

PROFESSIONAL EDUCATION AND THE UNIVERSITY

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The profession has become one of the cornerstone concepts of modern society. Middle class parents presume their children will become professionals, while more and more frequently working class parents encourage their children to enter a profession.

Society at large demands professional behaviour from ever-increasing battallions of experts. These include the original, and as they are often called, "learned" professions — law, medicine and to a lesser degree these days, the clergy and also an endless list of others like accountants, bankers, brokers, architects, engineers, teachers, social workers, and all manner of scientists, technocrats, bureaucrats, businessmen and managers. As knowledge has proliferated, so too the professions have multiplied beyond recognition.

The university is today looked to as the body that has the professional educational know-how to equip the talented youngster with the general and special knowledge that each profession needs. As knowledge has become more specialized, it again becomes necessary to stress the essential background to professional training, namely a good general education.

As it was once very well expressed, "the first essential towards equipping a person for a scientific and professional career is a sound general education, and one must come away not only with technical knowledge, but with initiative, resource and self-reliance: to the development of these, a liberal education contributes best."

It may, here, be appropriate to look at and adopt one of the many definitions that have been given of the very institution that is known as a university, in particular as seen in relation to the professions. "A university is an association or corporation of scholars and teachers engaged in acquiring, communicating and advancing knowledge, pursuing in a liberal spirit the various sciences which are a preparation for the professions or higher occupations of life. It needs teachers as well as scholars. It does not exist only for acquiring the higher branches of knowledge, but for extending them as well: and it does not pursue the sciences for their own sake but for most of its members, pursues them in preparation for the professions — in a liberal spirit — liberality is a spirit of pursuit, not a choice of subject."

If, however, the word professional is defined in its most popular modern sense, it has very little to do with education and much to do with material things. Professional has clearly come to mean the opposite of amateur. If we phone for an electrician or plumber, we expect a professional service. For a fee we demand that the work be completed with expertise, efficiency, reliability and honesty. This materialistic, almost mercenary, definition of profession is a far cry from the original, spiritual meaning of the word. Profession in its original sense, of course, meant a declaration of belief in a religion, or a vow taken before entering a religious order.

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It is easy to see how the word evolved over the centuries so as to encompass the "learned" professions. Entering divinity, medicine and the law was and is still rather like entering a religious order. The religious connection with divinity speaks for itself. Doctors take the Hippocratic oath and make a commitment to a life of healing humanity, a commitment much akin to that of religious orders. Law for its part has always been much ritual and rite in upholding the secular law as evidenced by the garb worn in our early courtrooms when a man is judged.

The spread of education in the 19th century and the technological revolution saw the word profession "demoted" essentially to any way of making a livelihood in any field that involves extensive training, education and expert knowledge. The university with its increasing less religion-bound professors originally played the central role in education for the "learned" professions. Then the fashion moved towards autonomous and completely independent professional schools. And now recent decades have seen the professional school brought back to the university.

This is perhaps the appropriate point to note something of the development of the professions in Israel and to stress that there is a tendency to distinguish less between the "learned" professions and the modern ones in Israel than there is in other countries. This outlook is a product of the country's unique history.

Although the Jewish people has a history that pre-dates even the ancient European civilizations, for most of that time, the professions, with the exception of medicine in certain periods, were largely closed to Jews. And even though the situation improved as the 19th century advanced, it was not until independence was achieved in Israel in 1948 that there was any real development of education in the sphere of the "learned" professions in that country. This despite the fact that the Hebrew University was founded in 1918. In the early years the need in the country was for applied science to repair the ravages of almost 2,000 years of neglect and simultaneously to create a world centre for Judaism in the sense of the total Jewish cultural, literary and spiritual heritage. For professional education, as such, there was no immediate need and this was due to a set of unusual circumstances.

Firstly, divinity was never seen in orthodox Judaism as a profession and the role of the rabbi was not a pastoral one. This may come as a surprise to many who are not familiar with the inner development of Judaism and the Jewish community and to those who know only North American and West European rabbis. What has in fact happened in the Western Jewish diaspora is that the rabbi has tended to take on similar responsibilities to his Christian counterparts. However, this is a distinct departure from rabbinical tradition. The rabbi was through the centuries, and remains in Israel today, a scholar (and a sage) as well as in certain circumstances a judge, steeped in the study of the Bible, the Talmud, and subsequent commentaries and thoughts of our great rabbis. The traditional Jewish rabbi is a teacher rather than a preacher. His scholarliness is related to everyday practical problems, but people come to consult him and he is not expected to circulate around a specific community catering to their spiritual needs. The normal "pastoral" duties in the tradition-

al community and in Israel are carried out by special volunteer groups of the laity.

Nor did the Jews in Israel prior to 1948 have any pressing need for medical schools. From the end of the last century there was always an ample flow of doctors who arrived in Palestine as refugees or emigrated to the Holy Land for idealistic reasons. This flow turned into a veritable stream during the 1930's after Hitler came to power and thousands of Jewish doctors fled Europe. Indeed for many years in Israel, labourers were in greater demand than doctors and other professionals, and in a bizarre kind of inverted snobbery, those who worked with their hands enjoyed greater prestige than many who had had highly developed medical practices back in Europe. So deeply ingrained were the virtues of hard physical labour in Zionist ideology, that many of those who worked to construct the Hebrew University were among the first to enroll as students when it formally opened in 1925. Thus, there was no urgency about establishing a fully fledged Faculty of Medicine until after 1948. Although from the very start there was, so to speak, half a Faculty which consisted of departments in which doctors fresh from Europe were trained to do research and to treat such local maladies as malaria, trachoma and other tropical diseases which they had never encountered before, diseases which, it is good to note, subsequent research has almost completely eradicated.

A special situation existed also as far as the third of the professions — the law — was concerned. Here, too, Israel did not for obvious reasons get going "legally" until independence. Her legal system as it developed, borrowed freely from all manner of cultures. The influence of the Turkish Ottomans remains with its use of the Napoleonic code. During the several centuries of Ottoman rule, and despite Moslem domination of the area, the Jews in the Holy Land were allowed legal autonomy in a wide range of religious matters including marriage, divorce and distribution of property after death. These matters were all dealt with by rabbinical courts, and there was a parallel arrangement for Christians.

Then came the British after the Turkish defeat in World War I. The British retained the Ottoman framework but made many changes, notably the introduction of British Common Law and Case Law. Most judges and some lawyers were imported from Britain but Jews and Arabs were also able to practice law and be raised to the Bench (although there were very few of the latter). The British did establish a Law School in Jerusalem but many aspiring lawyers preferred to study and qualify in Britain, generally being called to the Bar there.

When the British departed with the end of the Mandate in 1948, Israelis were left to devise their own legal system. After much discussion between the religious and secular camps each wishing to see the Mandatory legal system replaced by one of its own fashioning, a compromise was reached by retaining the "status quo". Thus Case Law and Common Law stayed British, while personal matters like marriage and divorce remained under religious jurisdiction. Israel decided on trial by legal experts rather than by peers but did not have to abolish the jury system because the British had never introduced it into Palestine in the first place. Over the years the Knesset, Israel's Parliament, has passed laws giving Israeli jurisprudence its own special flavour, although there

has always been a close watch on developments and innovations in the other western democracies particularly in Britain. Traditional Jewish law, known as *halachah* also greatly influences Israeli legislators and courts.

The two Law Departments in Israel, one at the Hebrew University and the other at Tel Aviv University (with a small department at the religious University of Bar Ilan) have produced thousands of lawyers, many of whom are members of the Bench at all levels.

Israel, like Britain, has no formal constitution but has a Supreme Court based the American model. The eminence granted to leading judges is underlined by the role of the President of Israel's Supreme Court: Chief Justice Yitzhak Kahan, in heading the recent commission of enquiry into the Beirut massacres, and his predecessor, Chief Justice Shimon Agranat, having presided over a commission which investigated failings in the Yom Kippur War.

Israel as a whole has some 7,500 lawyers for a population of 4 million, but while lawyers are highly respected members of the society, the public tends not to set them apart as more "learned" than those in modern professions. To some extent this attitude stems from Israeli history which did not see the modern professions evolve from the "learned" ones.

This lack of differentiation is about the only significant way in which Israeli higher education is not typical of other Western universities. It is a lack of differentiation that can be regarded as educationally helpful as the barriers have fallen in most Western countries between "learned" and modern professions, and yet the distinctions of status often prevail. Departments of law and medicine must move towards the mainstream of university life. Integration, inter-disciplinary studies and a general education should be important aspects of the professionals' learning.

On the other hand, what exactly is a profession these days and what is not? All manner of occupations, trades and vocations have been fiercely striving over the last century for the exalted status of profession. From the higher education viewpoint it is not practical to adopt the broadest, material definition of professional as being the opposite of amateur. Indeed, in the educational sense, acceptance by the university is often what bestows the legitimate status of profession on an occupation.

This was very much the case with teaching. For decades, in most Western countries, teachers were trained at teacher-training colleges, rather than at universities. The relatively recent transfer of much teacher training to departments of education within universities has gone some way towards elevating the status of teachers. And in England, until recently, entry into either branch of the legal profession did not require university education but qualification was by professional examination. It is, however, becoming accepted, more and more, that a university degree is a *desideratum*.

An interesting definition of profession comes from Lewis B. Mayhew in his introduction to *Changing Practices in Education for the Professionals*. He defines a profession as consisting of individuals with specialized knowledge obtained through intensive education which allows them to provide esoteric services in a near-monopoly fashion to a public which recognizes and

accepts the utility of the monopoly. Empirically, it would seem that, in effect, the university's acceptance of a particular curriculum sets the seal of the professional upon its graduates. If this be so, the university then also has the responsibility for maintaining certain standards. So what is and should be involved in educating a professional?

Aside from all the problems involved in the conflict of claims between specialized and general knowledge, and between practical and theoretical skills, the university has to produce conscientious and honest craftsmen. It is no coincidence that Mayhew twice mentions the somewhat coloured term "monopoly" in his brief definition of profession. He also has a nostalgic view of what the professionals once were. "Previously," he writes, "the professions maintained an Olympian posture of placing the needs of clients ahead of all other considerations. Ethical questions were easily solved according to that posture. As more and more professionals have descended from Olympus to the market place, the professional schools must now consider new and better ways to socialize new members."

It is true that today's professional market place has a little more rough and tumble and is a little less gentlemanly than in days gone by. But surely professionals — lawyers — were always in the market place. The attraction of the scales of justice was always both noble motivation and the desire to serve and better society on the one hand, and economic gain, status and the seemingly good life on the other.

Just as the very definition of the word profession has been corroded from a spiritual to a more material one, so fame and fortune can potentially corrode the honesty of the professional. A. T. Vanderbilt gives voice to the idealist's lament in the plainest of language when he says, "the law should not be a money-making trade but a proud profession dedicated to serving the public interest".

Carr-Saunders, in his study of "The Professions" places great emphasis on the Professional Associations and their part in the development of the professions themselves. "Professions", he notes, "are built on techniques, but a technique may exist and be practical and yet there may be no profession. Just as a number of families in primitive society do not form a state, so a number of men though they perform similar functions do not make a profession if they remain in isolation. A profession can only be said to exist when there are bonds between the practitioners and these bonds can take but one shape — that of the formal association."

The professional association was originally devised to protect the interests and standards of the profession in much the same way as the guild served the artisan. From there it evolved into a dining club and then into a study group at which professional papers were read and discussed. It then began to oversee and to some degree impose standards of ethics within the profession and strived to ensure that its members adhered to an honourable code of conduct and performed at a reasonable level of competence. In recent decades, the association in many professions in many places seems to have come nearly full circle and again is generally devoting itself primarily to the mutual interests of its members. The ethics and competence orientation, the altruistic concern for society, has often been relegated to, at best, a relatively inactive sphere.

In the university generally there is an appreciation of the gap between textbook theories and daily practice, and a desire to bridge it, but such sentiments are easier to express than they are to implement. And with ever-increasing socio-economic pressures the aspiring professional can perhaps be forgiven for doing some research into how rewarding his potential livelihood is liable to be. But at what point does desire for wealth compromise honesty and a sense of social purpose?

This area of ethics, integrity and honesty is probably the most difficult and problematic concern facing today's university in educating the professional. The pitfalls are becoming less and less easy to spot even for the "learned" professions that have developed codes of behaviour over the centuries, let alone for the modern ones that have had responsibilities thrust upon them at a more rapid rate and have had to build their precedents on relatively little experience.

Mayhew feels that ethical questions were easily solved in the past by professionals because in their Olympian posture they always placed the need of clients ahead of all other considerations. And yet a recent editorial in *The New York Times*, commenting on the American Bar Association's new code of ethics, takes the Association to task for approving a rule that requires lawyers to keep a client's secrets, regardless of the cost of a client's dishonesty to innocent victims. This attitude, claims *The Times*, is "a disservice both to the public and the profession."

And matters are becoming more complicated all the time. More and more lawyers and other professionals are working for large organizations and their clients are themselves large organizations. Do employees owe allegiance first and foremost to their clients or to their employers? At the same time, clients are less passive than in the past, often aggressively interfering by telling a professional how to do his job and threatening to switch his custom elsewhere if matters are not to his liking.

Doctors privately condemn their colleagues for prescribing addictive drugs too freely, but professional ethics prevents them from speaking out. Architects, engineers, and scientists must provide their clients with economically feasible schemes, while minimizing damage to the environment and ecology. A myriad of questions and conflicts complicate the once straightforward distinctions between the honourable and the dishonourable road. And how should a university educator answer such questions? What does he say to an increasingly socially aware student body who constructively and perhaps aggressively challenge traditional practices? Today's law students will often suggest, for example, that it is unjust that the rich can afford the best lawyers and idealistic aspiring doctors take the profession to task for lack of accountability.

Universities may be successful in putting students on the right ethical and moral tracks but in the long run they are limited by the nature of society. When pursuing their careers, most professionals will ultimately accommodate to the ethical standards of their fellows and the general level of social responsibility and altruism that exists in the society as a whole. Nonetheless the university must influence its graduates and the society it serves, and the quality of that influence is a product not only of what it does but to a large degree of what it is.

It can temper social irresponsibility and encourage ethical conduct by providing an appropriate moral atmosphere.

The discrimination by religion, race, and class that was widely practised by Western universities until only recently could only have suggested to budding professionals that there was a world outside full of "inferiors" waiting to be exploited. Aware in both a theoretical and very personal and practical sense of the negative consequences of such attitudes, Israel's universities have consistently pursued policies of strict non-discrimination, although this is not always easy considering the conflicts in and around the country between Jew and Arab, and the social and economic gaps between Jews of western and oriental origins. But always receiving governmental encouragement, the six Israeli universities have received all comers, and in fact have special programmes to make up for inadequacies in the high school education of many Arabs as well as Oriental Jews; there are today more than 800 Arab students at the Hebrew University and a much larger number in Haifa, center of Israel's Arab population.

A further area in which the university can set an example is in the attitudes and behaviours of its own faculty. If its academic staff are indulging in internecine strife for career advancement, then this is likely to present itself as a model for success to students. In theory, then, professors should be examples of virtue but in academia too, the desire for fame and fortune often get the upper hand. There is also pressure on individual departments and entire universities to have the best possible reputation so as to compete in the higher education market.

Clark Kerr in his book, *The Users of the University* takes a humorous view of the American university scene. "It is often through new academic specialities and athletics that the university seeks to rise in the academic hierarchy", he writes. "The mark of a university on the make is a mad scramble for athletic stars and professional luminaries. The former do little studying and the latter little teaching, and so they form a neat combination of muscle and intellect."

The introduction of humanities and other liberal arts courses into the curriculum for professional education can do much to intensify social awareness, heighten critical ability and stimulate intellectual perception. The Carnegie Commission on Higher Education in the United States was sceptical some years ago about the value of the humanities in the training of professionals. Notes Prof. Edgar Schein, "There is growing evidence that whatever other values the humanities may have, they have not been very successful in stimulating the growth of self-insight and a sense of the value inherent in a profession". However, the Carnegie Report notwithstanding, there is a strong and growing feeling in the university world that there is not only room but definite need for liberal arts in educating professionals — social sciences, art, music, literature, philosophy, the Bible, history, and general science all can contribute distinct value. Not that there is any ambition to produce budding renaissance men, but the role of the university should be to give all undergraduates a general appreciation of the basic values of life.

There is a well-known story from ancient China about the indigent old man who had only two coins — the first he spent for rice and with the second he

bought a flower. Father, they asked, how, with so little could you use half of what you have to buy a flower? And the old man replied, "one coin I used for something *by* which to live and one I used for something *for* which to live."

Professionals, in addition to being competent, must become cognizant of those things *for* which to live. Exposure to the broad spectrum of human knowledge can bring home the point that a career is ultimately not about specialized knowledge but about advancing the causes of people and society.

The tension between specialized and general education is further compounded within each profession itself as more and more specializations emerge. Just as the mythical hydra would grow two heads for each one that was severed, so knowledge has the same quality of creating two questions for each one that is answered. Thus arise the popular adages that we are fast learning more and more about less and less and that the specialist is one who knows everything about nothing and nothing about everything.

This branching out into specialities also highlights a counter-tension. If there is a pull from the general to the specific in one direction, there is a pull in the opposite direction into the necessity for inter-disciplinary knowledge. Today's lawyers, for example, are required to have increasing expertise in economics, sociology, psychology and politics to name but a few subjects, and some law schools have started to appoint professors and lecturers in their disciplines.

It is unquestionably this inter-disciplinary development that has drawn the professional school closer to and into the university, for the university as an institution facilitates the interchange of knowledge among disciplines. The doctor can move in the direction of more and more obscure specialities, but in diagnosing physical conditions he must have a good grasp of psychology and sociology. The architect must understand the environment and the social worker should be able to deal with the economic problems of those they serve.

Students should not be encouraged to specialize too early and where the undergraduate studies are separated from the professional courses the undergraduate years should be reserved for learning on the broadest general base. Besides, in a very practical vein, with changing market demands, those with a less solid general grounding and a more specialized first degree are always more likely to find their more particularized skills obsolete. Courses can always be better constructed to bring in specialized and extra-disciplinary knowledge where relevant and university departments can be regrouped and realigned to encourage maximum co-operation and information flow among related areas.

Of course this entire problem of keeping specialized knowledge and inter-disciplinary knowledge relevant is closely akin to the perennial academic dilemma of striking a sensible balance between theory and practice. All professions have argued among themselves about this one and consensus is unlikely, so differently do experts interpret the situation.

The Faculty of Law at the Hebrew University favours theory first and practice later, because many of the academic staff consider that there is no point in application until a solid theoretical foundation has been mastered. A law student in Jerusalem can reach his fourth year without having had any

practical legal experience. In America, however, one notes a more practice-orientated approach, and students are often required to spend their summer vacations starting as early as the end of their first year working in a law office or gaining experience in the courts.

There is also a partial shift towards an earlier introduction to practice in medicine and some medical colleges attach freshman students to pregnant women to follow the progress of mother, baby and entire family throughout their ensuing years of study.

Technology provides students greater opportunities for simulation — testing of theory. Television and video can bring the practical problems of the outside world into the classroom in a more vivid way than hitherto possible, while computers can help all manner of professionals. Computers may be expensive educational equipment, but they are certainly a cheap way for an architect or engineer realistically to design models and systems.

A further bridge between the essentially theoretical world of the university and the practical world of the professions can be built by closer involvement of practicing professionals and professional associations with academia. Professional associations should be advising the university about the latest developments in their respective spheres and helping to design extension courses for qualified professionals of all ages, and specializations to return to the classroom and update their knowledge to include the latest techniques and information. With this in mind all professional education should gear students towards the notion of life as a continual learning process.

In the opinion of some educators and professionals the most effective way to create close ties between a profession and the professional school or university is to have members of the faculty who are at the same time practicing in the profession. But here too there is far from a consensus, and the other side of the argument is that employment in both spheres is too much of a distraction and that efforts are better concentrated on one or the other. In Israel, the Hebrew University's Faculty of Law has adopted one approach and is gradually phasing out all the outside practitioners on its staff. Tel Aviv's Law Faculty, on the other hand, staunchly stands by the value of its "part-time" professors, believing that the loss of time in university duties is more than compensated for by the sharing of practical experience.

However, dual loyalty on the part of faculty members can lead to conflicts and is at its most problematic when there is no formal arrangement. An architect, engineer or doctor may be tempted by generous fees to take on too many outside contracts and seriously compromise his work at the university, his supposedly full-time employer. The extreme cases of combined career orientation can also have somewhat bizarre ramifications. At one major university visited in Latin America, the magnificent campus was largely desolate during the day, as most of the faculty is part-time and devote the daytime hours to their professional pursuits. The same kind of danger obtains, albeit in a different manner, in the way academic staff divide their time between teaching and research. A good researcher is often an indifferent, even incompetent teacher, while the reverse is also true. The question arises as to whether part of an academic training, in addition to teaching the use of the tools of research, should not also include some guidance in the professional skills of

teaching and passing on knowledge. It is true that a certain principle of university teaching has always been that students are encouraged to learn how to learn for themselves. But there can be no substitute for the motivation that stimulating lecturing, tutoring and teaching can foster.

One of the greatest prices paid for the mega-university is the disappearance of the human contact between teacher and student. The older universities' retention of the individual tutorial follows in direct line from the relationship between the classical peripatetic philosopher and his disciples. The student feels the inspirational influence of the contact with the individual teacher, which is largely lost in the impersonal atmosphere of the large classroom. And even more so with the use of modern technological teaching apparatus, however great are the latter's advantages in spreading sophisticated techniques.

The problem here is, of course, primarily a budgetary one, and it is often suggested that professors should do more teaching in the hours they work and spend less time in research. Minor ratio adjustments might perhaps be made, but shifting the emphasis toward instruction in any major measure is not a satisfactory alternative, and university departments must not allow themselves to be pressured into abandoning their research role for the sake of teaching. Society has not always appreciated and valued the contribution of university researchers. Vaguely aware perhaps of their more esoteric contributions, the public is generally unaware of their more technologically orientated input brought to fruition through ever closer co-operation with industry. University researchers are not seen in the role of meeting the demand for more ingenious medicine, cheaper energy, smaller computers, and more efficient machinery, and there is often a tendency to insist that professors should concentrate on the "educating" that is generally considered their primary task. But even if the very considerable practical benefits accruing from university-based science are discounted, research is an essential. It is a university's life-blood, the element that keeps the academic community vibrant and fresh. To curtail research is to devitalize the institution and any inordinate move in that direction is a danger.

The pull of history is irresistibly making universities more open and higher education more available. In the 19th century Cardinal Newman saw the university as an academic cloister. To him it was a retreat for philosophical learning and contemplation. By the 1930's Abraham Flexner characterized the changing university as a research organism, an institution for "the pursuit of knowledge, the solution of problems, critical appreciation of achievement and the training of men at a really high level."

And, finally, Clark Kerr defined the university in the 1960's as a multiversity — "so many different things to so many different people." Over the course of the last century the university has been transformed from being like a village, to being comparable to a one-industry town and now to a diverse city. Surely the university's future should be in the direction of making more knowledge available to more people without weakening its basic standards or altering its essential character. But with so much expansion it is difficult for any university to maintain an individual identity. In fact, somebody once described a modern university as a series of separate schools and departments held together by a central heating system.

If a university is to retain a sense of unity and all-embracing purpose, it must not lose sight of its original nature and ensure that that nature remains at its core. In short, that original nature was the need for enlightenment and education for the sake of enlightenment and education. As Prof. Henry Rosovsky, Dean of Harvard's Faculty of Arts and Science, said when he spoke at a recent Hebrew University convocation, "The University is a place where one can sit, think and write; where the mind can follow its own direction without worrying about next year's election, or this year's profit margins. We must always remember that a university cannot be run by cost accountants or as a commercial enterprise responding only to market changes. We demand the freedom of artists and the salaries of civil servants. We do things our own way, and we change at rates of speed that have been compared to glaciers — but our role in society cannot be downgraded without risk: we exist to identify, analyze and even create problems as much as to offer solutions." These are stringent demands and represent a perpetuation of the university's high ideals. Yet to concede to lower standards would endanger what higher education must be able to offer, for were it to concede the university would then be in peril of becoming a conveyor belt for educating practitioners rather than a true training ground for professionals — in peril of falling willing victim to certain governmental trends that tend towards a more utilitarian approach to higher education with the arts and social sciences, as well as research and innovative programmes, being curtailed by budget cuts.

In a difficult world economy, in which jobs are harder to come by, teenagers fresh out of high school are coming under increasing social pressure to choose an undergraduate subject which will be useful to them professionally. Potential journalists, for example, are being expected to major in such practical specialities as media and communications, which may bode well for slicker and technically superior journalism but intellectual and analytical content is disappearing. This does not imply that the university should revert to Newman's academic cloister, but rather that the liberal arts and non-utilitarian course options must always be at the forefront of the university, both for "majors" and as electives to broaden the education of young professionals. Further, they must be acknowledged as fundamental and indispensable parts of that education.

Through the centuries the university has held aloft a love of learning. The strength this gives the institution together with the momentum of progress will help it produce more professionals and more professional professionals.

If I may be permitted to close with a quotation from early talmudic literature, from which incidentally a great deal of guidance could be found both in terms of learning and practice, culled from the deep psychological insights of the early rabbis, I will share with you a relevant thought about the relationship between learning and ethics, expressed, of course, in the theological terms of the period. Eighteen hundred years ago, Rabbi Hanina Ben Dosa said: "Any person in whom the fear of sin comes before wisdom, his wisdom shall endure; but anyone in whom wisdom comes before the fear of sin, his wisdom shall not endure." ...And it is the wisdom of Ben Dosa that could well guide the university, the professional, and society.

