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> We have inherited, to reduce it all to a few words, a journalism of the expert and the conduit, a journalism of information, fact, objectivity, and publicity. It is a scientific conception of journalism; it assumes an audience to be informed, educated by the journalist and the expert. In their different ways, the methods of the journalist and the expert guarantee the truth and sanction the practices of the press. I would suggest we throw out this vocabulary and think of journalism, instead, as a record, a conversation and as an exercise in poetry and utopian politics. (p. 17)
>
> What would journalism look like if we grounded it in poetry, if we tried to literalize the metaphor rather than the metaphor of objectivity and science? It would generate, in fact, a new moral vocabulary that would dissolve some current dilemmas. . . . We should not shrink from this new metaphor. Social life is, after all, the succession of great metaphors. The metaphor which has governed our understanding of journalism in this century has run into trouble. The ethics of journalism will not move us forward until we actually rethink, re-describe, reinterpret what journalism is: not the science or information of our culture but instead its poetry and conversation. (pp. 18-19)

In Jim's perspective, when ethics is understood as a formal system, the character of and rationale for the press are left untouched. Journalism ethics as rules "seems to me to be beside the point" (p. 6). Although preoccupied with rules about gifts, junkets, conflicts of interest, sensationalism, and unattributed sources, "the entire structure of professional life" is accepted "as a given. The ethics of journalism often seems to be a cover, a means of avoiding the deeper question of journalism as a practice in order to concentrate on a few problems in which there is general agreement" (p. 6). Journalism ethics as currently understood is a purely negative enterprise. It seeks to stifle practices that damage the press' credibility or are patently unfair. "But none of this will solve the real problems of journalism. In fact, those problems cannot be solved; they can only be dissolved in a new set of practices, a new way of conceiving what journalism is and how one ought to go about it" (p. 16).

Jim Carey's manifesto stimulates my mind and inspires my spirit. His words, ephemeral in time and space, endure for the ages. The memories will never grow old.

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Probe

JAMES CAREY, DEAN

Steve Jones

> The people is Everyman, everybody.
> Everybody is you and me and all others.
> What everybody says is what we all say.
> And what is it we all say?
> —Carl Sandburg ("The People, Yes;" 1936/1990, p. 26)

To me he will always be Dean Carey.

In retrospect, I am glad of this because it makes me think about another side of James W. Carey. It is a side that has been overlooked, primarily by those who did not work with him, because few were fortunate to have observed him in his role as a university administrator.

My first encounter with Jim came during my time as a master's student in journalism at the University of Illinois Urbana-Champaign. I think part of the reason I always considered him to be Dean Carey is that he was introduced that way for lectures and classes, simply as "Dean Carey." Another reason is that the person who, to me, seemed most like a dean was the former dean of the College of Communications, Ted Peterson (the person most responsible for my interest in pursuing a graduate degree). Ted smoked a pipe and listened to jazz, characteristics that in my admittedly immature thinking made him deanly. It was not until

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later that I learned that Jim was the dean of the college and Ted the former dean. I am not sure what I might have expected when first meeting a dean, but I am quite sure that it would not have been smart, gregarious, engaging, jovial, intense and impressive persons such as Jim and Ted. (I probably would have expected someone taller and older, too, but before meeting them I had little more to go on than the Dean Wormer character from *Animal House*.)

To say that Jim was not the picture of a dean would of course do him a great disservice, and be untrue, but by today's standards I suspect most would not recognize him as one. Or, they would consider him a "throwback" who little resembles the college leaders of today. He was most interested in supporting the people of the college—faculty, students, staff, alumni. He was not given to careerism, nor do I think he was interested in administration for its own sake. In his 1991 resignation letter to the faculty and staff of the College of Communications he wrote, "I never intended to make this a career, though I suppose I inadvertently have." I would argue, however, that even though he later intended to take on the deanship of the School of Journalism at Columbia University, he still did not make administration a career. Granted, he spent about half of his years of university employment in one administrative role or another, but there was no calculus involving strategic moves every few years to attain a higher administrative post and bigger salary.

Kim Rotzoll, Jim's successor as dean (and, like Ted Peterson, also sadly no longer with us), told the story that Jim once came up with four reasons to become an administrator. "Power and money were two reasons," Kim recalled Jim saying, "although they produce the wrong kind of administrators and the first is illusory. The third reason (is) a vision, a plan for the department's future . . . the fourth reason (is) a sense of duty" (Mumm, 1992, p. 11). The latter two reasons, vision and duty, guided Jim's work as an administrator. The last reason, duty, particularly motivated him I think. He was dean because it was the right thing to do, and if any one question guided his decision making and is a hallmark of his leadership it is that simple question: What is the right thing to do, by and for the college and its people?

Jim's vision was one that unfortunately sets him apart from many, probably most, contemporary administrators. It can be found in his essay "The Engaged Discipline," an oral version of which was delivered as the Carroll C. Arnold Lecture at the 2000 meeting of the National Communication Association. In that essay he described the American academy as the "home of the free" offering exceptional choices and opportunities. He was indeed grateful for those "choices and opportunities," but he was keenly aware of the possible trade-offs involved, namely that the conversations that took place in the academy would not merely become *like* those that took place outside it but that they would *become* those conversations. The academy would lose "public discourse beyond the technical speech that occupies so much of our time" (Carey, 2002, p. 5).

Jim, I think, believed that of all colleges, one charged with studying and teaching communications should understand the powerful forces that media and discourse wield in the world and teach communications as a profession; not a job, not a career, not a way to make a living, but a tradition, one rooted in storytelling and

conversation, sometimes professional and sometimes not, but always part of how we get along with one another and get along in the world. A journalism school, for instance, was for him not simply a professional school that initiated students into a career. Rather it was a school that fostered a belief, a faith, in the work of journalists and journalism, and situated, deeply, that work in context and in history.

So it was with Jim as a dean, as an academic leader. His leadership was not simply his job or his career. It was a profession of his belief in the academy, and he fought for that belief by engaging himself in conversations at multiple levels of the academy and by shepherding first the Institute of Communications Research and then the College of Communications at the University of Illinois Urbana-Champaign through (long) adolescence into adulthood. To some extent he made it up as he went along, not because he did not have a vision or was simply quick on his feet, but because he responded to those around him and continually sought to make the academy, or at least his corner of it, a form of the republicanism he espoused in his writing. He led by example, through no force but that of thought and reason. As Cliff Christians said in a tribute to him at the time of Jim's resignation, "Deanships mean to (Jim) a prophet's cloak; certainly nothing regal."

But many (maybe most, even all) of us in the college used the title of dean as a shorthand way of acknowledging how much his leadership meant to us. That is why, to me, he will always be Dean Carey.

Notes

1. His prominence as a journalism scholar and teacher, not surprisingly, can overshadow his many other intellectual accomplishments, including his contributions to cultural studies and to our understanding of the role communication technology has played throughout history.
2. Having since worked with many deans I can think of many characteristics, ones search committees often focus on, that could be less important than these.
3. Another example: One of Jim's last acts as dean was to himself provide funds for a new undergraduate scholarship in the name of the college's non-academic staff, and to note how much he disliked the term then used, "non-academic," to designate "the people...who turn this physical place into a human environment."
4. I write "unfortunately" because there are too few now who would consider it, much less share it, although the academy would be so much the better for it if they did.

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