are discerning; there you see them at their intellectual best. If I were on trial and innocent, I'd want them on the jury.

What they will not generally do, though, is indict the current system. They won't talk about how the exigencies of capitalism lead to a reserve army of the unemployed and nearly inevitable misery. That would be getting too loud, too brash. For the pervading view is the cool consumer perspective, where passion and strong admiration are forbidden. "To stand in awe of nothing, Numicus, is perhaps the one and only thing that can make a man happy and keep him so," says Horace in the *Epistles*, and I fear that his lines ought to hang as a motto over the university in this era of high consumer capitalism.

It's easy to mount one's high horse and blame the students for this state of

affairs. But they didn't create the present culture of consumption. (It was largely my own generation, that of the Sixties, that let the counterculture search for pleasure devolve into a quest for commodities.) And they weren't the ones responsible, when they were six and seven and eight years old, for unplugging the TV set from time to time or for hauling off and kicking a hole through it. It's my generation of parents who sheltered these students, kept them away from the hard knocks of everyday life, making them cautious and overfragile, who demanded that their teachers, from grade school on, flatter them endlessly so that the kids are shocked



hibited, except on ordained occasions, from showing emotion, stifled from trying to achieve anything original. You're made to feel that even the slightest departure from the reigning code will get you genially ostracized. This is a culture tensely committed to a laid-back norm.

Am I coming off like something of a crank here? Maybe. Oscar Wilde, who is almost never wrong, suggested that it is perilous to promiscuously contradict people who are much younger than yourself. Point taken. But one of the lessons that consumer hype tries to insinuate is that we must never rebel against the new, never even question it. If it's new—a new need, a

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if their college profs don't reflexively suck up to them.

Of course, the current generational style isn't simply derived from culture and environment. It's also about dollars. Students worry that taking too many chances with their educations will sabotage their future prospects. They're aware of the fact that a drop that looks more and more like one wall of the Grand Canyon separates the top economic tenth from the rest of the population. There's a sentiment currently abroad that if you step aside for a moment, to write, to travel, to fall too hard in love, you might lose position permanently. We may be on a conveyor belt, but it's worse down there on the filth-strewn floor. So don't sound off, don't blow your chance.

But wait. I teach at the famously conservative University of Virginia. Can I extend my view from Charlottesville to encompass the whole country, a whole generation of college students? I can only say that I hear comparable stories about classroom life from colleagues everywhere in America. When I visit other schools to lecture, I see a similar scene unfolding. There are, of course, terrific students everywhere. And they're all the better for the way they've had to strive against the existing conformity. At some of the small liberal-arts colleges, the tradition of strong engagement persists. But overall, the students strike me as being sweet and sad, hovering in a nearly suspended animation.

Too often now the pedagogical challenge is to make a lot from a little. Teaching Wordsworth's "Tintern Abbey," you ask for comments. No one responds. So you call on Stephen. Stephen: "The sound, this poem really flows." You: "Stephen seems interested in the music of the poem. We might extend his comment to ask if the poem's music coheres with its argument. Are they consistent? Or is there an emotional pain submerged here that's contrary to the poem's appealing melody?" All right, it's not usually that bad. But close. One friend describes it as rebound teaching: they proffer a weightless comment, you hit it back for all you're worth, then it comes dribbling out again. Occasionally a professor will try to explain away this intellectual timidity by describing the students as perpetrators of postmodern irony, a highly sophisticated mode. Everything's a slick counterfeit, a simulacrum, so by

no means should any phenomenon be taken seriously. But the students don't have the urbane, Oscar Wilde-type demeanor that should go with this view. Oscar was cheerful, funny, confident, strange. (Wilde, mortally ill, living in a Paris flophouse: "My wallpaper and I are fighting a duel to the death. One or the other of us has to go.") This generation's style is considerate, easy to please, and a touch depressed.

Granted, you might say, the kids come to school immersed in a consumer mentality—they're good Americans, after all—but then the university and the professors do everything in their power to fight that dreary mind-set in the interest of higher ideals, right? So it should be. But let us look at what is actually coming to pass.

Over the past few years, the physical layout of my university has been changing. To put it a little indecorously, the place is looking more and more like a retirement spread for the young. Our funds go to construction, into new dorms, into renovating the student union. We have a new aquatics center and ever-improving gyms, stocked with StairMasters and Nautilus machines. Engraved on the wall in the gleaming aquatics building is a line by our founder, Thomas Jefferson, declaring that everyone ought to get about two hours' exercise a day. Clearly even the author of the Declaration of Independence endorses the turning of his university into a sports-and-fitness emporium.

But such improvements shouldn't be surprising. Universities need to attract the best (that is, the smartest *and* the richest) students in order to survive in an ever more competitive market. Schools want kids whose parents can pay the full freight, not the ones who need scholarships or want to bargain down the tuition costs. If the marketing surveys say that the kids require sports centers, then, trustees willing, they shall have them. In fact, as I began looking around, I came to see that more and more of what's going on in the university is customer driven. The consumer pressures that beset me on evaluation day are only a part of an overall trend.

From the start, the contemporary university's relationship with students has a solicitous, nearly servile tone. As soon as someone enters his junior year in high school, and especially if

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he's living in a prosperous zip code, the informational material—the advertising—comes flooding in. Pictures, testimonials, videocassettes, and CD ROMs (some bidden, some not) arrive at the door from colleges across the country, all trying to capture the student and his tuition cash. The freshman-to-be sees photos of well-appointed dorm rooms; of elaborate phys-ed facilities; of fine dining rooms; of expertly kept sports fields; of orchestras and drama troupes; of students working alone (no overbearing grown-ups in range), peering with high seriousness into computers and microscopes; or of students arrayed outdoors in attractive conversational garlands.

Occasionally—but only occasionally, for we usually photograph rather badly; in appearance we tend at best to be styleless—there's a professor teaching a class. (The college catalogues I received, by my request only, in the late Sixties were austere affairs full of professors' credentials and course descriptions; it was clear on whose terms the enterprise was going to unfold.) A college financial officer recently put matters to me in concise, if slightly melodramatic, terms: "Colleges don't have admissions offices anymore, they have marketing departments." Is it surprising that someone who has been approached with photos and tapes, bells and whistles, might come in thinking that the Freud and Shakespeare she had signed up to study were also going to be agreeable treats?

How did we reach this point? In part the answer is a matter of demographics and (surprise) of money. Aided by the G.I. bill, the college-going population in America dramatically increased after the Second World War. Then came the baby boomers, and to accommodate them, schools continued to grow. Universities expand easily enough, but with tenure locking faculty in for lifetime jobs, and with the general reluctance of administrators to eliminate their own slots, it's not easy for a university to contract. So after the baby boomers had passed through—like a fat meal digested by a boa constrictor—the colleges turned to energetic promotional strategies to fill the empty chairs. And suddenly college became a buyer's market. What students and their parents wanted had to be taken more and more into account. That usually meant creating more comfortable, less challenging environments, places where almost

no one failed, everything was enjoyable, and everyone was nice.

Just as universities must compete with one another for students, so must the individual departments. At a time of rank economic anxiety, the English and history majors have to contend for students against the more success-insuring branches, such as the sciences and the commerce school. In 1968, more than 21 percent of all the bachelor's degrees conferred in America were in the humanities; by 1993, that number had fallen to about 13 percent. The humanities now must struggle to attract students, many of whose parents devoutly wish they would study something else.

One of the ways we've tried to stay attractive is by loosening up. We grade much more softly than our colleagues in science. In English, we don't give many Ds, or Cs for that matter. (The rigors of Chem 101 create almost as many English majors per year as do the splendors of Shakespeare.) A professor at Stanford recently explained grade inflation in the humanities by observing that the undergraduates were getting smarter every year; the higher grades simply recorded how much better they were than their predecessors. Sure.

Along with softening the grades, many humanities departments have relaxed major requirements. There are some good reasons for introducing more choice into curricula and requiring fewer standard courses. But the move, like many others in the university now, jibes with a tendency to serve—and not challenge—the students. Students can also float in and out of classes during the first two weeks of each term without making any commitment. The common name for this time span—shopping period—speaks volumes about the consumer mentality that's now in play. Usually, too, the kids can drop courses up until the last month with only an innocuous "W" on their transcripts. Does a course look too challenging? No problem. Take it pass-fail. A happy consumer is, by definition, one with multiple options, one who can always have what he wants. And since a course is something the students and their parents have bought and paid for, why can't they do with it pretty much as they please?

A sure result of the university's widening elective leeway is to give students more power

over their teachers. Those who don't like you can simply avoid you. If the clientele dislikes you en masse, you can be left without students, period. My first term teaching I walked into my introduction to poetry course and found it inhabited by one student, the gloriously named Bambi Lynn Dean. Bambi and I chatted amiably awhile, but for all that she and the pleasure of her name could offer, I was fast on the way to meltdown. It was all a mistake, luckily, a problem with the scheduling book. Everyone was waiting for me next door. But in a dozen years of teaching I haven't forgotten that feeling of being ignominiously marooned. For it happens to others, and not always because of scheduling glitches. I've seen older colleagues go through hot embarrassment at not having enough students sign up for their courses: they graded too hard, demanded too much, had beliefs too far out of keeping with the existing disposition. It takes only a few such instances to draw other members of the professoriat further into line.

And if what's called tenure reform—which generally just means the abolition of tenure—is broadly enacted, professors will be yet more vulnerable to the whims of their customer-students. Teach what pulls the kids in, or walk. What about entire departments that don't deliver? If the kids say no to Latin and Greek, is it time to dissolve classics? Such questions are being entertained more and more seriously by university administrators.

How does one prosper with the present clientele? Many of the most successful professors now are the ones who have “decentered” their classrooms. There's a new emphasis on group projects and on computer-generated exchanges among the students. What they seem to want most is to talk to one another. A classroom now is frequently an “environment,” a place highly conducive to the exchange of existing ideas, the students' ideas. Listening to one another, students sometimes change their opinions. But what they generally can't do is acquire a new vocabulary, a new perspective, that will cast issues in a fresh light.

The Socratic method—the animated, sometimes impolite give-and-take between student and teacher—seems too jagged for current sensibilities. Students frequently come to my office to tell me how intimidated they feel in class; the thought of being embarrassed in front of the group fills them with dread. I remember a student telling me how humiliating it was to be corrected by the teacher, by me. So I asked the logical question: “Should I let a major factual error

go by so as to save discomfort?” The student—a good student, smart and earnest—said that was a tough question. He'd need to think about it.

Disturbing? Sure. But I wonder, are we really getting students ready for Socratic exchange with professors when we push them off into vast lecture rooms, two and three hundred to a class, sometimes face them with only grad students until their third year, and signal in our myriad professorial ways that we often have much better things to do than sit in our offices and talk with them? How bad will the student-faculty ratios have to become, how teeming the lecture courses, before we hear students right-



ously complaining, as they did thirty years ago, about the impersonality of their schools, about their decline into knowledge factories? “This is a firm,” said Mario Savio at Berkeley during the Free Speech protests of the Sixties, “and if the Board of Regents are the board of directors, . . . then . . . the faculty are a bunch of employees and we're the raw material. But we're a bunch of raw material that don't mean . . . to be made into any product.”

Teachers who really do confront students, who provide significant challenges to what they believe, *can* be very successful, granted. But sometimes such professors generate more than a little trouble for themselves. A controversial teacher can send students hurrying to the deans and the counselors, claiming to have been offended. (“Offensive” is the preferred term of repugnance today, just as “enjoyable” is the summit of praise.) Colleges have

brought in hordes of counselors and deans to make sure that everything is smooth, serene, unflustered, that everyone has a good time. To the counselor, to the dean, and to the university legal squad, that which is normal, healthy, and prudent is best.

An air of caution and deference is everywhere. When my students come to talk with me in my office, they often exhibit a Francis-

sleep.) They are almost unfailingly polite. They don't want to offend me; I could hurt them, savage their grades.

Naturally, there are exceptions, kids I chat animatedly with, who offer a joke, or go on about this or that new CD (almost never a book, no). But most of the traffic is genially sleepwalking. I have to admit that I'm a touch wary, too. I tend to hold back. An unguarded remark, a joke that's taken to be off-color, or simply an uncomprehended comment can lead to difficulties. I keep it literal. They scare me a little, these kind and melancholy students, who themselves seem rather frightened of their own lives.

Before they arrive, we ply the students with luscious ads, guaranteeing them a cross between summer camp and lotusland. When they get here, flattery and nonstop entertainment are available, if that's what they want. And when they leave? How do we send our students out into the world? More and more, our administrators call the booking agents and line up one or another celebrity to usher the graduates into the millennium. This past spring, Kermit the Frog won himself an honorary degree at Southampton College on Long Island; Bruce Willis and Yogi Berra took credentials away at Montclair

State; Arnold Schwarzenegger scored at the University of Wisconsin-Superior. At Wellesley, Oprah Winfrey gave the commencement address. (*Wellesley*—one of the most rigorous academic colleges in the nation.) At the University of Vermont, Whoopi Goldberg laid down the word. But why should a worthy administrator contract the likes of Susan Sontag, Christopher Hitchens, or Robert Hughes—someone who might actually say something, something disturbing, something “offensive”—when he can get what the parents and kids apparently want and what the newspapers will softly commend—more lite entertainment, more TV?

Is it a surprise, then, that this generation of students—steeped in consumer culture before going off to school, treated as potent customers



can humility. “Do you have a moment?” “I know you’re busy. I won’t take up much of your time.” Their presences tend to be very light; they almost never change the temperature of the room. The dress is nondescript: clothes are in earth tones; shoes are practical—cross-trainers, hiking boots, work shoes, Dr. Martens, with now and then a stylish pair of raised-sole boots on one of the young women. Many, male and female both, peep from beneath the bills of monogrammed baseball caps. Quite a few wear sports, or even corporate, logos, sometimes on one piece of clothing but occasionally (and disconcertingly) on more. The walk is slow; speech is careful, sweet, a bit weary, and without strong inflection. (After the first lively week of the term, most seem far in debt to

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by the university well before their date of arrival, then pandered to from day one until the morning of the final kiss-off from Kermit or one of his kin—are inclined to see the books they read as a string of entertainments to be placidly enjoyed or languidly cast down? Given the way universities are now administered (which is more and more to say, given the way that they are currently marketed), is it a shock that the kids don't come to school hot to learn, unable to bear their own ignorance? For some measure of self-dislike, or self-discontent—which is much different than simple depression—seems to me to be a prerequisite for getting an education that matters. My students, alas, usually lack the confidence to acknowledge what would be their most precious asset for learning: their ignorance.

Not long ago, I asked my Freud class a question that, however hoary, never fails to solicit intriguing responses: Who are your heroes? Whom do you admire? After one remarkable answer, featuring T. S. Eliot as hero, a series of generic replies rolled in, one gray wave after the next: my father, my best friend, a doctor who lives in our town, my high school history teacher. Virtually all the heroes were people my students had known personally, people who had done something local, specific, and practical, and had done it for them. They were good people, unselfish people, these heroes, but most of all they were people who had delivered the goods.

My students' answers didn't exhibit any philosophical resistance to the idea of greatness. It's not that they had been primed by their professors with complex arguments to combat genius. For the truth is that these students don't need debunking theories. Long before college, skepticism became their habitual mode. They are the progeny of Bart Simpson and David Letterman, and the hyper-cool ethos of the box. It's inane to say that theorizing professors have created them, as many conservative critics like to do. Rather, they have substantially created a university environment in which facile skepticism can thrive without being substantially contested.

Skeptical approaches have *potential* value. If you have no all-encompassing religious faith, no faith in historical destiny, the future of the

West, or anything comparably grand, you need to acquire your vision of the world somewhere. If it's from literature, then the various visions literature offers have to be inquired into skeptically. Surely it matters that women are denigrated in Milton and in Pope, that some novelistic voices assume an overbearing godlike authority, that the poor are, in this or that writer, inevitably cast as clowns. You can't buy all of literature wholesale if it's going to help draw your patterns of belief.

But demystifying theories are now overused, applied mechanically. It's all logocentrism, patriarchy, ideology. And in this the student environment—laid-back, skeptical, knowing—is, I believe, central. Full-out debunking is what plays with this clientele. Some have been doing it nearly as long as, if more crudely than, their deconstructionist teachers. In the context of the contemporary university, and cool consumer culture, a useful intellectual skepticism has become exaggerated into a fundamentalist caricature of itself. The teachers have buckled to their students' views.

At its best, multiculturalism can be attractive as well-deployed theory. What could be more valuable than encountering the best work of far-flung cultures and becoming a citizen of the world? But in the current consumer environment, where flattery plays so well, the urge to encounter the other can devolve into the urge to find others who embody and celebrate the right ethnic origins. So we put aside the African novelist Chinua Achebe's abrasive, troubling *Things Fall Apart* and gravitate toward hymns on Africa, cradle of all civilizations.

What about the phenomenon called political correctness? Raising the standard of civility and tolerance in the university has been—who can deny it?—a very good thing. Yet this admirable impulse has expanded to the point where one is enjoined to speak well—and only well—of women, blacks, gays, the disabled, in fact of virtually everyone. And we can owe this expansion in many ways to the student culture. Students now do not wish to be criticized, not in any form. (The culture of consumption never criticizes them, at least not *overtly*.) In the current university, the movement for urbane tolerance has devolved into an imperative against critical reaction, turning much of the

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SAD DENIZENS DRIFT FROM COFFEE BAR TO PROZAC DISPENSARY, UNFIRED BY
IDEALS AND THE GLOWING IMAGE OF WHAT ONE MIGHT BECOME

intellectual life into a dreary Sargasso Sea. At a certain point, professors stopped being usefully sensitive and became more like careful retailers who have it as a cardinal point of doctrine never to piss the customers off.

To some professors, the solution lies in the movement called cultural studies. What students need, they believe, is to form a critical perspective on pop culture. It's a fine idea, no doubt. Students should be able to run a critical commentary against the stream of consumer stimulations in which they're immersed. But cultural-studies programs rarely work, because no matter what you propose by way of analysis, things tend to bolt downhill toward an uncritical discussion of students' tastes, into what they like and don't like. If you want to do a Frankfurt School-style analysis of *Braveheart*, you can be pretty sure that by mid-class Adorno and Horkheimer will be consigned to the junk heap of history and you'll be collectively weighing the charms of Mel Gibson. One sometimes wonders if cultural studies hasn't prospered because, under the guise of serious intellectual analysis, it gives the customers what they most want—easy pleasure, more TV. Cultural studies becomes nothing better than what its detractors claim it is—Madonna studies—when students kick loose from the critical perspective and groove to the product, and that, in my experience teaching film and pop culture, happens plenty.

On the issue of genius, as on multiculturalism and political correctness, we professors of the humanities have, I think, also failed to press back against our students' consumer tastes. Here we tend to nurse a pair of—to put it charitably—disparate views. In one mode, we're inclined to a programmatic debunking criticism. We call the concept of genius into question. But in our professional lives per se, we aren't usually disposed against the idea of distinguished achievement. We argue animatedly about the caliber of potential colleagues. We support a star system, in which some professors are far better paid, teach less, and under better conditions than the rest. In our own profession, we are creating a system that is the mirror image of the one we're dismantling in the curriculum. Ask a professor what she thinks of the work of Stephen Greenblatt, a leading critic of Shakespeare, and you'll hear it for an hour. Ask

her what her views are on Shakespeare's genius and she's likely to begin questioning the term along with the whole "discourse of evaluation." This dual sensibility may be intellectually incoherent. But in its awareness of what plays with students, it's conducive to good classroom evaluations and, in its awareness of where and how the professional bread is buttered, to self-advancement as well.

My overall point is this: It's not that a left-wing professorial coup has taken over the university. It's that at American universities, left-liberal politics have collided with the ethos of consumerism. The consumer ethos is winning.

Then how do those who at least occasionally promote genius and high literary ideals look to current students? How do we appear, those of us who take teaching to be something of a performance art and who imagine that if you give yourself over completely to your subject you'll be rewarded with insight beyond what you individually command?

I'm reminded of an old piece of newsreel footage I saw once. The speaker (perhaps it was Lenin, maybe Trotsky) was haranguing a large crowd. He was expostulating, arm waving, carrying on. Whether it was flawed technology or the man himself, I'm not sure, but the orator looked like an intricate mechanical device that had sprung into fast-forward. To my students, who mistrust enthusiasm in every form, that's me when I start riffing about Freud or Blake. But more and more, as my evaluations showed, I've been replacing enthusiasm and intellectual animation with stand-up routines, keeping it all at arm's length, praising under the cover of irony.

It's too bad that the idea of genius has been denigrated so far, because it actually offers a live alternative to the demoralizing culture of hip in which most of my students are mired. By embracing the works and lives of extraordinary people, you can adapt new ideals to revise those that came courtesy of your parents, your neighborhood, your clan—or the tube. The aim of a good liberal-arts education was once, to adapt an observation by the scholar Walter Jackson Bate, to see that "we need not be the passive victims of what we deterministically call 'circumstances' (social, cultural, or reduc-

tively psychological-personal), but that by linking ourselves through what Keats calls an 'immortal free-masonry' with the great we can become freer—freer to be ourselves, to be what we most want and value."

But genius isn't just a personal standard; genius can also have political effect. To me, one of the best things about democratic thinking is the conviction that genius can spring up anywhere. Walt Whitman is born into the working class and thirty-six years later we have a poetic image of America that gives a passionate dimension to the legalistic brilliance of the Constitution. A democracy needs to constantly develop, and to do so it requires the most powerful visionary minds to interpret the present and to propose possible shapes for the future. By continuing to notice and praise genius, we create a culture in which the kind of poetic gamble that Whitman made—a gamble in which failure would have entailed rank humiliation, depression, maybe suicide—still takes place. By rebelling against established ways of seeing and saying things, genius helps us to apprehend how malleable the present is and how promising and fraught with danger is the future. If we teachers do not endorse genius and self-overcoming, can we be surprised when our students find their ideal images in TV's latest persona ads?

A world uninterested in genius is a despondent place, whose sad denizens drift from coffee bar to Prozac dispensary, unfired by ideals, by the glowing image of the self that one might become. As Northrop Frye says in a beautiful and now dramatically unfashionable sentence, "The artist who uses the same energy and genius that Homer and Isaiah had will find that he not only lives in the same palace of art as Homer and Isaiah, but lives in it at the same time." We ought not to deny the existence of such a place simply because we, or those we care for, find the demands it makes intimidating, the rent too high.

What happens if we keep trudging along this bleak course? What happens if our most intelligent students never learn to strive to overcome what they are? What if genius, and the imitation of genius, become silly, outmoded ideas? What you're likely to get are more and more one-dimensional men and women. These will be people who live for easy pleasures, for comfort and prosperity, who think of money first, then second, and third, who hug the status quo; people who believe in God as a sort of insurance policy (cover your bets); people who are never surprised. They will be people so pleased with themselves (when they're not in despair at the general pointlessness of their lives) that they cannot imagine humanity could do better. They'll think it

their highest duty to clone themselves as frequently as possible. They'll claim to be happy, and they'll live a long time.

It is probably time now to offer a spate of inspiring solutions. Here ought to come a list of reforms, with due notations about a core curriculum and various requirements. What the traditionalists who offer such solutions miss is that no matter what our current students are given to read, many of them will simply translate it into melodrama, with flat characters and predictable morals. (The unabated capitalist culture that conservative critics so often endorse has put students in a position to do little else.) One can't simply wave a curricular wand and reverse acculturation.

Perhaps it would be a good idea to try firing the counselors and sending half the deans back into their classrooms, dismantling the football team and making the stadium into a playground for local kids, emptying the fraternities, and boarding up the student-activities office. Such measures would convey the message that American colleges are not northern outposts of Club Med. A willingness on the part of the faculty to defy student conviction and affront them occasionally—to be usefully offensive—also might not be a bad thing. We professors talk a lot about subversion, which generally means subverting the views of people who never hear us talk or read our work. But to subvert the views of our students, our customers, that would be something else again.

Ultimately, though, it is up to individuals—and individual students in particular—to make their own way against the current sludgy tide. There's still the library, still the museum, there's still the occasional teacher who lives to find things greater than herself to admire. There are still fellow students who have not been cowed. Universities are inefficient, cluttered, archaic places, with many unguarded corners where one can open a book or gaze out onto the larger world and construe it freely. Those who do as much, trusting themselves against the weight of current opinion, will have contributed something to bringing this sad dispensation to an end. As for myself, I'm canning my low-key one-liners; when the kids' TV-based tastes come to the fore, I'll aim and shoot. And when it's time to praise genius, I'll try to do it in the right style, full-out, with faith that finer artistic spirits (maybe not Homer and Isaiah quite, but close, close), still alive somewhere in the ether, will help me out when my invention flags, the students doze, or the dean mutters into the phone. I'm getting back to a more exuberant style; I'll be expostulating and arm waving straight into the millennium, yes I will. ■