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The Speer College: The Reasons and Means for Liberal Arts Education at Johnson County Community College

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The Speer College

The Reasons and Means for Liberal Arts Education at Johnson County Community College

Report to the JCCC Community



Stuart Beals

Senior Scholar

2010

The Speer College

The reasons and means for liberal arts education at Johnson County Community College

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Table of Contents

Preface	Page 6
I. Introduction	Page 12
The Reason for Johnson County Community College and Some Working Constructs	
II. The Problem	Page 22
“Cooling Out”—The Fates of Students at the Comprehensive Community College	
III. Background	Page 31
From “Junior” liberal arts colleges to “The 21st Century Learning Organization” (and second thoughts)	
IV. Globalization and Technology	Page 98
The New “Community” for the Community College	
V. Liberal Arts Education	Page
134	
The Life of the Mind: It’s not “Gen-Ed”	
VI. The Solution: The Speer College	Page 168
A Liberal Arts College at JCCC: An Ecology of the Mind for the Life of the Mind	
VII. Challenges	Page 184
VIII. Conclusion	Page 196
Appendices	Page 201
References	Page 230

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The Speer College study itself is the direct outgrowth of the critical thinking and discussions of the Speer Fellows study group: Andrea Broomfield, Janette Funaro, professor of French, Jim Leiker, professor of history, Rick Moehring, Dean of the Division of Learning and Engagement, Pete Peterson, professor of psychology, Larry Reynolds, Dean of the Communications Division and Steve Wilson. In their scholarship, candor and unyielding commitment to the success of the education mission at JCCC they are models of the academic colleague.

Initial research that became the beginning of this study occurred in the context of the JCCC strategic planning process. In a very real sense this study is a direct outgrowth of the work done by my fellow members on the Strategic Planning Graduation Rates task force. Dana Grove, Executive Vice President and Chief Academic Officer at the time, led the overall strategic planning endeavor and he succeeded in creating a milieu in which task force members believed they had full encouragement to go wherever our research and thinking led us. Dr. Grove means what he says about the need for critical thinking.

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Sons Adam and David are the major motivation for this study and its proposal, and the years shared with them and their fellow liberal arts students provided a view of today's world through the eyes of those who are inheriting it, along with the real-time, real-world surrogate excursion through contemporary American liberal arts education that was my check on the claims by liberal education's apologists as well as the reification of its aims and ideals.

My wife Nancy lent a critical ear to my interpretations of and inferences from the research and she provided moral support for a project that appeared by turns tentative, desperate and hopeful. For this and everything else I am deeply grateful.

Preface

The background for this study occurred three years ago and 10,000 miles away.

At the end of the spring 2007 semester I boarded a plane for Lesotho, in southern Africa. I went there to visit my son, Adam, who had been posted to teach at a private girls' high school in the remote mountainous interior of that country. The high school and a primary school are part of St. Rodrigue mission, itself situated on a high plateau encircled by mountains.

Lesotho is a couple of thousand miles south of the equator, and in its altitude, mountainous topography, climate and agriculture it resembles northern New Mexico. Average per capita income at that time in actual currency was US \$150 in that part of rural Lesotho where St. Rodrigue is situated. Reflecting St. Rodrigue's remote situation, about half of the girls at the high school reside in the on-site hostel. They are responsible for all housekeeping and their own laundry and meals. The rest walk to school, many of them from well beyond Ha Shopane, four miles to the southwest over a mountain ridge, and Setleketseng, four miles to the north, also over a mountain ridge. Back up there in the high hanging valleys, in settlements of a few thatched-roof unheated rondavel huts illuminated at night by tallow lanterns, people can and do live their entire lives without hearing an internal combustion engine. In winter, the children really do "walk four miles, uphill both ways, in the snow" to school. Following is a condensed reconstruction of the key experiences that impelled my study that produced this report:

When I awake the first morning it is intensely cold in the American volunteer teachers' unheated house. My arrival at the beginning of the austral winter coincides with the first severe cold snap, and overnight snow has blanketed everything. It will be three days before the daytime high temperature climb to the freezing point.

This puts morning ablutions in a new light. The house, like all structures at St. Rodrigue is unheated. Gravity-fed cistern water ordinarily passed through a solar heater, but a plumbing joint has burst and the water supply now by-passes the heater. Bathing entails standing in a large plastic tub in the frigid bathroom and tipping a pan of water heated on the kitchen's propane cooking range over oneself. The Basotho are very fastidious and in dozens of rondavels miles away up in the mountains St. Rodrigue's pupils have already done the same, some with heated water.

Kara, the other American volunteer teacher at the high school, has made *papa*, a white, almost tasteless but thick and satisfying corn meal porridge. Brown sugar sprinkled on top makes a welcome aroma; add boiling water to instant coffee and, with the hot bowl or cup warming the hands, the result is a very agreeable meal to enjoy wearing a winter down parka and wool cap in one's kitchen.

Next to the pan of *papa* is a Mason jar containing two peach halves in syrup. I've read of the volunteers' experience canning the peaches from the tree in their front yard several months earlier. They offer me some to put on my porridge and I spear one of the peach halves. I notice the untouched remaining half in the jar a few days later and check for other jars. Finding none brings the first of too many too-late cringes to come, when my insensitive, acquisitive First World cluelessness is reflected back to me in a swath of indignities and *faux pas* I've committed.

Kara and Adam have stretched the peaches four months by embellishing their dishes a single thin slice at a time.

The rest of the first day is spent shadowing Adam. All-school assembly is at 7:30. On the walk up the hill to the school we hear peals of distant laughter. I look in the direction of the sound and it takes a few seconds to find the source, microscopic blue dots careering down the mountainside west of the mission. The girls in their blue school uniforms are racing to be in their rows in the hall on time for morning assembly.

All of the teachers and Sister Armalina, the “stentorian” (as Adam had accurately described her) Mosotho nun and headmaster of the mission and high school, gather on the stage along with Maureen (actually Mo, as she prefers to be called), another volunteer teacher who’s arrived in Lesotho separately the day before, and me. After prayers and Bible reading from the girls the entire assembly sings the Lesotho national anthem and the school song in Sotho and hymns in English. It is indescribably beautiful. Apparently each of the 400 girls has perfect pitch and projects confidently. The songs have complex many-part harmonies and different refrains rise from distinct areas in the throng on perfect cue, the whole number swelling on thundering crescendos. It is unexpected and overpowering. Sister Armalina steps forward at the end and introduces Mo and me, and the girls say “aahhh!” when they hear I am Adam’s father. Sister Armalina tells how happy she and the staff are about our visit and that we are most welcome. It takes a few seconds before Mo and I can manage to croak “ke a leboha (thank you).”

The first class is Form B maths (school class levels in Lesotho mirror the United Kingdom system: Form A approximates our eighth grade, Form E approximately spans the last semester of 12th grade and the first semester of U.S. college). On the wall in front above the chalkboard is a long paper strip; on it is inscribed a Jane Austen passage: “Men have had every advantage of us in telling their own story. Education has been theirs in so much a higher degree, the pen has been in their hands.” Everyone, students and teacher, are bundled in full winter outdoor garb and the girls wear black, “sensible” leather shoes or boots. Those who can afford them wear gloves or mittens, the teacher removing one of his to draw examples on girls’ work sheets. The door to the classroom is left open to admit the strong direct rays of the sun.

Adam introduced me to the girls; they shout “YOU ARE WELCOME!” When he asks questions of the class the girls yell out the answers. When he supplies an answer they respond, “YES SIR.” The girls are studying angles. At the beginning of class they’d passed out the few textbooks to be shared, as class proceeds they pass nearly empty Bic pens among each other. It had been suggested that I bring compasses and protractors to donate. When Adam asks how many of the girls had a protractor, one out of the 44 in the classroom raises her hand. Any compasses? Only the same student. Out went the twenty compasses and protractors I’d brought. Half an hour later, each girl had worked several problems on her work sheet. Before, this activity would have occupied a full week. Outside a school bell rings. “Any questions on this?” “NO questions!”

Next is Form A English, where the girls work on the elements of friendly and business letters. Half of the girls do not attend on account of the snow and cold.

A break between classes is spent in the staff room. Its location in the shade of the classroom building to the east is unfortuitous this time of year; the room is intensely, bitterly frigid. Clouds

of exhaled vapor envelope everyone's heads as they busied themselves at their desks. They rise as we enter and I am introduced, "Bo-mme le bo-ntate, this is my fath—"

"He is OUR father!" from the teachers, in English.

The Basotho address all males of late adolescence and older as "ntate" (literally, "father," also serving for "sir" and pronounced "en-doddy") and females are addressed as "mme" ("mother" or "madam," pronounced "em-may"). "Bo-" is the plural prefix. These are never omitted in greetings or in reference to third parties. The teachers' qualification interrupting Adam's introduction of me will be repeated by those we met several times in the next weeks. It's not an affectation.

Some of the women in the room wear the traditional heavy wool Basotho blanket as an outer layer and the first of them to reach me parts the blanket slightly, reaching from deep within to grasp my hand and pull it back inside the blanket. The effect is of plunging my hand deep into a warm, moist fresh-from-the fire loaf of "Basotho bread", the doughy staple of rural Lesotho and a favorite product of the vendors awaiting passengers everywhere as they alight from buses and taxis. The exchange of greetings in Basotho culture, as throughout Africa, is unhurried, with many inquiries about the health of oneself and one's family, the details of one's trip and so forth, and the teacher keeps my hand clasped in both of hers. I was in no hurry to withdraw it.

On the chalkboard at the front of the staff room are written notices of the absences of three of the students, each away this day to bury a deceased parent. The rate of HIV infection in Lesotho is one of the highest in the world.

Next period is spent in the bright, airy and freezing library while Kara and Adam mark the girls' compositions and tutor them in small groups. The library holdings are quite large, comprising comprehensive collections of English fiction, drama and poetry at all levels of literacy, and several texts in Latin, German, French and Spanish. The library uses the Dewey decimal system. In the science section are college-level texts in Nuclear and Particle Physics, Organic, Inorganic and Physical Chemistry; in the next range are texts in Geometry and Calculus.

The last class that first day is Form E English Literature. The youngest student in the class is a precocious 12-year-old, the oldest a 24-year-old woman. Mo, who is assisting at the primary school, told me her class includes a 28-year-old man among the 86 students in her classroom. School is not compulsory in Lesotho and attendance has primarily been determined by ability to pay tuition and fees. The year before, Lesotho had begun its participation in the United Nations Millennium program that aims to make free primary-level schooling available to everyone on the continent, and class sizes mushroomed dramatically. Many men and women, some in their 30s, have begun or returned to their primary education now that it is available at no cost. Like the high school, there is no electricity, heat or running water at the primary school. Unlike the high school, which collects fees, most of the primary schools' windows' panes are without glass.

The Form E students are studying *Hamlet*. Each copy of the play is shared by three or four students. The girls in each such group share note-taking responsibilities, along with the single pen or pencil between them. A single ancient, coverless, dog-eared Oxford English Dictionary circulates as needed. After discussing one of the scenes the girls take parts and perform the scene with texts in hand in front of the class.

Hamlet is one of two major works covered in the English section of that year's Cambridge Overseas Schools Certificate examination, which await the girls at the end of the year. It's a rigorous test, effectively the entrance examination for Cambridge University¹, and the last several weeks at St. Rodrigue are spent administering it. Although still five months away at the time of my visit, the COSC exam looms over the girls and their recitations of Shakespeare.²

Walking home after school ends we encounter Ntate Sam, who has just returned from a brief visit to his wife and children in homeland Zimbabwe. Sam is an expatriate with a graduate degree in organic chemistry from the University of Havana, having left Zimbabwe to obtain secure employment in Lesotho as a science teacher at St. Rodrigue. Sam and Adam converse in Spanish about Sam's trip and Zimbabwe's gravely deteriorating society under despot Robert Mugabe, Sam concluding in English, "He's stuck like a leach! He won't let go."

A passel of primary school kids are in the yard when we arrive back at Adam's and Kara's house. Much picture-taking and Frisbee-throwing ensues, and several of them undertake to teach me Sotho. In short order I know words for several kinds of food, parts of the body (actually just the head) and nearby rivers.

After a delicious meal of pasta Adam takes me for a hike to a high mountain ridge a couple of miles south, a superb vantage point from where to see a great deal of surrounding mountains and valleys and watch the sun set. We ascend gradually and steadily up the wide valley on the way to the ridge, passing the occasional rondavels close to the mission and then nothing but open country. Well, nothing except the livestock and the herd boys. Herd boys in Lesotho are something of a combination of the characteristics and activities of American cowboys and Old World shepherds. They range in age from 8-10 years old to upper middle age and it is a big honor when a boy is given his ornately carved herding stick and responsibility for the family's cattle.

Herd boys are easily discerned on cold days, plumes of smoke from their fires dotting the mountainsides. They possess what must be a genetically transmitted basso timbre, so ubiquitously is it heard as they bellow their conversations, booming from a herd boy on one mountainside to another across the valley and back. As we walk on I notice that common in these unintelligible (to me) declamations is an utterance sounding like a deep "undottom!" After a few of these, each of which elicits a wave from Adam, I put it together. Sotho in its oral idiom tends toward economy in pronunciation, just as "de el" becomes "del" in Spanish and "an dem" becomes "am" in German. The herd boys are hollering greetings to "Ntate Adam." Adam confirms this and adds that the herd boys are inviting us to climb up there and share some roasted corn. This happens again and again during my stay; we might be several hours of hiking from any settlement, scouting out cave paintings by prehistoric San people, and hear a booming summons from a ridge or canyon rim above us. Sometimes, when we don't respond a young sibling comes freewheeling barefooted down the slope with handfuls of roasted kernels for our snack.

On our hike that first afternoon the exhortations sometimes stretch on beyond the plausible extent of a greeting or invitation, and Adam confirms their gist. By this time Adam has been in country for several months and besides his contacts with scores of children from the area he knows folks in the nearest villages, he has been at many parties and celebrations, stopped at

many night fires. In a latter-day restaging of the final scene in the film “Dances With Wolves” the guys up there are “shouting out” to Adam and his old man.

On top of the high ridge we can see range upon range of mountains in all directions, the purple twilight beginning way below in valleys cross-hatched with terraced fields and the high snow-covered peaks burning red. Convection carries white ribbons of smoke from the doors of huts down hillsides. A near-full moon appears just at sunset and before long it is cold blue-white in the night. Now the herd boys’ fires are yellow dots sprinkled on black up to where the horizon met with the stars in the sky. The higher partial frequencies of the bells on the cattle decay before the sound reaches us and what we hear sounds like percussion bands with bongos and coconut shells, a dance party underway all around us.

That first day turns into many, each with its own many different stories. Different in the details, but all of a piece. People and place. Dreams and hopes. Hard work in the fields and study in the school.

I am not ready to leave Adam and all of the rest when the day comes to catch the bus out of the valley. After a few hours, stopping for every fare beside the road, taking on people and livestock, Adam and I come to “civilization” and a difficult parting. Moshoeshoe International Airport, a few miles from the capital of Maseru, resembles in size and architecture our children’s elementary school, built in the 1950s. That day’s single out-bound flight, the puddle-jumper to Johannesburg, is six hours away and I am alone, literally, in the terminal for most of that time. A long time for the thoughts and emotions to build to a cataract.

More than the intense flood of exotic sights and sounds that come with any trip to a new and foreign destination, something like wistfulness is there, but too overpowering for me to feel merely wistful. I am close to recalling something, close to losing something, too, but what? I dig out the notes I’ve kept to fill in the last entry and scan the pages. Weather, children, critters. Valleys of willows and aspen trees. Horses, donkeys and oxen used for work. Conversations with children who have learned I am a college professor, about school and their futures. Adults in the village general store and mill, in backpackers’ lodges and in fields of maize who speak with erudition, civility and candor about their country and those who govern it, who know a great deal more about my country and its institutions than I know about theirs.

But mostly, children and a beautiful place. A peaceful place loved by the people there.

More than ever before I’ve come to grasp how “persons” isn’t the same as “people,” how and why what is connoted by “people” and “place” are inextricably entwined, the one defined in terms of the other. All of the images add up until they become whole, and I recall:

“The Birch Path was a canopy of yellow and the ferns were sear and brown all along it. There was a tang in the very air that inspired the hearts of small maidens tripping, unlike snails, swiftly and willingly to school; and it *was* jolly to be back again at the little brown desk....

It had been a very mild December and people had looked forward to a green Christmas; but just enough snow fell softly in the night to transfigure Avonlea. Anne peeped out from her frosted gable window with delighted eyes. The firs in the Haunted Wood were all feathery and wonderful; the birches

and wild cherry trees were outlined in pearl; the plowed fields were stretches of snowy dimples; and there was a crisp tang in the air that was glorious....

"I'm not even going to look at a schoolbook on vacation," she told Marilla. "I've studied as hard all the term as I possibly could and I've pored over that geometry until I know every proposition in the first book off by heart, even when the letters *are* changed. I just feel tired of everything sensible and I'm going to let my imagination run riot for the summer. Oh, you needn't be alarmed, Marilla. I'll only let it run riot within reasonable limits. But I want to have a real good jolly time this summer, for maybe it's the last summer I'll be a little girl"....

Anne had her "good" summer and enjoyed it wholeheartedly. She and Diana fairly lived outdoors, reveling in all the delights that Lover's Lane and the Dryad's Bubble and Willowmere and Victoria Island afforded. Marilla offered no objections to Anne's gypsyings. The Spencervale doctor who had come the night Minnie May had the croup met Anne at the house of a patient one afternoon early in vacation, looked her over sharply, screwed up his mouth, shook his head, and sent a message to Marilla Cuthbert by another person. It was: "Keep that redheaded girl of yours in the open air all summer and don't let her read books until she gets more spring into her step"....

"Just now I honestly feel that as long as I know the violets are coming out all purple down in the hollow below Green Gables and that little ferns are poking their heads up in Lovers' Lane, it's not a great deal of difference whether I win the Avery or not. I've done my best and I begin to understand what is meant by the 'joy of the strife.' Next to trying and winning, the best thing is trying and failing. Girls, don't talk about exams! Look at that arch of pale green sky over those houses and picture to yourself what it must look like over the purply-dark beech-woods back of Avonlea."

Someone gave me *Anne of Green Gables* in the fourth grade and the story of Anne Shirley had informed my juvenile notions of adolescence, of the schooling ahead of me, even of the unattainably distant college. The images had receded with the years and real life and real school life that came less and less to resemble the stories. Until now. Now I understand what education really is. I finally grasp that school is a *place*. School is *people*. This is where the meaning is found. It is where all meaning is found.

At the moment of leaving I realize I am as close to Avonlea and the Avonlea School as it is possible to be in the modern world.

A new prism through which to see had been given to me, or perhaps a prism I'd lost or forsaken along the way was returned to me. With this newfound or regained clarity I sought connections and First Principles, asked questions and questioned status quo, attempted to gather together the findings and cull their meaning. This paper is the result. I hope it may be of use.

Introduction

“I believe that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual’s powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Through this unconscious education, the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organize it; or differentiate it in some particular direction.”³

—John Dewey

“Education is primarily concerned with the transmission and renewal of our social heritage. Its basic problem is how to bring each of the new generations to a proper maturity. But what constitutes that ‘maturity’? What is the ideal at which education should aim? ...Our society is complex and changing. It contains every variety of social class and a multitude of different institutions. Education cannot be virtually automatic as in primitive societies. How, then, can we produce a certain sort of person, the American? That education retains, in principle, its former power is proven by the example of totalitarian countries ...

“What then, is the situation with us? Have we a democratic equivalent for totalitarian education? It is clear that a democratic equivalent must be in one sense the opposite of totalitarian education. For authoritarian regimes the whole point, as in traditional societies, is to indoctrinate the individual. But in a modern democracy education has a unique function. It must not impress conformity but create attitudes that foster independence. It must rear the young to exercise freedom and accept responsibility. This is the opposite of indoctrination.

“The founding fathers of our nation recognized this unique function of education in the new society they were creating. They realized that its success depended upon education in two basic ways: for the production of an enlightened public opinion and as a means of securing equality of opportunity. The first of these Washington referred to in his Farewell Address: ‘Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.’ Jefferson emphasized the other need by his proposal that free public education be provided for the ablest students from the primary school to the university. In this way he hoped to breed out of the body of the people a natural aristocracy, one elected ‘for genius and virtue’ to serve our republic.”⁴

—Gail Kennedy, Introduction: Report by the President’s Commission on Higher Education

“The core problem related to teacher role [sic] is the implicit assumption that the basic purpose of education is to transmit a society’s culture from one generation to the next. This purpose is often listed in community college catalogs as part of the general education objectives,

but it tends to be much more pervasive in actual practice...It is a model that actually worked for Neanderthals."⁵

—Terry O'Banion, President, League for Innovation in the Community College

The purpose of Johnson County Community College is to save civilization.

That is, the purpose of the landmark federal policies behind the massive expenditures for community colleges that we today take for granted was to strengthen the fabric of democratic society by developing a more learned citizenry. Democracy is presumed by this policy and its rationale to require self-governing citizens to be well-informed and competent at thinking about complex, "wicked"⁶ problems.

Indeed as a survey of the history of American education reveals, public policy, from local communities to the federal government, has sustained *public education* expressly in order to sustain our democratic society. Admittedly, the people's ardor for this principle waxes and wanes with the vicissitudes of the domestic and international political climate. Receptivity to appeals for support of public education is highest when dangers to the ideals of democracy are perceived to be most imminent and credible.

At the close of the greatest challenge in history to these ideals, World War II, the nation's leaders revisited the status of public education and its role in society. Galvanized by the nearness to defeat by totalitarian regimes that America and our allies experienced early in the war, President Harry Truman and other political and educational leaders resolved both to reinvigorate higher education's mandate to prepare free self-governing citizens, and to supply unprecedented resources for carrying out this program. At President Truman's instigation, a blue-ribbon Commission convened in July 1946 to study the issue and published a report, *Higher Education for American Democracy*.⁷

Most pertinent to the study and proposal embodied in this paper, the Commission's resulting program consolidated a far-flung and variegated patchwork of two-year schools, that until then had been struggling individually and collectively to define themselves, into a coherent nationwide institution: *the community college*. By then, many leading two-year college spokesmen had militated for multipurpose institutions to evolve out of the original liberal arts-oriented Junior college, new institutions that would expand their attentions and services from the individual scholars on their rolls to their surrounding communities. Most of these additional services entailed expanded vocational training programs and cultural offerings to the nearby citizenry.

Truman's President's Commission on Higher Education did facilitate this expansion of the industry and its missions, but its focus was committed to strengthening what it variously termed general education and the liberal arts, and its clarion call was redolent of the prescriptions of Thomas Jefferson and Benjamin Franklin.

The President's Commission not only cemented their term for this newly-commissioned institution, "community college," into the popular vernacular, but also by its tremendous political and social currency the Commission effected a "democracy's college" to a degree never seen before. The Commission demanded of the community college a predominant general education purpose that hearkened back in some ways to the original junior colleges. However, the

Commission intended to largely confine the community colleges' provision of general education to *terminal* programs of study. While it acknowledged that some few of the students at community colleges might benefit from a full four years' course of collegiate study (entreating the upper-level schools to "meet them half-way"), the Commission presumed, for all practical purposes, that baccalaureate-ability students would matriculate instead at four-year colleges and universities.

The magnitude of the transformation of the American two-year college in the wake of this report and policies stemming from it is perhaps impossible to overstate. Its implications and consequences are with us still to this day and will be examined in detail in subsequent Sections of this paper.

In erecting a massive and well-furnished "tent" within which to house a reinvigorated collegiate mission for the two-year institution, the Commission left the tent's hem loosened. Many camels' noses, many different and unanticipated missions, have since pushed beneath that hem.

Johnson County Community College was founded in 1968 at the zenith of the era of community college expansion occasioned by the Truman Commission. The distribution and prioritization of the multiple missions attending JCCC's birth were arguably those that the Truman Commission had envisioned 22 years earlier.⁸

Much has changed since then.

This paper identifies a problem in Johnson County Community College's execution of one of its many missions, specifically, the college-transfer program embodied in the Associate of Arts degree. It connects this problem to research showing that it is widespread and long-standing in the community college industry. It proposes a specific, actionable solution, narrowly tailored to JCCC's institutional makeup and the exigencies besetting it.

Scholars of the community college "movement" associate the problem with a metamorphosis of ideology and doctrines over the movement's history. Accordingly, this paper begins by recounting the historical evolution of the American community college industry generally and JCCC's own evolution specifically. The policies driving this evolution are noted, along with the significant contributors to these policies' development and implementation. Because public education policy reflects societal aims, an account of the societal circumstances accompanying important epochs in the evolution of community colleges generally and JCCC specifically is also given. This content is divided between Sections II and III.

The very brief historical account in Section II is confined to the implementation of policies in American higher education in the early 20th century that positioned [then] junior colleges as "shock absorbers" to buffer four-year institutions from rapidly rising popular expectations of access to college. The problem and its enabling dynamics might appear so enigmatic in isolation that the cultural and institutional reformation required for remedy at JCCC may in turn appear unwarranted without benefit of context and precedent, and so a more comprehensive and detailed account of the history of the American public two-year postsecondary institution is given in Section III. In particular, two major statements of higher education theory and policy, *Higher Education for American Democracy* and *An American Imperative*, are arguably the most important moments in the evolution of the community college and are examined in detail. Also,

the important service to society that the junior colleges had performed did not itself vanish with the transformation of junior colleges into Comprehensive Community Colleges. This societal aim of public higher education is elucidated in Section III, as well as some important arguments that have been adduced in favor of a return by the community college to this larger purpose.

Arriving at the present day, this account turns to the strategic and economic globalization that is the most trenchant feature of the contemporary world. It is at once the greatest challenge to today's community college and the opportunity for the community college to perform the most important service in its history. Globalization in this sense demands a recalibration of JCCC's values and a reorientation of its missions. This in turn entails a radical reconsideration of the notion of "community" and with it the implications for any public institution of higher education that would prepare its students for the future. This is given in Section IV.

Sections III and IV combine to disclose the ways and means by which an institution founded in order to diffuse college-level liberal arts education to a broader American public has evolved to become a business which, in the words some of its most eminent proponents, counts education a commodity and teachers the foremost obstacle to product delivery.⁹ This historical background frames the industry's current "second thoughts" about its role vis-à-vis students and society at large. Today's second thoughts, this recoiling are the industry's collective *mea culpa* of which Achieve the Dream is a prominent effort at redress.

Next, with the community college industry and JCCC's own missions considered in light of contemporary society and with the problem framed in this context, the discussion steps out to analyze the fundamental concepts and first principles of American public education presupposed by all of this. Because the arguments advanced throughout American history in support of public education have consistently presented our free democratic society as contingent upon these concepts and principles, a brief survey of these arguments and their premises is given.

Upon examination of these assumptions about human being and society, their embodiment and extension in the form of liberal arts education is reviewed. This deontological case for liberal arts education begs the question of the utility of this education for preparing individuals to govern themselves in a complex world. The case for this is bolstered by empirical evidence from the social sciences of the utility of liberal arts education for humans' cognitive and intellectual, psychosocial, and moral development. Subsequently, liberal arts education and general education are conceptually and operationally distinguished. This is undertaken in Section V.

The exposition next recounts important public policy that promotes liberal arts education and general education, particularly in community colleges. In all of this are found the reasons for liberal arts education at JCCC specifically, and the paper sets forth concrete means for this in the form of the Speer College.

The Speer College is the solution to the Problem. This proposal itself is advanced in Section VI and its corresponding challenges are identified and analyzed in Section VII.

The paper's Conclusion, Section VIII, reflects collegial review of the exposition in draft form. As such it finalizes the paper for formal submission to the JCCC community, per the stipulations of the author's Senior Scholar project. The proposal is finally the author's, and so the Conclusion is written in the first person.

The study and reflection embodied in this paper required the discovery of several theoretical constructs and the creation of others. Some of these constructs are required for framing the problem and its context at the outset of discussion and should be elucidated now.

Cooling out (also sometimes more broadly termed *diversion*) generally refers to the role carried out by community colleges by which their students who enter with aspirations to earn the bachelor's degree are effectively redirected to terminal programs within the community colleges themselves, or transfer to baccalaureate schools but do not earn the degree, or forsake higher education altogether for reasons attributed to the community colleges by higher education experts. Some of these experts trace the cooling out role to important public policy measures in the late 1940s that called for and supported a terminal role for community colleges, or even as early as the 1930s when states and junior college districts began formally shifting the primary mission of junior colleges from liberal arts education to vocational training. In any case, by 1960 the phenomenon was pervasively situated, well documented, and even championed by some authorities in higher education. Cooling out is the *problem* that is the proximate subject of this paper and its proposal.

The problem of cooling out entails a larger problem. As will be elucidated in Sections III and V, the peculiar social function served by a baccalaureate education, perhaps especially its first two years, is the preparation of certain of a society's members for particularly skilled roles in the maintenance and advance of that society. Higher education, in developing learned, incisive thinkers who possess a full armamentarium of investigative and analytic skills and a comprehensive grasp of the sphere of human endeavor, brings about and sustains civilization. In particular, the course of study which has as *its aim* the preservation of civilization is variously termed *liberal arts education* or *liberal education*.¹⁰ As Sections II and III show, the Comprehensive Community College industry has evolved by design mostly away from this social function. This would not be a concern if the Comprehensive Community College industry did not persist in representing itself as a significant venue of higher education (particularly for socioeconomically disadvantaged young people) and had another geographically and financially accessible public institution taken its place in the preparation of learned citizens. This larger problem, the unmet requirement to provide a liberal education to the millions of students entering Comprehensive Community Colleges with the intent to attain this education, is for the purpose of this study **The Problem**.

The first Board of Trustees of Johnson County Community College established three principal missions for the nascent JCCC: Post-high school education, vocational training, and developmental programs for those unable to benefit from either of the first two missions.¹¹ This is the JCCC **Triad**.

A want of precision in the terms for the mission Triad, while benign in the comparatively simple and parochial conditions of JCCC's founding¹², now leaves the institution susceptible to mission "drift." It will be shown that much of our present difficulty with assuring our students' success stems from the varied and distinct kinds and measures of success corresponding to the varied and distinct kinds of students themselves and their own purposes. More precisely, this mistaking of these distinct kinds of students and their purposes for each other, well documented in research on the community college industry, attenuates and even impedes the successful

accomplishment of JCCC's several discrete missions devoted to these different kinds of students. Over the decades, as JCCC's organizational corpus grew much larger and more complex, the manifold interests within it extended broadly outward, with the advancing initiatives of each individual interest radiating ever farther from the institution's core and farther apart even from their fellow interests' initiatives. Routine succession brought new personnel and the many exogenous influences upon the institution begat new initiatives and often whole new personnel positions with them. Over time these far-flung interests inevitably lost touch with each other and, perhaps more importantly, with the core itself. At its nadir, this evolution found these disparate entities exerting good-faith efforts in furtherance of their own respective interests that sometimes appeared inimical to the other entities' objectives.

Sociologist Kevin Dougherty finds in his landmark study of the community college industry that,

“...the community college has been shaped by a wide variety of groups, including not just private interest groups such as business and students, but also government officials ranging from presidents to local educators...”

As a consequence of its diverse origins, the community college is a hybrid institution, combining many different and often contradictory purposes. It is a doorway to educational opportunity, a vendor of vocational training, a protector of university selectivity, and a defender of state higher education budgets (by providing an alternative to expanding the costly four-year colleges). Such eclecticism can breed synergy. But in the community college's case it has sown contradiction. The institution's desire to provide baccalaureate aspirants with educational opportunity has been undercut by its other purposes of providing vocational training and saving state governments money. The community college's concern with vocational education has led it to stint on transfer education, as it has shifted funds and attention to developing vocational programs. And its purpose of saving the state money by being a two-year commuter institution has meant that it has renounced such important means of promoting student retention and baccalaureate success as providing a residential life and upper-division programs.”¹³

This conflation of JCCC's discrete missions and the resulting detriment to all of those missions is connoted by the construct termed the **Chimera**. In trying to be at once many utterly different things, we *are* none of them.

This, in turn, complicates our understandings of the terms we use for the institution that is JCCC. As the exposition will show, the *training* mission has in its evolution created programs and credentials that rather strongly and formally invoke the content, tenets and objectives of general education (if not, by definition, transfer-to-baccalaureate education) on one hand, and programs and credentials that overtly and formally eschew general education and its trappings on the other hand. Analysis of the vocational curriculum's evolution in Educational Affairs as well as within JCCC career programs and their advisory committees finds that general education is not an *intrinsically* necessary ingredient in JCCC's vocational training curriculum. General education, where it is found in vocational degree curricula, reflects the mandate of the State of Kansas. JCCC's vocational programs have succeeded in excising general education from vocational certificate curricula, where no such mandate obtains. Indeed, in many of JCCC's vocational programs, the absence of general education in the certificate is the *only* characteristic that distinguishes those programs' certificates and degrees. Vocational instruction at JCCC, then,

is in some of its parts provisionally characterized by education. It is exhaustively and *essentially* characterized by training.

In common industry vernacular, “education” is often used to denote not only transfer-to-baccalaureate preparation along with general education within terminal nonvocational programs, but also often vocational programs as well. In this same vernacular, “training” is used to denote activities and experiences taking place in pursuit of those vocational programs’ objectives. “Education” also accurately and appropriately denotes much of what is carried out by JCCC’s third, developmental objective.

Perhaps inadvertently, this over-broad sense of the term *education* contributes to the Chimera. From a developmental viewpoint, not only is developmental education importantly distinguished from normal education but so too, especially, is training distinguished from education. As is explained in more detail in Section V, education is a theoretically well-described manifestation of human development. Properly understood, education is identified with a person’s own progress through natural lifespan development in his or her physical, cognitive, psychosocial and moral domains. This occurs naturally, for the auto-didact just as for the formally schooled pupil. It never concludes.

Training’s ends are more proximate, being the mastery of an identified set of skills and procedures in order to perform a corresponding set of actions to accomplish specific concrete goals. When successful, both education and training augment one’s agency, but in thinking about or undertaking training this agency is framed in more proximate, immediate terms. Concomitantly, an expectation of immediate measurement of this skills mastery is appropriate for training.

A person’s development in relation to education, however, does not lend itself to such granular and time-determined assessments. As the scientific findings cited in Section V assert, the assessment of education must be longitudinal and multidimensional to reflect the person’s asynchronous advance through the domains of human development. This advance is real but not linear, and may not manifest itself in each and any specific measuring interval.

So, following from the mission Triad, in this exposition **training** refers to the enterprise carried out by JCCC’s vocational programs, in both credit and non-credit formats. In keeping with Judith Eaton’s formulation,¹⁴ **College education** refers to both JCCC’s terminal general education enterprise and its transfer-to-baccalaureate enterprise. Eaton reserves **Vertical Function** to describe the community college’s preparation of students for transfer to colleges and universities awarding the bachelor’s degree. She uses **Horizontal Function** to refer to the community college’s other, terminal training and education programs. The exposition follows JCCC’s founding Trustees’ formulation¹⁵ in using **developmental education** to denote the spectrum of ways and means by which JCCC serves those who arrive unable to benefit from undertaking the other two missions.

General Education is often mistakenly identified with **Liberal Arts Education**. These are in fact importantly distinct. They are, moreover, heavily theory-laden, especially in the context of this discussion. Even the term “General Education” is invoked within higher education to refer to very different practices pursuing very different ends. The curricular and co-curricular manifestations take widely diverging forms depending on the type of institution; the means and ends of general education at a community college are strikingly different from those at a four-

year liberal arts college. The foundational and central status of these constructs in this discussion warrants more thorough elucidation in Section V, but a basic differentiation can be made here.

General education in community colleges involves the definition of specific discretely measurable skills or “competencies.” Rubrics for these competencies are constructed and samples, or “artifacts,” of students’ performance of these skills are measured against the rubrics. The competencies, the skills, at issue in community college general education are *in this sense* identical to the discrete and discretely measurable skills imparted in the community colleges’ vocational courses. The fundamental community college general education objectives pursued by the state of Kansas and JCCC are accomplished if a student in a vocational program satisfactorily performs the identified general education skills in any course that generates artifacts for measurement under the rubrics. This is an essential and necessary approach to general education at JCCC because students pursuing certificates in vocational programs are not required to take *any* formally designated general education courses. This is why the elemental discreteness of community college general education skills is their chief virtue. Vocational programs are thereby enabled to customize their curricula optimally around the core vocational-technical competencies; in effect, they adjust the titration for general education concentration on a credential-by-credential basis.

General education, as Section V depicts, is understood and practiced very differently from this at liberal arts colleges and most universities.

Generally, this exposition consciously avoids using the term “learning” as a gerund. Coincident with the transformation during the 1990s of “Comprehensive Community Colleges” into “Twenty-first Century Learning Organizations” and the industry’s enthusiastic embrace of information technology and its expediting of mediated “asynchronous” instruction, a new term of art was required to enable this newly-conceived institution to admit all of these distinct interests, players and products under one umbrella. This term of art, a neologism really, is **Learning** (upper-case ‘L’). This Learning is conceived of as a *commodity*. Further, so goes the doctrine, those who do this Learning are **Learners**. In this doctrine of the Twenty-first Century Learning Organization (most prominently enunciated in the literature of the American Association of Community Colleges and the League for Innovation), Learners are most usefully conceived of as self-directed *consumers* of Learning. Each point-of-purchase is a **Learning Organization**. This type of institution is variously termed “Learning Organization” and “Learning College,” according to the context of the reference and the specific agenda of the writer or speaker. For theoretical purposes essential to this study, both a theory-laden notion of “College” and a technically precise concept of “education” as that which happens in College must always be understood as radically¹⁶ distinct from the institution of the Learning Organization (Learning College) with its multitude of missions, these dominated by customized vocational training. Vendors of Learning in this doctrine are termed **Learning Providers**¹⁷ in the literature. This doctrine of the Twenty-first Century Learning Organization has been the subject of substantial critical research which informs this paper’s proposal.

Alternatively, “learning” (with a lower-case “l”) will connote the conventional understanding of “students’” experience of a relationship in which the students’ counterpart is the “teacher” and the teacher’s experience of this relationship is “teaching.” That is, students learn and teachers teach.

Given the heterogeneity of its many different missions, attempting to comprehend JCCC with a single monolithic descriptor can evoke the allegory of the blind men describing an elephant to each other on the basis of each man's narrow and discrete experience of one part that elephant. The downfall occurs in trying to ascribe too much to the whole by induction from a part, from a fraction. No one has The Elephant.

Further, by any measure, education constitutes a relatively minor portion of the total JCCC corporate enterprise. Even after adding in both credit and non-credit training, much other unrelated mission, programming, personnel and infrastructure remains outside the portion. Therefore, **JCCC**, and alternatively, the **Organization** refer to the entire JCCC corporate edifice.

Taking a cue from the many nearby direct competitors to JCCC's training enterprise, that part of the Organization that carries out training, both credit and non-credit, is termed the **vocational training center**. **The College** is that division within JCCC that carries out college education. The specific component in The College that carries out liberal arts transfer-to-baccalaureate preparation is the **Speer College**.

It is perhaps worthwhile at this point to note the "community college baccalaureate" movement reported in the literature on the Comprehensive Community College industry. Generally, this movement seeks ways to facilitate the attainment of the bachelor's degree by community college students through a variety of mechanisms. The most common mechanism involves the traditional transfer articulation agreements that community colleges enter into with regional receiving four-year colleges and universities, usually under the auspices of states' higher education regulatory authorities. These agreements can be quite narrowly tailored and technically sophisticated as is seen in 2+2 and 3+1 collaborative bachelor's degree programs in education and nursing. This is the dominant mechanism currently employed by JCCC.

Another mechanism is the "university center" or "concurrent-use campus" model. In this approach consortia of colleges or universities jointly share facilities with community colleges, with the colleges and universities supplying upper-division courses and programs to complement the community colleges' offerings. Proprietary occupational colleges are also increasingly employing this approach.

A third mechanism is the "university extension." In this long-standing approach to programming, universities offer baccalaureate instruction through dedicated satellite and extension campuses, which are formally part of the university and not shared cooperative facilities. Where community colleges are physically proximate to such extension centers the attainability of the bachelor's degree by community college students is much more feasible than would be the case if the university only maintained a distant main campus. The University of Kansas' Edwards Center is perhaps the most salient example of this approach in JCCC's market.

The fourth and perhaps most intriguing mechanism is the conferring of four-year bachelor's degrees by the community colleges themselves, "the Community College Baccalaureate." Miami-Dade College and Macomb College in Detroit are prominent examples of formerly exclusively two-year community colleges that evolved to offer four-year degrees. Of all the mechanisms this is obviously the approach that makes the attainment of a bachelor's degree by the community college's students most straightforward and feasible.

However, it must be noted here that all current examples of the Community College Baccalaureate are exclusively and explicitly vocational occupation credentials, not liberal arts

degrees. Proponents of these programs explicitly identify competition from four-year proprietary occupational institutions as the impetus for expanding community colleges' offerings to four years. This paper's author is not aware of any models for a four-year *liberal arts baccalaureate degree* at community colleges. As is noted later in this paper, there are outstanding private two-year liberal arts colleges, but no models at *public* two-year colleges for a dedicated and coherent two-year liberal arts degree that explicitly prepares graduates for high caliber upper-level study in the liberal arts and sciences at four-year colleges and universities. The Speer College would become such a model.¹⁸

Of particular note for the purposes of this paper is the component of JCCC developmental education that is occupied with bridging a gap between a student's academic preparation and the academic level of JCCC college education (distinct, for example, from a gap between an otherwise academically well-prepared international student's command of English and the fluency required for successful college-level study in this idiom). Invoking the language and thinking presently holding sway within the institution, **Pre-college** refers to this component of JCCC developmental education.

Two other constructs, **Technology** and **Globalization**, are necessary to explain the transformation occurring over the last two decades to the Comprehensive Community College. Technology alone can suffice to account for the remarkable epoch of the Twenty-first Century Learning Organization, but it requires a meta-level of analysis, Globalization, to make sense of what is now taking place in the Comprehensive Community College industry. Accentuated pressures for assessment, historically severe economic pressures, tightened governmental strictures on vocational programming, a major new injection of Federal support for terminal vocational programs at community colleges and consequences for students in a global economy, all of these and other major issues are encompassed by Globalization.

This is not merely semantic equivocation. Research shows there are consequences from the terminological ambiguity characterizing the Comprehensive Community College industry. Especially problematic is the conflation of the concepts reflected in the terminology. This conflation particularly impedes the fortunes of JCCC's students who intend to attain the Bachelor's degree, the subject of this paper. This same research finds value in reifying and championing *each* of JCCC's three discrete primary missions, and this requires clarifying and distinguishing them as such. This in turn demands a precision in the language we use for this.¹⁹

This study is neither comprehensive nor original. Where others' analyses and findings are condensed to the key points for this study, readers are directed to the original sources for full discussion and argumentation.

II. The Problem

“Cooling Out”—The Fates of Students at the Community College

“How can a nation endure that deliberately seeks to raise ambitions and aspirations in the oncoming generations which in the nature of events cannot be fulfilled? If the chief object of government be to promote civil order and social stability, how can we justify our practice in schooling the masses in precisely the same manner as we do those who are to be our leaders?”

—James Russell, Dean of Teachers College, Columbia University²⁰

“We find that in fact there is a cost in terms of degree completion, credit accumulation, and risk of dropping out to initially entering postsecondary study through the community college. In other words, we find a persistent community college penalty.”

—“Do Community Colleges Provide a Viable Pathway to a Baccalaureate Degree?”
2008 National Bureau of Economic Research working paper

From their beginnings in the early 20th century the nation’s junior colleges focused on preparation of students for transfer to baccalaureate institutions. “The reason was simple: students who attended two-year institutions did so on the basis of their claim to be ‘real’ colleges, and the only way to make this claim convincing was for them to offer liberal arts courses that would in fact receive academic credit at four-year institutions. For the first three decades of existence, the junior colleges thus concentrated on constructing preparatory programs that, as the catalogs of the two-year institutions were fond of characterizing them, were of ‘strictly collegiate grade’.”

Then, in the 1930s two-year college administrators, with active support from other higher education industry leaders, initiated wholesale vocationalization projects. Concerted efforts by leaders in the American Association of Junior Colleges, especially Leonard V. Koos, Walter Crosby Eells, and Doak S. Campbell, and top university officials including Raymond Wilbur at Stanford, A. Lawrence Lowell, president of Harvard, and Robert G. Sproul and Alexis Lange at the University of California, pursued what they saw as mutual benefit in positioning junior colleges as the “top rung” of the vocational training industry instead of the bottom rung of higher education.

Students, however, strongly resisted enrolling in vocational programs. College-transfer enrollment ranged between 65% and 80% of total enrollment at two-year colleges through the 1960s. However, of these fewer than half ever transferred to a four-year institution. Finally, enrollments in community colleges vocational programs surged after 1970, following a decline in the market for college graduates. By the mid-1970s, the percentage of students and programs specially designed to provide occupational training had risen to at least 50%, and by 1980, the proportion had grown to approximately 70%. Simultaneously, transfer rates fell drastically, where they remain today.

So, as this paper recounts in greater detail in Section III, manifold interests and purposes contributed to the diminution of community colleges’ transfer-to-baccalaureate programs over

the last seven decades of the 20th century. This Section confines its discussion more narrowly to the diversion of community college students from their goal of the bachelor's degree.

Use of the term "cooling out" to refer to the diversion of students from the baccalaureate track first appears in the literature in a study by Burton Clark of guidance practices at San Jose Junior College in the late 1950s. Clark described a multistep process designed to convince "marginal students" to substitute vocational training for the higher education track. Pre-enrollment testing provided the first "objective records of ability" on the basis of which low-scoring students were assigned to remedial work. The process included counseling interviews before the beginning of each semester in which counselors advised students as to "the probability of success" in high-level careers. In those cases in which students appeared to be having a difficult time, counselors suggested alternatives to the college-transfer program, to "edge [students] toward a terminal program by gradually laying out the facts of life." Another facet of this process was a freshman-level orientation course in which students were given tests for vocational aptitude and counselors emphasized the opportunities offered by vocational training programs.

The process at San Jose Junior college was an instance of the community colleges' long-standing practice of what Brint and Karabel call the *management of ambition*. They, along with Clark and a century-long tradition of higher education theorists, see the junior and community colleges at the intersection between (1) the American ideal of opportunity for advancement, (2) the meritocratic nature of actual opportunity in a complex and technologically facilitated capitalist society, and (3) the realities of the distribution of ability among the population. The last factor is the only constant among these three; when it is coupled with the equally innate and constant human trait of ambition, the combination can become a recipe not only for personal struggle but also social strife when it interacts with the first two factors. So, shapers of public policy would seek to moderate this interaction. Theorists of public higher education find this moderating function in a stratification of the educational system that parallels the stratification of broader society. An understanding of the cooling out function benefits from a brief examination here of the theorists' case for education's management of ambition.

By the close of the 19th century the first of the three intersecting factors, the American belief in equality of opportunity was in serious jeopardy along two fronts. With the closing by then of the American frontier, the material basis for the archetypal American Myth that any citizen who is willing to take risks and is enterprising enough to benefit from good fortune can forge for themselves any future they can imagine through hard work and determination, effectively elapsed as well. The open frontier land had been the *conditio sine qua non* for the Jeffersonian prospect of a classless society.

Coincidentally, technological advance catalyzed an increase in the size and complexity of American society, bringing with it the prospect of reinforced social stratification and class-determined destinies for American citizens. Technology catalyzes the natural accumulation of capital by facilitating the centralization and consolidation of production and acquisition in ever-expanding corporate enterprises. With the growth of monopolies and increasingly hierarchical structures of personal advancement within the ever-shrinking number of commercial concerns, the saga of the stock-boy's rise to CEO came more and more to seem an anachronism.

Nineteenth-century steel tycoon Andrew Carnegie himself admitted as much. Referring to these "immense [corporate] concerns," he allowed they made it "harder and harder...for a young man without capital to get a start for himself." In his best-selling encomium to corporate capitalism, *Triumphant Democracy*, he forthrightly acknowledged that opportunities to rise from "rags to riches" had declined with the rise of the giant corporation.

Technology also exerts special significance in its transfer of the terms of one's usefulness to himself and others from physical strength, stamina and manual and social dexterity to, instead, one's facility with extra-human processes and abstract and mediated relationships to the world that one would manipulate to one's benefit. Increasingly, with the advent of technology the problems entailed in daily productive life become more abstract and so the solutions are themselves more abstract. In turn, these generally call for faculties and activities associated with higher orders of intellectual development. "Brains" increasingly replaced physical and temperamental hardiness as the essential attributes for success in life.

Correspondingly, Carnegie believed that the long-term stability of the republic would require "the reconciliation of the rich and poor," not through the redistribution of immense concentrations of wealth then being called for by more and more Americans, but by erecting "ladders upon which the aspiring can rise" through the educational philanthropy exemplified by Leland Stanford and Peter Cooper.

By the turn of the 20th century, as Thomas Jefferson himself had foreseen, public education would have to take the place of open lands in enabling a republic of free self-governing citizens.

For these reasons the concept of cooling out requires refinement. Because in any well-functioning society its members' particular roles must comport well with those members' particular abilities to contribute to the functioning of that society, a sorting of society's members into roles by ability to contribute will occur, either *de facto* or formally. Understanding this, some of higher education's proponents of the cooling out or diversion function could perhaps be understood as acting from humane motivations.

In a society that is "open" in both its access to images of and information about personal success and the paths to that success, a discrepancy between the number of actual positions of success and the number of aspirants to those positions is perhaps inevitable. As Burton Clark stated, "a major problem in a democratic society is inconsistency between encouragement to achieve and the reality of limited opportunity." In 1980, for example, over half of high school seniors "planned" careers in professional/technical jobs. But in that same year, only 13% of the labor force was employed in such jobs. An increase in the absolute number of such career positions, as might be accomplished by the increasing proportion of high-skill technology careers, is unlikely to be accompanied by a correspondingly proportionate increase in the absolute number of individuals with the native aptitudes required in those careers. Indeed, as shown by the chronic oversupply of law students and doctoral students in the humanities and acute oversupplies such as the enrollees in college journalism programs following the Watergate break-in/Nixon resignation, the labor supply-and-demand mismatch occurs even when job-seekers' abilities are adequate.

To the community college, because of its location in the stratification of education and society, fell the necessity of diverting the aspirations of students who wish to join the professional and managerial upper class, but who are typically destined by the structure of

opportunity to occupy more modest positions. In such a situation, Clark notes bluntly, "for large numbers failure is inevitable and *structured*."

This is a discrepancy that postsecondary institutions cannot entirely overcome. Some of these institutions can moderate its effects, however. Many academically able high school graduates do not harbor intentions to enter professional/high skill occupations and they willingly (and Clark would say appropriately) enter terminal vocational-technical programs at "vo-tech" institutes and community colleges. Others, with marginal academic ability or motivation, might graduate from high school or earn the GED and enter open-admission community colleges with a low probability of success at upper-level college study; they could still benefit from earning a vocational certificate or a terminal associate degree. Many would agree that any "diversion" occurring in these cases is the benign, "democratizing" function of the community college.

There remains, however, a type of diversion that appears impossible to reconcile with higher education's humane facilitation of democratization. This is the otherwise-viable bachelor degree aspirant's reduced likelihood of achieving the degree if he or she enters college at a community college instead of a four-year college or university.

In order to understand it, even this narrower conception of cooling out requires further technical refinement. Theorists recognize two domains of influence in their study of the outcomes of going to college: the individual and the institution. The latter domain includes not only the specific college but also the type of college or university, and even the broad institution of higher education and its constituent organizations and processes. The "system" itself might inadvertently present obstacles to transfer, especially for particularly situated students. One such obstacle to transfer is the high administrative cost of transferring to a four-year college which may be prohibitive to some students. This is neither an outcome of policies of ambition management nor is it a factor attributable to the community colleges, but it is an institution-domain influence. Some researchers argue that inadequate information about transfer procedures throughout the higher education industry (e.g., admissions standards and financial aid procedures) leads to "market failures" and other barriers that especially impede students from disadvantaged backgrounds.

The various ways in which researchers and theorists view the very question of students' success can also entangle the question. For example, one recent study found that "among all students who start at two-year colleges, nearly 44 percent have dropped out or stopped out six years after starting, as compared with 34 percent who start at nonselective, four-year institutions and 18 percent who start at selective, four-year institutions... Among community college students *with the demonstrated intention to get a four-year degree*, only 26 percent obtain a bachelor's degree within nine years of starting. Meanwhile nearly twice and three times as many students who begin at nonselective (50 percent) and selective four-year institutions (73 percent), do so." The researchers themselves note that such comparisons do not account for differences between the students at each type of institution.

The most recent national longitudinal postsecondary revealed that only 37 percent of students who graduated high school in 1992 and began at a community college eventually transferred to a four-year college, and 60% of those who transferred earned bachelor degrees. However, the question itself is too broad to yield useful insights. It must be asked: what percent of these

students entered community college with intent to earn the bachelor degree or, indeed, any degree at all?

Another study, of a cohort of students initially enrolled in California community colleges in 1999-2000, reported that among the 60% of degree seekers attending California community colleges, about 25% transferred to University and/or earned an associate's degree within six years. Other research found that starting at a two-year college does not affect the likelihood of attaining a bachelor degree for the students intending to transfer to a four-year college. However, the findings are somewhat colored by the dataset itself as well as interpretations of the data; the researchers *did* find a diversion tendency in community colleges' effect on individual students but emphasized instead the *net* increase in attained bachelor degrees attributed to open-access institutions. Overall, several studies have concluded that those who do transfer from a community college to a four-year college are of a higher social class, have had higher academic preparation, are less likely to be a minority, and are less likely to be female than those who do not transfer. Certainly, the implications of this distribution are troubling for the individuals who find themselves in these categories. Community colleges remain the dominant pathway toward baccalaureate attainment for nonwhite students and students from low socioeconomic backgrounds. The same concern holds for the rest of society which, it can be argued, stands to benefit from high levels of education in these excepted groups as well.

Given what is at stake, the many confounding variables present in the student data should be teased out and controlled for in the research methodology. If this is practicable, then the remaining independent variable is the type of institution and its correlation to the dependent variable, bachelor's degree attainment, is especially meaningful.

Chief among these student variables is degree intent. Community colleges typically offer a wide variety of credentialing programs. JCCC, for example, offers more than 50 one-year and two-year certificate and degree programs and four different associate degrees. In a given year about 1,400 of JCCC's 20,000 credit students graduate with the Associate of Arts degree (the designated "transfer degree") and the number of students who transfer to four-year institutions, let alone attain the bachelor degree is presently unknown. This level of uncertainty is further compounded by a policy that does not require enrolling students to declare a major. The picture of transfer preparation at JCCC is murky, as at most community colleges, and within the fog are undoubtedly many opportunities for missed information hand-offs, missed person-to-person connections and misdirection. Therefore, one of the first steps toward improving JCCC's transfer student success would be the creation of routine and automatic processes of gathering, connecting and tracking information about our students, their backgrounds, their intentions and their progress through to the bachelor degree.

If we set aside the students who do not intend to attain a bachelor's degree, and those who might enter college with this intent but lack adequate prior preparation, or the academic ability or motivation necessary to continue through to the degree, then this permits an analysis of the remaining students who could be thought of as presumptive candidates for the degree. "Presumptive" here implies ample intellect and emotional development, adequate prior academic preparation, and personal circumstances (e.g., college-educated family members, supportive home environment, reasonable job hours, proximity to school, etc.) that conduce to one's

sufficient motivation and self-identification as a future holder of the bachelor's degree. Attrition in these cases is more likely attributable to *the college* itself.

This truly indefensible institutionally-effected diversion of presumptive baccalaureate candidates is the "cooling out" that critics such as Dougherty, Brint and Karabel, Grubb and Eaton find troubling. The gravity of this phenomenon is sharpened by consideration of the post-transfer outcomes of community college students who *do* successfully transfer to four-year colleges or universities. Overall, students choose *higher quality* senior institutions if they begin college at community colleges, with the largest quality increases being observed for students who come from poor families, are of low ability, or perform poorly in high school. This in turn has profound life-long effects. Research has confirmed that the quality of the four-year college or university from which a student graduates has a powerful effect on his or her future earnings. Increases in earnings range between three and seven percent for each 100 point increase in the average SAT score of entering freshmen at the student's graduation institution. Other research finds that this return to the quality of institution only accrues to transfer students who graduate from high quality institutions and that increasing the length of stay at the initial four-year college or community college negatively affects this return to quality.

Recent research by Bridget Long and Michal Kulaender finds that this personally detrimental and socially maladaptive variant of cooling out of students does still occur at community colleges. Because of its sophistication of method and the robustness of its conclusions this study rewards an extended review.

Long and Kulaender examined a cohort of students who entered Ohio public colleges and universities, including community colleges, in fall 1998. They used a longitudinal, administrative dataset maintained by the Ohio Board of Regents that includes information from several sources including applications, college transcripts, entrance exams and their accompanying questionnaires. The study tracks this cohort's outcomes for nine years and takes into account episodes of "stopping out" and returning to college that other studies have had to overlook. The study accessed a massive and detailed set of data generated by the students and institutions that forms a complete census of everyone in public education in Ohio during that period. Access to information about degree intent helped disentangle baccalaureate-transfer aspirants from the many types of students at the community colleges. The study was able to look at all students' high school transcript information about course of study, grade point average and performance on standardized measures such as the ACT examination and control for these variables. Also available was information concerning students' family backgrounds and indicators of academic motivation. The breadth and quality of the dataset and the sophistication of analysis allow the researchers to effectively control for all confounding variables including socioeconomic status, race and ethnicity, family influences such as first-generation college enrollment and other family members with college experience, whether or not English is the student's and family members' first language, course of study and performance in secondary school, standardized measures of academic ability and motivation, career, academic and degree intent, hours of employment outside school, financial aid, etc.

External validity of the study is good because the percentage of Ohio public school students who graduate from high school and enter college the following fall are near the national averages, and the higher education system, demographics, and diverse labor markets within Ohio

are similar to neighboring states and national conditions. In scientific terms, Long and Kulaender effectively examined the same student beginning college at a community college and at a four-year college or university.

Because students do not randomly choose the colleges they apply to and attend, and because the types of students who first attend a community college differ from those who initially enroll in a four-year institution, the study utilizes two different methodologies, propensity scores (PS) and instrumental variables (IV), to triangulate the impact of starting at a community college on baccalaureate attainment. The propensity scoring method draws from the wealth of observable information gathered on student characteristics and preparation. In contrast, the instrumental variables strategy accounts for unobservable differences by using, among other things, the importance of college proximity in college choice.

A problem of sample self-selection is the effect of the fact that students' choices about whether to enroll in two-year versus four-year colleges are subject to their preferences, financial constraints, academic profile, beliefs about the prospects of benefiting from the respective institutions, and other unobservable characteristics. Long and Kulaender use a propensity score blocking technique to model this selection into two-year colleges versus nonselective four-year institutions. This technique involves using a set of observed characteristics to establish a comparison group that is similar to the treatment group, in this case two-year colleges. Variables are put together to predict choice between two-year and four-year colleges and estimate a regression model. This yields a "propensity score" that is a "single number that indicates the extent to which one person is similar to another along a collection of observed characteristics." The propensity score (in this case the fitted probabilities of selecting a two-year school) is then used to stratify the sample into subclasses with similar observed chances of postsecondary entry at two-year versus four-year institutions. Mean propensity scores are generated for the treated group (two-year entrants) and the control group (four-year entrants), and within-stratum differences in the outcomes between two-year and four-year entrants are evaluated. While the propensity score method effectively controls for the observed heterogeneity of postsecondary entrants, it does not address the selection problem on unobservable variables.

Long and Kulaender used the instrumental variable strategy to address remaining selection issues. In this study proximity of schools were the instruments. Specifically, the instruments were the distance from the student's home to the closest two-year college and the distance to the closest non-selective four-year university. Concerns that distance from the school could be endogenous (i.e., families who make higher education a priority may choose to live closer to colleges, absolute distances may be perceived differently in different areas of the country, and there is extreme variation across states in the geographical distribution of colleges across a state) are ameliorated in this case. Decades of public policy in Ohio purposefully accomplished a distribution that located every resident within 30 miles of a college campus. Besides the instruments, the regression included the following exogenous variables: a dummy variable for female students (baseline: males), dummy variables for Black, Hispanic, Asian and Native American students (baseline: White students), age, age-squared, parental income, parental income-squared, a dummy indicating missing values for parental income, and students' math and English ACT scores. Results showed that students are more likely to initially attend a

community college the closer the nearest two-year college and the farther away the nearest nonselective four-year university.

A regression analysis shows a very significant penalty from entering college at a community college. Students who began college at a community college were 36% less likely to complete a bachelor's degree than students who began at four-year schools, even after controlling for student's demographic characteristics, parent's income, and ability (ACT scores). Confining the comparison to only students at nonselective institutions, both two-year and four-year, still finds that the students starting at community colleges were 20% less likely to complete a bachelor's degree. Because a variety of factors remain unaccounted for in the regression analysis Long and Kulaender turned to the propensity scores (PS) and instrumental variables (IV) methodologies.

Both the PS matching and IV results point to similar conclusions. Each method suggests that straightforward regression estimates are biased; therefore simple comparisons between two-year and four-year students, which suggest that students who initially enroll at a community college do far worse, should be treated with caution. Additionally, unobservable differences between students appear to be important, thereby suggesting that the instrumental variable estimate does a better job of reducing bias as a result of self-selection.

Finally, even after accounting for selection and exogenous variables, Long and Kulaender find that students who begin at community colleges still suffer a penalty. According to the instrumental variable estimates, the most conservative of the models, community college students were 14.5% less likely to complete a bachelor's degree in nine years in comparison to similar students who begin at a four-year university.

The precision of data and analysis permit conclusions about the effect on sub-populations. The simple probit and PS estimates suggest that women experience a larger penalty for entering college than men. Ethnic minority students entering at community colleges are much less likely to complete a degree or earn more credits than white students who begin at community colleges.

Long and Kulaender conclude,

“Although the paper does not specifically test a democratization or diversion theory of the community colleges, it does however ask whether, for those who divert (or perhaps detour) to the bachelor's degree via the community college, is there a cost? We find that in fact there is a cost in terms of degree completion, credit accumulation, and risk of dropping out to initially entering postsecondary study through the community college. In other words, we find a persistent community college penalty...

“These findings are particularly relevant in today's debates about how to improve educational attainment given the growing importance of community colleges as a pathway to a baccalaureate degree. Amidst rising demand for skilled workers coupled with the increasing numbers of individuals seeking higher education, community colleges have been forced to accommodate much of the expansion in postsecondary schooling. However, one must acknowledge that, on average, the outcomes of students who initially enter higher education through the two-year system appear to lag behind those who enter via a four-year college. Our conservative estimates suggest that these students are 14.5 percent less likely to complete a baccalaureate degree within nine years. This has significant consequences, especially for low-income and minority students who disproportionately rely on the community colleges as the primary portal for postsecondary entry. Due to the ‘penalty’ experienced by community colleges students, caution should be exercised when designing policies that might shift enrollment patterns more towards the two-year colleges. On the other hand, because community colleges are less

expensive, it is worth comparing the size of the penalty to the difference in costs at two-year versus four-year institutions. In addition, greater focus is warranted on institutional policies and programs that support community college students and help them transfer to four-year institutions to reach their intended goals of obtaining a baccalaureate degree.”

In our context these scientific, quantitative findings are indispensable. They amount to “proof” of the problem, and the research data and methods make possible reasonable inferences concerning the factors contributing to community college students’ failure to attain the bachelor’s degree.

Cooling out occurs.

We know it occurs independently of the factors usually attributed to students that correlate with failure to attain the bachelor’s degree. We know it occurs independently of extra-institutional factors such as proximity of the institution. We understand that cooling out is disproportionately detrimental to the futures of students who are widely described as “at risk.”

Something is happening, or perhaps something is *not* happening that should be happening at community colleges, and it is sidetracking the dreams of real people. The meaning, if any, in knowing this will only be found in these real people. Framing the issue exclusively in statistical terms risks bypassing the meaning in favor of the knowing. Such a situation is captured by economist John Page in his allegorical description of the statistician who, with one hand in ice water and the other in boiling water, reports “on average, I feel fine.”

Meaning, it turns out, is the issue.

Showing how this is so requires connecting other dots in the puzzle, once these dots have been identified.

Economy:

The orderly arrangement and management of the affairs of a community, directly concerned with its productiveness.²¹

III. Background

From “Junior” liberal arts colleges to “The 21st Century Learning Organization” (and second thoughts)

*An examination of the history of the educational role of the community college indicates that the... liberal arts and transfer function was key to the establishment of the early junior college.*²²

—Judith Eaton, former JCCC Executive Vice-President, President of the Council on Higher Education Accreditation.

*American society is a democracy: that is, its folkways and institutions, its arts and sciences and religions are based on the principle of equal freedom and equal rights for all its members, regardless of race, faith, sex, occupation, or economic status. The law of the land... is one instrument by which a democratic society establishes, maintains, and protects this equality among different persons and groups. The other instrument is education, which, as all the leaders in the making of democracy have pointed out again and again, is necessary to give effect to the equality prescribed by law... Thus the social role of education in a democratic society is at once to insure equal liberty and equal opportunity to differing individuals and groups, and to enable the citizens to understand, appraise, and redirect forces, men, and events as these tend to strengthen or weaken their liberties... It is wisdom in education to use the past selectively and critically, in order to illumine the pressing problems of the present... At the same time education is the making of the future. Its role in a democratic society is that of critic and leader as well as servant; its task is not merely to meet the demands of the present but to alter those demands if necessary, so as to keep them always suited to democratic ideals... What America needs today, then, is “a schooling better aware of its aims.” Our colleges need to see clearly what it is that they are trying to accomplish.*²³

—Truman Commission on Higher Education 1947 (emphasis in the original)

*It is fashionable to dismiss such scenarios ... It is foolhardy however, to believe that these pressures will not be very real when Disney and Microsoft team up with higher education experts to develop high-quality and accredited courses and programs for the higher education market. Stories of business meetings in which Bill Gates and Michael Eisner trade barbs about which one of the two will dominate the education and training market (not if) are too prophetic to be ignored.*²⁴

—Terry O’Banion, President, League for Innovation in the Community College

Today there are more competitors in the educational marketplace, and there will be even more in the future as major companies like Microsoft, Disney, Harcourt Brace and many other

proprietary organizations begin to offer their own education and training programs...In some cases where these companies challenge our educational niche, the college may have to compete with them directly and should not hesitate to do so for the benefit of our students.²⁵

—JCCC Strategic Plan, 2004

Some important dots to connect are found in the history of the American two-year college, which traces well back into the 1800s. It turns out that Globalization brackets the arc of this history and while Section IV of this paper examines Globalization today and its manifestation in today's community college industry and culture, this Section finds Globalization animating national educational policy at the close of 19th century. In particular, Germany's industrial prowess and leadership in pure scientific research and engineering inspired admiration and not a little foreboding in international competitors for commercial, strategic and military pre-eminence. Top American educators attributed this to the German system of education, in particular its elite track extending from the *gymnasium* through its specialized universities. Key to American competitiveness was the structuring of this nation's education along similar lines, in the belief of university leaders such as Henry Tappan at the University of Michigan in the 1850s and later Nicholas Murray Butler at Columbia, David Starr Jordan at Stanford and William Henry Harper at the University of Chicago.²⁶

In the thinking of these men and many of their contemporaries, universities should be confined to elite-level research, beginning after two years of postsecondary preparation. Harper addressed the National Education Association in 1898:

“The work of the freshman and sophomore years is only a confirmation of the high school or academy work. It is a confirmation not only of the subject matter but of the methods employed. It is not until the end of the sophomore year that university methods of instruction may be employed to advantage.”²⁷

In truth, elitist motivations were in play as well. The social stratification facilitated by the Industrial Revolution at the end of the 19th century, noted in the preceding Section, comported well with the currency that intellectuals of the time were pleased to make of Darwin's theory of natural selection. Thus were programs of educational stratification justified in mirroring and, indeed, reinforcing a social stratification that was seen as part of the natural order. Lange at the University of California-Berkeley School of Education observed,

“The work of the first two years [of university education], as a matter of history and fact, is all of a piece with secondary education and should, therefore, be relegated as soon and as far as practicable to secondary school...The upward extension of the high school [would be] in the educational interest of the great mass of high school graduates who cannot, will not, should not, become university students.”²⁸

On this plan, specialized elite six-year secondary schools would culminate formal study for most; only the most accomplished would proceed to university for advanced studies.²⁹ The junior college program would therefore be a terminal one for most students: “The junior college cannot make preparation for the university its excuse for being. Its course of instruction and training are to be culminal rather than basal.”³⁰

The first important experiment in this program was carried out by William Rainey Harper at the University of Chicago. He divided the course of study into lower and upper two-year portions which by 1896 came to be called the Junior College and the Senior College. Harper persuaded the faculty and trustees to create an “associate's degree,” to be awarded to students who completed the course of study at the Junior College.³¹ He stated in the 1902 annual report

of the University that awarding the degree might induce students “to give up college work at the end of the sophomore year.”³²

Harper was also behind the emergence of the junior college as a discrete institution. His personal associate and principal of Joliet High School, J. Stanley Brown, responded to Harper’s offer to grant Joliet’s students advanced standing at the University of Chicago with a plan to extend the high school’s curriculum upward to include college-level courses, and Joliet Junior College opened in 1901.³³

Soon after, momentum would shift to California, where top university administrators again led the way. Lange at the University of California and Jordan at Stanford also wanted their institutions to concentrate on research and scholarship and let the junior colleges take on freshman and sophomore instruction. Previously, in the 1890s they had begun lobbying the state legislature to allow high schools to teach college-level courses and both advocated for six-year high schools. Lange credits Jordan with applying the term “junior college” and thereby swaying public opinion favorably.³⁴ The state enacted legislation permitting high school boards of education to provide the first two years of college level instruction, and by 1930 California’s 35 junior colleges enrolled half of the total public higher education enrollment in California and one third of the total public two-year college enrollment in the nation.³⁵ Soon other states followed suit, and in states where University sponsorship was vigorous—California, Illinois, Michigan, and Missouri—enrollment grew especially quickly.

Only in the South was this growth directly linked to economic interests. Elsewhere the impulse was to bring traditional liberal arts education to more people.³⁶ In the Northeast especially, junior colleges were often built on the model of the prestigious private liberal arts colleges there. Many of these colleges explicitly aimed to prepare the academically less capable children of the middle and upper classes for senior-level liberal education, boasting small classes and individualized instruction.³⁷ Nationwide, two out of three junior colleges were secular, and the vast majority were liberal arts institutions that emphasized curricula that could be transferred with credit to senior colleges.³⁸

With the backing of the U.S. Bureau of Education, a conference of two-year college leaders convened in St. Louis in 1922 to identify shared interests and consolidate support. The outcome of the conference was the American Association of Junior Colleges (AAJC). Delegates to the Association’s early conventions were preoccupied with problems related to the transfer of junior college graduates to 4-year institutions.³⁹

The junior colleges indeed were preoccupied with transfer. A survey of 28 private and 19 public junior colleges for 1917-18 found that the preparatory aims of the junior college came first, that “traditional freshman and sophomore college subjects” were most likely to be offered, followed by cultural-terminal or “rounding out” education. Eighteen percent of offerings in public colleges and 9% of offerings in private colleges were classified as vocational.⁴⁰ Koos documents that 95% of public junior colleges and 90% of private junior colleges had courses designed for the preparatory purpose. Twenty percent of public and 12% of private junior colleges had courses designed to rounding out education. Fifty-three percent of public junior colleges and 40% of private junior colleges had coursework designed for the semi-professional purpose.⁴¹

The AAJC and the Vocationalization Movement

Within a few years, however, a different group of leaders appeared in the AAJC, promoting vocational training as the primary function of junior colleges. These leaders of the vocationalization movement represented the interests of the universities in facilitating the stratification of education in part by the junior colleges' diversion of students. Walter Crosby Eells, Leonard V. Koos, and Doak S. Campbell were university professors of education who took turns as presidents of the AAJC.⁴² They and their colleagues countenanced the belief that young people were best served by guiding them toward careers most appropriate to the students' apparent abilities. Robert G. Sproul at the University of California, stated, "the University is primarily designed for one type of mind and the Junior college for another," advocating for "not more colleges and universities of the traditional type... [but] altogether different institutions which will suitably train [less able] students and get them to their life work sooner."⁴³ Alexis Lange, also at California, advised junior colleges throughout the state that "probably the greatest and certainly the most original contribution to be made by the Junior colleges is the means of training for the vocations occupying the middle ground between those of the artisan type and the professions."⁴⁴

Eells at the AAJC concurred, "[T]he Junior college must offer something more than a simple University preparatory course, if it is to live up to its true destiny. The development of the terminal function is an essential corollary of the success of the popularization function."⁴⁵ This rationale was joined by other interests when college enrollments soared after the end of World War I, threatening to overwhelm the four-year colleges and universities which saw the junior colleges as "shock absorbers."⁴⁶ By virtue of his role in the AAJC and his contributions to the theoretical literature about the junior college, Eells was perhaps the most prominent figure in this period of transformation.⁴⁷ In 1922 at the onset of the transformation, Eells described the AAJC's advocacy of the junior college as "an institution offering two years of instruction of strictly collegiate grade."⁴⁸ By the end of the decade he finds the AAJC expanding a much broader purpose:

"The Junior college, as at present constituted, comprises several different forms of organization: first, a two-year institution embracing two years of collegiate work in advance of the completion of what is ordinarily termed the 12th grade of an accredited secondary school; secondly, the institution embracing two years of standard collegiate work integrated with one more contiguous year of fully accredited high school work administered as a single unit. The aims of the curriculum in either case are to meet the needs of the student for maximum growth and development, to further his social maturity, and to enable him to make his greatest contribution as a member of society."⁴⁹

Koos examined the nation's junior colleges through surveys, articles, addresses, and college catalogs and found a complex multipurpose role for the junior college. Although providing preparation for transfer to senior institutions was at that time the most widely recognized purpose of the junior college, Koos thought it was the least distinctive. Special to the junior college, from his perspective, were the purposes of providing terminal general education, increasing the

attention paid to individual students, developing leadership, and reorganizing secondary and higher education.⁵⁰

Campbell studied 404 institutions, also finding multiple purposes for them. Concerned for a distinctive purpose for the junior college, Campbell thought it should be identified with secondary school and should provide vocational education “above the trades but below the professional and technological schools University grade.”⁵¹

Koos and Campbell are credited with pioneering the term *democratic* to describe the vocational track. For Campbell, vocational education was “democratic” because, unlike “elitist” academic coursework, it provided knowledge “suitable to the needs of those it serves.”⁵²

Eaton summarizes these leader’s contributions:

“In many ways, these national spokespersons began a dialogue about the role, purpose, and place of the junior college that is still underway. In general, they acknowledged the strength of transfer education over general or occupational education and were divided on whether to locate the junior college at the top of secondary education or at the bottom of higher education. Maintaining that university education was not appropriate for most junior college students, they urged further emphasis on terminal education, envisioning the primary purpose of the junior college as the education of students for the middle group of occupations, between artisan and professional.”⁵³

Junior college students did not share the industry’s leaders’ enthusiasm for the vocational track. Just how completely students identified Junior college education with traditional academic coursework can be seen from several surveys carried out at that time. In a large study of 2900 students from 29 California Junior colleges were asked the reasons for deciding to attend a Junior college. The reasons most usually mentioned were “to save money” (60%) and “to prepare for university” (58%). The same study asked students to name the outstanding advantages of the junior college. Fewer than 30% of the students mentioned vocational preparation, and only 10% said it was their most important reason. Fifteen percent of the respondents cited improving their chances of getting into a four-year college. By contrast, only 31 students—barely more than 1%—mentioned advantages related to vocational training. Students revealed that 80% of intended to go on to 4-year colleges and universities.⁵⁴ This suggested to Eells that “the Junior college is succeeding in the first of its preparatory function, namely, giving students an ambition to go on to further work and university...There are many reasons to suppose that it is succeeding too well.”⁵⁵

Parents were just as unenthusiastic about vocational training at junior colleges. A study of parents in Minnesota, Michigan, Texas, and California found not one responding that vocational training was a reason for sending their children to junior college, with the great majority citing low cost as the reason for choosing a local two-year college instead of a four-year college or university.⁵⁶

Perhaps most pertinent to the discussion, junior college students’ post-transfer performance belied the industry leaders’ perception of their fitness for the “ruthless” competition of the four-year institutions, as Eells himself found when he studied nine universities in the late 1920s. In only one case, the University of Texas, did junior college transfer students perform less well than “native” students. At two schools, the University of Minnesota and the University of Chicago,

the junior college transfer students performed as well as the native students. At the other institutions—Stanford University, University of California Berkeley, UCLA, University of Southern California, University of Colorado, University of Iowa, and the University of Michigan's engineering school—the grades of transfer students were on average higher than those of native students.⁵⁷

Eells made currency of these findings to tout the diversion function that he and other the other national leaders promoted for the junior college, suggesting they proved that the two-year colleges succeeded in their function as "a protective sieve, a bumper, tending to select only the superior student for University work."⁵⁸ Notwithstanding this durable, demonstrably successful transfer function, Eells and other industry leaders believed the future beckoned the vocational approach: "The outstanding achievement of the past decade has been the development and success of the preparatory function; the outstanding achievement of the next decade should be similar [achievement] and success of the terminal function. It, too, must be popularized, standardized, and recognized"⁵⁹

Then, with the onset of the Great Depression the vocationalization movement received perhaps its greatest boost from the landmark report by the Carnegie Foundation for the Advancement of Teaching, *State Higher Education in California*. Published in 1932, its subject was higher education in California but its proposals, especially for two-year colleges, would reverberate throughout the nation.

The report affirmed the notion that the foremost purpose of the junior college was to provide terminal education for the great majority of students in postsecondary education, not the preparation of students for transfer to four-year colleges and universities. Indeed, the Commission held that the junior college was not a part of the higher education system at all, but instead the last stage of secondary schooling. The Commission decried the "unfortunate" *junior college* term, for the two-year school was "not Junior... To the University and its primary or main functions" but was rather "senior to all common schooling below it—the capstone of socializing or civilizing education."⁶⁰

What were new about the report were its aims in prescribing terminal education at the junior college, and the circumstances motivating that prescription. Whereas leaders in the AAJC positively promoted the vocational training function, the Carnegie Commission was focused on terminal general education, an education fitted to both the student who lacked university-level ability in the Commission's estimation as well as the community of which the student must become a useful member. In this scheme the Commission viewed the Junior college as "the highest part of the community education for a general civilized life... looking outward upon the community and its life to discover how all its unselected and different kinds of students may be educated to intelligent cooperation and useful membership in society."⁶¹

The Commission was not persuaded by statistics at that time reporting that 79% of California Junior college freshman intended to transfer to a four-year institution:⁶² the Commission proposed an "extensive reorganization" of the Junior college curriculum to be "... directed towards the large majority who (regardless of misleading statistics of intention) will not enter the university courses, rather than the small minority who will. This is the reverse of the present emphasis."⁶³ This "new curriculum for social intelligence" aimed to "organize knowledge and intelligence for effective social behavior rather than for the intense and detailed mastery required

for professional or avocational scholarship," emphasizing "literature" rather than "languages," "social values" rather than "scientific facts."⁶⁴

The Commission also suggested strategies for increasing vocational enrollments including training and hiring career guidance counselors and enlisting employers in the creation of college employment offices, lest the junior colleges become "doomed to ineffectiveness in the vocational field."⁶⁵

Two threads of pragmatism can be discerned in the Commission's proposal. On the one hand, the Commission certainly believed that students and universities would be better served by effecting a better balance between demand for openings at four-year schools and the supply of those openings. On the other hand, the Commission just as strongly pursued what it saw as concrete benefits to both students and their communities by a post secondary academic program that more explicitly and expeditiously fitted students for effective citizenry than for ongoing, open-ended and more rarefied higher studies.

The Commission labored in extraordinarily challenging times, the Great Depression. Unprecedented levels of unemployment impelled the vocationalization movement, certainly, but it also threatened to sunder American society itself. "The history of higher education in the United States suggests that concerns about the strength of shared values often emerge during periods of extraordinary stress. The influence of the Depression era was apparent in the Carnegie Foundation's own diagnosis of the need for the 'social intelligence' curriculum."⁶⁶ Scholars of American education trace the term "social intelligence" to educators in the Progressive education movement popularized in the preceding decade. This approach used "life adjustment" curricula in the high schools to encourage that type of thinking needed to question and analyze social issues and government policies.⁶⁷ The Carnegie Commission would adapt and extend this curricular emphasis to the junior college, not only for the purpose of buffering four-year institutions from the popular demand for access, but also to secure greater social stability. "Failure of citizens to understand many of our current problems and their tragic inability to cooperate in the solution of them constitute one cause that has led to breakdowns in our current civilization."⁶⁸

The Truman Commission: Community Colleges to save civilization

This rationale would be invoked again after World War II by a Presidential Commission calling for strengthened general education curricula in junior colleges to combat the threat of totalitarian regimes to American democracy. However, where the Truman Commission of 1946 would concentrate its arguments and prescriptions upon general and liberal arts education as the engine of democratic institutions, the Carnegie Commission invoked *democracy* more comprehensively in its plan for the junior college. Employing the term in a manner that has since become the all-purpose emblem of the American community college, the Carnegie Commission expressed dismay at students' disinclination to enter vocational programs, "This undemocratic trend must be reversed."⁶⁹

Democracy was very much on the minds of the select group of leaders from across the spectrum of higher education who formed the President's Commission on Higher Education and issued its six-volume report, *Higher Education for American Democracy*, in December 1947.

They were “charged with the task of defining the responsibilities of colleges and universities in American democracy and in international affairs—and, more specifically, with re-examining the objective, methods, and facilities of higher education in the United States in light of the *social role it has to play* (emphasis added).”⁷⁰

The sobering experience of the war just concluded and the exceedingly ominous portents of an Atomic Age and a new war that no one then could be sure would remain “cold” are reflected in the remarkable tenor of the report. The circumstances justified an urgent and categorically prescriptive language that had sounded jingoistic and histrionic in the previous decades’ manifestos about the two-year college.

Because most historians of higher education trace the community college industry that we survey today to the outcomes of the Truman Commission report, key passages from it are excerpted at some length in what follows. The use of italicized and bold typeface for emphasis is left as it appears in the original.

“A TIME OF CRISIS,” reads an opening section heading:

“It is essential today that education come decisively to grips with the world-wide crisis of mankind. This is no careless or uncritical use of words. No thinking person doubts that we are living in a decisive moment of human history.

“Atomic scientists are doing their utmost to make us realize how easily and quickly a world catastrophe may come...

“But disaster is not inevitable... The potentialities of atomic power are as great for human betterment as for human annihilation. Man can choose which he will have.

“The possibility of this choice is the supreme fact of our day, and it will necessarily influence the ordering of educational priorities. We have a big job of re-education to do. Nothing less than a complete reorientation of our thinking will suffice if mankind is to survive and move on to higher levels...

“In a real sense the future of our civilization depends on the direction education takes, not just in the distant future, but in the days immediately ahead...”

“In the light of this situation, The President’s Commission on Higher Education has attempted to select, from among the principal goals for higher education, those which should come first in our time. They are to bring to all of the people of our Nation:

“Education for a fuller realization of democracy in every phase of living.

“Education directly and explicitly for international understanding and cooperation.

“Education for the application of creative imagination and trained intelligence to the solution of social problems and to the administration of public affairs.”⁷¹

The era of America’s splendid innocence and self-sufficient isolation, like all youth and adolescence, was forever past. The energy and resolve that prevailed in war would be required now in perpetuity, along with a new and dearly-earned wisdom that the intimations of mortality always confer. If America apprehended a new world, it was a world perhaps newest to Americans in its very “worldness.” It was no longer convenient or even conceivable to homogenize and reduce it to “us and the *rest* of the world.” Other nations were many, and mostly different from us and each other. They were mature, entrenched cultures with very few analogs to our representative democracy. They collectively husbanded the vast bulk of material resources required for sustaining modern societies. Many were as adroit as America at harnessing the *djin* of science and technology. In ways that will never fade away, other peoples

and other places suddenly and finally *mattered* to each and every American. Most Americans were not then ready for the challenges and opportunities presented by this. The world's "others" and their competing claims to societal dominance had again superseded domestic commerce as the impetus for public education.

The Commission's report set forth three ideals to guide the response to this impetus: the interdependent community of mankind, the enhancement of the individual's free agency, and the reciprocal responsibility to society entailed in this agency.

First among the ideals:

"Understanding among men

"A century ago even political thinkers who did not approve of the trend toward democracy accepted its eventual triumph as inevitable. Today we cannot be so sure that the future of the democratic way of life is secure...The issue of a free society versus totalitarianism is still very much with us. It has been called 'the critical and supreme political issue of today.'

"It is the American faith that the ultimate verdict in this conflict will go to that form of human association and government which best serves the needs and promotes the welfare of the people. We firmly believe that democracy is this form, but we shall convince others only by demonstration, not by words..."

"To preserve our democracy we must improve it.' Surely this fact determines one of today's urgent objectives for higher education. In the past our colleges have perhaps taken it for granted that education for democratic living could be left to courses in history and political science. It should become instead a primary aim of all classroom teaching and, more important still, of every phase of campus life."⁷²

Here was higher education called to account. No longer permitted to take its autonomy for granted, the institution was called upon to recognize a larger purpose not only for its research and inquiry as well as for its curriculum and teaching, but perhaps most of all for the cultures on its campuses.

"Development of the Individual

"The first goal in education for democracy is the full, rounded, and continuing development of the person. The discovery, training, and utilization of individual talents is [sic] of fundamental importance in a free society. To liberate and perfect the intrinsic powers of every citizen is the central purpose of democracy, and its furtherance of individual self-realization is its greatest glory.

"A free society is necessarily composed of free citizens, and men are not made free solely by the absence of external restraints. Freedom is a function of the mind and spirit. It flows from strength of character, firmness of conviction, integrity of purpose. It is channeled by knowledge, understanding, and the exercise of discriminating judgment. It consists of freedom of thought and conscience in action. Free men are men who not only insist on rights and liberties but who of their own free will assume the corresponding responsibilities and obligations.

"If our colleges and universities are to graduate individuals who have learned how to be free, they will have to concern themselves with the development of self-discipline and self-reliance, of ethical principles as a guide for conduct, of sensitivity to justice and inequality, of insight into human motives and aspirations, of discriminating appreciation

of a wide range of human values, of the spirit of democratic compromise and cooperation.

“Responsibility for the development of these personal qualities cannot be left as heretofore to some courses or a few departments or scattered extracurricular organizations; it must become a part of every phase of college life.”⁷³

Implicit here is the acknowledgment by the nation’s foremost exponents of higher education that many questions are begged by the very notion of democracy, and even more by an assumption of the “liberating” effect of the liberal arts education. If left begging too long, perhaps over a generation or two, the questions themselves are forgotten. An unexamined “democracy” is moribund, the Commission knew well, and requires for its preservation both an understanding of humans and their world and a discriminating judgment in the exercise of free agency. Democracy, then, was the highest symptom of collective human development, the latter to become “a part of every phase of college life.”

“Social Responsibility

“Higher education has always attempted to teach young people both spiritual and material values. The classroom has imparted the principle of collective responsibility for liberty—the rule that no one person’s right to freedom can be maintained unless all men work together to make secure the freedom of all.

“But these efforts have not always been effective. All too often the benefits of education have been sought and used for personal and private profit, to the neglect of public and social service. Yet individual freedom entails communal responsibility. The democratic way of life can endure only as private careers and social obligations are made to mesh, as personal ambition is reconciled with public responsibility...

“No man can live to himself alone, expecting to benefit from social progress without contributing to it.

“Nor can any *group* in our society, organized or unorganized, pursue purely private ends and seek to promote its own welfare without regard to the social consequences of its activities. Business, industry, labor, agriculture, medicine, law, engineering, education... all these modes of association call for the voluntary development of codes of conduct, or the revision of such codes as already exist, to harmonize the special interests of the group with the general welfare.

“Toward these ends, higher education must inspire its graduates with high social aims as well as endow them with specialized information and technical skill. Teaching and learning must be invested with public purpose....”⁷⁴

How uncanny appear these sentiments at the time of this writing, “All too often the benefits of education have been sought and used for personal and private profit, to the neglect of public and social service...Nor can any *group* in our society, organized or unorganized, pursue purely private ends and seek to promote its own welfare without regard to the social consequences of its activities.” The Commission could hardly have foreseen the technicalities of the unregulated avarice that has characterized the last 15 years, but *avarice* itself was all too familiar to them as indeed it is in all epochs. If democracy would be sustained, *profit* cannot be the only purpose of education nor the justification for public support for education.

So higher education, by the Commission's lights, is to develop a particular sort of human being with the particular characteristics required for free agency, these themselves being required for the particular social condition we characterize as democracy.

That is, American higher education is first and foremost to preserve and advance civilization. There remain, to be sure, many lacunae to span between this axiom and its demonstration in the founding of a liberal arts college within JCCC and these will be addressed in turn later in the exposition. Nonetheless, some of these gaps to be closed were salient at the time of the Commission's report:

“To this end the educational task is partly a matter of the numbers to be educated and partly one of the kind of education to be provided. We shall have to educate more of our people at each level of the educational program, and we shall have to devise patterns of education that will prepare them more effectively than in the past for responsible roles in modern society.”

While acknowledging the “phenomenal” increase in enrollments at all levels of education over the first half of the century, serious concerns about access remained, **“[We] are forced to admit nonetheless that the educational attainments of the American people are still substantially below what is necessary either for effective individual living or the welfare of our society.”**

Confronting the “matter of the numbers to be educated” first required answers to questions about the actual opportunities for this further education. About this matter the Commission members were perhaps the most unambiguous in their appraisal, even indictment of American society:

“One of the gravest charges to which American society is subject is that of failing to provide a reasonable equality of educational opportunity for its youth. For the great majority of our boys and girls, the kind and amount of education they may hope to attain depends, not on their own abilities, but on the family or community into which they happened to be born or, worse still, on the color of their skin or the religion of their parents.”⁷⁵

First addressed were economic barriers, themselves various and formidable,

“The old, comfortable idea that ‘any boy can get a college education who has it in him’ simply is not true. Low family income, together with the rising costs of education, constitutes an almost impassable barrier to college education for many young people...

“Nor are tuition costs the whole of it. There are not enough colleges and universities in the country, and they are not distributed evenly enough to bring them within the reach of all young people. Relatively few students can attend college in their home communities...

“The importance of economic barriers to post-high school education lies in the fact that there is little if any relationship between the ability to benefit from a college education and the ability to pay for it. Studies discussed elsewhere in this Commission's report show that among children of equally high ability those with fathers in higher-income occupations had greater probability of attending college.

“By allowing the opportunity for higher education to depend so largely on the individual’s economic status, we are not only denying to millions of young people the chance in life to which they are entitled; we are also depriving the Nation of a vast amount of potential leadership and potential social competence which it sorely needs.”⁷⁶

The Commission aimed its most pointed and unmitigated condemnation at the institution of “separate but equal,” that is, *segregated* schools:

“It must not be supposed that Negro youth living in States in which segregation is not legalized are given the same opportunities as white youth. In these areas economic and social discrimination of various sorts often operates to produce segregation in certain neighborhoods, which are frequently characterized by poorer school buildings, less equipment and less able teachers.

“Equality of educational opportunity is not achieved by the mere physical existence of schools; it involves also the quality of teaching and learning that takes place in them....

“This [quota system of admissions] is a violation of a major American principle and is contributing to the growing tension in one of the crucial areas of our democracy.

“The quota, or *numerous clauses*, is certainly un-American. It is European in origin and application, and we have lately witnessed on that continent the horrors to which, in its logical extension, it can lead....

“The quota system denies the basic American belief that intelligence and ability are present in all ethnic groups, that men of all religious and racial origins should have equal opportunity to fit themselves for contributing to the common life.

“The quota system cannot be justified on any grounds compatible with democratic principles....

“These various barriers to educational opportunity involve grave consequences both for the individual and for society....

“From the viewpoint of society the barriers mean that far too few of our young people are getting enough preparation for assuming the personal, social, and civic responsibilities of adults living in a democratic society.

“We have proclaimed our faith in education as a means of equalizing the conditions of men. But there is grave danger that our present policy will make it the instrument for creating the very inequalities it was designed to prevent. If the ladder of educational opportunity rises high at the doors of some youth and scarcely rises at all at the doors of others, while at the same time formal education is made a prerequisite to occupational and social advance, then education may become the means, not of eliminating race and class distinctions, but of deepening and solidifying them.

“It is obvious, then, that free and universal access to education, in terms of the interest, ability, and need of the student, must be a major goal in American education.”⁷⁷

The Commission couched its demand for equality of access in unapologetically ideological terms expressing “major American principles;” “un-American” institutions such as racial quotas were inimical to the realization of “a democratic society.” Expanding an industry of educational institutions *in the interest of that industry* was far from Commission members’ minds. Expanding that industry *to save civilization* exhaustively and monolithically occupied their deliberations and prescriptions.

In the Report's next sub-section, "Toward Equalizing Opportunity," the Commission offered concrete recommendations. In hindsight it is easy to recognize the policy foundations for today's nation-wide community college industry in them. Indeed, social and political values consonant with those represented in the following prescriptions are readily apparent in the current U.S. President's call for massive expansion of Federal support for community colleges.

Foremost among the assertions were:

"1. High School education must be improved and should be provided for all normal youth. This is a minimum essential. We cannot permit any of our citizens for any reason other than incapacity, to stop short of a high school education or its equivalent...

"2. The time has come to make education through the fourteenth grade available in the same way that high school education is now available. This means that tuition-free education should be available in public institutions to all youth for the traditional freshman and sophomore years or for the traditional 2-year junior college course.

"To achieve this, it will be necessary to develop much more extensively than at present such opportunities as are now provided in local communities by the 2-year junior college, community institute, community college, or institute of arts and science. The name does not matter, though community college seems to describe these schools best; the important thing is that the services they perform be recognized and vastly expanded.

"Such institutions make post-high school education available to a much larger percentage of young people than otherwise could afford it. Indeed, such community colleges probably will have to carry a large part of the responsibility for expanding opportunities in higher education."⁷⁸

It is difficult to overstate the magnitude of the impact upon higher education and society wrought by the enactment of the intent of the last two preceding paragraphs.

The implications were not lost on the Commissioners themselves. They had come of age and cut their professional teeth in higher education during the overt policy battles over the "management of ambition." Moreover, they had seen the dire consequences for society when the disparity throughout a nation grows too great between ambition and aptitude on one hand and real opportunity on the other. The Great Depression of the preceding decade, still a powerful factor in everyone's social calculus, had engendered radical socio-political movements the intensity of which has perhaps not been seen since. Moreover, sober historians and social scientists traced the popular support for and "legitimacy" of Germany's National Socialist Party in large part to resentment among the young university graduates, who were the presumptive candidates in that strictly stratified society for the professional caste, about the extinction of much of that sector by the economic collapse of the Weimar republic in the 1920s and the Depression in the 1930s.⁷⁹

Also, some higher education authorities at the time were appalled at the thought of so much new public spending on so many new students. Sensible of all of this and mindful as well of the straitened fiscal circumstances lately experienced over the span of an entire American generation, the Commission members confronted the second aspect of the "matter of the numbers to be educated." This required answers to questions that today appear perhaps more

vexing even than equality of access, questions about individuals' *ability to benefit* from that access:

“The American people should set as their ultimate goal an educational system in which *at no level*—high school, college, graduate school, or professional school—will a *qualified individual* in any part of the country encounter an insuperable economic barrier to the attainment of the kind of education *suited to his aptitudes and interests*.

This means that we shall aim at making higher education equally available to all young people, as we now do education in the elementary and high schools, *to the extent that their capacity warrants a further social investment* in their training.”⁸⁰ (emphasis added)

In 1946 the Truman Commission could not take lightly the notion of “social investment.” Material and human capital had been *the* determinate factors of the preceding decade and a half. Commission members knew what things like a free and stable society cost. Never since have domestic human and material resources been accounted so dearly. In the minds of the Commission members neither could be squandered, even for purposes of public education. The Commission understood it needed to make a credible case for unprecedented levels of public spending to educate a new multitude of postsecondary students, and that case would depend upon the likely return on investment. Evidence that adequate mental aptitude was widely distributed in the population was needed to inform the arguments for such a massive and sweeping expansion and redirection of federal moneys.

Before critically appraising this part of the report's proposal it is well to take into account the Commission's contemporary scientific environment. At that time, standardized tests of certain kinds of problem-solving aptitude enjoyed high regard as a means of tracking people into educational and vocational opportunities. Lewis Terman at Stanford had revised the Binet-Simon Scale and he played a prominent role in its employment during World War I to determine which Army enlistees would be eligible for officers' training. In the interim between wars the Army General Classification Test (AGCT) had been developed. According to the Commission's report some 10,000,000 enlisted men had taken this examination during induction into the Army, producing a wealth of data that could be used to correlate ability to a broad spectrum of education and career phenomena. The comparatively few AGCT scores for women unsurprisingly showed no difference in distribution from the men. Because the AGCT was not given to officer candidates (who typically had attained higher levels of education) nor to Navy inductees (the Navy included a higher percentage of high school graduates than either the Army or the general population) the Commission suggested that the ACGT results then in hand were conservatively representative of mental ability in the general population.

Because the Army also had information about the levels of education attained by servicemen and women it was possible to correlate the ACGT scores with education levels. The lowest typical ACGT score could be determined for the group at each attained grade level of schooling. Because many individuals with less formal schooling scored higher than the lowest score for a given grade, it followed that they could reasonably be expected to be able to complete that grade if they attempted it. Also, the Commission recognized that actual educational attainment is often as much or more a consequence of one's economic status, the availability of schools and other

factors unrelated to native mental ability, and so it was reasonable to expect that if there were greater equality of opportunity then the incidence of specific grade attainment would be greater than was observed. That is, the Commission's estimates of the general distribution of post-secondary academic ability throughout the populace were probably conservative because standardized measures of intellect were conservative and the actual attained education levels were conservative relative to the standardized indices of ability.

The Commission then equated ACGT scores to other widely used tests, chief among these being the American Council on Education (ACE) Psychological Examination, which was then administered to students in hundreds of colleges nationwide. The Commission somewhat arbitrarily set the 21st percentile on the ACE examination as the threshold performance for a "reasonable expectation" of successful completion of the 16th grade. That is, the top 79% of tested college students were counted as having a reasonable expectation of completing four years of college. The Commission established the "reasonable expectation" of completing the 14th grade at the seventh percentile on the ACE examination. That is, 93% of students taking the test were assumed to be capable of completing the 14th grade.

Working backward, then, from these correlations, the Commission members felt qualified to specify the portion of the population that was capable of completing a college education and, *ex hypothesi*, should therefore be afforded access and financial support. "NUMBER WHO SHOULD RECEIVE HIGHER EDUCATION..." reads this pertinent section's heading:

"Upon these considerations [correlation between scores on the Army General Classification Test and highest year of schooling completed], this Commission bases what it believes to be conservative estimates of the proportions of the population with reasonable expectation of completing higher education at specific levels. These proportions which constitute this Commission's "National Inventory of Talent" are:

- 1. At least 49 percent of our population has the mental ability to complete 14 years of schooling with a curriculum of general and vocational studies that should lead either to gainful employment or to further study at a more advanced level.**
- 2. At least 32 percent of our population has the mental ability to complete an advanced liberal or specialized professional education.⁸¹**

The Truman commission proposed to fund and otherwise support a college education for half of the nation's population.

What education, then, did the Truman Commission prescribe for half of America's peoples? What education is it that fits free men and women to live in a free society? Here the Commission members again ventured into controversy. Although they were to a man highly educated in the liberal arts and sciences, they were overridingly pragmatic in their mandate for near-universal education. They could not be satisfied with a scheme that reached only one-third of the populace (the 32% with "the mental ability to complete an advanced liberal or specialized education"). Something very much like the liberal arts would have to serve, but to do so it must be both more accessible in every academic sense of the word and, as they saw it, more immediately applicable to daily affairs. Their term for this program of higher education was "general education."

They undertook to describe the aims of a general education and even to prescribe with some specificity what a general education curriculum should comprise. As we shall see, and as often happens when a mature and apposite institution is appropriated out of convenience for objectives peculiar to the moment, “general education” was the next of the camels’ noses to insinuate its way into public post-secondary education. The mature and apposite institution in this case is liberal arts education and the moment being the government’s unprecedented commitment to provide college education, not vocational training, to half of the population.

By “general” in this context the Commission members meant the antonym of “special.” They regarded traditional liberal arts education as too specialized and abstruse, in a paradoxical sense too *applied* to serve well for the mass production of postsecondary education they called for. In the section titled, “EDUCATION FOR FREE MEN—THE NEED FOR GENERAL EDUCATION,” they assert,

“Present college programs are not contributing adequately to the quality of students’ adult lives either as workers or as citizens. This is true in large part because the unity of liberal education has been splintered by overspecialization.

“Specialization is a hallmark of our society, and its advantages to mankind have been remarkable. But in the educational program it has become a source of both strength and weakness. Filtering downward from the graduate and professional school levels, it has taken over the undergraduate years, too, and in the more extreme instances it has made of the liberal arts college little more than another vocational school, in which the aim of teaching is almost exclusively preparation for advanced study in one or another specialty.”⁸²

Classical liberal arts education was viewed by the Commission members, all of whom were members of professions only approached through a traditional liberal arts education, as *job training* for high-level professional careers. At that time, a few comparatively rarified careers were effectively only open to graduates of strong liberal arts programs, and so one negotiated that course of study *to get the job*, in the viewpoint of the Commission members. Even setting aside the concerns about supply-and-demand mismatches that had by then been troubling a couple of generations of educational leaders, an elite professional caste, however eminently educated and accomplished, clearly could not constitute the new learned citizenry called for in the Commission’s report.

This interpretation or conception of a liberal arts education is open to question today, as it turned out to be at the time. In essaying this peculiar take on liberal arts education and its fitness for the purposes of preserving and advancing democracy, the Commission erected what might be thought of as a straw man paradox and in so doing also created a dilemma: if vocational training was not the suitable mechanism of “education for a fuller realization of democracy in every phase of living” and liberal arts education was effectively only a variant on vocational training, then something else must serve. Something else must carry out the program of public higher education first prescribed by Jefferson and re-emphasized by Dewey.

But what?

The “what” might have to be fabricated *de novo*. It was by no means clear what process or institution then extant might prepare an alternative to the “college graduate [who] may have gained technical or professional training in one field of work or another, but is only incidentally,

if at all, made ready for performing his duties as a man, a parent, a citizen. Too often he is ‘educated’ in that he has acquired competence in some particular occupation, yet falls short of that human wholeness and civic conscience which the cooperative activities of citizenship require.”⁸³

Or alternatively and expediently, something already at hand might have to be adapted to what the Commissioners construed as different purposes. According to their rhetoric, the Commission members viewed liberal arts education as specialized job training, whereas the founders and members of those colleges the Commissioners had attended had undertaken the mission of preparing learned persons. By the colleges’ own lights liberal arts education aims to create the well-educated citizenry the Truman Commission seemed to be calling for. Where liberal arts education apparently deviates from the Commission’s purposes is in its ultimate “specialization.” Any alternative would have to “provide [a] core of unity in the essential diversity of higher education...the crucial task of higher education today, therefore, is to provide a unified general education for American youth. Colleges must find the right relationship between specialized training on the one hand, aiming at a thousand different careers, and the transmission of a common cultural heritage toward a common citizenship on the other.”⁸⁴

What actually transpired might seem the result of semantic invention. To wit,

“‘General education’ is the term that has come to be accepted for those phases of nonspecialized and nonvocational learning which should be the common experience of all educated men and women.

General education should give to the student the values, attitudes, knowledge, and skills that will equip him to live rightly and well in a free society. It should enable him to identify, interpret, select, and build into his own life those components of his cultural heritage that contribute richly to understanding and appreciation of the world in which he lives. It should therefore embrace ethical values, scientific generalizations, and aesthetic conceptions, as well as an understanding of the purposes and character of the political, economic and social institutions that men have devised.”

Recipients of a liberal arts education may be forgiven if they read “liberal arts” where the report says “general.” The Commission wanted to insist on a real distinction between the connotations, nevertheless. The reader may judge whether they succeeded in establishing such a distinction:

“Thus conceived, general education is not sharply distinguished from liberal education; the two differ mainly in degree, not in kind. General education undertakes to redefine liberal education in terms of life’s problems as men face them, to give it human orientation and social direction, to invest it with content that is directly relevant to the demands of contemporary society. General education is liberal education with its matter and method shifted from its original aristocratic intent to the service of democracy. General education seeks to extend to all men the benefits of an education that liberates.”⁸⁵

This locution seems to conceive of general education as a kind of *applied* liberal arts education. The problems to which education seeks solutions are in the case of general education the problems that “men face.” The orientation of general education is “human,” its direction “social.” The content of general education is “relevant” to the “demands of society.”

Perhaps most pointed of the disjunctions that the Commission took pains to construct between general and liberal arts education is that of the *aristocracy* that liberal arts education is putatively intended to further and the *democracy* that their institution of general education would by contrast serve. Once established, this disjunction is put to work in the service of a novel rhetorical inversion. From the etymological bases for the very term itself, “liberal arts,” the Commission disjunctively *transfers to* general education the role that civilization had ascribed to liberal arts education for a millennium.

This in turn begs a deeper analysis of general education and liberal arts education and any actual distinction between them. Because of the scope of the analysis and its primacy in this paper’s exposition, this analysis is taken up in section V.

In a manifesto that anticipates today’s community colleges’ invocation of “general education,” the Commission identified “basic outcomes” that students are to be able to demonstrate because of their experience of general education. The report states that “the purposes of general education should be understood in terms of performance, of behavior” rather than mastery of specific subject matter.

Society, and the need for each individual’s contribution to it, are the common themes in the Commission’s objectives:

1. **To develop for the regulation of one’s personal and civic life a code of behavior based on ethical principles consistent with democratic ideals.**
2. **To participate actively as an informed and responsible citizen in solving the social, economic, and political problems of one’s community, State, and Nation.**
3. **To recognize the interdependence of the different peoples of the world and one’s personal responsibility for fostering international understanding and peace.**
4. **To understand the common phenomena in one’s physical environment, to apply habits of scientific thought to both personal and civic problems, and to appreciate the implications of scientific discoveries for human welfare.**
5. **To understand the ideas of others and to express one’s own effectively.**
6. **To attain a satisfactory emotional and social adjustment.**
7. **To maintain and improve his own health and to cooperate actively and intelligently in solving community health problems.**
8. **To understand and enjoy literature, art, music, and other cultural activities as expressions of personal and social experience, and to participate to some extent in some form of creative activity.**
9. **To acquire the knowledge and attitudes basic to a satisfying family life.**
10. **To choose a socially useful and personally satisfying vocation that will permit one to use to the full his particular interests and abilities.**
11. **To acquire and use the skills and habits involved in critical and constructive thinking.⁸⁶**

By prescribing these outcomes the Truman Commission sought to formalize the human development aspect of higher education. Besides subject matter mastery, the *becoming* of a more able adult person, a better adapted human being was for the Commission the purpose of college education:

“General education, therefore, will concentrate, not on the mastery of specific information, but on the fullest possible development of the motives, attitudes, and habits

that will enable the student to inform himself and think for himself throughout life. It will stress

- (1) the importance of being informed, of basing decisions, actions, and opinions on accurate facts;
- (2) knowledge of where and how to acquire information;
- (3) ability to appraise, relate, and integrate facts in order to form valid judgments.”⁸⁷

Many of the Commission’s contemporaries were inclined already to impute this human development function to liberal arts education, and took issue with the Commission report’s apparent reduction of the college education experience to an unconnected welter of memorized facts, as connoted by the Commission’s observation at the conclusion of its list of objectives that,

“Higher education...has stressed the absorption of as many facts about as many things as possible.

“More to the purpose and of much more lasting effect would be emphasis on the student’s acquiring familiarity with the processes of inquiry and discovery....”⁸⁸

If this philosophical cant of the Commission’s report dismayed some, the report’s concrete recommendations were still more controversial, as we shall see. The deep, wide transformation in higher education that the Commission was undertaking would change the game for everyone.

Not everyone, or even many, by the Commission’s own reckoning, would be candidates for the full four-year college course of study that presumably led to mastery of a subject. But half of the country was judged to be able to benefit from postsecondary general education. Moreover, all of the country needed that half of the population to attain this general education if democratic society would prevail, so went the Commission’s argument. So, how to get college-level general education to the masses who were distributed throughout a huge land mass, at that time largely characterized by widespread small settlements and comparatively few urban centers?

The vehicle for this was ready to hand in the form of the nation’s many two-year colleges. With a little tweaking, reasoned the Commission, these institutions could be adapted to purpose, broadly disseminating general education throughout the nation and at the same time better accommodating the spectrum of academic ability in the population. As it turned out, the program they initiated would ultimately accomplish much more. The newly fashioned two-year institution envisioned by the Commission would shift its educational mission, from what the Commission perhaps inaccurately perceived to be chiefly preparation for transfer to baccalaureate institutions, to terminally-oriented programs both academic and vocational.

Thereby the Truman Commission put into action federal policy and programs that by their intent would not only acknowledge but also formalize and reinforce the institutional stratification of public education. To the aspirations and doctrine advanced earlier by Harper and Lange of the universities and Koos and Eells of the AAJC was attached the budgetary and organizational apparatus that had just successfully prosecuted the greatest feat in human history, the Second World War.

Perhaps unwittingly, given the equally well acknowledged positive correlation between educational attainment and upward social mobility, the Commission would thereby effect the reinforcement of social class stratification as well. No longer to be an effect of happenstance, the management of ambition had come of age.

In the section of the Commission's report titled "EDUCATION ADJUSTED TO NEEDS," lays out its case for better organizing the stratification of public education,

"To make sure of its own health and strength a democratic society must provide free and equal access to education for its youth, and at the same time it must recognize their differences in capacity and purpose. Higher education in America should include a variety of institutional forms and educational programs, so that at whatever point any student leaves school, he will be fitted, within the limits of his mental capacity and educational level, for an abundant and productive life as a person, as a worker, and as a citizen."⁸⁹

The first ensuing subsection is headed, "THE COMMUNITY COLLEGE," and it opens: "As one means of achieving the expansion of educational opportunity and the diversification of educational offerings it considers necessary, this Commission recommends that the number of community colleges be increased and that their activities be multiplied."

As we saw earlier, industry leaders had already been pushing a growth agenda that called for an expansion of the two-year institution's mission, or more accurately, an undertaking of new, additional missions. The Truman Commission codified this agenda, proposing a reorientation of the two-year college away from the longitudinal, "vertical" function of preparing presumptive candidates for the bachelor's degree for their transfer to distant senior receiving institutions to a localized concern with generally educating, with civilizing young people whose destinies were presumed to lie in their home towns. The Commission conceived of a complementarity in the role the community college was to play in this. If the young person generally educated or vocationally trained by the community college was supposed to stay in his or her community, the community college was also charged with making that community a better place to stay in. Terming the new institution the "Community Center of Learning," the Commission spelled out the complementarity in its conjunction of "community" and "college,"

"Post-high school education for youth is only one of the functions to be performed by the community college...

"The community college seeks to become a center of learning for the entire community, with or without the restrictions that surround formal course work in traditional institutions of higher education. It gears its programs and services to the needs and wishes of the people it serves, and its offerings may range from workshops in painting or singing or play writing for fun to refresher courses in journalism or child psychology...

"Whatever form the community college takes, its purpose is educational service to its entire community, and this purpose requires of it a variety of functions and programs. It will provide college education for the youth of the community certainly, so as to remove geographic and economic barriers to educational opportunity and discover and develop individual talents at low cost and easy access. But in addition, the community college will serve as an active center of adult education. It will attempt to meet the total post-high school needs of its community."⁹⁰

The "college education for the youth of the community" was to be terminal, what the Commission termed "semi-professional." Judging the needs of students in these communities to

be largely met by the first two years of college *if* those courses of study were “complete and rounded in themselves,” the Commission recommended:

“[T]hat the community college emphasize programs of terminal education.

“These terminal programs should include both general education and vocational training. They should be designed both for young people who want to secure as good a general education as possible by the end of the fourteenth grade and for those who wish to fit themselves for semi-professional occupations.”⁹¹

Citing employment statistics the Commission pointed to specific rapidly expanding industries such as medical secretaries, hotel and restaurant managers, aviators, salesmen, photographers, and automotive, electrical, medical, dental, and other clinical and laboratory technicians to offer evidence that most of the demand for skilled workers could be met with two years of college-level training. The Commission estimated that there were five jobs requiring two years of postsecondary preparation for every one job requiring four years of college.

With that feint toward a continued vocational role for the new community college, the Commission returned to its central theme and take-home points, the social aims of higher education and general education in particular:

“If the semiprofessional curriculum is to accomplish its purpose, however, it must not be crowded with vocational and technical courses to the exclusion of general education. It must aim at developing a combination of social understanding and technical competence. Semiprofessional education should mix a goodly amount of general education for personal and social development with technical education that is intensive, accurate, and comprehensive enough to give the student command of marketable abilities.”⁹²

General education was, for the leaders of American education at the end of World War II, the education that Jefferson, Franklin, Lincoln, Dewey and others recognized as the necessary condition for democracy, for a society of free self-governing citizens. What the Commission members required for the preservation of the civilization that their contemporaries had just fought the greatest war in history to defend, what the foremost political and educational leaders in the land demanded of public educational institutions, was not vocational training or preparation for the professions.

Modern free civilization, they understood, is impossible unless that civilization is characterized to a high degree by learned persons. Not skillful persons, although highly skilled members are as useful to a civilized society as they are to a populace in eclipse; not industrious persons, although even highly civilized societies cannot weather times of hardship nor prosper relative to others without wide and high productivity from their members.

Rather, the Truman Commission believed American civilization required learned persons.

By the middle of the 20th century it had been painfully, even horribly demonstrated that the democracies of the time could not take their propagation or even survival for granted, that they owed their narrow escape to the combination of all these traits (highly skilled, highly productive members) with a “critical mass” of intellectual megawattage and erudition (an important portion

of which had fled totalitarian societies) in both civilian and military deployment, and a transcendent ideal and way of life which these members were utterly committed to preserving for their descendants.

A half-century most characterized by the advent of global warfare and tremendous scientific and technological advance had erased the former world, a world of island states and local alliances. The new world dawned, the world we now recognize around us. The dismantling of colonialism was begun, although colonialism's residual problems and casualties are still very much with us. If not today's leading global powers besides the United States (e.g., China, Japan and East Asia generally, a trans-national unifying State of Europe, a more slowly and fitfully coalescing pan-African polity), then the intense and sustained cultivation of the ground from which these modern powers have grown was well underway. Everyone, in "undeveloped" and "developed" societies alike throughout the world, understood the portents of atomic power and sophisticated rocket engineering, of electronic communication, of computing machines, of whole civilizations erected upon the consumption (and destined to witness someday, the exhaustion) of fossil fuels as well as the instrumentalities that brought forth all of this, and they called to mind with special poignancy the durability in all cultures of variations of the legends of The Fall, Prometheus, Doctor Faustus.

A new world indeed. With it came utterly novel challenges to individuals and their societies alike. America's top echelon of political and educational leaders understood this perfectly well, and in answer urged upon the nation a novel and massive coordinated expansion of public education at public expense.

"American colleges and universities must envision a much larger role for higher education in the national life. They can no longer consider themselves merely the instrument for producing an intellectual elite; they must become the means by which every citizen, youth, and adult is enabled and encouraged to carry his education, formal and informal, as far as his native capacities permit.

"This conception is the inevitable consequence of the democratic faith; universal education is indispensable to the full and living realization of the democratic ideal. No society can long remain free unless its members are freemen, and men are not free when ignorance prevails... Education that liberates and ennobles must be made equally available to all. Justice to the individual demands this; the safety and progress of the Nation depend upon it."⁹³

The leaders of this country and "the free world" intended for the chief vehicle of this program to preserve democratic civilization to be the community college.

The period between the end of World War II and the onset of the Cold War marked the high point in the status of general education in the two-year college. Even Leland Medsker, one of the leading proponents of the community college vocationalization program and secretary of the AAJC's Commission on Terminal Education, came to believe that general education must be promoted in order to defend the country against external aggression.⁹⁴ More and more junior college officials spoke out against what they characterized as narrow skills training on the grounds that it was inimical to democratic principles.⁹⁵ At the 1950 national convention of the

AAJC, three different formal reports called for the emphasizing of general education in order to "minister to the common needs of human beings in contemporary Democratic society."⁹⁶

However, even at that time the proponents of vocationalization continued to occupy the most influential positions in the two-year college industry. Perhaps foremost among these was Jesse Bogue, who in 1946 succeeded Eells as executive secretary of the AAJC. Bogue promoted a vision of the two-year institution which folded general education into the vocational curriculum, forcefully arguing that only by this approach could the community college answer the duty to educate for a democratic society *and* continue to grow the domestic workforce. In particular, Bogue opposed using "terminal" to characterize vocational programs, preferring the terms "technical" and "semi-professional," complaining that "students rebel against God that they are entering blind alleys."⁹⁷

As fear of national annihilation by the members of the Communist bloc somewhat abated by the mid-1950s, proponents of a dominant curricular role for general education lost influence within the national organization or were reconverted to the cause of vocationalization. Thus took root the doctrine of general education's service role to career programs that became the archetype of today's comprehensive community college mission.⁹⁸

The meritocratic and stratifying purposes of higher education that became more overt ingredients in national policy with the Truman Commission report got a significant boost along with an important strategic shift during the Eisenhower administration. The 1957 Eisenhower Committee on Education Beyond the High School and a report by the Education Policies Commission of the National Education Association, *Higher Education in a Decade of Decision*, called for policies that not only assured equal opportunity of access to higher education but also assigned students to designated levels of schooling, using criteria for selection on the basis of ability and motivation.

The Eisenhower Committee report deserves special attention alongside the Truman Commission because the Eisenhower report, coincident with the launch of the first man-made space object, Sputnik, by the Soviet Union, led directly to federal legislation that actually committed federal monies that the Truman Commission had advocated. While the Eisenhower Committee itself took a cautious approach to federal expenditures for higher education scholarships, preferring to see if private-sector sources would suffice, lawmakers seized the opportunity presented by the administration's report and Sputnik's stunning evidence of Soviet technical might to push breakthrough legislation that established the federal grants and scholarships we've come to view as an innate feature of the national higher education landscape.

The rhetoric of national security appeared again in the debates and legislative measures attending the Eisenhower Committee report.

Other prominent voices of the time, especially Harvard president James B. Conant and U.S. Navy Admiral Hyman Rickover, urged this approach on the theme of national security. However, these and other authorities allied with them departed from the Truman Commission in one important manner. The Truman Commission had argued for a unification of and coherence within general education across all higher education institutions, whereas these Cold War-era proponents pushed for differentiated curricula between types of institutions, curricula that were connected to specific occupations and the levels of intelligence supposed to be required for them.⁹⁹

Conant was one of the earliest and foremost architects of this doctrine of meritocracy, grounding it in what he saw as the need to identify and best prepare the ablest, most talented candidates for education. Echoing the sentiments of Carnegie and Jefferson before him, Conant decried the “ruthless and greedy exploitation of both natural and human resources” occurring with the rise of modern industrialism and warned that the conquest of frontier lands “has hardened the social strata and threatens to provide explosive material beneath.”¹⁰⁰ Potentially aggravating the situation in his mind was the oversupply of college graduates he envisioned coming from the Truman Commission’s expansion of the higher education industry: “I doubt if society can make a greater mistake than to provide *advanced* higher education of a specialized nature for men and women who are unable to subsequently use this training...the existence of any large number of highly educated individuals whose ambitions have been frustrated is unhealthy for any nation....[citing the Weimar Republic of the 1920s as a] warning against the perils lying in wait for a nation which trains a greater number of professional men than society can employ.”¹⁰¹

Conant quoted Jefferson’s 1813 letter to John Adams, prescribing public education “for the more general diffusion of learning...Worth and genius would thus have been sought out from every condition of life, and completely prepared by education for defeating the competition of wealth and birth for public trusts.”¹⁰² Conant agreed with Jefferson that the massive redistribution of educational opportunity required to achieve this natural, “classless” aristocracy did not entail an undifferentiated redistribution of access to *all levels* of education, however.

Conant suggested that the quantitative expansion of openings to higher education would be best accomplished by subsidizing the education of the intellectual elite—the top 10%—at universities and the rest of the student demand be met by the two-year colleges. Presaging the Truman Commission by nearly a decade, Conant proposed that “a two-year course of the junior college...might conceivably be desirable for every boy and girl.”¹⁰³

After the Truman Commission’s *Higher Education for American Democracy* Conant honed his vision of differentiated higher education opportunities. Reserving university placement for the elite required not only the redirection of the great majority of aspirants to junior colleges but also the *conclusion* of their education there, at what “should be defined as terminal two-year colleges.”¹⁰⁴

Into the 1950s, Conant pressed his case along the same lines as did university and junior college leaders in the 1930s: diverting the “flood of college students” that threatened to inundate the universities to the two-year schools “protected” the universities’ highest purposes of advanced professional preparation and research. This was good not only for the two-year colleges but also for their immediate communities which benefitted culturally and economically from the colleges’ growth, and most importantly according to Conant, reduced the number of “frustrated individuals with long education and considerable intelligence” who were at risk of becoming “leaders of anti-democratic movements whether they originate from the right or left.”¹⁰⁵

The launch of the “Sputnik” man-made satellite by the Soviet Union in 1957 catalyzed all of the reactions that the American public manifested in national education policy. A heightened sense of national insecurity perceived in terms of technological advance and a concomitant explosive growth in technologically sophisticated jobs combined with a reinvigorated expression

of the democratic civic creed to define America's Cold War education policy. The national *zeitgeist* was receptive to the meritocratic doctrine espoused by Conant and his peers and enshrined in the Truman Commission's manifesto.

The "Boomers" Arrive

Something else had been going on in the meantime, reflected in the unprecedented tide of "baby boom" youngsters making their way onto the national education stage. The nation-wide growth in college enrollment envisioned and promoted by the Truman Commission in 1947 and the G.I. Bill exploded all over again in the mid-1960s, by an order of magnitude.

The uneasiness displayed decades earlier by university administrators who anticipated a "deluge of mediocrity" pales in comparison to the alarm occasioned by the baby boom. State governments experienced intense pressure to accommodate millions of potential college students, and an adequate expansion of the public universities was far beyond possibility. It was the non-residential, easily dispersed community colleges that would absorb the brunt of the expansion.

California pioneered a hierarchical system of selective admissions in which the top universities would admit only the top 12.5% of the state's high school graduates, the state colleges admitted the top third and the community colleges admitted all high school graduates. Clark Kerr, president of the University of California, spearheaded the master plan's development:

"When I was guiding the development of the master plan for higher education in California in 1959 in 1960, I considered the vast expansion of the community colleges to be the first line of defense for the University of California as an institution of international academic renown.... Otherwise the University was going to be overwhelmed by large number students with lower academic attainments."¹⁰⁶

Most states followed California's lead in formulating master plans for community colleges, including Kansas with enactment of its Community College Act in 1965. For the previous 50 years Kansas' public two-year colleges had reflected the broad historical trends of the nationwide higher education industry. Kansas' public community colleges were organized as Junior colleges in 1917, when the Legislature first authorized the upward extension of high school for the purpose of offering freshman and sophomore college courses. This Act of 1917 authorized the patrons of local school districts to vote on tax levies up to two mils to fund the establishment of Junior colleges in their districts. By 1937, the 3531 students in the state's 16 Junior colleges ranked Kansas sixth nationally.

As was the case throughout the nation, the early Kansas junior colleges' course of study was dominated by a liberal arts transfer-oriented curriculum. By the beginning of the 1930s, there was a noticeable shift in the philosophy of the colleges as they began to add vocational courses. This shift reflected both the desire of some students to receive vocational training and intent of the colleges to offer some type of alternative for students who did not intend to complete four-year university programs. The trend of expanding vocational opportunities continued over the next two decades and, by the 1950s, the Junior colleges were enrolling students in over 65

different vocational programs. By the 1966-67 school year, enrollments of students in vocational programs had grown to 1300 students, 15% of the total enrollment in the community-Junior colleges.

The Kansas legislature enacted the Community College Act in 1965, directly leading to the creation of three new community colleges including JCCC. The Act of 1965 also put the governance structure of local community college boards under the general supervision of the state Board of Education. The new law recognized and strongly encouraged a greatly enlarged mission for the state's community colleges, resulting in substantial growth of vocational-technical, adult, and especially continuing education programs. New funding formulas directed state revenues to support vocational programs at twice the per-credit hour rate for transfer courses. As a result, enrollments increased from 9404 students (8667 full-time equivalents) in 1965 increased to 63,212 (31,208 full-time equivalents) by 1998 and training 60,000 employees for 700 businesses near the end of this period.¹⁰⁷

This is the point in history when Johnson County Community College comes to be. In 1963 the Johnson County Board of County Commissioners had appointed a citizen committee to look into the need for and feasibility of a community college. This committee issued a report in 1966 recommending the establishment of a comprehensive community college and another citizen committee pursued implementation of this. By then the Kansas legislature had enacted the Community Junior College Act which provides for the establishing of new community colleges by means of petition by the respective public school districts. The five county unified school districts filed this petition and supporting documents with the State Superintendent of Public Instruction. On the basis of the petition an advisory council recommended the establishment of the first new community college under the provisions of the Community Junior College Act in Johnson County. An election ensued in March 1967, the proposition carried and the Johnson County Community Junior College District was established in June 1967. A charter Board of Trustees was elected the following September. This Board drafted the statement of philosophy and goals referred to in this paper's Introduction. JCCC opened in September 1969 with more than 1400 students. After first occupying a vacant elementary school and nearby commercial spaces in Merriam, JCCC moved in 1972 to the newly constructed campus at College Boulevard and Quivira.

The explosive growth of the nation's community colleges in the 1960s, while principally fueled by the states' higher education authorities and universities as a solution to the baby boom, also received substantial assistance from the private sector's promotion of the community colleges' vocationalization. The US Steel Foundation began providing \$10,000 annually to the AAJC national office for research and strategic planning sessions to garner external sponsors for the vocationalization project, and the Carnegie Corporation of New York paid AAJC scholar Leland Medsker for targeted research in this area. The W.K. Kellogg Foundation provided grants totaling \$580,000 to the AAJC for the purpose of "strengthening and expanding professional services to Junior colleges, and the communities planning the establishment of [Junior colleges]."¹⁰⁸

The Sloan Foundation sponsored the highly influential treatise *Technical Education in the Junior College* by Norman Harris, which described methods for determining emerging local labor needs and techniques for enhancing the status of middle-level occupations such as space

research, operations research, medical research, aviation, communications, electronics and pharmaceuticals. Specific techniques included slide presentations about vocational programs to community groups, building close ties with area high school counselors and teachers with on-campus symposia and workshops, offering “Career Days” for high school seniors and developing bulk rate mail promotional programs. Harris believed that these better-promoted vocational programs would attract more than half of all new students and that most "borderline" transfer students would "move willingly" into vocational programs after one or two semesters in academic courses.¹⁰⁹

Several case studies indicate a corresponding emergence of private sector support and encouragement for community college expansion originating at the local level, motivated by interest in attracting other commerce to the area, developing a local pool of manpower, increasing the affluence and purchasing power of the entire community, and bringing sophisticated techniques for improving industrial efficiency to local businesses.¹¹⁰

The belated awakening of interest and financial support by national and local business concerns was welcomed within the community college industry for the boost it gave to the community college industry's self-image. The more nearly monolithically vocational the community colleges appeared, the less likely they were to be viewed as academic institutions in relation to the prominent strictly academic colleges and universities, a hierarchy in which the community colleges would always occupy the bottom tier. As centers of vocational training, however, the community colleges commanded the apex of that hierarchy. Edmund Gleazer remarked on this advantage in the *Junior College Journal*:

“Community and Junior colleges, especially those which are willing to depart from tradition if necessary to carry out their mission, have their own kind of prestige. If we are honest about it, we would not trade that kind of status for the...repute and renown of Harvard and Stanford.”¹¹¹

This enhanced prestige, or the case made for its basis in the community colleges' vocationalization, was mostly lost on the students themselves, just as had occurred in the first intensive push for vocationalization in the 1930s. Students still continued to “vote with their feet,” too often either transferring to four-year institutions or dropping out altogether. The Carnegie Commission found in 1970 that two-thirds of community college students were enrolled in transfer programs and one-third of entering community college students went on to transfer after completing the transfer programs at the community colleges.¹¹²

The distress this caused community college officials is captured in Gleazer's characterization of the issue:

"[The] problem begins with an enthusiasm in our society for the 'upper' occupations, emphasizing the professional and managerial categories, and consequently, giving lower status to other occupational categories... [This is] a notion which encourages aspiration and puts faith in economic and social mobility."¹¹³

Consequently, the unprecedented explosive growth of community college enrollments in the 1960s did not proportionately benefit the vocationalization program.

The last half of the decade witnessed escalating social turmoil on several major fronts and, as had occurred in times of national stress in the 1940s and 1950s, influential voices outside education called for a reinvigorated role for community colleges in preserving society's stability. In 1967 the Carnegie Foundation for the Advancement of Teaching founded the Carnegie Commission on Higher Education with the object of drawing up a new plan for higher education policy to meet the challenge of social and political upheaval spreading through the nation and especially its colleges and universities. The Commission published its report, *The Open-Door Colleges: Policies for Community Colleges*, in 1970. The report was sent "as promptly and directly as possible" to "officials and the national and state governments, to presidents of all colleges and universities in the United States, to the principal officers of certain educational and civic organizations, executives of major foundations, and to certain other individuals designated by the Chairman or the Commission."¹¹⁴

The Commission's plan aimed to protect the selectivity of the elite colleges and universities, public and private, while at the same time broadening access to the overall higher education system. The report carried on the dual strategy that had animated community college policymaking for over four decades: to increase the proportion of college students in two-year, as opposed to four-year, institutions and to decrease the proportion of community college students enrolled in transfer programs. To those two year colleges that might aspire to become four-year institutions, *The Open-Door Colleges* therefore specifically stated that such conversions "should be actively discouraged by state planning and financing policies"; such upgraded institutions, the commission worried, "might place less emphasis on occupational programs."¹¹⁵ The Commission supported those within the community colleges promoting vocationalization: *The Open door Colleges* recommended "coordinated efforts at the federal, state, and local levels to stimulate the expansion of occupational education in community colleges."¹¹⁶ The Commission regretted the unfortunate tendency of community college students to "regard occupational curricula as 'dead-end' or inferior" and proposed strengthening occupational guidance in the community colleges to lead students to recognize that "the ultimate objective" of all junior college programs is "preparation for an occupation."¹¹⁷

"The Great Transformation"¹¹⁸

A missing key to success for the community colleges' vocationalization program arrived in the 1970s in the form of a sharp downturn in the nationwide job supply for bachelor's degree graduates. The huge bolus of four-year college graduates generated by the G.I. Bill and other new forms of state and federal financial support through the 1950s and 1960s had borne abundant fruit; by the 1970s four-year college graduates were *too* abundant in relation to the pool of occupations that required the baccalaureate degree. Attention turned to those occupations for which two years of training conferred the required skills.

Also, cultural characteristics associated with community colleges' much higher proportion of socioeconomically disadvantaged students appear to also have influenced this marked change in enrollment emphasis. Researchers at that time found a greater fear of academic work among community college students than among their peers at four-year schools. Attributed to the effects of a "hidden curriculum" in primary and secondary school, many community college students

harbored self-images of dubious ability, an undeserved place in higher education and the likelihood of embarrassing performance in classes. Experiencing the rigorous conceptual demands of academic courses as threats to their self-esteem, they avoided activities that made them conspicuous in class settings, and affected anti-intellectual attitudes.¹¹⁹

The culture was manifested outwardly in their classmates as well. When observing classroom dynamics for his study, *The Culture of a Community College*, Howard London found that students with transfer ambitions were openly resented by many of their peers:

"[I]n effect [the ambitious students] were willing to leave others behind. If they were seen as doing too well without seeing anything wrong with that, then they were deserters; they had shown how weak their allegiances were...Ostracism is difficult no matter what the principle involved, but it is especially so for a student not fully confident of sustaining intellectual performances needed to alter his very identity. In such cases, a student is doubly vulnerable—he risks ostracism and has no guarantee that his efforts will pay off."¹²⁰

These market forces combined with the influence of prestigious private think-tanks and dramatic new federal subsidies to tip the balance of community college enrollments from mostly transfer to vocational during the decade of the 1970s.

“The massive shift to vocational programs in the early and mid-1970s was more, therefore, than a rational adjustment to change in the objective conditions; it was also a response of vulnerable students based on subjective perceptions of these conditions. Still hoping to use higher education as a vehicle of upward mobility, many community college students had finally ceased to believe that a bachelor’s degree was the pathway to a better life. In this dramatically changed context, the junior college vocationalization project that began more than four decades before was finally being realized.”¹²¹

The AACJC reported that the proportion of community college students enrolled in vocational programs increased from 13% in 1965 to 50% in 1976.¹²² Cohen & Brawer found that in the 1970-71 academic year the proportion of enrollment in arts and sciences or “general” degree programs was 57.4% and enrollment in occupational programs was 42.6%; by 1979-1980 the ratio had changed to 37.5% in arts and sciences or general degree programs and 62.5% in occupational programs.¹²³ Over the interval from the 1970-1971 school year to 1979-1980 the proportion of vocational associate’s degrees awarded by community colleges rose from 42.6% to 62.5% and the proportion of actual enrollment in vocational programs increased from less than one-third to more than one-half of total enrollment.¹²⁴ In the second half of the decade, even the absolute number of non-occupational associate’s degrees fell.¹²⁵ A study by the National Center for Educational Statistics found a 61.2% increase in the absolute number of associate’s degrees from 1971 to 1976, but 32.6% decrease in the proportion of arts and sciences/general degrees over that span—the proportion of arts and sciences/general degrees *for men* decreased 40.5%.

Although commentators had lamented the prevailing “academic syndrome” and “negative attitudes toward vocational education” in community colleges as recently as 1971, by 1979 community college leaders were expressing alarm at the drastic decline of transfer education.¹²⁶

JCCC lagged behind the national community college industry in its transformation to primarily a vocational institution. Linda Dayton, at the time the Dean of Student Services,

conducted research for her doctoral dissertation aimed at assessing the utility of the JCCC Associate of Arts degree. All 1971-1976 JCCC graduates were surveyed (actual N=701; 2,409 were sent the questionnaire). Dayton found *transfer preparation* was the major reason for enrolling at JCCC during those six years. Most (85.3%) incoming students intended to earn further degrees beyond the associate level, although not all of these were enrolled in the transfer program. Since the 1976 study, Institutional Research had continued (through 1982) to survey graduates six months after graduation: each successive class had older mean age, higher GPA and a majority intending to transfer to a four-year college. By the time Dayton's research concluded in 1982, *more than 50%* of those students who had enrolled with the intent to transfer had attained at least a bachelor's degree. Data tables from Dayton's study begin on the following page.

Enrolling Students at JCCC—1971-1976

Student's major area of study while attending JCCC

Major	Number	Percentage
<u>Transfer</u>	101	60.1
<u>Career</u>		
Business Related Programs		
Accounting	2	1.1
Data Processing	9	5.4
Fashion Merchandising	7	4.2
Hospitality Management	5	3.0
Marketing Management	4	2.4
Secretarial	6	3.6
Health Related Programs		
Dental Hygiene	6	3.6
Medical Records	1	0.6
Nursing	12	7.1
Service Related Programs		
Law Enforcement	13	7.7
Recreational Leadership	1	0.6
Career Total	67	39.1
Total	168	100.0

Reason Student Enrolled at JCCC

Reason	No. Students	Percent
Prepare for Transfer	97	57.7
Prepare for job placement or advancement	44	26.2
Self-enrichment	19	11.3
Other	8	4.8
Total	168	100.0

Number of semesters at JCCC before attaining A. A. degree

No. of Semesters	No. of Students	Percent
1	4	2.4
2	9	5.3
3	13	7.7
4	82	48.8
5	19	11.3
6	25	14.9
7	8	4.8
8	5	3.0
9	3	1.8

Cumulative Grade Point Average at Time of Graduation

GPA	No. of students	Percentage
2.00-2.49	27	16.1
2.50-2.99	47	27.9
3.00-3.49	50	29.8
3.50-3.99	43	25.6
4.00	1	0.6
Total	168	100.0
Mean:	3.09	
Median	3.14	
Mode	3.33	

Comparison of Cumulative GPA at JCCC and Field of Study

<u>GPA</u>	<u>Transfer</u>	<u>Major Career</u>	<u>Total</u>
2.00-2.49	18	9	27
2.50-2.99	29	18	47
3.00-3.49	29	21	50
3.50-4.00	25	19	44
Total	101	67	168

Degrees of Freedom = 3
 $X^2 = .826$

College or University Attended After Receiving Associate of Art Degree

Institution	N	%	Institution	N	%
<u>Kansas</u>			<u>Missouri</u>		
Emporia State University	5	4.5	Avila College	14	12.6
Kansas State University	16	14.4	Rockhurst College	2	1.8
Pittsburg State University	5	4.5	U.-Missouri-K.C.	10	9.0
University of Kansas	40	36.0	<u>Total Missouri</u>	26	23.4
Washburn University	2	1.8			
Wichita State University	3	2.7			
<u>Other Kansas Institutions</u>	3	2.7	<u>Other Out-of-State</u>	11	10.0
<u>Total Kansas Institutions</u>	74	66.6	<u>Total Out-of-State</u>	37	33.4

No of Respondents who Attended a Four-year College After Receiving A. A. Degree

Respondents	Number	Percentage
Yes	111	66.1
No	57	33.9
Total	168	100.0

Number of Respondents Indicating Problems Transferring to a Four-year Institution

Response	Number	Percentage
Yes	9	5.4
No	100	59.4
Did not transfer/ did not respond	59	35.1
Total	168	100.0

Types of Transfer Problems

Transferring Credit Hours	8
Other (not Transcript or Admission, which = 0)	1
Did not Transfer or Did not Respond	159
Total	168

Comparison of JCCC Major and Completion of Baccalaureate Degree

Major	Did Not Attend 4-year Institution	Attended 4-year Institution		Total
		Attained Bachelor's Degree	Did Not	
Transfer	20	66	15	101
Career	37	22	8	67
Total	57	88	23	168

Degrees of Freedom = 2

$X^2 = 23.273$

Level of Significance = .01

The decade of the 1970s saw another major infusion of federal material support for community colleges, especially their vocational programs. Under President Richard Nixon's administration community college funding increased from \$91 million in 1969 to \$256 million in 1973.¹²⁷ This money was *not* targeted toward transfer students:

“[T]he community colleges constituted much the fastest growing sector within the world of nonprofit postsecondary education and already enrolled nearly one out of every five students. An obvious role for the federal government was to provide financial incentives to channel this growth in the direction of ‘career education’ rather than liberal arts.”¹²⁸

The Higher Education Act of 1972 made clear that the funds were not to be used to train professionals or subsidize four-year colleges and universities:

“the term ‘post secondary occupational education’ means education, training, or retraining...conducted by the institution...which is designed to prepare individuals for gainful employment as semiskilled or skilled workers or technicians or sub professionals and recognize occupations...but excluding any program to prepare individuals for employment and occupations...which require a baccalaureate or advanced degree.”¹²⁹

In a special address to the U.S. Congress, Nixon suggested that,

"too many people have fallen prey to the myth that a four year liberal arts diploma is essential to a full and rewarding life, whereas in fact other forms of postsecondary education—such as a two-year community college or technical training—are far better suited to the interests of many young people,"

and, during a time of extreme social and political unrest on campuses, Nixon found a solution in promoting students' enrollment at community colleges instead of the residential four-year schools that fostered "the isolation, alienation and lack of reality that many young people find at universities or campuses far from their own communities."¹³⁰

The decline in enrollment in four-year colleges and universities led to a pitched battle for scarce students between the less prestigious four-year institutions and community colleges to which the discouraged students increasingly turned. A new entrepreneurial message emanated from leaders in the community college industry. Spurred by the Truman Commission, community colleges had long since branched outward from chiefly terminal general education and vocational training to undertake stewardship of their local communities' cultural lives as well as new and more overt strategic partnerships with local business interests.

Edmund Gleazer of the AACC urged community colleges to seek even broader markets and to develop an aggressive marketing strategy to stimulate interest in new services across a broad range of constituencies, such as flexible adult-oriented programs who were interested in upgrading skills needed in their current jobs or retraining for new jobs. He also urged selling the new vocational services to employers through the development of subcontracting relationships to provide specialized training and "job orientation" courses. He further recommended that the colleges explore opportunities for consulting in the development of corporate on-the-job training programs.

Gleazer stressed the notion that community colleges served *consumers* and not just students. Anticipating the “Learning College” doctrine to follow in the 1990s, he insisted that “unjustified rigidities of calendar, campus, and courses would have to go”; instead, all procedures should “meet the convenience and the needs of...clients.”¹³¹ Enrollment growth would be realized in part by developing new products and services, in part by connecting the existing product lines to new consumers. With better, more sophisticated marketing and their inherent institutional flexibility community colleges expanded not only vocational but also “transfer” enrollments, by making the “transfer” curriculum a venue for a “cafeteria approach” to partaking of instruction. The designed-for transformation in consumer profile generated a positive feedback cycle that transformed the “transfer” course product line in the same manner that consumer (employers and job seekers) demand had always determined vocational course offerings. This complementary transformation in consumer base and product line-up was swift. By the end of the 1970s researchers found that “students are taking the ‘transfer’ course in photography to gain access to a darkroom, the ‘transfer’ course in arts to have their paintings criticized, the ‘transfer’ course in a language so that they can travel abroad” and that “except for US history, Western civilization, American and state government, introductory literature in Spanish, little in humanities remains.”¹³²

Perhaps even more significantly, the decade of the 1970s witnessed a profound overall decline in the actual academic achievement and fitness for college-level study of the nation’s high school graduates. This substantive transformation in the Comprehensive Community College’s customer profile, although viewed in some quarters as catastrophic and engendering the publication of an entire genre of jeremiads such as *A Nation at Risk* by critics in education and government, was in fact a boon to Comprehensive Community Colleges that not even the industry’s most enthusiastic boosters had fully anticipated. In many of these institutions more students came to be enrolled in courses in basic reading and writing than in traditional college-level liberal arts courses.¹³³ To be sure, some observers may have been ambivalent about this expansion. For example, to John Lombardi it represented the Comprehensive Community Colleges’ “most nettlesome paradox,” insofar as the Comprehensive Community College “is called a college, but elementary grade subjects—arithmetic, reading, and writing—rank high in terms of courses offered and students enrolled.”¹³⁴

So, two transformations, one endogenous in the industry (the transmutation of community college’s enrollees from students into “consumers”) and the other exogenous (the massive influx of poorly educated consumers), combined to finally effect the diversion function that leaders within the community college industry and the larger higher education enterprise had pursued for almost a half-century. “These two trends—casual attendance and remedial courses—together had significant negative effects on transfer rates... When total enrollments are used as a base for computing transfer rates, figures from state-level studies suggest that transfer programs have become peripheral to the actual functioning of community colleges.”¹³⁵ A transfer rate of 25% at the beginning of the decade dropped to 15% nationwide by its end, and fell below 6% in some states.¹³⁶ Although public opinion polls conducted by the AACJC¹³⁷ found transfer programs to be the primary source of public support for Comprehensive Community Colleges, these institutions’ *actual* primary purposes had finally been successfully converted to vocational and remedial instruction.

“Access” was the term adopted by the Comprehensive Community College industry to comprehend all of these expanded diverse and discrete corporate missions. Writing in 1994, Judith Eaton, a former JCCC Academic Vice-President and currently President of the Council on Higher Education Accreditation, captured the doctrine in *Strengthening Collegiate Education in Community Colleges*:

“Access—the community college’s role as democracy’s college—was and remains its central and most compelling feature... Within the community college enterprise itself, success is generally measured by the extent to which access is available, liberal arts and transfer programs are offered, occupational offerings are scheduled, and community service commitments are made. *Success* in relation to these challenges *is not measured*, for the most part, *in the form of learning gains* (emphasis added).¹³⁸

It is perhaps useful to recall that, as much as the community colleges’ mission emphasis and customer profile had changed in the span of a decade, dramatic metamorphoses were yet to come in bringing about the industry we see today. In the 1970s the “tech” in “vo-tech” was “low” by today’s standards. Fuel injection systems and four-wheel disc brakes were then still relegated to exotic makes of automobiles; the eight-track cartridge audio systems that are iconically subject to derision today were the high end of consumer mobile sound systems; computers really did fill large rooms and used punch cards and large reel-to-reel tape storage. The portion of community colleges’ course catalogs then devoted to computer courses would appear astonishingly abbreviated today, as today’s vast array of computer-based disciplines would have appeared fantastic then.

The *real* explosion in low-to-mid-level technology careers was about to dawn.

The cost and capabilities of “microcomputers” and their software applications crossed a culture-transforming boundary in the mid-1980s. Draftsmen and graphic artists, writers and musical composers, bookkeepers and accountants were swept up in a revolution in task performance rivaling the Industrial Revolution. Entire industries such as watchmakers and airbrush artists effectively disappeared; new ones including digital retouchers and computerized medical records managers were created. Nearly every other high-volume workplace task was transformed from analog to digital. What distinguishes the Information Revolution even from the Industrial Revolution is the exponential function of the *rate* of industrial and social transformation, compressing within the span of an adult lifetime several complete career obsolescence cycles instead of the one or fewer such life transformations per lifetime during and before the Industrial Revolution.

The Information Revolution begat the ultimate Comprehensive Community College engine of vocationalization. Creating graphic designs and illustrations with computer graphics software applications is much easier, much more facile than mastering a french curve, several very different analog media from pen and ink or gouache to scratch board, and an airbrush. Consequently, many more people are able to perform graphic design at a commercially marketable level of facility than was the case when mastering the instruments required years of serious craft. This vast increase in supply of images depressed the cost per image, with a resulting explosive proliferation of graphic content in mass communication. In short, the nature of the culture allowed the demand for images to keep pace with the supply in a manner that

supported overall job growth, if not wages (i.e., the market's higher average consumption of images did not entail a higher average demand for quality). Because software applications do not "wear out" like a pneumatic drill bit or boiler core, software manufacturers must effectively wear out their products by producing new versions of the applications which, in concert with the generational obsolescence of operating systems and workstation processors, force the worker to regularly "upgrade" the software and workstations and become "reskilled" in using them. Because "innovation" in computer hardware and software is so rapid, and the concomitant obsolescence cycle of workers' job skills and careers is so rapid and *predictable*, the marriage of computer-based industries to public-subsidized retraining centers in the forms of Comprehensive Community Colleges created a powerful, synergistic positive feedback cycle that immensely benefits the technology manufacturers and vendors along with the Comprehensive Community Colleges. The situation involves relatively little risk to employers because the re-skilling of their workers is subsidized by the public and the workers themselves.

The feedback cycle and the Comprehensive Community Colleges' resulting product mix were prominently reflected in their corporate strategic communications. For example, for several years the copy on the JCCC World Wide Web Home page (later transferred to a page titled "Welcome to Johnson County Community College!") stated,

"In 1969, Johnson County Community College opened its doors for the first time. Computers then were the size of rooms, but had less computing power than your palm pilot. No one could even conceive of the World Wide Web. A high-tech classroom meant it was equipped with an overhead projector and maybe a carousel of slides. VCRs didn't exist—students watched film strips. And telephones stayed at home or in the office, not in your pocket.

"In 1969, what we have today in our classrooms would have seemed the stuff of science fiction. And we are all aware that today's latest technology will be obsolete in just a few years. The world you live in today is much faster-paced and complex (sic) than the one that met the college's first graduates. Therefore, your learning can't stop here. Your ability to function in this world will continue to depend on your ability to learn. And, when you want to earn a degree, update your skills, learn a new software program, prepare for a job, or finally have the time to take a class for your own personal development, we'll be here. You may not even have to come to campus—you may choose to take the course on television or over the Internet.

"JCCC's curriculum is designed to meet the needs of county residents and businesses. We find that as society changes and technology develops in ever new ways, so does the importance of lifelong learning, as people re-skill themselves to stay current with the latest developments. That means our programs, course offerings, modes of distribution and facilities must keep pace.

"As the times change, so will JCCC. I look forward to seeing you on campus—or online.

"Charles J. Carlsen
"JCCC President"¹³⁹

The message's connotation encapsulates the realities of the new economy and the reciprocity between the respective obsolescence cycles of specific technologies and the jobs of those who re-skilled to work with those technologies: "today's technology will be obsolete in just a few years...your learning can't stop here...when [not if] you...update your skills, learn a new software program, prepare for a job...we'll be here."

Large-scale public investment in trainers and training infrastructure required making the “marriage” formal. Comprehensive Community Colleges jumped on the so-called “high-tech bandwagon.”¹⁴⁰ Short-cycle training programs custom tailored to meet the needs of specific firms represented the beginning of a further structural change in the community colleges, for few of these programs required students to take any supplementary academic coursework. In the new environment, cooperative arrangements between the colleges and local business, long a part of the community college mission, grew in number and became more specific.¹⁴¹ In one example, AT&T contracted with the community colleges to train telecommunications mechanics, paying the direct cost of training as an educational benefit for their employees.¹⁴² General Motors gave contracts to 40 community colleges across the country to retrain the company's dealer-based auto mechanics so that they could keep abreast of technological changes in automobile design.¹⁴³

The nationwide Comprehensive Community College leadership, led by AACJC president Dale Parnell, formulated major programs to promote “partnership with business and industry.”¹⁴⁴ The coordinator of one of these projects dismissed concerns that Comprehensive Community Colleges would serve “too specifically the needs of business and industry” by pointing out that such customized training services conformed closely to the expanded mission of Comprehensive Community Colleges that had gained currency in the early 1970s.¹⁴⁵ The director of an Institute of Community Assistance at Portland Community College, which provided job-site classrooms and awarded college credit for its job-specific training products, noted at the time, “We’re really a *partnership* between college and business. They have employees, we have the curricula and the instructors, and we can offer college credits and facilitate *customers’* goals” (emphasis added).¹⁴⁶ Some 85% community colleges reported having developed occupational programs at the request of local employers (Abbott 1977) and the average community college had 100 specific working arrangements with local organizations and businesses (Parnell 1982, P. 14).¹⁴⁷

In Kansas, the Business and Industry Service Program was approved by the Kansas State Board of Education in 1989 as a means to provide Kansas community colleges the flexibility to respond to requests from industry for customized training. Since its inception, over 1000 courses have been approved. Soon all 19 Kansas public community colleges were providing courses under the Business and Industry Service Program. Customized training by credit hour and continuing education hours became widely available.

In addition to the Business and Industry Service Program, all of the 19 community colleges offered courses and training that is part of the individual institutions’ Master Course List. This afforded all Kansas business and industries the full range of academic and/or vocational curriculum offered.

Kansas community colleges were also made to assist business and industry by providing specific individual customized training through the state’s Kansas Industrial Training Program/ Kansas Industrial Retraining programs, as well as cooperative efforts with the Kansas Department of Education, the Kansas Department of Commerce and Housing and the Kansas Department of Human Resources. Through this cooperative, comprehensive training became available along with customized applications for companies locating new facilities in Kansas or expanding existing facilities. The Kansas Industrial Retraining Program was created to assist employees of restructuring industries, the people likely to be displaced because of obsolete or inadequate job skills and knowledge.¹⁴⁸

The 21st Century Learning Organization

By the mid-1990s the Information Revolution, with its positive feedback cycle that knitted growth in computer and networking technology with expansion in the Comprehensive Community College industry's mission, had attained a *qualitative* threshold, at least in the rhetoric and doctrine of the industry's leaders. An aggressive, multi-pronged program, sponsored by key private sector high-technology leaders including ATT and IBM in partnership with the AACC and the League for Innovation in the Community College, promulgated what is arguably the most remarkable doctrinal transformation in the history of American higher education: The 21st Century Learning Organization.

The 21st Century Learning Organization is itself the Comprehensive Community College's incarnation of a broad-based doctrine of higher education, the "Learning College." The Learning College is a major movement within all of higher education to revisit its collective mission and practices as a response to mounting evidence that too many college graduates are inadequately educated. The movement naturally manifests differently within the different higher education subcultures; its incarnation at selective liberal arts colleges is very distinct from large research universities, much more so yet from comprehensive community colleges. These variances by institution complicate any understanding of the fundamental doctrine. Also, some commentators are not persuaded that it even is new, pointing to theories of educators such as John Dewey and human development experts such as Piaget and Vygotsky in suggesting that the Learning College doctrine simply repackages well-settled matters of education theory in technological rhetoric. The sum of these variances and ambiguities renders the Learning Doctrine nearly inscrutable in places.

With that, there are tenets that appear in common throughout the literature on the Learning College. Also, the empirical matters of education quality and Globalization in the doctrine (examined in the next Section) do combine to drive the very vigorous assessment movement now at the top of every institution's agenda. So, a brief enunciation of the doctrine is useful for understanding how the Comprehensive Community College became what we see today.

Most accounts of the genesis of the Learning College movement point to a major report in 1993 by the Wingspread Group on Higher Education, *An American Imperative*, as the single most significant impetus for the movement.¹⁴⁹ By some accounts it has had the effect on higher education that *A Nation at Risk* exerted on public primary and secondary education. Because its impetus to educational reform became interpreted in a peculiar way by community college leaders so as to replace education with a radically idiosyncratic doctrine of "Learning," with long-term consequences to society perhaps as important as the Truman Commission's plan, *An American Imperative* is examined in some detail here.

An American Imperative framed the crisis of public higher education in a historical dialectic:

"A generation ago, our society was affluent, richer than it had ever been, with the prospect that its wealth would be more widely and deeply shared than ever before... Those days are behind us... We have struggled—so far unsuccessfully—to set the country back on the confident, spirited course we took for granted a generation ago."¹⁵⁰

The report noted that “the American economy [then] dominated the global economy. Ours was the only major economy to emerge intact from World War II;” the group warned that “Global competition is transforming the economic landscape.”¹⁵¹

The group surveyed the major demographic, economic and technological changes besetting higher education and found a mismatch between what higher education was providing and what was needed of it. They found several serious warning signs of higher education’s failure to recognize the challenges of Globalization.

First was society’s “crisis of values,” in which colleges and universities were enmeshed and to which they even contributed:

“From the founding of the first American colleges 300 years ago, higher education viewed the development of student character and the transmission of values supporting that character as an essential responsibility of faculty and administration. The importance of higher education’s role in the transmission of values is, if anything, even greater today than it was 300 or even 50 years ago. The weakening of the role of family and religious institutions in the lives of young people, the increase in the number of people seeking the benefits of higher education, and what appears to be the larger erosion of core values in our society makes this traditional role all the more important.

In this context, it is fair to ask how well our educational institutions are transmitting an understanding of good and bad, right and wrong, and the compelling core of values any society needs to sustain itself...enough anecdotal evidence exists to suggest that there is too little concerted attention, on too many campuses, to this responsibility....All of the other accomplishments of higher education will be degraded if our colleges and universities lose their moral compass and moral vocation.¹⁵²

The second warning sign was students’ low rates of success when measured against their peers in other countries and graduation rates. “Our education system is better organized to discourage students—to weed them out—than it is to cultivate and support our most important national resource, our people.”¹⁵³

The third warning sign, which the Group termed “The Uneducated Graduate,” was found in evidence the Group cited such as a 1992 U.S. Department of Education analysis of college transcripts that showed that 26.2% of recent bachelor’s degree recipients earned no credits in history; 30.8% had studied no mathematics; 39.6% earned no credits in either English or American Literature; 58.4% had studied no foreign language. Another study cited by the group, the 1993 National Adult Literacy Survey (NALS), found college graduates unable to use basic skills involving reading, writing, computation, and elementary problem-solving. The NALS participants were required to read and interpret prose such as newspapers, work with documents such as bus schedules and tables and charts, and use elementary arithmetic to solve everyday problems such as figuring out restaurant bills or mortgage payments. Participants’ results were ranked on a scale from low (Level 1) to high (Level 5). Only eight percent of the four-year college graduates reached Level 5 working with documents. Ten percent of four-year college graduates reached Level 5 working with prose. Twelve percent of four-year college graduates reached Level 5 with their quantitative skills.

The Group believed the situation placed American civilization in peril:

“The original purpose of an undergraduate education, the development of a broadly educated human being, prepared, in the words of John Henry Cardinal Newman, ‘to fill and post with credit,’ has been pushed to the periphery. That purpose, restated, was the essential message of a commission convened by President Harry S. Truman 45 years ago. According to the Truman Commission, higher education should help students acquire the knowledge, skills, and attitudes to enable them “to live rightly and well in a free society”.... For without a broad liberal education, students are denied the opportunity to engage with the principal ideas and events that are the source of any civilization. How then are they to understand the values that sustain community and society, much less their own values? Educators know better, but stand silent.”¹⁵⁴

The Group acknowledged public concern about the rising expense of college and the public's general perception that the academy focuses instead on advanced study and research. Citing the Department of Education study of U.S. college graduates' actual course of study, the Group saw a picture "of academic life which only grudgingly attends to undergraduate learning, and to the advice, counseling, and other support services students need...Indeed, the ideal model in the minds of faculty members on campuses of all kinds is defined by what they perceive to be the culture and aspirations of flagship research universities.”¹⁵⁵

In what it called the Age of the Learner, the Group insisted that America must educate more people, and educate them far better, and called for new thinking across higher education. The Group identified three fundamental issues common to all colleges and universities:

- taking values seriously;**
 - putting student learning first;**
 - creating a nation of learners.**
- (Bold typeface emphasis in the original).

The Group structured its argument upon these fundamental issues. It began the first section of the discussion, “Taking Values Seriously, by insisting upon “putting first things first: the need for a rigorous liberal education that takes values seriously and acknowledges that value-free education has proven a costly blind alley for society.”¹⁵⁶

The Group saw American democracy as requiring a common ground, a shared frame of reference among diversity. The Constitution of the United States, the Group believed, codified the values, the civic virtues that Americans share and by which they find common ground. The group again recalled the visions of Newman and the Truman Commission, stating that the way for higher education to lead the nation to take values seriously was by affirming that,

“liberal education is central to living ‘rightly and well in a free society’...every student needs the knowledge and understanding that can come only from the rigors of a liberal education...If the center of American society is to hold, a liberal education must be central to the undergraduate experience of all students. The essentials of a liberal education should be contained in a rigorous, required curriculum defined on each campus.”¹⁵⁷

The Group expected all of the members of each campus community should be able to readily supply answers to the following questions:

- What kind of people do we want our children and grandchildren to be?

- What kind of society do we want them to live in?
- How can we best shape our institution to nurture those kinds of people and that kind of society?

Pursuing answers to these questions should guide colleges and universities in framing their institutional values and missions, in formulating strategic plans, in establishing policies and creating offices and departments, not only in developing the curriculum. In particular, The Group demanded of colleges and universities a commitment to implementing the findings of the following self-assessment:

- How does our curriculum of required courses respond to the needs of our students for a rigorous liberal education enabling them to “live rightly and well in a free society?”
- In what ways does our institution model the values and skills expected in our community?
- What steps might we take to improve the general climate of civility on our campus?
- How comprehensive and effective is the code of professional conduct and ethics for our faculty and staff? When was it last reviewed?
- In what ways do our institution and its educational program promote the development of shared values, specifically the following civic virtues, among our students?
 - respect for the individual and commitment to equal opportunity in a diverse society;
 - the belief that our common interests exceed our individual differences;
 - support for the freedoms enunciated in the Bill of Rights, including freedom of religion, of the press, of speech, and of the right to assemble;
 - the belief that individual rights and privileges are accompanied by responsibilities to others;
 - respect for the views of others; and
 - the conviction that no one is above the law.
- What moral and ethical questions should we be putting to the student groups and organizations we sanction on campus? What standards of conduct do we expect of these groups? How have we made these standards clear?
- How do the activities of our athletic programs square with our institution’s stated values, and where do they fall short?
- What steps will we take to assure that next year’s entering students will graduate as individuals of character more sensitive to the needs of community, more competent to contribute to society, more civil in their habits of thought, speech, and action?

In the second section of their argument, “Putting Student Learning First,” the Group took up the concern for students’ actual achievements in college. The Group found academic expectations and standards too low on many campuses, and insisted that campuses must:

- 1) Understand their mission clearly and define the kinds of students they can serve best;
- 2) Define exactly what their entering students need to succeed;
- 3) Start from where the students begin and help them achieve explicitly stated institutional standards for high achievement;
- 4) Tailor their programs—curriculum, schedules, support services, office hours—to meet the needs of the students they admit, not the convenience of staff and faculty;
- 5) Systematically apply the very best of what is known about learning and teaching on their campuses;
- 6) Rigorously assess what their students know and are able to do in order to improve both student and institutional performance; and
- 7) Develop and publish explicit exit standards for graduates, and grant degrees only to students who meet them.

The Group called for overhauling the conceptual, procedural, curricular and other architecture of postsecondary education on most campuses. This would change the academic experience:

“For many [students]—particularly those whose learning needs are being served poorly now—academic life will be more directive, more supportive, and more demanding. It will be more directive on the assumption that institutions are responsible for evaluating and responding to the learning needs of students. It will be more supportive because it will be focused on what students need in order to succeed. It will be far more demanding because it will be aimed at producing graduates who demonstrate much higher levels of knowledge and skills.”¹⁵⁸

The third section of the Wingspread Group’s report is titled “Creating a Nation of Learners.” In this section the Group noted the fragmentation of the American education system, with poor coordination between the different sectors of higher education and between higher education and the K-12 system. Conceding that relatively few highly educated adults were needed when the American education system was developing in the 19th and early 20th centuries, the Group insisted that now

“the modern workplace, open to global competition, requires levels of knowledge and skills beyond anything we have aspired to in the past, and well beyond what our schools and universities are now producing. These changes demand that American education transform itself into a seamless system that can produce and support a nation of learners, providing access to educational services for learners as they need them, when they need them, and wherever they need them.”¹⁵⁹

The Group prescribed several specific actions:

—state a clear public definition of what students should know and be able to do at *each* educational level;

- enunciate standards of entry *and exit* for higher education;
- increase the use of assessment to diagnose learning needs and enhance student achievement;
- improve both the theory and practice of teaching and learning;
- recruit and educate more effective teachers at all levels;
- bring education’s resources to bear on issues of character and its development;
- reducing the barriers to inter-institutional transfer among institutions of higher education;
- explore the potential for better collaboration with K-12 schools.

The Group then issued several direct challenges to colleges and universities:

- To evaluate themselves in light of the Group’s prescriptions.
- To define and publicly state their standards of entry and exit in terms of the knowledge, skills, and abilities we expect from both applicants and graduates, and to put in place measures to assure student and institutional attainment of the standards by a fixed date.
- To develop a curriculum that will assure all graduates—our future citizens, employees, and leaders—the benefits of a liberal education.
- To assure that next year's entering students will graduate as individuals of character more sensitive to the needs of community, or competent to contribute to society, and more civil and habits of thought, speech, and action.

The Group concluded its report on a hopeful note:

“Higher education and the society it serves face a fork in the road. Either educators and other Americans raise their sights and take the difficult steps described in this open letter, or we all face the certain and unpleasant prospect of national decline. No one can look squarely at the quality of our undergraduate education and its graduates and come to a more optimistic conclusion.

“We are guardedly hopeful that higher education will respond to the kinds of change we believe essential to our national well-being... That hope rests on the fact that so many Americans understand how critical a productive and affordable system of higher education is to the American future. Even the most severe critic of higher education understands its importance and wishes it well.

“Most significantly, there is hope, because when the nation has called on colleges and universities to adapt in the past, higher education has always responded.

We cannot believe it will hesitate now.”¹⁶⁰

In sum, the Wingspread Group, leaders of business and labor, charitable foundations and policy think tanks, public school systems, colleges and universities, who expressed undisguised alarm at the poor learning evidenced across the nation and the peril they saw this posing to society, called for a reinvigoration of the rigor and content of the *liberal education* that Jefferson, Cardinal Newman and the Truman Commission prescribed. And they demanded it for the same reasons.

This was the springboard for the vigorous efflorescence of “outcomes assessment” initiatives across the nation’s higher education landscape in the 1990s, now even more intensively

prosecuted by accrediting bodies and public policy makers; together with the findings of Tinto, Astin and others' research on student retention it became the seed of the "engagement" movement so prominent now on all campuses, with mandated academic mentors, First Year Experiences and learning communities; its concern for values and moral citizenship spawned service learning and civic honors programs.

It's *not* the League for Innovation's and the AACC's idea, however, in their invocation of the Wingspread Group's *An American Imperative* in the doctrine of the 21st Century Learning Organization.

The League for Innovation and the AACC appropriately ignored the Wingspread Group's prescribed return to a rigorous liberal education by the nation's colleges and universities. After all, the Comprehensive Community College industry had endeavored for 60 years to diverge ever farther from transfer-oriented education, let alone a rigorous values-centered liberal arts education. As was shown previously, the AACC and the League for Innovation had long since succeeded in getting out of the liberal education business, focusing instead on strengthening the Comprehensive Community College's vocationalization brand.

But *An American Imperative* enjoyed immense currency throughout the rest of the postsecondary culture. State legislatures and higher education governing bodies, accrediting agencies and local governing boards harkened to its demands and instituted or strengthened assessment of student learning. Reconceiving general education, as we shall see, to become "outputs" instead of "inputs," these authorities scrutinized retention and graduation rates and began making funding and even accreditation contingent upon improving these outcomes. The *success* of college students became Job One for most of American higher education, where *access* had never been a primary value or mission. For the Comprehensive Community College, however, access had always been the institution's *raison d'être*.

Among the report's many concrete actions for improving learning were the ideal catchwords for catalyzing the growth of the Comprehensive Community College's partnership with the technology industry: putting the learner first.

Where the Wingspread Group demanded that American higher education "put first things first: the need for a rigorous liberal education that takes values seriously," the AACC and the League for Innovation interpreted the report as a strategic plan in which the "first" referred to a business-client relationship in which the client—the student—comes first. The AACC and League for Innovation focused on one specific prescription by the Wingspread Group to colleges, that they "tailor their programs—curriculum, schedules, support services, office hours—to meet the needs of the students they admit, not the convenience of staff and faculty."

The League for Innovation's Terry O'Banion is widely credited with extracting this prescription from the Wingspread Group's intensive, even invasive scheme of "an academic life that will be more directive, more supportive, and more demanding." As reported above, the statement's context was the second of the three major issues identified by the Wingspread Group: taking values seriously, putting student learning first, creating a nation of learners. It turns out that the Group's three respective prescriptions for these issues were only differentially useful to the League and the AACC, and these interest groups understandably championed those prescriptions that empowered their interests and neglected to mention the first prescription to put a values-oriented liberal arts education foremost among the nation's education priorities.

In his manifesto, *A Learning College for the 21st Century*, O’Banion took the opportunity presented by the Wingspread Group’s concern with poor academic performance and combined its report with a litany of other jeremiads, all well supported by evidence, that decried the generally poor academic performance of American students. Alluding chiefly to *A Nation at Risk* and *An American Imperative*, O’Banion insisted that “both suggested that education was the root cause of the problem.”¹⁶¹

It is important to pause here and restate: O’Banion invoked the reports to indict, not an inadequate delivery of educational opportunity or a faulty application of the sound theories of education, but in fact the institution of education itself. In the same discussion in *A Learning College for the 21st Century* in which O’Banion recounts the findings of *A Nation at Risk* and *An American Imperative* and states his interpretation of them, he quotes Lewis J. Perelman approvingly:

“So, contrary to what the reformers have been claiming, the central failure of our education system is not inadequacy but *excess*: Our economy is being crippled by too much spending on too much schooling. . . . The principal barrier to economic progress today is a mind-set that seeks to perfect education when it needs only to be abandoned.”¹⁶²

O’Banion goes on to paint a landscape of college education in ruins, an anachronism hopelessly incapable of meeting the challenges coming in the 21st century. “Bolt-on” reforms, O’Banion’s words for the haphazard efforts by schools to address the concerns that were raised earlier with the publication of *A Nation at Risk*, were merely “trimming the branches of a dying tree.”¹⁶³ O’Banion quotes George Leonard’s article in *The Atlantic*, “The End of School:” “The failure of this well-intentioned, well-executed movement toward reform summons us to think the unthinkable: We can no longer improve the education of our children by improving school as we know it. *The time has come to recognize that school is not the solution. It is the problem.*”¹⁶⁴ (Emphasis added by O’Banion).

Starting from one of the more generalized pronouncements by the Wingspread Group, that “Putting learning at the heart of the academic enterprise will mean overhauling the conceptual, procedural, curricular, and other architecture of postsecondary education on most campuses,”¹⁶⁵ Learning Organization theorists seized upon the “architecture” allegory and interpreted it literally corporeally to frame their doctrine:

“Today this inherited architecture of education places great limits on a system struggling to redefine and transform itself into a more learning-centered operation. The school system, from kindergarten through graduate school is time-bound, place-bound, efficiency-bound, and role-bound. There is almost universal agreement that these bonds must be broken if the schools are to be redesigned and reengineered to place learning first.”¹⁶⁶

Here is the foundation tenet of the Learning Organization ideology. Other entities had traced declining student performance to declining standards and expectations, to a rising “culture of mediocrity,” a denatured college curriculum, stolid and inflexible bureaucracy, even a failure to transmit values to successive generations.¹⁶⁷ By contrast, in their dissection of the failure of

education reform in the 1980s and 1990s, Learning Organization theorists see four “structural/traditional limits” on education. In their view, the crisis in American education is rooted in its time-bound, place-bound, efficiency-bound, and role-bound nature.

Education is time-bound in its conforming of the academic schedule to the structure of the year in a 19th-century agricultural economy. O'Banion refers to a federal study that concluded, "Learning in America is a prisoner of time. For the past 150 years, American public schools have held time constant and let learning vary....Time is learning's warden."¹⁶⁸ It is also time-bound to the framework of the credit hour: "The vast majority of college courses have three or four hours of credit. Isn't it a coincidence of cosmic proportions that it takes exactly the same billable unit of work to learn the plays of Shakespeare and the differential calculus? Or maybe the guest has been amputated to fit the bed."¹⁶⁹

In order to impute a place-bound limit to education, O'Banion conjures a peculiar notion of “school:”

“School is a place. It is a schoolhouse, a schoolroom, a campus, or a college. Sometimes schooling occurs off-campus, but is obviously defined in relationship to ‘campus.’...School/college, and the learning that occurs in that context, is over ‘there.’ It is external to everything else that goes on in the learner and the society. It is cloistered, private, sacrosanct territory... School is a place.”

For O'Banion and his collaborators, this place literally is something that has to go away, if education is to be reformed. With the advent of the Learning Organization, “This most basic and fundamental unit of academic life—the sanctity of the classroom and the *authority of the teacher within it*—is about to be turned inside out.”¹⁷⁰ (Emphasis added).

Learning Organization theorists find that when the American nation's public education is undertaken, the third structural/traditional limit on education, that it is efficiency-bound, emanates from the first two limits. O'Banion himself acknowledged the efficacy of the single mentor/single student mode of education where it might obtain. It cannot by definition obtain in mass public education, however, and in making the bargain with itself to educate all, society incurs the plain arithmetic truth: at any level the relatively uneducated greatly outnumber those relatively more learned whom society can spare to the role of educator. In the enterprise of education, wherever resources are finite the curves will meet on a graph whose axes are related in their depiction of the efficiency of the transmission of values, knowledge and that is education. There are only so many places, at only so many times, that only so many people can accomplish this transmission, this preservation and advance of society.

Only so many of these, that is, if they are *real*. The master stroke of the Learning Organization, it will be seen, is in its transmutation of society's education process from real to virtual.

Before that, however, consideration must be given to the fourth “architectural” element, the fourth structural/traditional limit on education, its role-bound nature. In the view of O'Banion and his fellow Learning Organization theorists, the problem lies with what they posit as education's reduction of students to utterly passive “vessels” and teaching as a unilateral filling of the vessel with the “cargo” of knowledge. The epigram that begins this paper by quoting O'Banion's pejorative characterization of education's purpose, of transmitting society's culture

from one generation to the next by means of teaching, as the practice of Neanderthals is taken from his discussion of role-bound education in *A Learning College for the 21st Century*.

O'Banion invokes the etymology of "pedagogy," (from the Greek term for "to lead") and "education" (from the Latin term for "to lead forth") to reinforce his image of the active leader-teacher herding a passive student-flock. He quotes Perelman again,

"There may be no more common and erroneous stereotype than the image of instruction as injecting knowledge into an empty head. Whether in a typical schoolroom, or a congressional hearing, or a corporate training session, the same one-way process is acted out. In each, the teacher or expert faces the learners, taking on the critical role of 'fountain of knowledge.' The learner plays the 'receiver of wisdom,' passively accepting the intelligence being dispensed, like an empty bowl into which water is poured."¹⁷¹

The Learning Organization proponents' conception of education as nearly exhaustively identified with the lecture format of instruction is an exceedingly narrow take on the enterprise. The characterization is advanced by the Learning Organization theorists in a strategy to conflate *education*, a fundamental expression of humans' social being, with a less-than-ideal means of carrying out that expression to answer the exigencies of populous modern societies. O'Banion himself acknowledges these practical realities:

"On the surface, the system does appear to work. How else can a society educate the masses if not in some linear and sequential order in which a student moves through grade levels, amassing credits that are exchanged for diplomas and degrees assigns of achievement? It is, after all, *the most remarkable and largest system of schooling ever created, and it is infused with a sense of democratic values.*" (Emphasis added).¹⁷²

In sum, the notion of education advanced by proponents of the Learning Organization is a peculiar, novel and narrowly tailored one. It is a conception that invites the question as to whether it is in reality a *mis*-conception of education that the Learning Organization apologists advance. The reality that American public education is too often carried out with insufficient resources, too often in local cultures of families and public officials that discount, ignore or even undermine it, too often in a mass-mediated national culture that promotes values and icons at odds with its values, that education for these and other reasons therefore too often falls short, is *not a vice intrinsic to education itself*.

The Learning Organization's is a singular conception of education, contrary to the concepts of Dewey and human development theorists from Piaget through Erikson and Vygotsky to Pascarella, Terenzini, Astin and others, as will be explained in Section V of this paper. Proponents of the Learning Organization ideology justify it on their invocation and extension well beyond its context of one narrow prescription by the Wingspread Group to improve the performance of American college graduates. The Wingspread Group certainly evinced serious concerns regarding the performance of American students vis-à-vis their global counterparts. The Wingspread Group was candid and detailed in its enunciation of the problems it perceived in the American higher education system, and prescribed self-assessment and best practices designed to remedy those problems. Unlike the Learning Organization theorists, the Wingspread Group's objection was not against schools, but against putting schools to ineffective use. The

Wingspread Group took considerable pains to explicate the nature of education and its purpose in society's preservation. The very farthest thing from the Wingspread Group's aim is the supplanting of education, the course of action entailed in implementing the Learning Organization.

In the doctrine of the 21st Century Learning Organization, technology, long the motive force in creating demand for the Comprehensive Community College's vocationalism, becomes the agent for a "paradigm shift" in the industry, in the words of advocates. One of the core texts of the Learning Organization doctrine is *The 21st Century Community College*; its subtitle: *Technology and the New Learning Paradigm*. Published by the International Business Machines Corporation, the colophon notes that the book is a joint effort of the League for Innovation in the Community College and Higher Education, IBM North America.¹⁷³

The first in the book's collection of essays, by O'Banion, spells out the ways to reengineer community colleges for success in the 21st century: "The foundation upon which much of the reengineering will be built is a concept that has been discussed a lot lately—process reengineering or process innovation. The difference is that process innovation incorporates the use of dynamic technology and has become, in effect, Total Quality Management at warp speed...Today, the timely transformation of almost any process means applying technology to some part of it."¹⁷⁴ O'Banion quotes Paul Privateer, "American education in general is at strategic anxiety point in its evolution. We are at a very odd midpoint between the death of one kind of paradigm of learning and the yet-undefined formation of an entirely new way of learning," and picks up the terminology, "At the moment, most community colleges are struggling to operate within established paradigms that are dying."¹⁷⁵ He asks, "Saddled with old paradigms and insecure and reluctant faculty and administrators, how are these institutions to ride into the sunset of the 20th century well-equipped for the new adventures promised just over the hill in the 21st century? The truth is, most institutions will not be part of this future if they continue to tweak the old paradigm for incremental changes; only those institutions that are capable of swift and a radical change will see the promised land."¹⁷⁶

In the section titled "Toward Radical Change," O'Banion enthusiastically outlines the changes soon to come:

"We need dozens of models of radical change in education today to encourage experimentation in all sectors of education...For the next decade, at least, [this was written in 1996] there will be formal institutions (high schools, community colleges, four-year colleges, and universities—owned and operated by many entities) that will attract learners to participate in activities—on established campuses and other locations through technological links. At the point of engagement (first day of 10th grade, summer admission to fall freshman year, beginning graduate school, in-plant, six-week training modules—and in the future on any day of the year) the learning college will initiate a series of services to prepare the learner for the experiences and opportunities to come. In a seamless educational system, learners will begin this preparation at the age of four or five and continue it throughout their lives.

"Services will include assessing learners' abilities, achievements, values, needs, goals, expectations, resources, and environmental/situational limitations... A personal learning plan will be constructed from this personal profile, and the learner will negotiate a contract that outlines responsibilities of both the learner and the learning college.

“As part of the negotiated contract, the learner will purchase learning vouchers to be used in selecting from among the learning options provided by the learning college. The assessment information, the terms of the contract, historical records from previous learning experiences, and all pertinent information will be recorded on the learner’s “smart” card which serves as a port folio of information, a lifelong record of lifelong educational experiences. The smartcard will belong to learner, who will be responsible for keeping it current with assistance from specialists in the learning college... Some learners will need training in using the technology, in developing collaborations, in locating resources, and in navigating the learning systems. Specialists will monitor the services carefully and will be responsible for approving a learner’s readiness to fully engage the learning opportunities provided.”¹⁷⁷

This is the consumer/commodity model of education “at warp speed.” “Attracted” by Learning Organizations to “participate in their activities,” the consumer makes choices among these, and negotiates for himself or herself contracts for products and services. Learning “specialists” may be contracted with to enhance services, if desired. Crucial for the Learning Organization is the provision of many options for participating:

“In the learning college there are many options for the learner—options regarding time, place, structure, and methods of delivery. The learner has reviewed these options and experimented with some that are unfamiliar... Vouchers are exchanged for the selected options... Learning colleges are constantly creating additional learning options for learners. Some learning options include:

- Prescribed, preshrunk portable modules in such areas as general education core courses or specific skills training.
- Stand-alone technological expert systems that respond to the idiosyncrasies of a specific learner, guiding and challenging the learner through a rich maze of information and experiences.
- Opportunities for collaboration with other learners through technological links.”¹⁷⁸

Consumer choice, unlimited product and service options are the ideal of the Learning organization. The Learning Organization is not only not time-bound, place-bound, and role-bound, it cannot be *content-bound* in the available options among its product lines. The League for Innovation, O’Banion and their corporate partners could not be more serious about this:

"A major goal of the learning college is to create as many learning options as possible in order to provide successful learning experiences for all learners. If the learner's goal is to become competent in English as a second language, there should be a dozen or so learning options available to achieve that goal. If the learner's goal is to become competent in welding a joint, there should be a dozen or so learning options available to achieve that goal. If one option does not work, the learner should be able to navigate a new path to an alternative learning option at any point.”¹⁷⁹

The technologically-enabled paradigm shift is not confined to a multitude of product options, indeed, the essentially technological nature of the paradigm shift creates a positive feedback loop for the learning organization and its corporate partners. Myriad learners, who are participating in many different learning experiences and navigating paths to many alternative learning options if the first choices do not work, can create headaches for the Learning Organization if they are not adequately managed. Perhaps needless to say, technology will come to the rescue in the optimal

symbiotic relationship between the Learning Organization, contractor-experts, and technology providers:

“To manage the activities and progress of thousands of learners engaged in hundreds of learning options at many different times, at many different levels, and many different locations, the learning college will rely on expert on expert systems based on early developments such as General Motors’ Computer Aided Maintenance System or Miami-Dade Community College’s Synergy. *Without these complex systems the learning college cannot function.* These learning management systems are the breakthroughs that will free education from the time-bound, place-bound, and role-bound systems that currently manage the educational enterprise.

“The learning college will contract with many specialists *to provide services to learners.* Specialists will be employed on a contract basis *to produce specific products or deliver specific services;* many will work part-time, often from their homes, *linked to learners through technology.*”¹⁸⁰ (Emphasis added).

All of this reengineering will require leadership and Charles Spence, Chancellor of the Contra Costa Community College District, understands that technology *is* this leadership:

"Discussion of these issues...is part of the process of creating a competitive advantage for community colleges.... Technology has an infinitely redundant relationship with the concept of change. Today's environment provides challenges, problems, and opportunities. Organizations improve and apply technology to answer these demands. Technology inspires evolution which requires new technology which inspires further evolution. A leader attempting to define how the organization will behave at any point in the future must have an intimate understanding of the technological paths leading to that future... The importance of technology in the business of learning is too vital to be left to chance."¹⁸¹

Technology not only performs the function of institutional leadership in the 21st Century Learning Organization but also acts as the catalyst for the “paradigm shift.” This truth is best understood by those innovators bringing change from outside the Comprehensive Community College industry, those technology leaders operating along the permeable membrane between the comprehensive community college and technology industries that is the Learning Organization. One of these leaders, Darlene Burnett, a consultant with Higher Education IBM North America, describes how the paradigm shift is catalyzed by technology:

"As colleges focus on transforming themselves, it helps to have a catalyst to bring all participants at the college together to support, plan, and implement successful changes....Using technology to enable transformation can create a positive rallying point and help provide the physical focus. The identification of a technology that supports a new process can help stimulate the creativity needed to find new and better ways to deliver services....With the increasing complexity of higher education offerings, administrative requirements and customer needs led colleges to add layer upon layer of ad hoc processes and large support infrastructures. To complicate matters further, many of these processes were created when technology was not available or capable of making the processes more efficient. Now, it is critical that these processes be redesigned to gain the efficiency, effectiveness, and cost benefits the technologies offer... By reviewing the processes and adding the technology catalyst, institutions can move toward an improvement in competitiveness."¹⁸²

Leaders in the Comprehensive Community College industry were quick to recognize not only the immense capabilities for virtualizing society and its education function, and the expansion of their market base that the information technology boom afforded through asynchronous or “distance” learning, but also information technology’s even-handed distribution of this same advantage to all of the industry’s traditional competitors (four-year colleges and universities and private-sector technical training centers) as well as a novel and potent new competitor, the on-line or “virtual” university.

O’Banion saw in this development a convergence of forces that might finally position the Comprehensive Community College advantageously in the pantheon of post-secondary institutions:

“Despite admittedly strong forces of resistance lined up to support colleges and universities as we know them, there are equally or more powerful imperatives insisting that change is inevitable. Even though the model for higher education for most students, parents, and educators remains Harvard or similar institutions, strong economic, technological, and demographic forces for fundamental restructuring of higher education are at work in the land. These forces converge to make one key demand on education: more learning for more students at lower cost.”¹⁸³

The information technology boom promised to reduce overhead costs by obviating much of the need for staff on payroll, physical facilities and infrastructure, even permitting in principle unlimited growth in customer base and product lines. This development would not by itself accomplish the “paradigm shift,” however. After all, this new delivery system might have been applied to the traditional paradigm of teaching and learning, of students and teachers as scholars, in perhaps tremendously enlarged scale.

The key, the “tipping point” for the AACCC’s and the League for Innovation’s realization of their scheme turned out to be another very important dynamic already operating in the background. This was the gathering momentum of the American economy’s descent, the right-side phase of a post-World War II arc that had reached its apogee in the 1960s. Viewed in small-scale time increments, the trajectory appears periodic—recessions in the mid-1970s, 1981-82, and early 1990s were followed by recoveries that, because of the distortion by ballooning personal and public debt, appeared more substantial than they really were. From a sufficient remove, the path has been and continues generally downward. So important for understanding the present state of the Comprehensive Community College industry is this ineluctable descent that it is specifically elucidated in the next Section on Globalization. The slow, but crushing pressure of the shrinking economy withdrew resources from every sector of public education. Kay McClenny and James Mingle noted: “The dilemma is that the challenges of meeting the expectations of society are coming at a time when costs are on the rise and traditional sources of support—state tax dollars are shrinking.”¹⁸⁴

In this new reality, an Economy of Less, the Information Revolution enabled a qualitatively novel environment of competition by schools for customers. Indeed, it enabled *customers*.

When colleges were the only places one could go to college, when *colleges were places*, the academic model easily prevailed—colleges were where the learned people whose “day job” was teaching were and where the trappings and instruments of learning were, and so that’s where less learned people went to become learned. The people doing the teaching and learning were *scholars*, mutually engaged in a way of life, rather than a transaction. This is why education, where it takes place, is *sui generis*. It has no analogs in the whole human story; nothing else that is, is like it.

Tightening money, however, increased concerns by students and especially their parents that the sizeable investment in time and money required to earn a degree must show a return on investment, and this meant the credential must lead to a good job.

Higher education had to cease being a special kind of participation in society by particular people in a particular place and a time.

Higher education became a commodity, absolutely enjoined from any “basic purpose ...to transmit a society’s culture from one generation to the next.”

Learning became a business transaction.

Teachers became subcontractors

Students became customers.

This is the “paradigm shift” of the 21st Century Learning Organization.

A journal article attached to a 2005 memorandum from JCCC Business and Technology Division administrators to the Division faculty could hardly have expressed the new paradigm of the 21st Century Learning Organization more cogently and enthusiastically:

“Nearly three million U.S. students are currently taking university level courses online and more than half of all higher education institutions see online education as critical to their long-term strategy. The competition for online students will continue to escalate as more and more institutions realize that online education is a fast-growing, multi-billion dollar market.

“Clearly, *education is becoming a commodity* and many educational institutions are looking to online education to *improve their revenue stream*. The competition for online students is bound to become more and more intense...Courses designed like video games are one way to *win this competition by appealing to the target demographic in a way that they embrace*. A recent study found that 70 percent of U.S. college students play video games (32 percent even admit to playing video games during class without the knowledge of their instructors)...

“In a global economy dominated by the video game generation, *edutainment will inevitably supersede both education and entertainment*. Some people believe that the merger of education and entertainment *will diminish education*. *To the contrary, and perhaps more importantly, it will improve entertainment...*

The moral is that video games are no longer just games. They... are a crucial weapon in the inevitable online learning marketing war...The marketing war is about to escalate. Designing online courses like video games and utilizing video game marketing ... would be a shrewd strategy for those institutions that are looking for ways to mount an effective marketing campaign (emphasis added).¹⁸⁵

With the ascent of the 21st Century Learning Organization, the business culture, promoted for decades by business leaders and the AACC but obdurately resisted by academic professionals, could finally prevail. With the 21st Century Learning Organization, being a college finally metamorphosed utterly into being a business, because the business of being a college had become survival.

That said, there is a paradox, at least a rhetorical one, in the case being made for the Learning College based on efficiency models. On the one hand, proponents of the Learning College decry what they describe as the “industrial model” adopted by public higher education. O’Banion writes,

“One example of the influence of American business on American education is Liam C. Bagley’s Classroom Management, which was saturated with business terminology. Bagley...stated that the problem of classroom management was principally a ‘problem of economy: it seeks to determine in what manner of the working unit of the school plan may be made to return the largest dividend upon the material investment of time, energy, and money. From this point of view, classroom management may be looked upon as a “business” problem’...”

“Of all the traditional architectural elements of schools, critics have been most vocal about the negative influence of the efficiency model. Perelman (1992) wrote, ‘education developed in scale and bureaucratic density to mimic the industrial bureaucracy it was styled to serve.’”¹⁸⁶

O’Banion quotes George Leonard’s article in *The Atlantic*, “The End of School:”

“From the beginning it was an administrative expediency, an attempt to adapt the tutor-learner system to mass education, a crude way of handling a large number of learners with a much smaller number of teachers. We were able to get away with it in the past chiefly because our society required few academically or technically educated citizens.”¹⁸⁷

On the other hand, other experts in the Comprehensive Community College industry note:

“Economic ends dominated the mission of community colleges in the 1990s, refashioning traditional missions of access and responsiveness to community educational and training needs so that *these became means, not ends*. Instead, improving economic conditions of regions and nations, through such activities as workforce training, both to compete in production globally and to attract investors with a competitive economic environment, became a preeminent, articulated concern. *Furthermore, by ‘economizing,’ by operating institutions more efficiently, colleges imitated the behaviors of business or corporations and became participants in the global economy.* This was precisely the intent of government policy for community colleges.”¹⁸⁸ (Emphasis added)

Second Thoughts: Wait... what about education? What about *society*?

Not every commentator on the higher education enterprise has been sanguine toward the community college's line of development. Looking back to the Truman Commission's report, at that time some representatives of four-year colleges and universities were unsurprisingly concerned by the Commission's proposal to broaden the mission of higher education beyond academic purposes. Alan P. Ferrell, of the University of Detroit, in 1949 published a critique of the Commission's report on several fronts:

“Force is given to these views that an increase in numbers will lower the quality of higher education by the commission's own description of the kind of education it wants in the colleges of the future—an education that will ‘provide programs for the development of other abilities than those involved in academic aptitude’ (I., 32), an education that will build programs of concentration in the senior college ‘around a much wider range of intellectual and occupational objectives to serve a much larger and less selected body of students’ (I., 72), an education that would put less emphasis on ‘the present orientation of higher education towards verbal skills and intellectual interests’ (I., 32).”

Ferrell and his colleagues quailed at the Commission's designs for community colleges and their transfer students:

“In one of its main sections on the community college (I., 68), the commission appears to agree that the quality of education at the community-college level would be different, and lower, than in a four-year liberal-arts college, and adds significantly (I., 70) that ‘in many cases the students will be stimulated to continue their college careers *if the four-year colleges will meet them halfway with liberal admission policies* (italics added by Ferrell).’ The catch is that if the community-college standard would be as different as indicated, the admission policies of four-year liberal-arts colleges would have to be too liberal on the side of quality for their own good. It may be that this fact has some connection with the commission's general attitude on general versus liberal education.”¹⁸⁹

Others at that time feared a glut of over-educated graduates. In a *New York Times Magazine* article particularly relevant to our present circumstances, Seymour E. Harris, a professor of economics at Harvard, anticipated not just the flood of job-seekers but also the implications for society of frustrating legions of them in their aspirations for high-level employment:

“What would be the result of a rapidly expanding proletariat of the A.B. and the Ph.D.? Obviously any new outpouring of young hopefuls, with their special brand of aspiration and disillusionment, is of vital importance to the American economy as well as to the college graduate himself....The overflow of high school and college graduates is beginning to be felt. It is reflected in a higher pay for craftsmen and for educated clerical and kindred workers; in the relative losses of white-collar workers over the last 50 years; in lower pay for school teachers and for factory workers or tradesmen... Some of the results can be anticipated. Frustration. Anti-intellectualism. The bolstering of the revolutionary forces by millions of college graduates who had hoped to be executives, college teachers, physicians and lawyers...”

“It may be that we should stop putting so much emphasis in our own minds on the monetary value of a college education and put more emphasis on the intangible social and cultural values to be derived from learning. The time may be coming when we will have to start accepting the idea that education is life, not merely a preparation for it. As John Dewey put it, ‘Living has its own intrinsic quality and the business of education is with

that quality.’ In any case the graduates of the next generation will have to find more and more justification for their college education on other than economic grounds.”¹⁹⁰

Many commentators pointed to what they termed the omnibus fallacy, the notion that “education, more education, more expensive education, will solve every problem and answer every prayer.”¹⁹¹ It appeared to them that the Truman Commission had spread its nets so wide in its aim to bring higher education to half of the citizenry that no human enterprise was beyond its compass and no manipulation of higher education was beyond consideration. One prominent and acerbic critic of this outlook was Robert Hutchins, who thought “the report of the President’s Commission on Higher Education reflects the education system with which it deals. It is big and booming. It is confused, confusing, and contradictory...It is generous, ignoble, bold, timid, naïve, and optimistic...It is antihumanistic and anti-intellectual.”¹⁹²

Hutchins insisted that,

“Education cannot do everything. It cannot do everything equally well. It cannot do some things as well as other social institutions can do them or could do them if these institutions were forced to discharge their responsibilities instead of leaving the educational system to struggle along with them by default...It seems altogether likely that the attempt on the part of education to do what it cannot do well prevented it from doing what it can do well.”

Perhaps ironically for an associate director of the Ford Foundation, Hutchins maintained that,

“One of the things education cannot do well is vocational training. That can best be conducted on the job. The rapid changes in technology and the mobility of our population make vocational training given one day in one place a handicap the next day in another place. Rarely does a college student expect necessarily to live in the state where he is attending college.”

Since then, the Comprehensive Community Colleges’ cooling out function has troubled higher some education experts enough to author prominent critiques: Lombardi and Zwerling in the 1970s; Tinto, Daugherty, Pincus and Archer, Brint & Karabel in the 1980s; Grubb, Eaton, Rouse in the 1990s and more recently Leigh & Gill and John Levin.¹⁹³

Eaton points out that access, in this case access to baccalaureate-level education, is a casualty of this function:

“Over time, however, the community college has drifted away from its higher education emphasis and, simultaneously, has redefined its commitment to access. Access remains pivotal in community college thinking, but commitment to it has become increasingly diffuse, undermining the community college role as a key entry point to higher education. What was initially intended as access to lower-division, college-level education that led to the baccalaureate degree became, instead, access to a range of educational and quasi-educational programs and services, many of which were not at the college level and were not accompanied by the baccalaureate as an educational goal. By allowing this to happen, the community college shifted from a crucial site of higher education opportunity to an ambiguous site of quasi-educational opportunity.”¹⁹⁴

Eaton is especially concerned about the disproportionately great harm to students from lower socioeconomic circumstances caused by diversion or cooling out, and she calls for making college education, the “vertical function,” dominant in the Comprehensive Community College:

“The economics of educational attainment strongly suggest that the road to higher education, for those who begin with the community college, must routinely lead beyond the associate-degree level to additional levels of education...Here the community college critics who are concerned about class-based tracking have a point. It is not necessary to agree with their contention that community colleges are *intentionally* reinforcing social inequality to nonetheless realize that they are fulfilling only a minor part of their social and educational responsibility if they fail to move substantial numbers of students from two-year institutions to four-year institutions or more rewarding employment. Access must be defined as a long-term commitment to pursue educational goals beyond the associate-degree level...

“Community college students generally have lower socioeconomic backgrounds than those entering baccalaureate institutions. These students have the most to gain from a dominant collegiate function. Gains from the collegiate function would be important to middle-income students whose families have a history of college attendance; they are incredibly more valuable for poorer students new to the collegiate enterprise...A dominant collegiate function forces the community college to be more ambitious about its students...

“The community college has thus far served both a horizontal and a vertical function. The horizontal function—reaching out and encompassing large numbers of individuals in a range of educational experiences—is a dominant theme in both the occupational and community service visions of the community college. The vertical function—reaching up and connecting to other institutional settings of likely importance to community college students—dominates the collegiate role. Educational attainment and personal mobility are tied to the ability to persist through various levels of higher education... these gains are not realizable through the various horizontal functions. (Emphasis in the original).¹⁹⁵

Sociologist Kevin Dougherty is even more blunt in his judgment of the harm caused to disadvantaged students by the Comprehensive Community College’s cooling out function:

“It is important to underscore the finding that community college students—even if we restrict our focus to baccalaureate aspirants—secure significantly fewer baccalaureate degrees than four-year college entrants. This result is so cruel given the fact that so many students (particularly among working-class and minority youth) enter the community college in the belief that it will greatly assist their pursuit of the baccalaureate degree.”¹⁹⁶

Dougherty cites studies by Vincent Tinto that find a student’s commitment to staying in a given college or his or her commitment to securing a college degree breaks down because of inadequate *academic integration* (marked by poor college grades, low attendance, weak academic contact with teachers and other students, and lack of a sense that one is developing intellectually) and poor *social integration* (shown by low participation in extracurricular activities, little extra-academic contact with faculty, and few friends on campus). Chief among the factors working against both types of integration is the rarity of on-campus student residence.

On-campus residence improves students' integration into collegiate life by fostering wider contact with faculty and other students, greater participation in extra curricular activities, and deeper satisfaction with campus life. This greater social integration in turn promotes greater commitment to staying at the institution for the full course and securing a degree.¹⁹⁷

Dougherty finds that community colleges do more poorly at integrating their students academically than do four-year colleges, despite the fact that at the time of his writing¹⁹⁸ community college students reported more contact with their teachers than do many four-year college students. He cites studies that partly attribute this to community college students' own ambivalence about higher education. Working-class and minority students, especially, tend to view academic success as extracting them from their familiar culture, their family and peers, and they develop powerful norms against appearing to take academics seriously.¹⁹⁹

Perhaps more importantly for community colleges themselves, Dougherty reports studies showing how community colleges themselves contribute to this process.²⁰⁰ One aspect is their open-door admissions policy—many studies show a positive impact of college selectivity on persistence, even when controlling for student traits and other confounding factors.

Another intra—institution factor stemming from open admissions is the tendency for community college teachers to harbor lower expectations of their students. In part this represents what Kay McClenney, Director of the Community College Survey of Student Engagement at the University of Texas, terms “using truth as a shield.”²⁰¹ A 1989 study by the Carnegie Foundation for the Advancement of Teaching found that 85% of two-year faculty said their students were seriously underprepared and 73% believed their institutions spent too much time and money on remedial education (for four-year college faculty the percentages were 70% and 65%, respectively).²⁰² Dougherty cites studies by sociologists of education that show an unfortunate feedback effect from this. The comparatively poor prior academic preparation and consequent low academic performance of community college students gives rise to teachers' lowered expectations of students; the teachers tend to normalize their perceptions around the outstanding students, disproportionately shifting their attention and praise to them. This reinforces the inferior performance of the other students, and so on.²⁰³

Fifteen years later, Levin shares Eaton's and Daugherty's concern. Like Brint & Karabel as well, Levin views the community college's function in reinforcing social-class stratification by furthering educational stratification as its greatest problem. He sees the technology innovations that engendered the 21st Century Learning Organization as especially inimical to the engagement of “at-risk” students by community colleges:

“Ambitions for the community college to become a different institution, unlike its more traditional image, for example, as a transfer institution, portrayed the institution as on the threshold of greatness, as already possessing transcendent qualities but in need of a critical mass to push the institution forward. One ambition was the community college as a savior of the US economy. Another and more popular ambition presented the community college as the educational leader in student learning. These imaginings, such as community college as the ‘learning college,’ are more like ghosts of the future, rhetorical constructions of what might be, and are based upon anecdotal evidence and the aspirations of powerful leaders in the community college movement and optimistic community college practitioners. There's both a light side and a dark side to the implications of the learning college. The light side envisions independent learners

pursuing knowledge and skills with the guidance of professionals and the support of advanced technology. The dark side envisions a further stratified higher education system where the poor, the disadvantaged, and minority populations are served by 'distance,' either in the form of professionals with whom they have little personal contact or in the form of machinery and electronics that reflect the standardized approach to schooling. This 'systemized technological biting' will further disadvantage community college students, *especially in their pursuit of baccalaureate degrees.*" (Emphasis added).²⁰⁴

While they recognize the outstanding success of the Learning Organization's customer-first, "anytime, anyway, anywhere" model in providing *access* by greatly expanding the number of students enrolled in post-secondary institutions, some researchers are unconvinced that this business model is as successful in accomplishing, well, *success*. These experts are preoccupied with the poor rates of student retention at community colleges; they are the vanguard of the *engagement* movement that is gathering momentum throughout the Comprehensive Community College industry. Here is Nancy Shulock, of the Sacramento State University Institute for Higher Education Leadership and Policy:

"All the incentives are on the wrong end of the student's career. They're all for getting students in the door. Colleges are not funded or rewarded for getting them out. We buy enrollment."²⁰⁵

Michael Kirst, professor of education at Stanford University finds that community colleges "run essentially a business model that is known as the 'churn' model. The churn model is the following: As long as the number of students coming in the front equals the number of students dropping out the side door, their enrollment in FTEs is the same." He notes that expensive interventions are not favored by this model: "So, there is no incentive really to serve these students with special counselors and teaching programs."²⁰⁶

Kay McClenney is especially troubled by this. She objects, "Remediation is first among equals at the community college. It's 'job one.' If we don't become infinitely better at the remedial education mission we are not going to succeed as institutions and our students won't succeed."²⁰⁷ Nancy Shulock concurs, pointedly discounts the Learning Organization's business efficiency approach: "Whoever does it [remedial education], it needs to be done right, and we have to stop fooling ourselves that it's cheap."²⁰⁸

McClenney sums up the situation: "We provide access, but access to what?"²⁰⁹

McClenney has been a forceful voice among those calling for a return to education in the Comprehensive Community College. The work by her and her colleagues at the University of Texas is bringing into bold relief the implications for best practices²¹⁰ that are entailed in the research of Tinto, Astin, Pascarella, Terenzini and others studying the human development function of education. McClenney was among several experts interviewed for "Declining by Degrees: Higher Education at Risk," a program broadcast by the Public Broadcasting System. She was asked what was at stake in American higher education and she responded,

"A very few years ago it was possible to graduate from high school and get a job that could sustain a family, and even sustain a middle class standard of living in the United States. Those days are over. Never again will we see that time. College education is an

absolute necessity for any individual to enter and stay in the American middle class. *But even more importantly, our country's very viability, our competitiveness in economic terms, but also the vitality of the democracy rests on our citizens, lots and lots and lots of them being educated at a higher and higher level.* It used to be possible to educate an elite, a small number of people who would be the leaders, and essentially would tell the rest of us what to do. That is no longer the case. We need to educate all of our people to a higher level.”²¹¹ (Emphasis added).

McClenney was then asked, “We had something like a social contract in America, that ensured that any talented and motivated person could find a way to go to college. What happened?” She answered candidly,

“I think the toughest and maybe the truest thing to say about that is that *we, as a society care less than maybe we once did about people* who aren’t as fortunate as the middle class and the more affluent in this country. “We have developed, I think, a sense that higher education is an individual good, that it has benefits for the Individual, in terms of their life time earnings, their ability to get better jobs and so on. And so we’ve said, we’ll let the individual pay for it then, *instead of recognizing that higher education also has major social benefits. It is good for the society. It’s good for communities. It’s good for employers. And, it’s good for families and individuals.* But we have really left behind the time when we took very seriously the notion that it was important for the public to pay for the *public benefits of higher education.*”²¹² (Emphasis added).

McClenney acknowledges the grim financial strictures besetting the country when she expects America’s people to pay for public higher education, “We’re not going to solve problems of access to higher education with new money because it doesn’t exist. If we’re going to solve it, it’s going to be solved through reallocation of funds.” Reallocated, that is, to educate the disadvantaged, “It means that we have to decide that educating poor people and people of color has some priority in this country, and that means that we should reallocate funds from somewhere else to address that need.” Consistently for McClenney, what is at stake is the well-being of society, “I’m not terribly optimistic about that at this point, but I think at some point we’re going to realize that *the future of the country depends on our ability to do it.*” (Emphasis added).

In a statement that anticipated Terry Calaway’s message in his 2010 State of the College about our requirement to make choices about the direction JCCC is to take, McClenney concluded the interview in no uncertain terms:

“Unless we do a better job of communicating with the American public about what is at stake in maintaining access to higher education opportunity, what is at stake in maintaining quality in terms of student learning and student completion in higher education, *our future as a nation is inevitably at serious risk. We have to encounter that reality,* and we need to make some decisions about what we’re going to do about it.” (Emphasis added).

Returning now to Johnson County Community College, information about JCCC’s own transformation from primarily a transfer-oriented college at the time of Dayton’s study to today’s 21st Century Learning Organization is incomplete. Relevant data was not transferred into the

Banner system when the system was implemented in 1994, and so information about academic intent and enrollment from the period from 1982 until 1996 is unavailable.²¹³ Data since 1996 does permit comparison of key student indicators and trends between then and today, and some comparisons can be made to Dayton's findings in 1976-1982²¹⁴ along with some inferences pertinent to this study.

JCCC appears to have mirrored the Comprehensive Community College industry-wide transformation from predominantly transfer-oriented, college-education institutions to vocational training centers. The most recent data (Fall 2008, in Table 1 on the following page) shows slightly more than one-third (34.1%) of entering JCCC students intend to transfer, while 57.7% of JCCC students from 1971-1976 intended to earn further degrees beyond the associate's degree. In 2008, 32.8% of JCCC students enrolled in the A.A. (major code 1000) or A.G.S. (major 1050) degree tracks; in contrast, 60% of JCCC students identified "Transfer" as their major during 1971 through 1982. The 2008 figure from Institutional Research appears to differ from the JCCC data in the Community College Survey of Student Engagement presented by Kay McClenney at the Spring 2009 All –Staff Meeting, showing that 84% of the students come here to transfer to a four-year institution, and over 60% say they want to earn an Associates degree.²¹⁵

Table 1
JOHNSON COUNTY COMMUNITY COLLEGE
ENTERING STUDENTS ¹
BY EDUCATIONAL OBJECTIVE AND MAJOR

Entering Students ¹							
Semester	Number	Transfer Objective ²	% of Entering Students	Major AA 1000 or AGS 1050	% of Entering Students	Career Major ³	% of Entering Students
FL 1996	3,497	1,383	39.5%	1,801	51.5%	750	21.4%
FL 1997	3,665	1,440	39.3%	1,850	50.5%	766	20.9%
FL 1998	3,888	1,599	41.1%	1,155	29.7%	979	25.2%
FL 1999	3,909	1,631	41.7%	1,343	34.4%	822	21.0%
FL 2000	3,926	1,514	38.6%	1,373	35.0%	895	22.8%
FL 2001	4,120	1,556	37.8%	1,516	36.8%	944	22.9%
FL 2002	3,880	1,424	36.7%	1,538	39.6%	960	24.7%
FL 2003	3,928	1,389	35.4%	1,683	42.8%	968	24.6%
FL 2004	3,881	1,328	34.2%	1,699	43.8%	1,015	26.2%
FL 2005	3,947	1,338	33.9%	1,681	42.6%	1,095	27.7%
FL 2006	4,325	1,425	32.9%	1,417	32.8%	1,612	37.3%
FL 2007	3,979	1,379	34.7%	1,244	31.3%	1,577	39.6%
FL 2008	4,010	1,366	34.1%	1,317	32.8%	1,669	41.6%

¹ Entering students defined as students with a student type of F, T, or P and no previous JCCC attempted hours. Student type F=first time college, P=previous college over 1 year, T=transfer from another institution within 1 year.

² Transfer objective defined as a student with an educational objective to transfer to another college or university.

³ Career major defined as students with a major code greater than 1050.

Source: OIR 20th data data files

Impressively, 66.1% of the respondents in the Dayton study had attended a four-year college after receiving their JCCC Associate of Arts degree. Currently, JCCC Institutional Research does not track the college enrollment patterns of students after they leave JCCC, therefore an assessment of a JCCC cooling out phenomenon, if any, is impossible at this time.

JCCC's graduation rate, an institutional outcome only weakly correlated with actual rates of transfer and bachelor's degree attainment, was 11% for the 2007-2008 academic year.²¹⁶ No clear inference can be made from this phenomenon regarding the cooling-out of JCCC's aspirants to the baccalaureate degree—many who do not graduate may be students who transferred to four-year schools before attaining an associate degree at JCCC. This suggests itself as an important investigation for JCCC to undertake.

The current picture, then, of the 21st Century Learning Organization and its incarnation in JCCC is ambiguous. We've seen that its very comprehensiveness begets this ambiguity. It is incontrovertibly primarily a vocational training center and a catalyst for growth of its local business partners. Nevertheless, it still represents itself as an "open-door" to higher education, in principle all the way through the doctorate, which carries the risk of abetting the migration of potential employees out of the local workforce.

Along with this ambiguity of mission and identity comes ambivalence about the whole enterprise. The *access* mission, at least the intent to make the Learning Organization's products and services more "academically accessible," has incurred a host of problems with both its customers and the institution itself that militate against a *success* mission, if success is conceived of as academic advancement toward and successful attainment of associate and baccalaureate degrees. This ambivalence is audible in the voices of the Learning Organization industry leaders. For example, Jim Jacobs, president of Macomb Community College and keystone speaker at a recent League for Innovation conference captures the dilemma in his televised remarks:

"The major task that is being handed us is to significantly increase the percentage of adults who hold post secondary educational credentials, that's going to be our major test. Access is only part of the challenge, now it's success.

"The main pathway we are taking is to become efficient by focusing upon student success. Major national community college projects, such as Achieving the Dream are part of the solution. However, there are limitations to these national initiatives. A focus on institutional processes must be made in combination with an understanding of the *real* motivations why many seek out community colleges and a community college education. Students want degrees, credentials, and a value that lead to jobs. We accept this framework to be critical for those of us who work in the instructional areas of information technology....The reality is that people come to college to learn skills and become proficient in work."²¹⁷

The dilemma certainly concerns JCCC as well. In his address Jacobs reports that only 35%-40% of community college students nationwide complete *any* credential (vocational certificate, two-year degree or bachelor's degree) in six years. Again, the figure for JCCC students is 11%. In response to this, the organization has undertaken major initiatives to improve this outcome: a new Division of Learner Engagement enacts the philosophy of engagement intrinsic to the "success" model and JCCC has become a participating institution in the Lumina

Foundation's Achieve the Dream initiative, a course of action that promises to commit substantial personnel and material resources to interventions, not only within JCCC but also in concert with local school districts. These are the kind of "inescapable experiences" that McClenney, Tinto and Astin enunciate in the success model. It is difficult to conceive of this as other than antithetical to the Learning Organization doctrine.

This escalating clash of ideologies already sparks low-level crises for each side of the controversy at JCCC. One salient example is the controversy concerning the place of writing and mathematics in the JCCC product line. The college education arm of the organization appears content to require writing and mathematics for students who indicate an intention to transfer to baccalaureate institutions or even to obtain a non-vocational terminal education at JCCC. However, this requirement has been nettlesome to the vocational training arm of the organization, with reason. More than half of JCCC's nearly 40,000 direct customers enroll in 600 non-credit certification, recertification, and relicensure workshops, seminars, independent study, computer and information technology classes and some 4,500 of these take advantage of customized contract training courses that are specifically tailored for them.²¹⁸ Keeping these products and services in non-credit format permits a great deal more flexibility and responsiveness in serving the rapidly changing needs of the organization's customer base.

Nevertheless, many of the remaining customers enroll in for-credit vocational programs. Because course products in these programs carry college credit they invoke the oversight and scrutiny of outside agencies such as the Kansas Board of Regents and the North Central Association Commission on Accreditation and School Improvement. For a variety of reasons these bodies have seen fit to set conditions for the recognition of these products as accredited. Among these conditions are requirements for students' demonstration of minimum competency in mathematics and writing. At JCCC these conditions are most commonly met by including instructional products in mathematics and writing, such as ENG 121 and MATH 116, within the required product lines in the respective programs' curricula.

The difficulty for the vocational programs concerns the additional credit hours these mathematics and writing products add to the total required by the vocational training programs for their respective certificates and degrees. As technology advances, often so does the scope of the skill sets required by job-seekers. This in turn requires the expansion of content in the respective training programs at JCCC. In some cases this growth in total credit hours for a credential runs up against credit-hour ceilings imposed by the Kansas Board of Regents and the conundrum arises: either omit skills-conferring instruction or omit instruction in mathematics and writing.

Consultation with vocational program advisory committees confirmed that when it becomes arithmetically impossible to contain both necessary skills training and mathematics and writing instruction, skills training should be maintained and mathematics and writing excised. With this recommendation from JCCC's customer base in mind, vocational faculty successfully modified their programs to permit the omission of mathematics and writing from vocational certificates.²¹⁹

Minimum reading ability has been found to correlate positively with success in academic pursuits. Following President Terry Calaway's recommendation²²⁰ and citing research indicating that the most important determinant of success in mathematics study is an ability to read, reading skills instructors essayed a proposal to assess the reading competencies of enrolling students and

direct students who did not attain minimum proficiency scores to undertake reading skills enhancement prior to enrolling in academic courses. As it turned out, the heterogeneity of JCCC's many programs militated against the establishment of an organization-wide minimum standard of reading competency. Instead, the approach being implemented involves the determination by each discrete program of what minimum reading competency, if any, shall be a condition of admission into the respective programs' courses.

Indeed, no other course of action could have been appropriate. Vocational training must reflect the vicissitudes of the technologies and industries for which JCCC trains its customers. Vocational training must react to innovations in technology and industry, and react ever more flexibly and rapidly. As the AACC and League for Innovation correctly note, vocational training and Learning Organizations brook no orthodoxy in content or method. The consumer market determines what goods, commodities and services are desired; it's not the place of trainers and Learning Organizations to impose these upon consumers. There are concrete reasons why JCCC no longer trains its customers to use WordPerfect instead of Word, or DigitalDarkroom instead of Adobe Photoshop, why the Business Office Technology program trains its customers to use personal computers instead of IBM Selectric typewriters and adding machines. Indeed, much of the author's "typing" of this paper was done with a headset microphone, voice recognition software and a PC.

However, while the suspension of reading, writing and mathematics is in some cases necessary for vocational programs and the Learning Organization, this remains an unorthodox practice in much of the rest of the higher education enterprise. Consequently, some management and staff in the college education arm of the JCCC, who had been prepared within the orthodoxy of academic culture for their positions in the organization, expressed distress at the developments concerning reading, writing and mathematics. This is unfortunate for the organization because the processes to which it had to resort to implement these initiatives disadvantaged both of its vocational training and education arms. A requirement (devolving onto the organization from accrediting and governing bodies) to involve the type of deliberative processes exemplified by Educational Affairs at JCCC in curriculum modification occupied much of an academic year with the initiative to drop mathematics and writing, a fateful interlude for programs that must meet critical deadlines if such modifications would be enacted in the following year. The consequences for disseminating information to students, for acquisition of texts, library holdings, computer hardware and software, capital equipment and even for faculty appointments can be serious indeed. This is the reason JCCC's non-credit training services and products that need only meet pertinent industry regulations and certification requirements are so much more meet for these purposes than their for-credit counterparts.

Correspondingly, the pragmatic necessity to exempt many vocational programs from minimum reading requirements for admission instead of enacting an organization-wide standard, led to a lengthy process in which minimum reading standards were brokered literally discipline-by-discipline throughout the college education arm. This dilatory and laborious round of smaller-group deliberations also consumed much of a year, when the entire non-vocational arm of the organization might well have quickly assented to a common standard consonant with those at colleges and universities. So, by the incongruities between these discrete missions, by the antinomies stemming from the conflating of those missions is Kevin Dougherty's "Contradictory

College” thereby reified in Comprehensive Community Colleges across the nation. This is the Chimera.

In summary, if at this time the predominance of a “vertical” transfer function appears to require fundamental institutional reform, and a resurrection of the liberal arts education demanded by the Truman and Wingspread panels is more far-fetched yet, then the problems facing the Learning Organization’s “access” proponents are equally formidable. The American public’s increasing perspicuity toward the nation’s economic and strategic decline has brought intense scrutiny upon the 21st Century Learning Organization and its reduction of education to a commodity, its relegation and celebration of students as consumers. We’ve seen that even authorities within the Comprehensive Community College industry now critique the Learning College’s objective to increase its customer base by obviating the requirement for those customers to commit to the mutual responsibilities entailed in education. They perceive in America’s present exigencies an argument for education for the same reasons Jefferson, Dewey, Carnegie, the Truman Commission and the Wingspread Group argued for it: to save American democratic society. The “inescapable” experiences and intensive, even intrusive student/teacher/advisor relationships prescribed by Kay McClenney and her ilk may foster engagement but they could hardly be more inimical to the Learning Organization’s consumers’ choice of “any way, any time, anywhere.”

At an analytical remove, the tension between the engagement/education and the Learning Organization ideologies takes on a dialectical dynamic. When both of the antipodes are as robust and enjoy as much influence in their respective times and places as do education/engagement and the Learning Organization, any outcome of the dialectic isn’t going to be either of them, but instead a synthesis. It is by no means certain that any such emerging synthesis would be symmetrical with, equidistant from the thesis and antithesis. A happy medium or golden mean is unlikely to eventuate here. Syntheses are by nature and definition “other than,” and not an admixture of what they came from.

The synthesis in this case is *assessment*. Stakeholders at one pole of the dialectical axis demand improvement in education and evidence of it; stakeholders at the other pole demand more efficient, more cost-effective product supply along with cost-benefit analyses to accomplish it.

In their seminal treatise, *Educating Citizens*, Anne Colby and her colleagues remark on the commodification of education they encountered in their search for colleges that best practice the education of morally and civically engaged citizens:

“Unfortunately, colleges and universities too often respond to students’ consumerist orientation not by helping them explore the deeper significance of work but by structuring curricula to meet market pressures. Fractionating forces in higher education are pressing campuses to cater to narrowly defined career needs with all the individualized attention of a boutique and all the mass delivery capability of an ATM machine. This commercialization is part of a broader phenomenon that represents yet another challenge for those wishing to revitalize higher education’s public mission. Lewis Menand has called the postwar decades, roughly from 1945 to 1975, the Academy’s Golden Age. Enrollments, public funding, and research support were expanding, and the distinction and value of higher education was largely unquestioned.

In more recent decades the climate has shifted. The Academy has faced tightening resources, escalating costs, and pressure to justify its utility, show results, and keep costs down. This has led to what some commentators have called the *audit culture*, which parallels movements in other domains to use market-based economic principles to reshape spheres of life that have long been the province of non-economic institutions. Higher education has become a competitive "industry," and it has adopted the strategies and language of the market to deal with this change."²²¹ (Emphasis in the original).

Concern with the marginalization of education's role in preparing citizens is the motive for a major ongoing project by the Carnegie Foundation for the Advancement of Teaching²²² and *Educating Citizens* informs the discussion in Section V of this paper. For now, findings by Colby and associates concerning the forces and trends behind the marginalizing can benefit the present discussion. They identify internal culprits in the commercialization of higher education as well. The greatly increased employment of adjunct faculty, often on part-time non-continuing contracts and too little departmental support or interaction with colleagues makes it more difficult to establish institution-wide sense of community around a culture of moral and civic learning. Competition for resources, including distinguished faculty, grants and contracts, and high-achieving students, turns resource enhancement and reputation building into ends in themselves. "When strategies for competing successfully are framed in terms of 'satisfying the customer,' they too contribute to the commodification of higher education."²²³

Colby, et al, don't think these dual threats of the audit culture and competition for academic prestige are good for education's mission to educate citizens, undermining the motivation for innovative teaching, the creation of strong moral community and culture, and concerns with integration, meaning, and moral purpose. They see the efflorescence of for-profit institutions that have sprung up to offer instruction focused exclusively on narrowly defined career goals as perhaps the extreme manifestation of this commodification. They find these commercial institutions are becoming increasingly aggressive competitors to nonprofit colleges and universities; "their argument is that they can better offer what students want: an education that emphasizes career, vocational, and technical skills and excludes 'extraneous' learning."²²⁴

For now, the contest for the "heart and mind" of the Comprehensive Community College continues unabated. Some higher education theorists in university education schools, foundations and think tanks along with a sizeable population of potential students and their parents argue for a transfer-oriented liberal education at the community college. On the other side, leaders in the AACC and League for Innovation, along with many community college presidents and the business leaders in their communities would advance the Learning Organization's mission to efficiently stock their workforce. Presently, the audit culture intervenes with the effect, if not the design, of distorting the aims and practices of *both* ideologies, inverting ends and means. Given the circumstances, prospects for a predominant education purpose, especially a liberal education purpose, arising in the Comprehensive Community College industry are at best uncertain.

Specifically here at Johnson County Community College, President Terry Calaway and Johnson County business leaders make a compelling case for maintaining and strengthening a JCCC mission predominantly identified with customized job training for local employers. In the State of the College address delivered March 5, 2010, Calaway celebrated major new facilities

for the culinary and allied health programs before invoking the economic downturn and JCCC's role in leading a recovery. He sounded the theme of *choices* and the need to think carefully about the choices that JCCC will be making as a corporation:

“Higher education, much like life, is about making choices. And the choices that we make as an institution are going to be critical for the future of this community, this region, this county. We think our college can be a catalyst for turning the economy around, and getting things happening in a better way so we can get ourselves out of this economic funk that we're in. In a very real way this college can be the economic engine for our community.”

In concrete terms this means stronger, more vigorous partnerships with local business interests:

“Maybe most importantly, we have to think about what are the right partnerships to enter into. What are the right things for us to do for our community from an economic development perspective to make sure that we make the right choices, that we make the right decisions.It's important that we have our finger on the pulse of the needs of our employer groups and how we can change and look at the things we do institutionally... We have to understand what our business customers are interested in. The reality of life is that we have businesses that think about this all the time; they think about the ways that we can support their businesses and help them be more successful. So they think of us in some ways as a supplier. I do want us to think about the ways that we can think more like a business so we can help prepare individuals and students and workers for these businesses and these partners that we need to work with to support our community and help us turn around this economic downturn.”²²⁵

In video appearances Johnson County business leaders echoed Calaway's observations. Blake Schreck, President, Lenexa Chamber of Commerce stressed that,

“Johnson County Community College has always been and will remain for many years in the future a key component of our economic development efforts in Johnson County. Employers want a trained workforce, an educated workforce and we have the ability in our partnership with the College to customize training, to actually see and get what the employer actually expects, and have the ability to work with them to customize a kind of coursework or training work [that] we can do to make sure they have the best possible workforce available to them.”

Lavern Squier, Vice-president of the Overland Park Chamber of Commerce noted, “In present times, the growth of the college has been phenomenal, serving as a tribute to the institutions leadership in developing customized curriculum to meet the needs of an ever expanding workforce and business community in the face of a constantly challenging and changing economy.” Franklin Taylor, President, Olathe Chamber of Commerce, added, “Johnson County Community College has been an important economic development partner for the city of Olathe and for the Olathe Chamber of Commerce. We certainly value education and its contribution to our workforce and work ethic in the County.”²²⁶

Indeed, the proposition that JCCC is above all the chief engine of the Johnson County economy is empirically unassailable. The success of the Learning Organization corporate model

ushered in under the leadership of Charles Carlsen and extended by Terry Calaway is manifest everywhere one looks on JCCC's multiple campuses. JCCC enters the second decade of the 21st century as the largest undergraduate educational institution in Kansas. The business and philanthropic partnerships between JCCC and the surrounding community are justifiably the envy of every other educational institution in the region. Thanks to these partnerships, expanded vocational operations in magnificent new dedicated facilities, JCCC's "trademark" in Calaway's words,²²⁷ proceed unimpeded by the economic recession.

Whither JCCC in the 21st century? What are its prospects? What are its *students'* prospects? What ought JCCC to do for students to prepare them for their future?

In particular, should JCCC become a predominantly collegiate education institution, as Judith Eaton suggests? That is, should its overriding purpose be the preservation and advance of democratic society as the Truman Commission and Wingspread Group proposed? Or should JCCC instead continue to emphasize vocational training and customer service for local business interests?

The industry's internal debate between advocates for the Learning Organization mission and advocates for the college education mission doesn't lend itself to answering these questions. Rather, the controversy only extends the long-standing debate between the "horizontal" and "vertical" functions, between "inputs" (the educational model) and "outputs" (the assessment model), thereby perpetuating the "Contradictory College." Until and unless the conundrum is resolved, JCCC remains the Chimera.

Better insights would come from an external analysis. The community college has always been the most heteronomous of public post-secondary institutions, and voices on both sides of the Learning College/college education debate champion the community college's responsiveness to external demands.

Indeed, at the beginning of the 21st century the external demands and determinants are more "external" than ever; they are *global*, as the Wingspread Group already pointed out 17 years ago. Any account of the situation for the Comprehensive Community College and its students must now focus on Globalization and its interface with American society.

IV. Globalization and Technology

It is as if the institution had captured the traditional ideals of the community college—access for all, responsiveness to community needs, pipeline to further education and employment opportunities, emphasis upon teaching and learning—and found the prize wanting...In the pursuit of innovative approaches or simply survival tactics to respond to the various communities and stakeholders, as well as to maintain the reputation and image, community colleges have lost the humanistically meaningful part of their mission while attaining economic and political goals.

—John Levin, *The Globalization of the Community College*

*Thus American colleges and universities face the need both for improving the performance of their traditional tasks and for assuming the new tasks created for them by the new internal conditions and external relations under which the American people are striving to live and to grow as a free people.*²²⁸
(Emphasis added)

—Gail Kennedy, Introduction to *Higher Education for American Democracy*

A generation ago, our society was affluent, richer than it had ever been, with the prospect that its wealth would be more widely and deeply shared than ever before. The American economy...dominated the global economy. Ours was the only major economy to emerge intact from World War II. Trade barriers limited global competition. Our industrial plant and national infrastructure were the envy of the world. As a people, we believed we could afford practically anything, and we undertook practically everything.

*Those days are behind us. Global competition is transforming the economic landscape. Fierce competitors from abroad have entered domestic markets, and one great American industry after another has felt the effects. We have watched with growing concern as our great national strengths have been challenged, as the gap between rich and poor has widened, as the nation's economic energy has been sapped by budget and trade deficits. We have struggled—so far unsuccessfully—to set the country back on the confident, spirited course we took for granted a generation ago.*²²⁹

—Wingspread Group, *An American Imperative: Higher Expectations for Higher Education*.

*“Of all the enemies to public liberty war is, perhaps, the most to be dreaded because it comprises and develops the germ of every other. War is the parent of armies; from these proceed debts and taxes ... known instruments for bringing the many under the domination of the few. ... No nation could preserve its freedom in the midst of continual warfare.”*²³⁰

—James Madison, *Political Observations*, 1795

*“The impulses that have landed us in a war of no exits and no deadlines come from within. Foreign policy has, for decades, provided an outward manifestation of American domestic ambitions, urges, and fears. In our own time, it has increasingly become an expression of domestic dysfunction—an attempt to manage or defer coming to terms with contradictions besetting the American way of life. Those contradictions have found their ultimate expression in a perpetual state of war afflicting the United States today.... Gauging their implications requires that we acknowledge their source: they reflect the accumulated detritus of freedom, the by-products of our frantic pursuit of life, liberty, and happiness.”*²³¹

—Andrew Blacevich, *The Limits of Power*.

*History doesn't repeat itself, but sometimes it rhymes.*²³²

In April 2007 Dana Grove, JCCC Executive Vice President, commenced a new strategic planning cycle with a brunch meeting for all participating staff. He opened the meeting by showing an audiovisual presentation titled, “Did You Know?”²³³ Produced for a secondary education conference in Colorado, the presentation cites several facts concerning world demographics, technological advances, globalization of industry, and exponentially increasing rates of information production. These are connected with rising educational attainment outside the U.S., and the presentation suggests implications from all of this for American educators. For example (emphases in the original):

- China will soon become the NUMBER ONE English speaking country in the world.
- The 25% of India’s population with the highest IQ’s is GREATER than the total population of the United States...TRANSLATION: India has more honors kids than America *has* kids.
- The top 10 in-demand jobs in 2010 did not exist in 2004.
- We are currently preparing students for jobs that don’t yet exist, using technologies that haven’t been invented, in order to solve problems we don’t even know are problems yet.
- Today’s learner will have 10-14 jobs by the age of 38.
- 1 in 4 workers have been with their current employer for less than a year; 1 in 2 have been there LESS THAN FIVE YEARS.
- There are over 200 million registered users on MySpace.”²³⁴ If MySpace were a country it would be the 5TH LARGEST IN THE WORLD (in between Indonesia and Brazil).
- The 19th-ranked country in Broadband Internet Penetration is the U.S.
- There are 31 billion searches on Google every month; in 2006 this number was 2.7 Billion.²³⁵ TO WHOM were these questions addressed Before Google?
- Today, the number of text messages sent and received everyday exceeds the total population of the planet.
- The number of internet devices in 1984 was 1,000. The number in 2008 is 1,000,000,000.
- It is estimated that 4 exabytes of UNIQUE INFORMATION will be generated this year. That is more than the previous 5,000 YEARS.
- The amount of TECHNICAL INFORMATION is doubling every 2 years. For students starting a 4-year technical degree THIS MEANS THAT...half of what they learn in their first year of study WILL BE OUTDATED BY THEIR THIRD YEAR OF STUDY.
- By 2013, a super computer will be built that exceeds the computational capabilities of the human brain; predictions are that by 2049, a \$1000 computer will exceed the computational capabilities OF THE ENTIRE HUMAN SPECIES.

The thrust of the audiovisual presentation and, indeed, that of the brunch meeting was to highlight the relevance of progress in technology and progress in other societies’ education of their citizens to JCCC’s own mission. The message: jobs are changing throughout the world, in fact the nature of work itself is changing everywhere; all of this has to do with information; computers and networks are coming to supersede human-oriented society and employment.

The import of the “Did You Know?” presentation was that all of this is, well, important—it has import. *What* it might import was left unaddressed until the end. The effect of the presentation was not only to raise big questions but also to beg much bigger questions, a very effective way to launch the organization’s strategic planning. One of the strategic goals taken up in that planning cycle was increasing the organization’s graduation rate, so it is perhaps fair to say that the presentation’s information about foreign countries’ honors students and English speakers illuminated a blunt statistic about our students in a new light. High domestic college drop-out rates at a time when other countries are increasing their numbers of highly educated

citizens is indeed an important issue to consider in strategic planning. However, there is a risk in considering such questions, these big questions that are begged by the coincidence of apparently weakly related phenomena. Digging into such questions usually results in the confirmation of stronger relations between the phenomena than first appreciated, which is itself a qualitatively different kind of realization—it's the leap from "Hmmm, our graduate numbers are low and theirs are going up" to "Something *is* going on here..." If the matter is pursued, the resulting insights themselves beg yet bigger questions: Why do so many of our students drop out or cool out? Why do so many of their students succeed or even excel?

The inquiry becomes longitudinal—Are more of ours dropping out or cooling out now than in the past? Are more of theirs going to school than in the past? Correlations are sought—what are the students' circumstances (family, income, personal security, etc.), the schools' circumstances (size, number of students in a class and overall in the school, budget and physical resources, etc.), the teachers' and other staff's circumstances (pay, teaching load, resources in materials and professional development, support by the community, etc.)? Some correlations turn out to matter, some of the independent variables are "heavy" and so changing them requires larger systemic change, and so then it is systems and cultures that are being looked at. When one starts thinking about cultural dynamics the ensuing realizations are qualitatively much more profound yet:

"Whoah...something *is going on here.*"

With a strategic planning goal of increasing graduation rates in mind, it would be fair at this point to ask, So what if 21st Century Learning Organizations put aside transfer and liberal arts education? After all, every institution evolves over time or disappears. For example, the medieval European universities and the antebellum liberal arts colleges in America began as thoroughly church-affiliated, but the large majority of these have since become independent of any sects. Using a neologism from social-political philosophy, the 21st Century Learning Organization is firmly and *legitimately* "situated."

Is it, then, really appropriate or useful to characterize the situation as a problem, as have the preceding Sections of this paper? What, if any, countervailing interests are ignored or thwarted by the Learning Organization status quo? Or, framed perhaps more validly, even if these thwarted interests are legitimate from some perspective, why is it a problem that these are ignored or thwarted by Learning Organizations? Since it is this paper's contention that the institution of the 21st Century Learning Organization *is* problematic, and that the thwarted interests are not only legitimate but also held in common by both advocates for and opponents to 21st Century Learning Organization, and because this contention is supported by covert premises, it is time to acknowledge and elucidate them as well as restate the overt premises.

First, we briefly restate the historical findings upon which the overt premises are grounded. Education has always been inextricably a part of American culture and society. A strong education ethos accompanied the Cambridge-educated Puritans who settled the Massachusetts Bay Colony and founded Harvard College to train the colony's leaders. Public education enjoys a history of support in America going back to Thomas Jefferson's plans for a graduated program of publicly subsidized schooling up through college (for exceptionally talented scholars). Since

then, the country has from time to time codified and expanded the scope of this support in the form of legislation including the Morrill Act, the G.I. Bill, the Higher Education Act, etc.

Around the turn of the 19th and 20th centuries many public school districts extended their programs upward through the 14th grade in the form of junior colleges, the mission of which was to carry out the first two years of the four-year college course of study typical of the time. That is, these were two-year liberal arts colleges.

Beginning in the 1930s, a convergence of interests within and without the junior college industry militated for the shifting of the two-year colleges' mission to predominately vocational training. However, for some forty years most students at these colleges and their parents remained refractory to the efforts to vocationalize these institutions that were coming to be called community colleges.

Beginning in the 1970s, during "the Great Transformation," the proportion of transfer students in community colleges began an abrupt decline coincident with a relative downturn in employment prospects for four-year college graduates, along with a massive expansion in community colleges' vocational curriculum and the intensive development of direct custom workforce training services and products to employers. This low proportion of transfer students persists to this day, a situation that comports with the community colleges' long-standing "cooling out" function.

The last three decades have witnessed an explosive growth of the influence of high technology in industry and daily life. In particular, the advent of microcomputers and the perfusion of networked computers through nearly all aspects of industry and personal life, from medical diagnostics and treatment to automobiles, from graphic design and journalism to personal family snapshots and home movies, from crop and livestock farming to digital library archiving and "e-books," have transformed the modern world. The pervasiveness of these technologies, and the exponentially accelerating rate of obsolescence of technologies and the jobs associated with them have created a positive feedback loop of ever-shorter training-employment-retraining cycles. The result has been a corresponding explosion of community colleges' technology training services and products.

Perhaps the most important concomitant impact of the "Information Revolution" on the Comprehensive Community College industry has been its genesis of the 21st Century Learning Organization. Information technology combined with business management philosophy and practices such Total Quality Management in the 1990s to realize the League For Innovation's and AACC's aims to "grow the business" by streamlining product delivery and reducing much of the costly and inefficient overhead in "time-and-place-bound" physical facilities and in-house instructional staff. With these innovations, at the end of the 20th century the Comprehensive Community College industry finally succeeded in recasting student/as consumers in a competitive service industry (the industry leaders' own terms) who are expected to direct their own consumption choices.

That is, by 2000 the Comprehensive Community College industry had realized the dreams of Koos, Eells and Campbell, the "elders" of the AAJC: the two-year post-secondary institution had effectively extricated itself from the bottom tier of the higher education hierarchy and claimed the zenith of the vocational training industry.

With this resounding, legitimate success of the vocationalization project in view, then, objections against the “cooling out” function and the industry’s eschewing the role in educating for a free democratic society that Jefferson, Dewey, the Truman and Wingspread Commissions had pressed upon it are seen to be *non sequiturs*. By its own espoused and enacted mission, the Comprehensive Community College is simply not supposed to do these things anymore. It’s not a *college*.

Therefore, if proponents of a collegiate function for the Comprehensive Community College might yet have any case, it must rest on hitherto suppressed premises. Moreover, any such premises or assumptions, if they are made explicit, must exert prima facie probative force against the vocationalization doctrine. Comprehensive Community Colleges *are* vocational training centers; it *might be* that they are supposed to be colleges, if reasons for this were to be discovered. These reasons are the covert premises.

Several of these premises, while covert, are widely held:

First, it is probably safe to assume that most American parties to this discussion subscribe to an ideal of a free democratic society in which freedom of association, speech and civil action, and opportunities for advancement are equally open to all citizens (appraisals of the degree to which this ideal is presently *realized* vary a great deal, however).

Second, as was reported in Sections II and III, most observers insist that *education* is the most important contributing factor in a citizen’s real ability to take advantages of the opportunities afforded by democratic American society. Along with the ethic of hard work, this is perhaps the universal article of faith in America.

Beyond these axioms of American social life, however, important questions are begged by apologists for the collegiate function:

How, actually, does education facilitate democratic self-governance? What is it about a person’s learnedness that enhances his or her abilities in this capacity? What beneficial traits in this regard are due to one’s education over the span of life spent in college, rather than due to one’s other domains and facets of human development? How, in other words, does college affect students?

What is it about education, as distinguished from training, that accomplishes this? Proponents of the collegiate function must demonstrate and explain such a distinction because all of this, training and education, is supposedly comprehended by Learning. The assertion by the Comprehensive Community College industry that Learning occurs in the Learning College is not disputed, after all.

If education is indeed something distinct from training, perhaps even something unique and alone to itself, then proponents of the collegiate function must still show that it does not satisfactorily obtain at the Comprehensive Community College, at least and most importantly in the sense and to the degree proposed by the Truman Commission. This is important to elucidate—few of even the most ardent proponents of a collegiate function for the Comprehensive Community College maintain that the attainment of the bachelor’s degree are required for a person to be able to preserve and advance democratic civilization. Thomas Jefferson and the Truman Commission certainly did not assert this.

Therefore, while the “cooling out function” just is the “diversion function” decried by Brint & Karabel, the “horizontal function” that Eaton insists should be accompanied by the “vertical

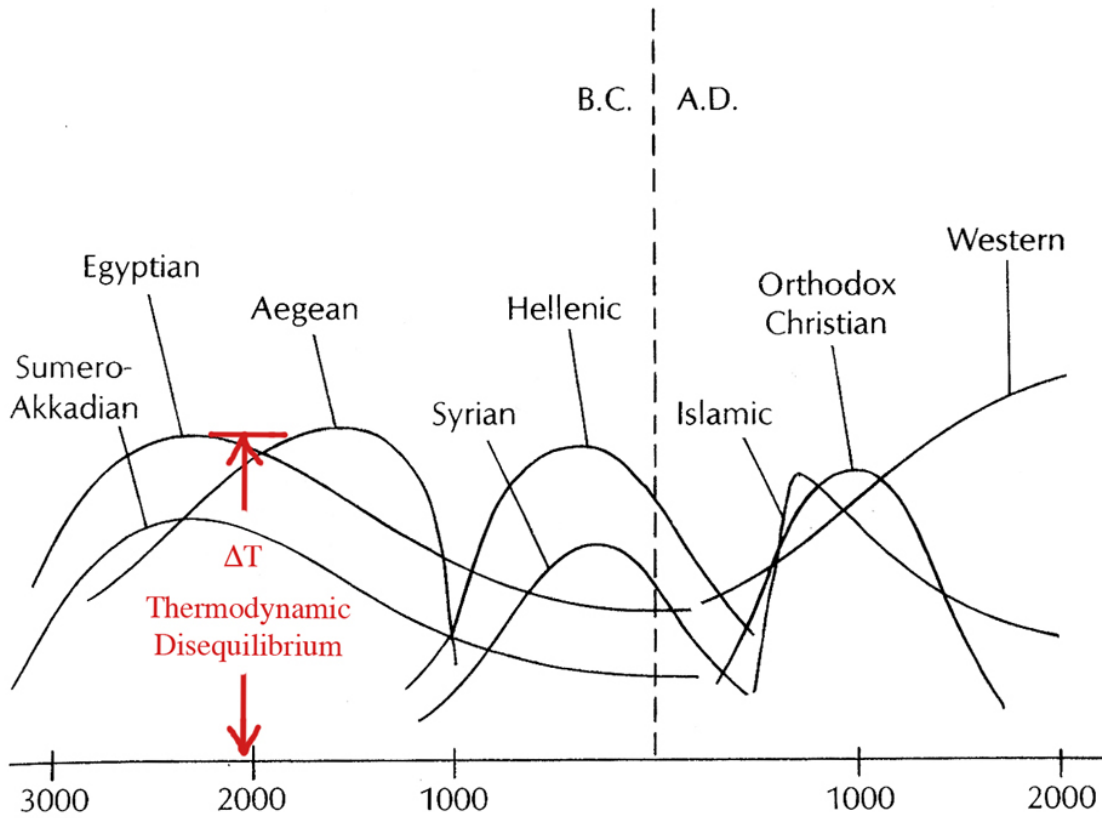
function,” it cannot by itself amount to the deficiency in one’s preparation for sustaining civilization that proponents of the collegiate function ascribe to the Comprehensive Community College. If cooling out is bad for the individual whose aptitude and aspirations call for four years of college and a bachelor’s degree, it’s not as evidently bad for democracy.

The cooling out function is the *problem*, but it’s not all there is to the **Problem**.

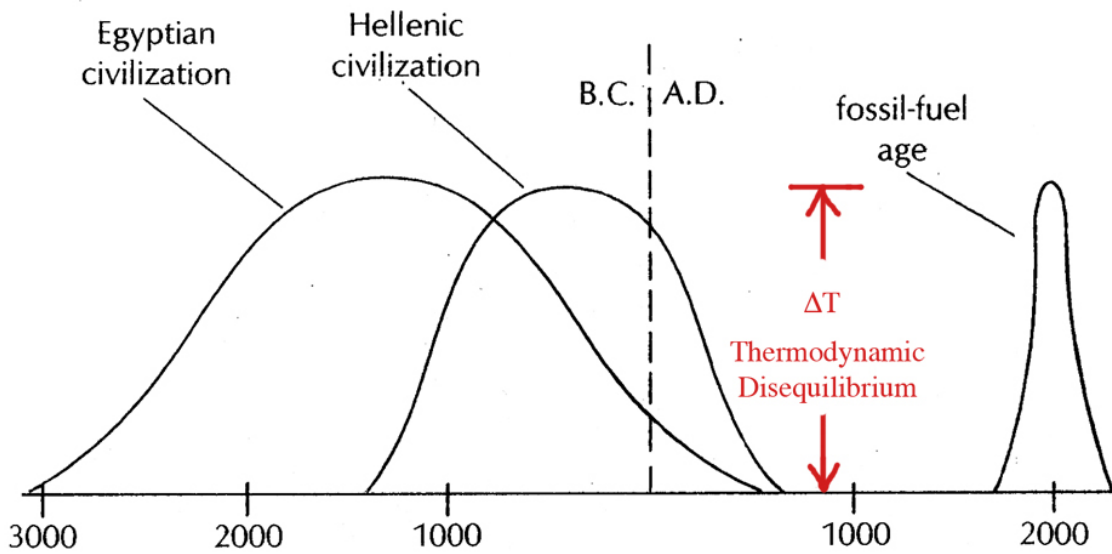
These are among the education questions begged by those who urge a more prominent, stronger collegiate education function for the Comprehensive Community College. Besides this set of major questions there is another equally important class of questions that are begged by proponents of both missions for the Comprehensive Community College, the education mission and the vocational training mission.

These are the questions of civilization. More precisely, they are the questions of imperiled civilization, which is what education safeguards. Civilization is a relative term, almost by definition contingent. Indeed, what the parabolas depicting historically dominant Mediterranean societies on the following page²³⁶ express is the anomalous status of those societies relative to their contemporaries. An elevated point on a particular parabola does not denote a society’s absolute relation to a baseline condition of a chaotic Hobbesian world, populated by discrete misanthropic individuals, each one of which is in a perpetual state of war with each and every other individual. Instead, the parabolas’ baseline connotes the threshold level of civilization obtaining at that time in all societies, the threshold for civilized societies.

It is the *relatively* high order of dominant societies’ physical, cultural, economic and social structures and systems, that is, their negative entropy that is what the parabolas’ apogees depict. If the extreme complexity, organization and sophistication involved in large dominant civilizations and the immense concentrating of energy required to attain and sustain them are expressions of thermodynamics, then the proposition that probability does not favor those civilizations’ posterity is simply a mathematically valid assertion, and the less creatively or originally insightful for this.²³⁷



Rise-and-fall patterns of the major civilizations around the Mediterranean.



Fossil-fuel age in the context of cultural evolution.

Fareed Zakaria puts something like the Parabolae into words, describing three “tectonic” power shifts over the last 500 years that redistributed power and reshaped the world’s politics, economics and culture. The first of these shifts was the rise of the Western world beginning in the 15th century and accelerating in the late 18th century. Because this rise produced modern science and technology, commerce and capitalism, and the agricultural and industrial revolutions it also created the prolonged political dominance of the nations of the West.

The ascent of the United States in the closing years of the 19th century was the second shift. With its industrialization “the United States became the most powerful nation since imperial Rome, and the only one that was stronger than any likely combination of other nations. For most of the last century, the United States has dominated global economics politics, science, and culture. For the last 20 years, that dominance has been unrivaled, a phenomenon unprecedented in modern history.”²³⁸

Zakaria suggests the third great power shift of the modern era is now well underway, a dynamic he terms “the rise of the rest.” This is represented in the formerly unthinkable prolonged growth rates of countries all over the world, a phenomenon most apparent in Asia, but accelerating faster elsewhere. One hundred and twenty-four countries grew at a rate of 4% between 2006-2007, including more than 30 countries in Africa, two-thirds of that continent.

“The United States remains by far the most powerful country but in a world with several other important great powers and with greater assertiveness and activity from all actors. This hybrid international system is one we are likely to live with for several decades. It is easier to define what it is not than what it is, easier to describe the era it is moving away from than the era it is moving toward—hence *the post-American world*.

The United States occupies the top spot in the emerging system, but it is also the country that is most challenged by the new order...All these countries are taking up more space in the international arena than they did before.

For the United States, the arrow is pointing in the opposite direction...geopolitics is a struggle for influence and control. As other countries become more active, America’s enormous space for action will inevitably diminish.”²³⁹

Perhaps the most interesting, and challenging aspect of this shift is the transfer of power from socio-political states to other, non-state, actors. Important international functions that were once controlled by governments are now shared with or overtaken by international bodies like the World Trade Organization and the European Union; the functions and relations as well as the entities now effectively trans-national rather than international. “Power is shifting away from nation-states, up, down, and sideways. In such an atmosphere, the traditional applications of national power, both economic and military, have become less effective.”²⁴⁰

It is hardly an overstatement to suggest that whatever emerges will be a world that is different for everyone in it:

“Since 1991, we have lived under an American imperium, a unique, unipolar world in which the open global economy has expanded and accelerated dramatically. This expansion is now driving the next change in the nature of international order...At the politico-military level, we remain in a single superpower world. But in every other dimension—industrial, financial, educational, social, cultural—the distribution of power is shifting, away from American dominance. This does not mean we are entering an anti-

American world. But we are moving into a *post-American world*, one defined and directed from many places and by many people.”²⁴¹ (Emphasis in the original).

We have in prospect a rapidly and profoundly changing world. This world is changing not only in the relative material affluence and influence of its geo-political entities, its nations, or in the aggregate power of international alliances and organizations, but also and perhaps most of all in the transcending of these traditional power entities by supranational financial, technological and ideological organizations. Accounts of this transformation can answer some of the questions about education, training and society begged by this paper’s first three Sections. But the Big Questions remain, the “Whoah”-eliciting questions arising during strategic planning. These questions go to the remaining forces and dynamics described by the Parabolas, the less tangible stuff of civilization.

Civilization in this sense is what John Winthrop meant by the “city on a hill” that the Puritans whom he led in The Great Migration established as the Massachusetts Bay Colony. Puritanism was more than a variation on religious cosmology and moral guidance, it was a thoroughly codified institution of self-governance intensely antipathetic to the Anglican theocracy of Henry VIII and Elizabeth I. The physical risk and logistical challenge posed by trans-Atlantic emigration in the 1630s-1640s indicates the peril to their way of life presented by the British crown. The colony’s leaders were among the most highly educated men in Europe for a reason, for *reason*, and they founded Harvard College soon after settling to prepare the learned citizens they understood to be required for their fledgling society.

Civilization, specifically democratic civilization and authoritarian threats to it were foremost on Thomas Jefferson’s mind, first in pursuing his own education at William and Mary and then in formulating his plan for public education all the way through college, a plan he finally implemented in the University of Virginia.²⁴²

Democratic civilization and totalitarian threats to it were the reasons why the Truman Commission on Higher Education was constituted. The terse nouns “democracy,” “civilization” and “totalitarianism” appear conspicuously, ubiquitously and urgently throughout the Commission’s report. For democratic civilization and against totalitarianism the Commission prescribed liberal arts education and their peculiar “practical” take on it, general education. For civilization the Commission prescribed the community college. Vocational training is hardly mentioned and the omission is not for any defect or vice in vocational training in the Commission’s view. Rather, vocational training is beside the point.

Today, as is seen in the preceding Section, authoritative voices again call for the strengthening of college education in order to avert the collapse of society. To be sure, many also are the calls for post-secondary job training. But fast on the heels of this imperative to confer immediate workplace skills comes the *ultimate* imperative to improve workers’ employment prospects, that is, the imperative to preserve an ordered, civil society in which something like stable and prospering industry can arise. With the intervening months since autumn 2008 it becomes ever more clear why America effectively nationalized the banking and lending industry along with most of the domestic automobile manufacturing industry, why a formerly inconceivable level of non-war-related public indebtedness was incurred over a single weekend. Every credible participant who participated in the emergency measures to “bail out” the American financial and automobile industries has described the situation starkly: the

alternative was the collapse of the American and probably also the world-wide economy. At the time of this writing a year and a half later, several nations' economies, perhaps including the economy of the European Union itself, are still tottering dominoes in a line including the United States. After all, the stabilization of the world financial system wasn't accomplished by the discovery of vast new material resources, or the vast reduction in competition for resources that a world war accomplishes, or an instantaneous breakthrough in productivity and the dissemination of wealth required to take advantage of the new largess. Instead, the economic fabric of the world subsists upon, continues to exist upon an emergency: an incredible quantity of "money" literally created *ex nihilo*. The rescue of the world from a catastrophe born of indebtedness takes form in new debt.

Certainly, even a minimal account of this event is far beyond the scope of this paper. Nevertheless, this Section surveys a broad spectrum of disciplines and experts' analyses providing a consensus on the issues confronting American society today. The nature of these issues along with Americans' responses to them constitute challenges to American society, at least its ideal form as a democracy of freely self-governing citizen-agents. This Section IV, then, addresses the questions that college education advocates beg with respect to civilization. Section V subsequently attempts to address the questions begged with respect to education.

In the view of expert commentators, the economic collapse of 2008-2009 is best understood as a symptom of dysfunctional socio-political institutions and dynamics across the world, and this global dysfunction has been evolving over the span of a couple of generations. Enough analysis has been directed at the calamity's precursor factors to have produced something approaching a useful explicatory synthesis. This emerging story, this construct, is

Globalization.

Any construct that is sophisticated and syncretic enough to frame the complexities of the modern world takes on different shadings as it is applied to different phenomena and dynamics. Something of this nature of Globalization is captured in John Levin's work, *Globalizing the Community College*.²⁴³ Levin is concerned to explain the Comprehensive Community College's present circumstances in terms of its organizational behaviors, his area of scholarly interest and publication. For Levin, Globalization "is a heuristic, an avenue for uncovering organizational behaviors: it is an amalgam of a process that blends external pressures upon the institution and institutional responses to these pressures." His analysis is useful for our study of the Comprehensive Community College industry and JCCC, as Globalization provides Levin a channel to follow in his examination of development of the Comprehensive Community College:

"As a scholarly matter, globalization is both a concept and a process. Conceptually, globalization suggests the drawing together of disparate locations and the compression of time. As a process, globalization intensifies the social and political relationships and heightens economic competition. Unlike earlier forms of globalization, such as nineteenth-century imperialism, the form of globalization in the past two decades has been propelled by electronic technology and the movement of people, specifically migration."²⁴⁴

In part, the discussion in this Section follows Levin's use of Globalization's heuristics to elucidate the situation for the Comprehensive Community College industry and JCCC

specifically. There are many resources to guide this investigation, e.g., economic data from a variety of sources and analyses of these by economic and political scientists, as well as surveys of technological innovations and their evolutionary influences upon societies. We will look first at some facts of the current economic picture, the evidence for an economic funk to which JCCC President Terry Calaway alluded in the State of the College address.

The first year of the economic collapse, from September 2008 to September 2009, brought about the following, according to the Economic Policy Institute reports the following (emphasis in the original):²⁴⁵

- Total jobs lost in first year of recession: 6.9 million.
- In *two* years, the economy shed 7.2 million jobs, pushing the jobless rate from 5% to 10%²⁴⁶
- New jobs needed *per month* to keep up with population growth: 127,000
- Jobs lost in August 2009 *alone*: 216,000
- Jobs needed to *regain* pre-recession unemployment levels: 9.4 million
- Manufacturing jobs lost since the start of the recession: 2.0 million (14.6% of sector's jobs)
- Construction jobs lost in the recession: 1.4 million (19%, nearly one in five construction jobs)

With 1.6 million jobs lost over the last two years, the construction sector has accounted for more than one-fifth of the jobs lost since the recession began.

- Mass layoffs (50 or more people by a single employer) in July 2009: 2,157; jobs lost: 206,791

Unemployment rate: 9.7%

- Number unemployed: 14.9 million (up from 7.5 million in December 2007)
- Underemployment rate: 16.8%; Share of workers un- or underemployed: roughly 1 in 6
- Under- and unemployed, marginally attached and involuntary part-time workers: 26.4 million
- Unemployment rate, ages 16 to 24: 18.2%
- Male unemployment: 10.9%; female unemployment: 8.2%
- White unemployment: 8.9%; black unemployment: 15.1%; Hispanic unemployment: 13%
- Unemployment rate, young college graduates: 5.9% (2nd worst on record); Worst recorded unemployment rate for young college graduates: 6.2% (1983)
- Traditional ratio of young college grads' unemployment to overall rate: 50%; Current ratio: 70%
- Portion of unemployed who have been jobless more than six months: one third
- Average weekly unemployment benefit in July (including additional \$25 per week from the American Recovery and Reinvestment Act): \$332

States with double-digit unemployment in July, 2009: 16; when this last happened: 1983

- *Decrease* in all prime-aged worker's real median weekly wages, 2000-2007: \$1; Decrease for African Americans: \$3
- Annual growth rate of private-sector workers' wages, last three months: 2.6%
- Annual growth of wages in managerial, professional, and related occupations, 2009, 2nd quarter: 0%
- Annual growth rate of *real (inflation-adjusted)*, average, hourly wages since June 2000: 0.70%*
- Ratio of average *CEO's pay to typical worker's pay* in 1979: 27 to 1; Ratio in 2007: 275 to 1
- Share of *minimum wage workers* with high school diploma in 1979: 57.5%; Share in 2008: 72%
- Extent to which the minimum wage's real value is lower than in 1968: 17%

Share of people near retirement age with a 401(K) balance under \$40,000 in 2007: 50%

- Percentage of amount needed to maintain living standards that is held by average 401(k) participant approaching retirement: 20-40%
- Share of 401(k) assets estimated to be *lost since 2007*: 29%

Annualized rate of economic retraction, 2nd quarter, 2009: 1%

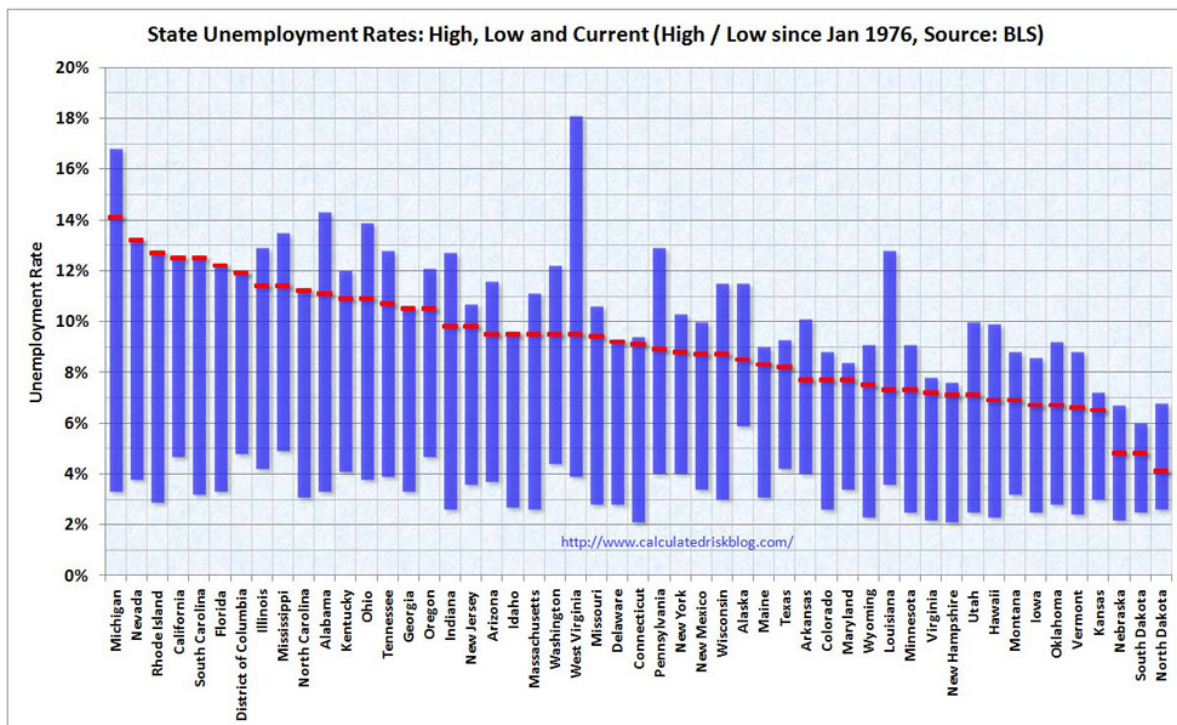
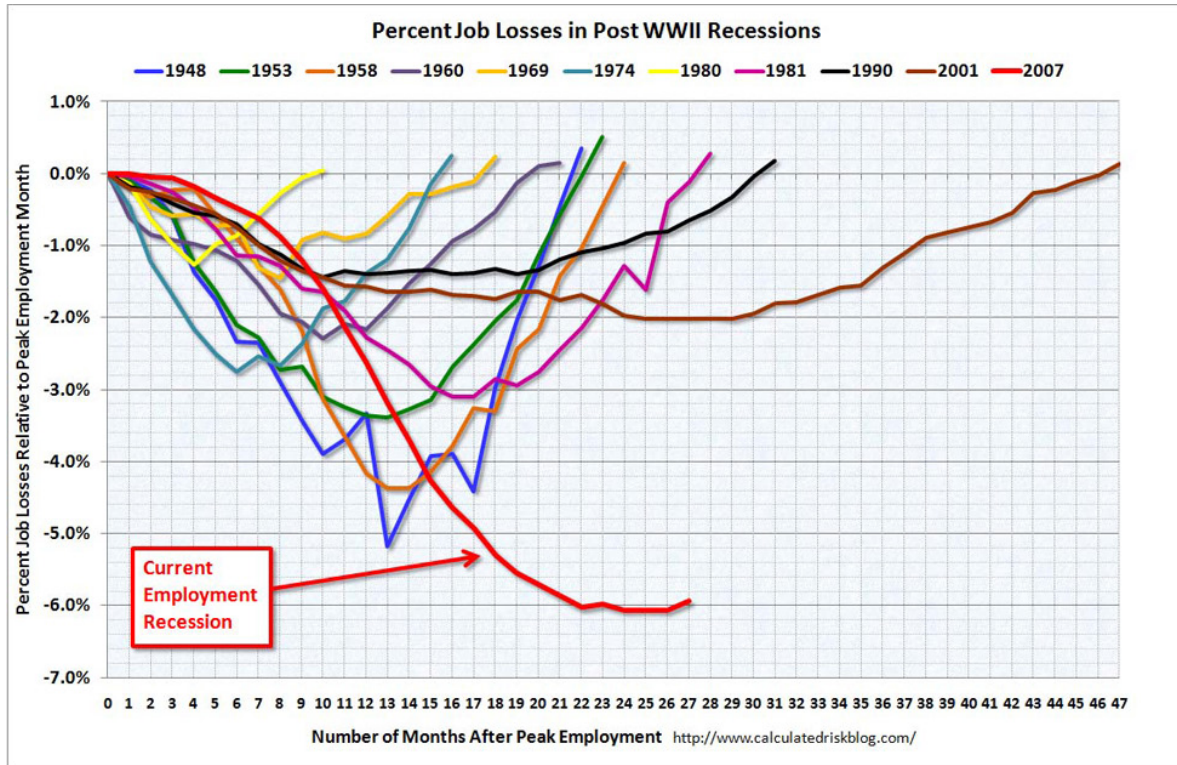
- Likely size of this contraction *without* the American Recovery and Reinvestment Act: 3-4%
- Jobs lost with the American Recovery and Reinvestment Act, 2nd quarter, 2009: 1.3 million
- Jobs that would have been lost without the American Recovery and Reinvestment Act, 2nd quarter, 2009: 1.8 million at least***

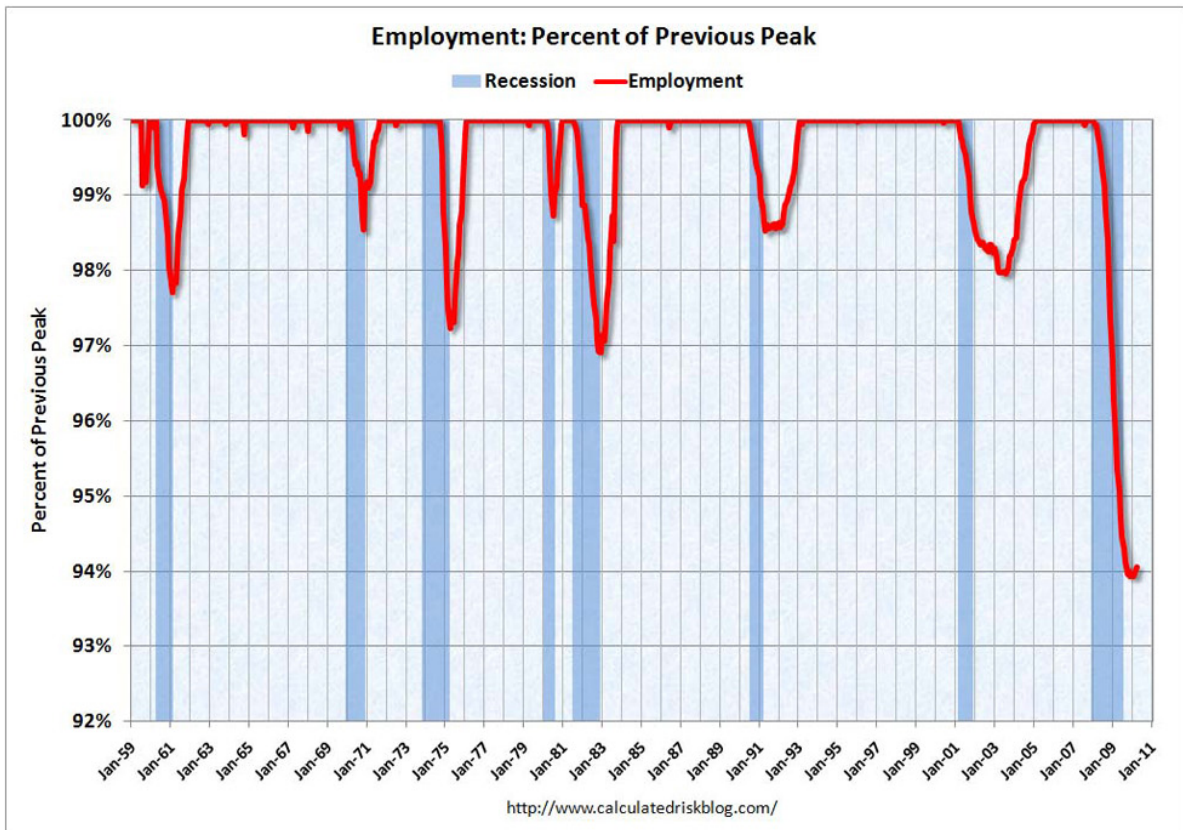
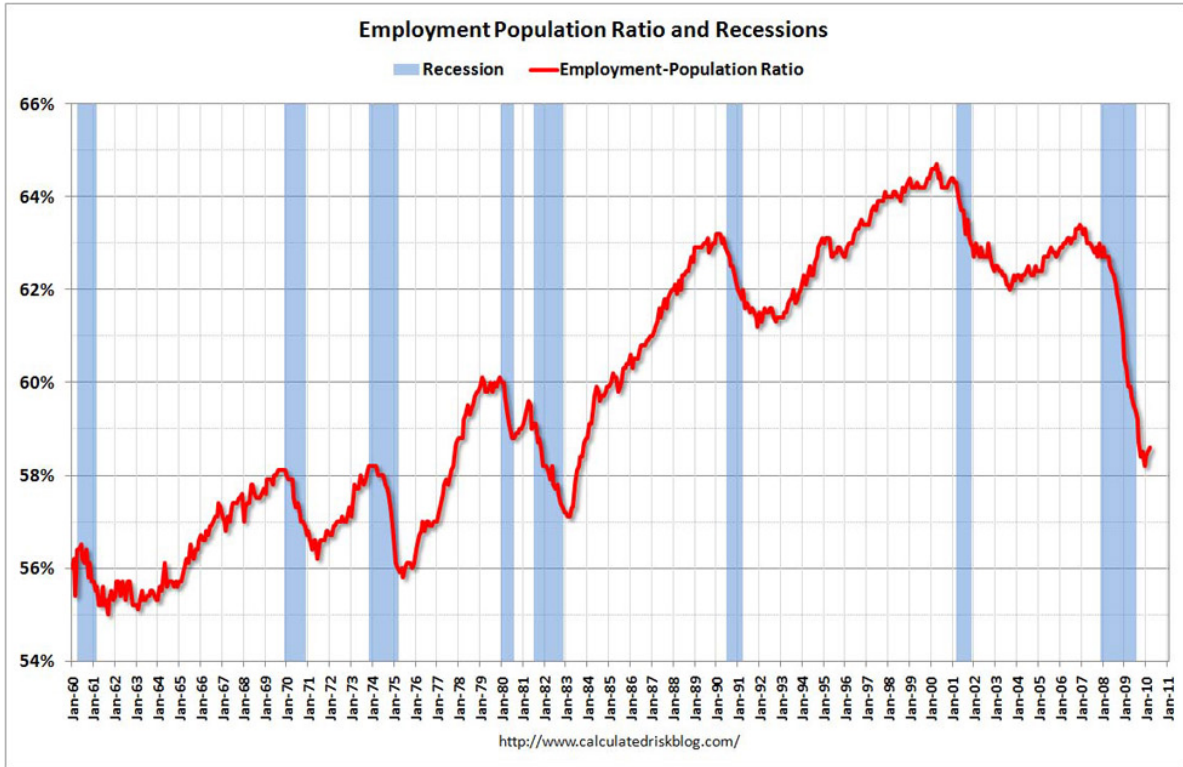
*EPI analysis of CPS and BLS data

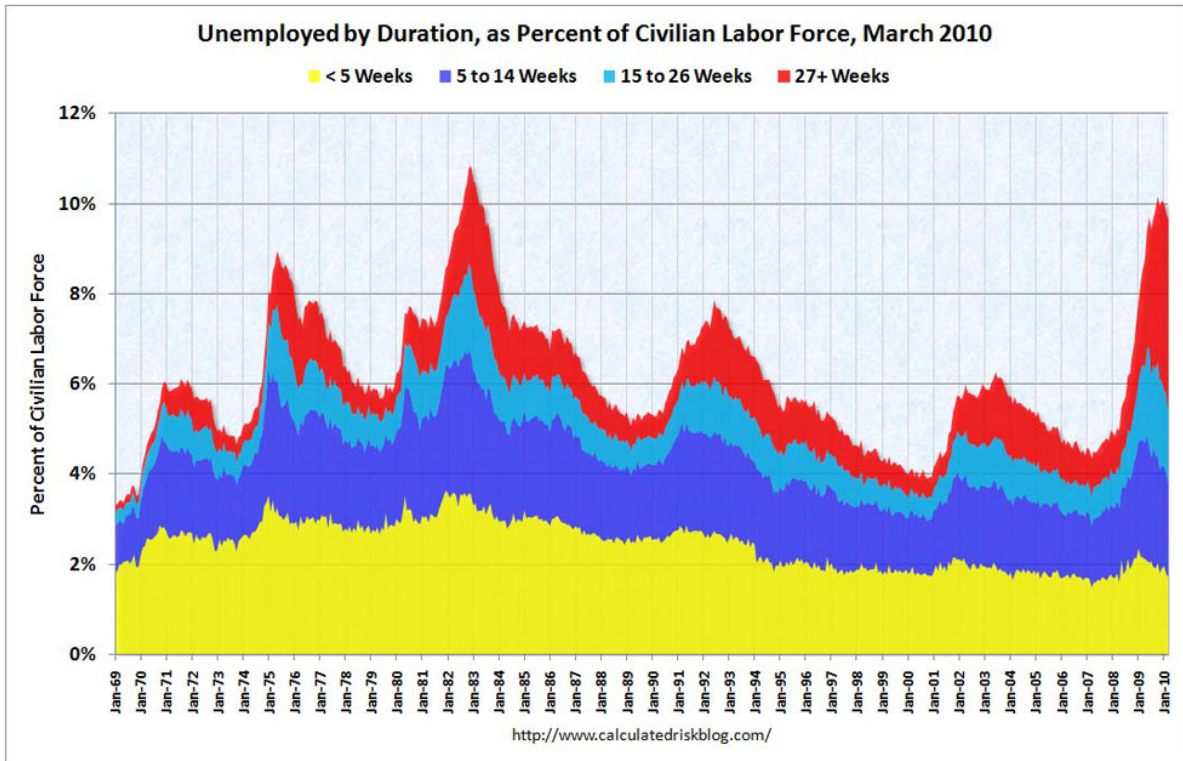
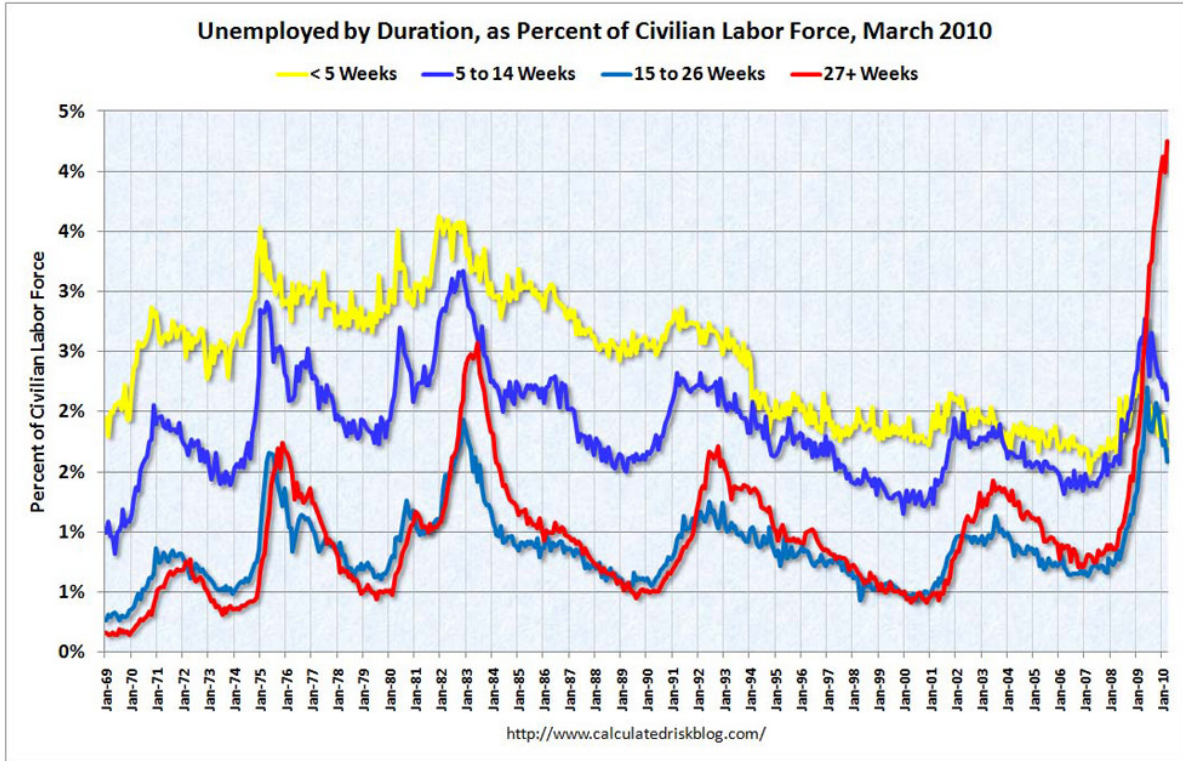
**EPI analysis of HHS CMS, OECD, and World Bank data

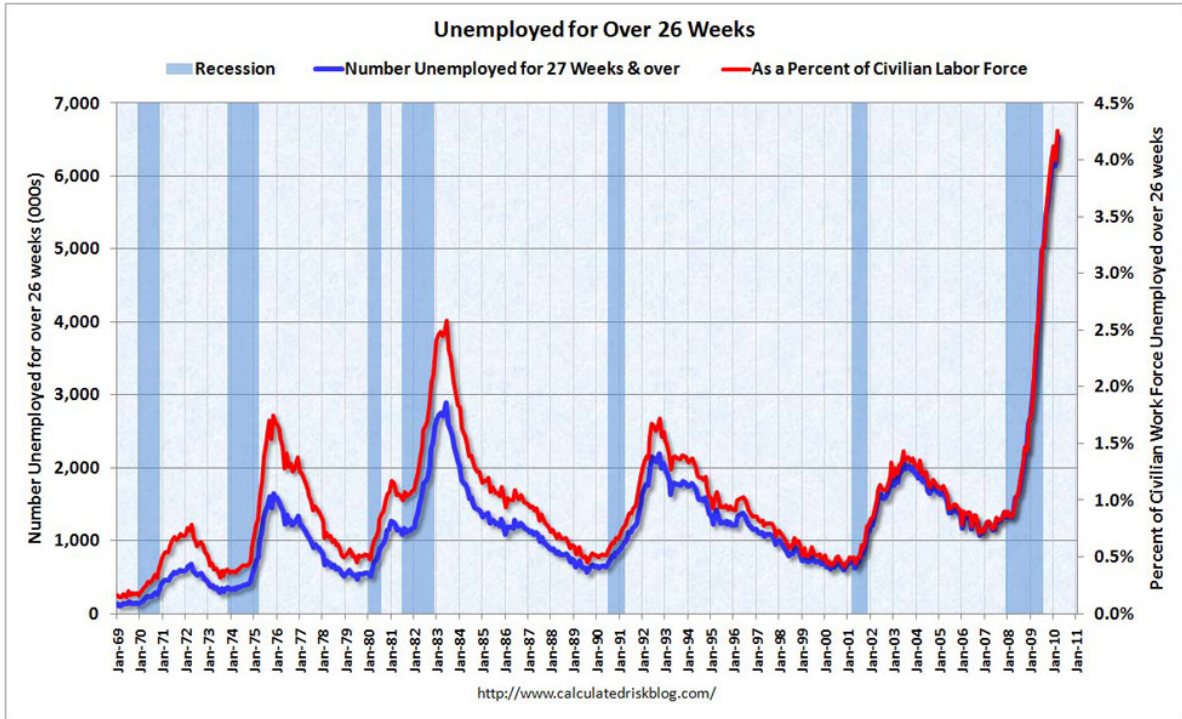
***Mark Zandi, Moody's Economy.com

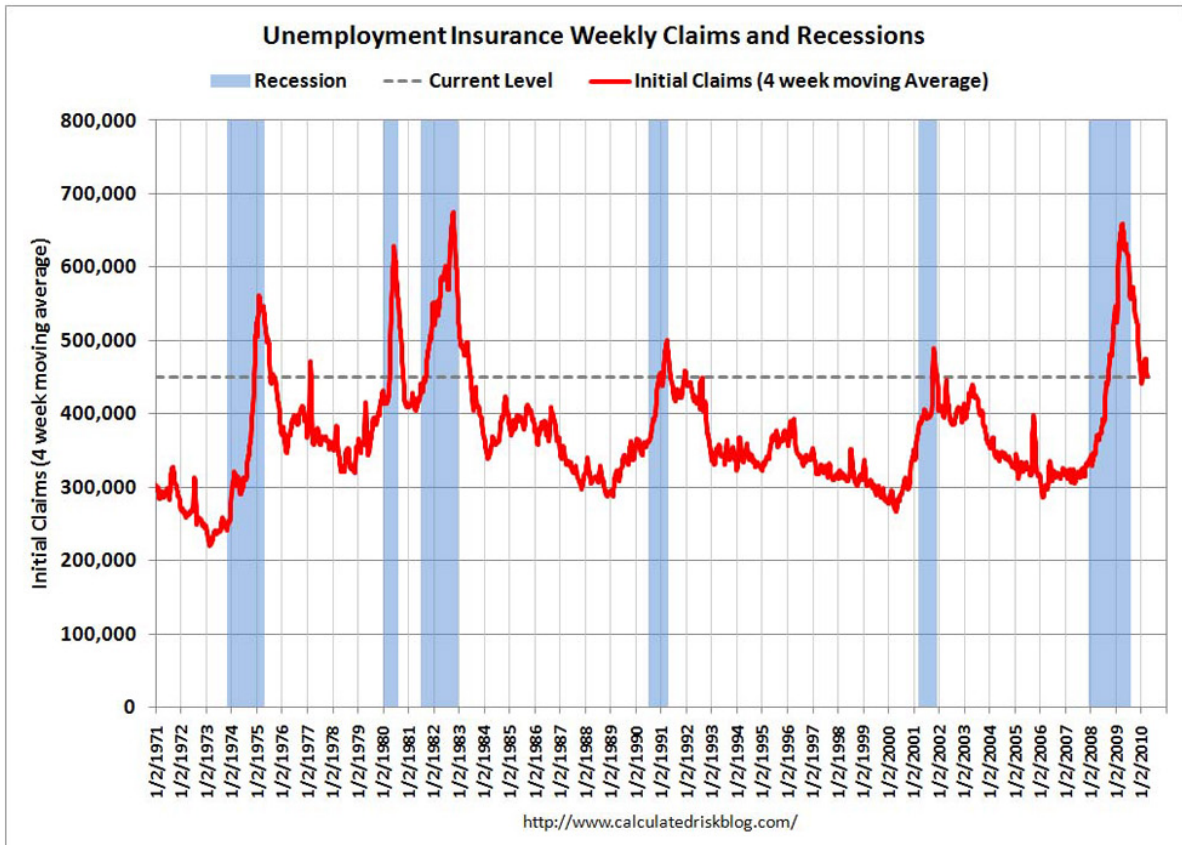
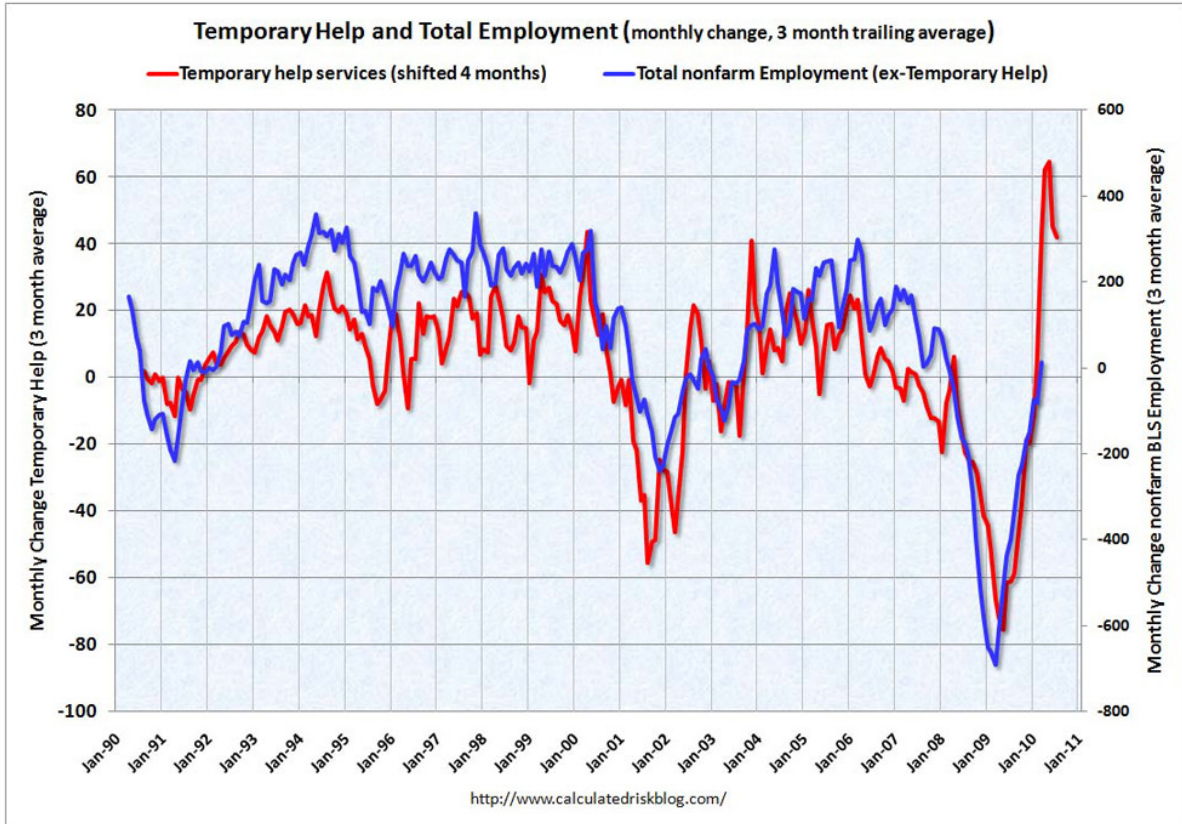
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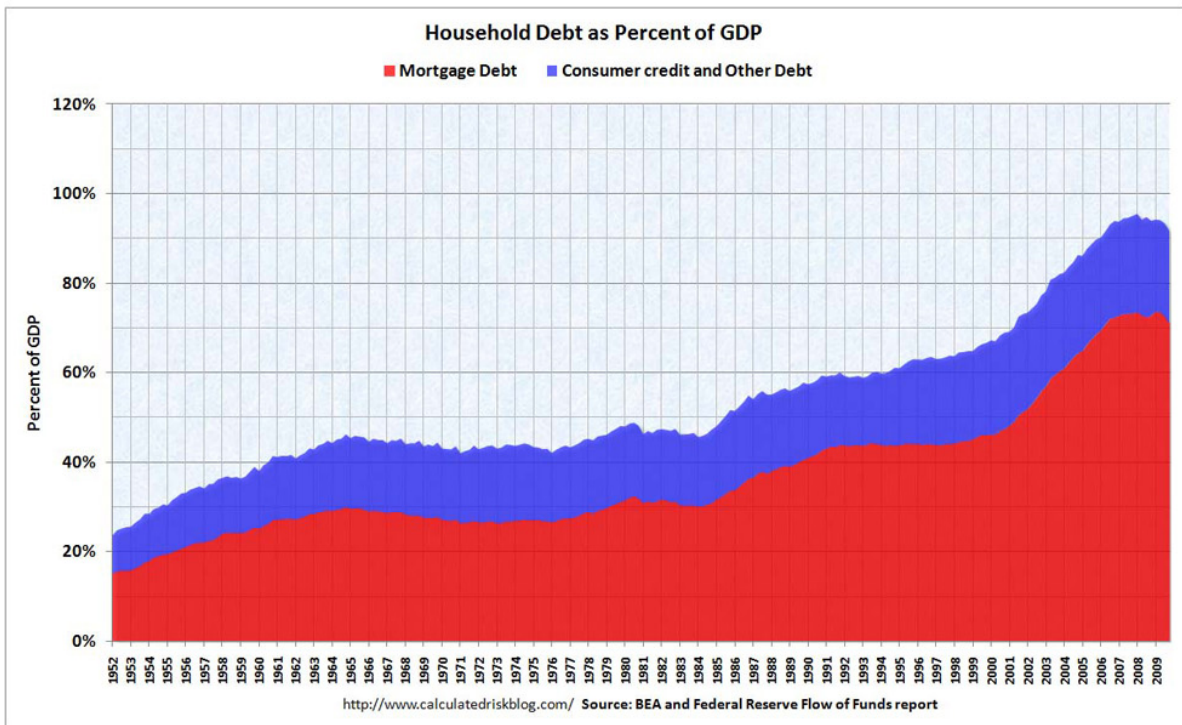
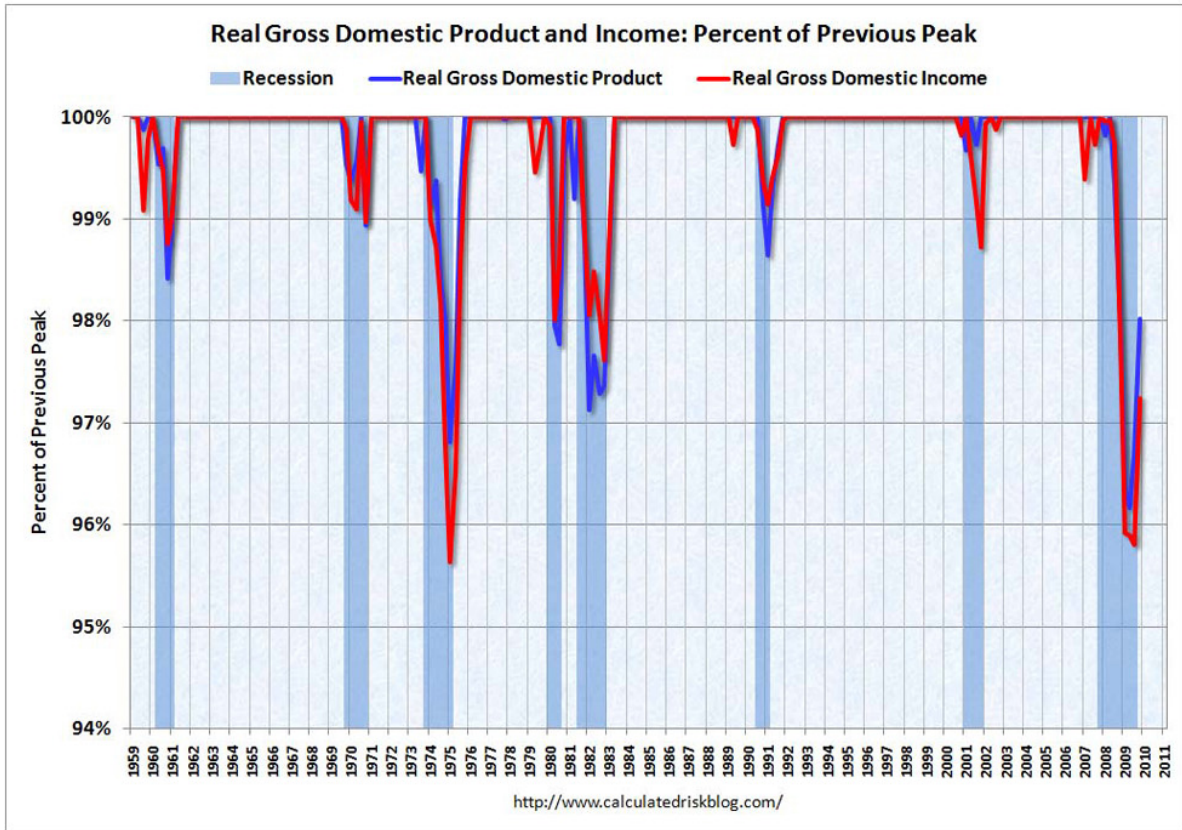


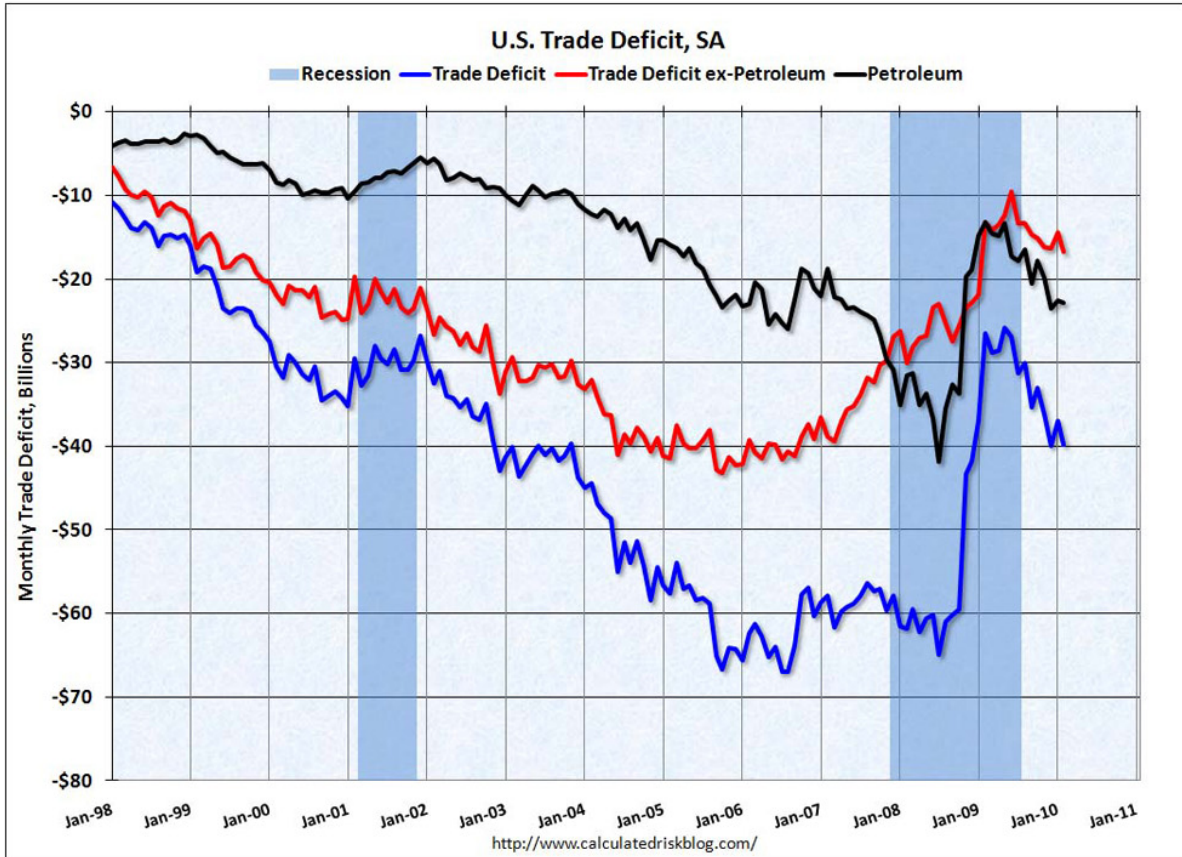


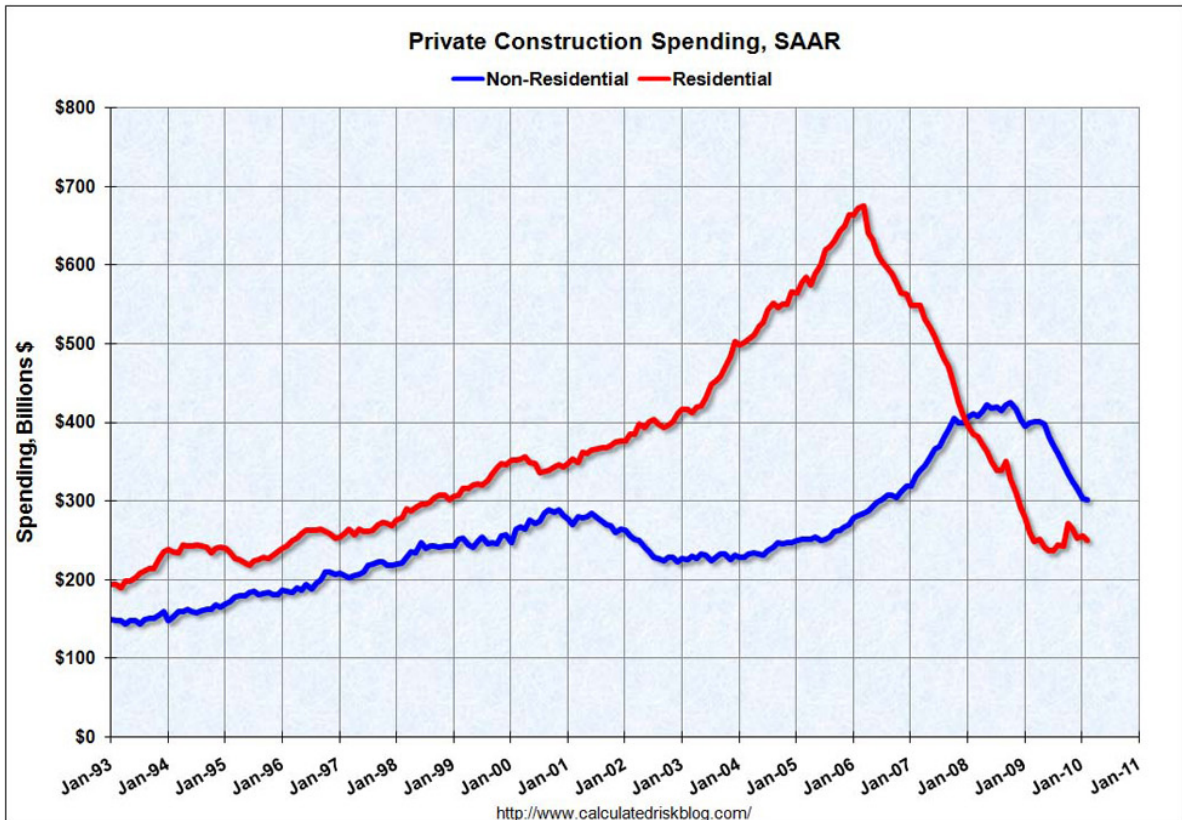
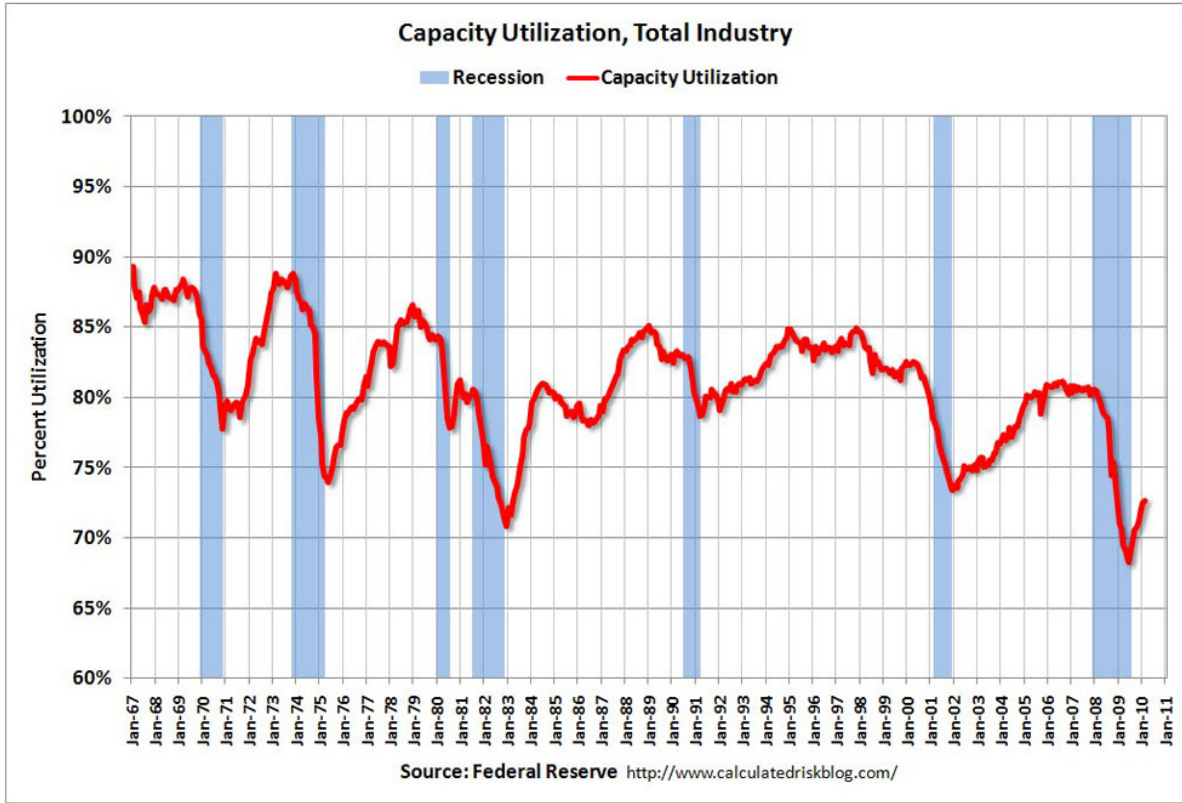




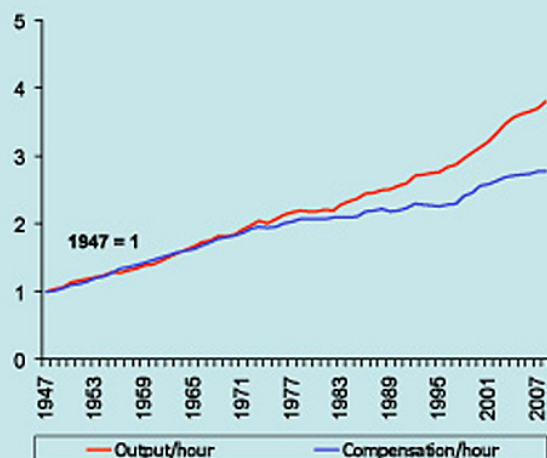






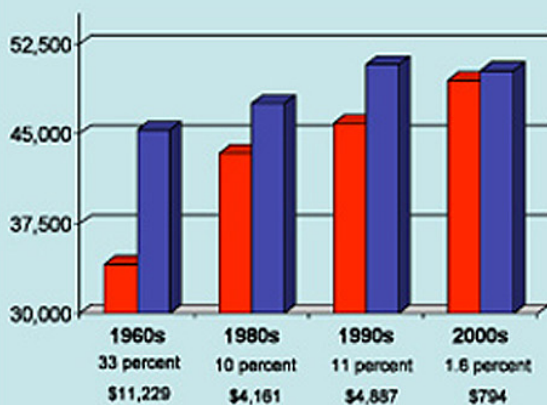


Productivity and Compensation 1947 – 2008



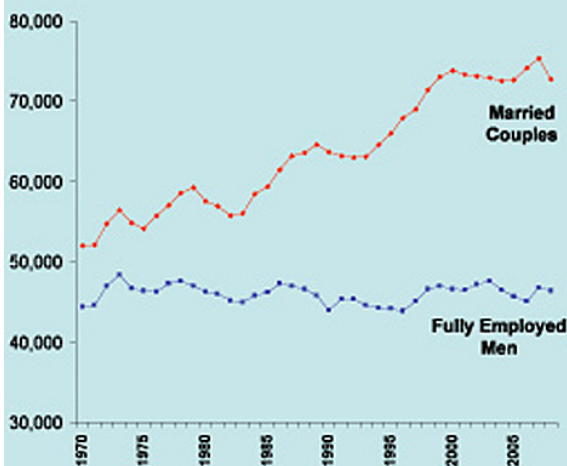
* BLS Series PRS85006153 (real hourly compensation); PRS85006033 (real hourly output). The data are for nonfarm businesses and their employees. This graph updates L. Josh Shivers & Christian E. Weiler, "The 'Job-Loss' Recovery: Not New, Just Worse," 40 J. Econ. Issues 603, 606 fig.2 (2006).

Income Growth During the Booms: All Households



* Median Real Income of all households in 2007 dollars. Booms: 1961q1–1969q3, 1982q4–1990q3, 1991q2–2000q2, 2001q4–2007q3. BEA, MPA Table 1.1.1. Income in 1960 and 1999 calculated as a weighted average of family and individual household incomes. Data can be replicated from the following U.S. Census Bureau Current Population Reports: P60-37 (Bk.8), P60-75 (Bk.7), P60-142 (Bk.A), P60-174 (Bk.1), P60-180 (Bk.A), P60-213 (Bk.A), P60-218 (Bk.1) P60-235 (Bk.1).

Median Income Married Couples, 1970 – 2008



* 2008 dollars. U.S. Census Table F7 (married); U.S. Census Report 60-236, Table A2 (men).

Median Family Spending by Category Percent Change, 1970s – 2007



* Starting expenditures: 1972/1973 Consumer Expenditure Survey Table 5 (four-person families). Ending expenditures: 2007 Consumer Expenditure Survey, Table 1400 (detailed unpublished); Table 4 (published). CEX Series: CXUFD000506 (food); CXUTR000506 (total transportation); CXUTRP000506 (public transportation); CXUVM000506 (number of cars); CXUAP000506 (clothing); CXUHPM000506 (major appliances); CXUIMP000506 (mortgage principal); CXUSHO10506 (mortgage interest and charges); CXUWM000506 (percent homeowners with mortgage); CXUHC000506 (health insurance, before subtracting Medicare). Child care services started near \$0; increased capped at 100% for display purposes. Tax rate calculation is from Two-Income Trap and adjusted downward to account for the 2001 and 2003 federal tax cuts. Adam Carasso et al., "How the 2001 and 2003 Tax Cuts Affect Hypothetical Families," Tax Policy Center, December 22, 2003.

Some inferences about the Great Recession's relationship to society can be drawn from the preceding charts. At the time of this writing, housing prices remain depressed and another bolus of residential and commercial real estate foreclosure is predicted for later in 2010 and early 2011 as moratoria and Federal assistance initiatives run their course. A slight increase in manufacturing is taking place, prices for stock market issues have risen substantially from their Recession lows (although volatility remains high as demonstrated by a recent one-day 1,000 point drop of the Dow Jones Industrial index before prices rebounded) and consumer spending has recovered slightly compared to the preceding fiscal quarter-year.²⁴⁷ The domestic automobile industry, a prominent beneficiary of the Federal TARP subsidies, shows mixed performance and evidence of sustained health going forward after the subsidies' trickle-down ends is yet to appear.

But this Section of the paper treats the question of society raised earlier in the exposition. That is, this Section concerns *people*. Generally, few of the favorable indices of an incipient recovery are found in the employment sector of the economy. Data in the charts on pages 108-116 depict an economy in which unemployment remains almost unchanged from the Recession's lows, especially after controlling for temporary government employment created by the 2010 United States Census. Moreover, much of current job growth is temporary, part-time or both. Involuntary part-time employment is at a post-WWII high, by a variety of measures. When looked at in a variety of ways, the duration of involuntary employment is at its greatest since WWII. A net gain of, say, 100,000 filled positions of which the majority are part-time and/or temporary is not the equivalent of the same number of new full-time jobs, in terms of either economic growth or the overall stability and well-being of society. The April 2010 federal government jobs report still contains mixed news. Although the economy added 290,000 jobs the nation's unemployment rate rose back up to 9.9 percent, the same level as October 2009, as new job creation continues to lag behind the rate of increase needed to keep pace with population growth. Perhaps the worst news is that the number of jobless people out of work for more than six months rose by 169,000 to 6.7 million, constituting 45.9 percent of all the unemployed.

Another recent survey²⁴⁸ found that 80 percent of people unemployed eight months ago are still unemployed, and most of the people who did find jobs were working for less money. Only 13 percent found full-time jobs. Seventy percent have been looking for work for longer than six months, the survey found — up from 48 percent in the summer. (In March, the number of people out of work for that length of time increased by 414,000 to 6.5 million, representing 44.1 percent of all unemployed.) Seventy percent of the long-unemployed tapped into retirement funds, 56 percent borrowed money from family or friends while 20 percent moved in with family or friends. Forty-five percent used credit cards for essential purchases, 42 percent skimped on medical care, and 18 percent visited a soup kitchen.

"We've never quite experienced this in America — a recession that's gone on so long that even when job creation is strong, people have been out of work so long that it's difficult for them to climb out," said Andrew Stettner, deputy director of the National Employment Law Project.²⁴⁹

One of the most important facets of Globalization's relationship to the Recession is the extinction of whole industries. "Even when the U.S. labor market finally starts adding more workers than it loses, many of the unemployed will find that the types of jobs they once had simply don't exist anymore," states the *Wall Street Journal*, "The severity of the recession is

reshaping the labor market. Some lost jobs will come back. But some are gone forever, going the way of typewriter repairmen and streetcar operators.”²⁵⁰ This *Wall Street Journal* report notes that the recession accelerated job losses already underway because of digital technology: there are 36% fewer people working in record shops than two years ago, 23% fewer working at directory and mailing list publishers and 46% fewer at photofinishing labs. Secretaries and mailroom clerks have fallen 10.1 %. Technological innovation certainly engenders new industries but because it is both the nature and purpose of most industrial technologies to do the former work of humans more efficiently and productively, the result will be less employment, not more. Although some technology such as aircraft and magnetic resonance imaging allows otherwise impossible expansions of human agency and some new careers, most technology including the toaster, thermonuclear weapon or cotton swab merely allow us to do what we’ve always done, only more easily and fastidiously. In fact this is the reason for the development of most industrial technology, to decrease the requirement for human labor. The *Wall Street Journal* report goes on to explain:

“Prior to the 1990s, jobs rebounded quickly once recessions ended. Payrolls fell by nearly three million in the deep downturn that extended from July 1981 to November 1982. But by the start of 1983, the economy was creating jobs again, and by the end of 1983, the U.S. job count had exceeded its old peak. That was because more of the job losses were essentially temporary...but since the early 1990s, jobs have been slower to recover from recession. After the 2001 downturn ended...it wasn't until 2005 that the job count returned to its pre-recession high...Productivity-enhancing technology and competition from low-wage countries like China made more job losses permanent... In the wake of a far deeper recession, creating new jobs and retraining workers to do them could take even longer.”²⁵¹

The very suddenness and steepness of the 2008-2009 decline can obscure longer-term trends, the trends that correspond to the decades-long arc of Globalization. One in three jobs, or six million total, have been lost in the manufacturing sector since 1997, the last year the sector posted job gains.²⁵²

Indeed, there is an intuitive connection between the advance of technology and reduction of labor, and some people had foreseen today’s scenario for decades. Historically, the irreducible minimum unemployment rate had been 2%. In 1993 the Council of economic advisers described the "natural close quote rate of unemployment as 3.5%.²⁵³ In 1979, the federal government defined full employment as 4% unemployment rate.²⁵⁴ By 1994 the same Council of economic advisers had revised its definition of a natural red unemployment upward to 5-7%.²⁵⁵ This trend by which irreducible unemployment is found to be higher after recovery from each recession has been described as a "ratchet effect."²⁵⁶

Even these official figures inaccurately reflect the reality of unemployment. Studies have found that definitional and statistical artifacts nearly always conceal real unemployment rates that, depending on the definitions and the analyses, maybe from 50% to 800% higher than reported. In developed economies the per-person productivity rises about 2.7% per year. This compounds to about 35% every 10 years, that is, 35% more goods and services are produced every 10 years with less human labor.²⁵⁷ As a result, 75 to 90% of productivity increases are due to changes in methods, machines, and materials, not human productivity.²⁵⁸

A recent article in the *Atlantic Monthly*, “How a New Jobless Era Will Transform America,”²⁵⁹ examined unemployment’s ratchet effect, describing how each recession since 1982 retreated more slowly than the preceding one, how the portion of the civilian population with a job has never returned to the level before the 2001 recession, how at the end of 2009 the average duration of unemployment surpassed six months, the first time that has happened since 1948, when the Bureau of Labor Statistics began tracking that number, how there are presently six people looking for work for every open job in the U.S. Combined unemployment and underemployment (those seeking full-time jobs but only able to find part-time work) reached 17.4%, the highest figure since the Great Depression. Last year 44% of American households had experienced a job loss, a reduction in hours, or a pay cut.

Economists cited in the *Atlantic* article believe today’s employment picture will persist for several more years. Heidi Shierholz with the Economic Policy Institute notes that even in the optimistic scenario in which recovery follows the same basic path as the last two (in 1991 and 2001), unemployment will stand at roughly 8 percent in 2014. Edmund Phelps, a Nobel prize recipient for his theory of a “natural” unemployment rate, foresees a quasi-permanent unemployment level of around 7% *after* any recovery. Mark Zandi, the chief economist at Moody’s Economy.com, commented, “I think the unemployment rate will be permanently higher, or at least higher for the foreseeable future. The collective psyche has changed as a result of what we’ve been through. And we’re going to be different as a result.” Said Shierholz, “We haven’t seen anything like this before: a really deep recession combined with a really extended period, maybe as much as eight years, all told, of highly elevated unemployment. We’re about to see a big national experiment on stress.”

In some ways this Recession disproportionately affects college graduates. Unemployment among high school dropouts rose 99% between December 2007 and September 2009, but the number of unemployed job-seekers with bachelor’s degrees and higher increased 136%. Still, at the end of the period the unemployment rate for four-year graduates was much lower than for high school dropouts, 4.9% and 15%, respectively.²⁶⁰

Also, the unfortunate timing of this recession for new college graduates may take much of a career to overcome. A recent study finds that “Graduating in a recession leads to large initial earnings losses. These losses, which amount to about 9 percent of annual earnings in the initial stage, eventually recede, but slowly — halving within five years but not disappearing until about ten years after graduation.”²⁶¹ The quality of initial employment during a recession is lower (lower wages, less responsibility and opportunity for advancement) and early-career employees who move frequently from job to job do much better in recovering from the adverse effects. Recent graduates at the bottom of the wage-and-ability distribution experience larger and more persistent losses, with losses in annual earnings 3-4 times those at the top, for whom the losses are also more short-lived.

Yale economist Lisa Kahn analyzed the National Longitudinal Survey of Youth, a government data base, tracking the effects on wages of graduating before, during and after the deep 1981-1982 recession. Kahn found that for each percentage-point increase in the unemployment rate, those who graduated during the recession earned 7% to 8% less in their first year out than comparable workers who graduated before or after the recession. The effect lingered for years, with recession-era graduates earning on average 4% to 5% less by their 12th

year out of college, and 2% less by their 18th year out.²⁶² On average, a person who graduated in December 1982 when unemployment was at 10.8% earned 23% less during the first year out of college and 6.6% less 18 years out than someone who graduated in May 1981 when the unemployment rate was 7.5%. For the average wage-earner, that would mean earning \$100,000 less over the 18-year period.

But even a college degree isn't an automatic ticket to upward mobility. Graduates were seeing their wages shrink even before the recession began. Between 2002 and 2007, according to government data, the inflation-adjusted hourly wage for men ages 25 to 35 with bachelor's degrees (and no graduate degrees) fell 4.5%. For the typical woman, inflation-adjusted wages fell 4.8%.²⁶³ The mismatch between college graduates' expectations for rewarding employment and the current employment picture for college graduates calls to mind the concerns of the 1930s and critiques of the Truman Commission noted in Section III, that a large sector of well educated but disaffected un-or-underemployed citizens augurs trouble for society itself.

Overall, unlike previous recessions, current weak gains in Gross Domestic Product from near historic low levels are not being paralleled by increased gains in Gross Domestic Income. Real earning by and real affluence of workers and households has stagnated since America's Parabola apogee in the 1960s. Married family income increases reflect the growth of two-or-more-income households, as real wages for fully employed men remain stagnant, and the 100% increase in expenditures for child care offsets much of the increase in household income. Productivity gains have far outpaced wage growth.

Especially stark is the decreasing strength and extent of post-recession economic recoveries. Post-recession household income growth in the 1960s (when single-income households were the overwhelming majority) was 33%; even taking into account steady increases in the proportion of multi-income households and average number of hours worked per individual worker the recoveries in household income in the 1980s and 1990s were 10% and 11%, respectively. Household income recovered a mere 1.6% from its recession low in the 2000s.

Another signal that much of any appearance of American citizens' and households' affluence is illusory is the stubbornly historically high level of household debt. Especially in terms of mortgage debt but even also in terms of consumer credit and other debt, household debt as a portion of the Gross Domestic Product remains *four times* as great as in the early 1950s. In material terms, the "American Dream" ever further eludes the American people. Because it is a dream and not a reality, not something any longer obtainable, Americans have given up actually trying.

This matters for the futures our children and grandchildren shall inherit, and it matters least of all because of the inevitably reduced material affluence they will experience. One conceives of a different future when one borrows instead of saves. When, in order to purchase a dwelling one borrows money that one can rationally afford to repay, one acts out of a particular vision of the future and the measures to which one is willing to commit to make that future occur. One who purchases a dwelling with borrowed money that one cannot rationally expect to repay entertains a very different vision of the future and the prospects of seeing it come to pass.

One who borrows money to purchase consumer products other than the necessities of life, even if one can rationally afford to repay the debt, entertains a different conception of the future than one who only borrows in order to one possess one's own dwelling. One who borrows

money to purchase consumer products other than the necessities of life, and cannot rationally expect to repay the debt, entertains yet a different conception of the future.

Someone who, among many Americans as this is written, borrows in order to purchase the necessities of life has crossed into some psychological frontier where the future is no longer conceived of or expected. When this frontier is occupied long enough, as the data charts assure us ever more Americans are doing, not only expectation of a future but at last even hope for it disappears.

During an interview with journalist Bill Moyers that broadcast January 30, 2009 Vartan Gregorian addressed this among many concerns. Gregorian served as president of Brown University before his twelve-year career as the current president of the Carnegie Corporation.

Bill Moyers: Do you think merit still counts today in a society where so much wealth buys both power and policies and laws and places that it wants?

Vartan Gregorian: Merit always counts, especially when the economy tanks. Then you find the true values of individuals. I can't tell you how many people are calling me about going to work in non-profit business rather than Lehman Brothers or so forth. People suddenly have stopped in their tracks. And they're looking to see what they could do otherwise. In an economic crisis, you find not just poverty, not just that human condition, but also people confront themselves, their values. It's like when you leave a hospital with catastrophic news, you see the world differently. It's the same thing when you're humiliated, you've lost everything. You cannot go home to face your family, now that you lost everything. You confront what holds you together as a family, as an individual.

So, many individuals now are questioning whether their chosen business was the right thing to go into. Hope is built in expecting that something can happen. If that hope does die, if that trust dies, then we'll be very big trouble.

To be sure, accompanying despair and hopelessness are more forceful reactions including distrust and anger. Unlike despair, these are manifested more openly and outwardly. These reactions are the manifestation of human agency, or at least humans' assumption of their own agency, just as despair and hopelessness reflect the expiring of this assumption of agency. Distrust and anger are directed *at* something or someone; distrust and anger are the emotional precursors to action.

This is not to suggest that the objects of distrust and anger are always clearly and precisely identified, or that distrust and anger are the precursors to rational action. As this is being written federal legislation that would modify the provision of medical care to citizens and introduce new regulations upon the financial industry are being considered in Congress. Outside Congress there are intense demonstrations of distrust and anger against government officials by throngs of people across the nation and in the Capital. If rational action is characterized by the adducing of logically consistent complaints then the signs and chants conspicuous at these assemblies that condemn the current President and administration as at once fascist and socialist²⁶⁴ are not evidently rational and the equally conspicuous flaunting of loaded firearms by protesters at rallies is by neither intent nor effect rational suasion. Actions taken by protestors against congressman during the health care debate, including spitting on them and calling them "faggot" and "nigger," demonstrate not only anger and distrust but something much more ominous in the

mentality of the protestors. Pressed to articulate their concerns the protestors do not acquit themselves well; if the diffuse and often contradictory answers to questions about their specific objections point at all to a common theme it appears to be an inchoate angst perhaps most succinctly expressed by a woman at a rally: “I want my country back!”²⁶⁵

Andrew Blacevich, professor of history at Boston University, military officer and member of the Council on Foreign Relations, connects this angst to the United States’ Parabola by twin threads: appetites at home that can no longer be met through peaceful strategic partnerships let alone by domestic resources and production, and expanding expectations that others meet our demands, expectations upon which America increasingly justifies the projection of force, not only domestically but also and perhaps especially abroad. In *The Limits of Power* he writes,

“The collective capacity of our domestic political economy to satisfy these appetites has not kept pace with demand. As a result, sustaining the pursuit of life, liberty, and happiness at home requires increasingly that Americans look beyond our borders. Whether the issue at hand is oil, credit, or the availability of cheap consumer goods, we expect the world to accommodate the American way of life. The resulting sense of entitlement has great implications for policy. Simply put, as the American appetite for freedom has grown, so too has a penchant for empire. The tension between these two tendencies is a causal one. In an earlier age, Americans saw empire as the antithesis of freedom. Today, as illustrated above all by the Bush administration’s efforts to dominate the energy-rich Persian Gulf, empire has seemingly become a prerequisite of freedom.”²⁶⁶

Blacevich discerns another paradox of the American condition stemming from this situation. As Americans’ exercise of freedom more and more reduced itself to consumption and individual autonomy this exercise began the erosion of national power:

“The impulses that have landed us in a war of no exits and no deadlines come from within. Foreign policy has, for decades, provided an outward manifestation of American domestic ambitions, urges, and fears. In our own time, it has increasingly become an expression of domestic dysfunction—an attempt to manage or defer coming to terms with contradictions besetting the American way of life. Those contradictions have found the ultimate expression in a perpetual state of war afflicting the United States today.

“Gauging their implications requires that we acknowledge their source: they reflect the accumulated detritus of freedom, the by-products of our frantic pursuit of life, liberty, and happiness.”²⁶⁷

In his combined analysis of American history and foreign policy Bacevich discerns three interlocking crises which he believes are threatening the United States. Besides the economic crisis described previously in the Section Bacevich identifies a cultural crisis of which the civil turmoil alluded to above is a symptom and a military crisis in the form of America’s historically long war in the Middle East and southwest Asia and an even longer-term, indeed decades-long expansionist foreign policy characterized by a “perpetual state of national security” and open-ended commitment of military presence in an increasing number of foreign sovereign states.

As a historian Bacevich finds a reflexivity between the freedom Americans enjoy and a long-exercised mission, an ideology really, of expansion “by any means necessary.”²⁶⁸ As circumstances and exigencies dictated, according to Bacevich expansion was achieved by diplomacy, hard bargaining, chicanery, intimidation or naked coercion. “We harassed,

filibustered, and, when the situation called for it, launched full-scale invasions. We engaged in ethnic cleansing. At times, we insisted that treaties be considered sacrosanct. On other occasions, we blithely jettisoned solemn agreements that had outlived their usefulness.”²⁶⁹

Exponents ranged from President James Polk and his expansion of the Union by going to war with Mexico to claim Texas, and annexing the Oregon territory, California and much of the southwest, through Theodore Roosevelt who affirmed “Of course our whole national history has been one of expansion,”²⁷⁰ to George W. Bush who, in his 2005 inaugural address described “the mission that created our nation” in terms of extra-national promulgation of American political doctrine, and a “great liberating tradition” that required America’s presence and action abroad in “ending tyranny in our world.” Bacevich claims,

“When President Bush declared in his second inaugural that the ‘survival of liberty in our land increasingly depends on the success of liberty in other lands,’ he was in effect claiming for the United States as freedom’s chief agent the prerogative of waging war when and where it sees fit, those wars by definition being fought on freedom’s behalf.”²⁷¹

History, as scholars such as Andrew Bacevich remind us, has a stubborn way of playing out according to its own agenda. When events transpire to thwart or deflect political doctrine the typical reaction of the culture is indignation and perhaps a little defensiveness. Like individuals when they are rebuffed, a nation defends its self-identity and self-image, if necessary by reinterpreting history or even making history by its own lights. As Bacevich observes,

“Humility imposes an obligation of a different sort. It summons Americans to see themselves without blinders. The enemy of humility is sanctimony, which gives rise to the conviction that American values and beliefs are universal and that the nation itself serves providentially assigned purposes. This conviction finds expression in a determination to remake the world in what we imagine to be America’s image.”²⁷²

Bacevich concedes the nation’s image as liberator was originally well founded in historical events, specifically World War II. This was the totalitarian threat to Americans’ freedom and way of life that spurred the Truman Commission, indeed a threat to several nations’ self-determination and even their very existence as a culture. America did indeed ally with these nations against an existential threat and in doing so was caused to reflect upon and affirm the democratic credo then in jeopardy. Americans found preserving freedom and self-determination for themselves and future generations worth fighting for, even dying for. This was an understanding of freedom as contingent, an understanding of our civilization as contingent and jeopardized in principle not only by the attack on Pearl Harbor but at all times. This understanding contains the seeds of contradiction in it, however. This is the dialectical paradox of democratic freedom, as Bacevich recognizes:

“Freedom is not static, nor is it necessarily benign. In practice, freedom constantly evolves and in doing so generates new requirements and abolishes old constraints. Because the understanding of freedom that prevailed in December 1941 when the United States entered the war against Imperial Japan and Nazi Germany has long since become obsolete.

“The changes have been both qualitative and quantitative. In many respects, Americans are freer today than ever before, more citizens than ever before enjoying unencumbered access to the promise of American life. And especially since the 1960s, the reinterpretation of freedom has had a transformative impact on our society and culture. The transformation has produced a paradoxical legacy.

“As individuals, our appetites and expectations have grown exponentially...Americans increasingly equating comfort with self-indulgence.”²⁷³

Were the paradox manifested only internally within domestic American culture, were the needs and appetites of Americans able to be satisfied by ourselves with our own resources, were not the affairs of peoples across the world now inextricably connected, were not the affairs of our nation’s citizens now *globally* determined, we Americans could exercise our freedom as a freedom to indulge ourselves without consequences that undermine that freedom. Because America can no longer satisfy its needs and appetites by its own resources the freedom-indulgence feedback cycle spirals outward, where its consequences do undermine freedom and autonomy:

“There is a further paradox: the actual exercise of American freedom is no longer conducive to generating the power required to establish and maintain an imperial order. If anything, the reverse is true: Centered on consumption and individual autonomy, the exercise of freedom is giving to the gradual erosion of our national power. At precisely the moment when the ability to wield power—especially military power—has become the sine qua non for preserving American freedom, our reserves of power are being depleted.”²⁷⁴

Bacevich is described in reviews of his writing as a political conservative and his political viewpoint combined with his sense of duty that informs his military service finds voice in his objections to the course the freedom/indulgence paradox has taken and its toll on the notion of citizenship and community:

“One sees this, for example, in the way that heightened claims of individual autonomy have eviscerated the concept of citizenship. Yesterday’s civic obligations have become today’s civic options. What once rated as duties—rallying to the country’s defense at times of great emergency, for example—are now matters of choice. As individuals, Americans never ceased to expect more. As members of the community, especially as members of a national community, they choose to contribute less.

As VP Dick Cheney, a self-described conservative, announced when told that cutting taxes might be at odds with invading Iraq, ‘Deficits don’t matter.’”²⁷⁵

When the feedback cycle of freedom-self-indulgence breaks out of our national boundaries and becomes external the paradox is generated in the twin vectors of expansionism and national “security.” The paradox cuts both ways: “freedom” in the form of self-indulgence demands external resources and the projection of strategic and military presence to secure these resources—the doctrine of national security employed to justify the expansionist exercise of strategic and military power weakens the nation internally by exhausting the nation’s treasure and deforming the constitutional apparatus of self-government:

“Here is the central paradox of our time: While the defense of American freedom seems to demand that US troops fight in places like Iraq and Afghanistan, the exercise of that freedom at home undermines the nation's capacity to fight. A grand bazaar provides an inadequate basis upon which to erect a vast empire.

“Meanwhile a stubborn insistence on staying the course militarily ends up jeopardizing freedom at home. With Americans, even in wartime, refusing to curb their appetites, the Long War aggravates the economic contradictions that continue to produce debt and dependency. Moreover, a state of perpetual national security emergency aggravates the disorders afflicting our political system, allowing the executive branch to accrue ever more authority at the expense of the Congress and disfiguring the Constitution. In this sense, the Long War is self-defeating and irrational.”²⁷⁶

John S. Levin introduces his treatise, *Globalizing the Community College*, with an anecdote about the Maricopa Community College District in Arizona. In the late 1990s staff there started an underground movement to “rediscover meaning for instructional work” at the institution, a response by the professional staff who had “discovered a void at the center of their professional lives.” The movement became called the “the authenticity project,” a process of self-reflection that was never a formal institutional activity or even ever publicly acknowledged as operational. The authenticity project ultimately suggested that leaders at the institution would more profitably redirect their focus to the facilitation of human development, self-knowledge, and personal engagement of organizational members with each other for the well-being the institutions’ community.

Levin conducted in-depth interviews and follow-up sessions with professional staff at Maricopa and other community colleges in Canada and the United States. He came to see the authenticity project at Maricopa as illustrating “what is acknowledged as missing or lost as colleges respond to the demands of globalization. In the pursuit of innovative approaches or simply survival tactics to respond to the various communities and stakeholders, as well as to maintain their reputation and image, community colleges have lost the humanistically meaningful part of their mission while attaining economic and political goals.”²⁷⁷

During the 1990s community colleges faced new and more forceful pressures. “The most pronounced of these was globalization. While the global economy played a dominant role in institutional behaviors and actions, other global flows such as culture and information technology affected institutions.”²⁷⁸

Levin determined that community colleges responded by becoming more overtly connected to the marketplace and to the ideologies of a neoliberal state.²⁷⁹ Community colleges’ behaviors became modeled after those of private business and industry, pursuing competitive grants, relying more and more on the private sector for revenues, privatizing services and education, securing contracts with both the private and public sectors. Colleges expanded their traditional mission even more than during the 1960s-1980s by expanding workforce training and by emphasizing skills development. Community colleges’ concentration upon private sector interests became ever more overt, by the end of the decade dominating the institutions’ public utterances about themselves and reflecting changed priorities for student learning.

Levin finds a reflexivity between globalization and the community colleges’ reaction to it. Globalization exerted intense new economic pressures, to be sure, but new cultural pressures bore down as well. Certainly, community colleges reworked their product lines. But the change

went much deeper, ushering in a different managerial ideology emphasizing education and training as commodities, taking actions to align the institution with the marketplace, and driving operations for economic efficiency. “College programming changed to meet perceived marketplace employment and workforce requirements. Colleges worked at increasing efficiencies in production. They did not diminish production. Rather, colleges endeavored to expand production with fewer or the same revenues relative to institutional size. In general, money—and not educational objectives—drove production.”²⁸⁰

Levin sees this as community colleges coming to be part of the global economy. Scaling up from the model of being the engine of their local economies, the community college industry itself evolved into a national strategic force, improving economic conditions of whole regions and the nation, through such activities as workforce training, both to compete in production globally and to attract investors with a competitive economic environment. In fact Levin’s analysis found evidence of an evolution of the government-community college partnership at the beginning of the 21st century from a confederation of state-or-province-controlled community college districts under the strategic and ideological banner of national trade organizations such as the AACC and the League for Innovation to a consolidated instrument of national economic and strategic policy. “While contending with enormous culture changes within their communities, as a consequence of immigration patterns and the pervasive information revolution that affected most if not all organizations, community colleges were decidedly instruments of government economic policy at the end of the twentieth century. They were poised to take on the expectations of the state for economic prosperity.”²⁸¹

What Levin concludes is that the toll on people and on the meaning of their work by nations’ and community colleges’ reaction to globalization has left a technocentric, dehumanizing ethos in place of the people-centered social enterprise that had been higher education. Economic pressures; rapid cultural change; a growing dissonance between the values held by management and those held by faculty leading to distrust; an ominous but amorphous threat to traditional roles and relationships by technology; anomie, angst, even anger at “something one knows not what.” Community colleges *as communities* were mirroring their larger society in microcosm. Globalization in the community college is globalization writ small.

John Levin summarizes what he found in community colleges across North America:

“Neglected in this economic preoccupation are education and a balanced recognition of human achievement and worth. Such awareness is exemplified by those involved in the “authenticity project” at Maricopa Community College District. For the community colleges I examine, the means to accomplish the occupational objectives and the expectations of both government and the private sector is a road paved with overworked professionals and support staff. Their organizations are emotionally unhealthy environments in which economic interests outweigh social and personal concerns. They are contentious sites, with struggles over resources, official status, and the goals of student learning. They are perhaps the starting or the ending points in higher education’s reaction to learning for the sole purpose of earning.

“Yet, the stirrings of institutional members at the Maricopa Community Colleges District in response to work without meaning, especially personal and even spiritual meaning, suggest that the economic orientation of community colleges may have reached its stretching point. In the fulfillment of ambitions to become an institution of national and international importance or in simply surviving economically, the community college

may change yet again, and, like the Maricopa Community College District, find that all that glitters is not gold.”²⁸²

To these aspects of Globalization, particularly in the context of the community college, must be now added the notion of *normalization*. Like a chemist zeroing the analytical scale for an empty measuring vessel, or an audio recording engineer adjusting microphone signal levels to account for ambient sounds, Globalization has the effect of recalibrating both training and education at JCCC. More precisely, Globalization's influence is felt in terms of the relevance of program and course content and the standards of academic attainment. These must now be normalized for global markets and international education levels, respectively.

Back in the 1960s, the “community” in the blossoming Community College industry was bounded by the county or at most the metropolitan area. Then, a county resident’s competitors for career advancement were literally her neighbors in the geo-social sense. Her competitive advantage over any of them stemmed from her place on a post-secondary education gradient that mostly extended downward to high school, and so the associate’s degree was a relatively robust employment credential. Also, apart from training, American public education at that time was at the apogee of a ballistic trajectory, the impulse to which had been the unparalleled investment of resources and rigor occasioned by the Cold War and the “arms and space races.” The decline that spawned *A Nation at Risk* had just begun.

At that time, throughout most of the world outside of North America and Europe, levels of educational attainment remained at a pre-industrial level. The gradient of educational attainment extending from our county resident’s associate degree reached all the way down to “none” throughout much of the world. Those hundreds of millions of people weren’t just weaker competitors; they weren’t even in the game.

The situation is basically, finally arithmetic. Ours is not the world of 1945-1965. Overall, everything converges upon a world in which most of the material objects and devices that we use are designed and produced elsewhere, and we acquire these with borrowed money; most of the world’s essential non-renewable resources are elsewhere; the most favorable costs-to-productivity ratios for labor are elsewhere and so most people who are paid to do something are elsewhere.

Globalization means that most of the set containing the people with the highest native abilities is elsewhere; most of the set containing well-educated people is elsewhere. These sets intersect elsewhere, and this is the most powerful and important intersection of sets there is. It sustains the momentum of the trajectory toward a near future in which most of the most important and influential ideas arise elsewhere, most of the best thinking about those ideas happens elsewhere.

Because the perception of increasing opportunity in the future for bettering oneself and one’s family is more important for the sustenance of the social contract (which necessarily entails individual compromise and self-sacrifice in furtherance of the greater mutual good) than is the present actual opportunity, most of the most robust and wholesome societies are elsewhere.

Because dignity and meaning come from the purpose of one’s work and one’s other contributions to one’s fellows, the above means that most of the most meaningful and rewarding ways of living are elsewhere.

Because of all of this, most of the lives that are getting better, in both the material and *especially* non-material senses, are elsewhere.

The reality of this is lost on no one. Least of all does it escape the members of societies that are ascending their Parabolas. The question then becomes, what will be our individual and collective reaction to this?

Among the quizzes offered to the viewers in the strategic planning meeting by the “Did You Know” presentation is this:

“Name this country:

- Largest military
- Highest standard of living
- Currency the world standard of value
- Center of world business and finance
- Richest in the world
- Strongest education system.”

The next slide provides the answer: “Great Britain.”

The next slide after that provides the qualification: “In 1900.”²⁸³

Some societies, such as Great Britain, react relatively wisely and gracefully as they negotiate the transition from apogee to right-hand phase of their Parabolas. Other societies, like Weimar Germany, not so much. The occult thesis of the “Did You Know?” presentation is that Great Britain is experiencing a soft, graceful landing still up near the zenith of its Parabola, and that British society has its exemplary system of education to thank for this. It appears that no matter from which begged question of civilization one begins to inquire of Globalization, one is bound to arrive at education.

Besides personal reasons, I was keen to travel to sub-Saharan Africa because of the JCCC students from there with whom I’d become acquainted. Several years ago I took the pre-nursing courses in physical, life and social sciences, along with Spanish, at JCCC. The other students in all of the classes, and most often the professors as well, never knew I was an instructor at JCCC. I was just another of several middle-aged people in the classroom, the lab or the study group in the library. The rapport, appropriately, between fellow students is different than between students and instructors and over many conversations I learned about aspects of the lives of many of my fellow students that simply wouldn’t have come up in my interactions with my own students.

The classes I was taking were disproportionately highly populated by students from Africa, southwestern Asia, Australasia and the Middle East. These students were even more disproportionately represented among the top students in the classes (among their fellows, students are much less concerned about the information protected by FERPA than are their schools). They spoke with accents of Swahili, Urdu, Sotho and Turkish, but it is a very proper, round United Kingdom English that they accented. Before, I’d naïvely assumed these students were members of the economic or at least cultural elite in their home societies, the children of officials in government, industry, or university faculty.

No, I’ve learned in the meantime that those students are at Stanford, Heidelberg, Princeton, Oxford, Williams, MIT, the Sorbonne. Our students, the ones in my pre-nursing classes anyway,

mostly came from socioeconomic circumstances associated in the United States only with post-catastrophe scenarios such as Hurricane Katrina. One young woman from an East African nation, whom I'll call Chloe, was living with a sponsor family and attending JCCC with the pooled financial resources of her entire home village, to which she would return to provide care as a nurse in the rudimentary clinic there. I would later see countless women in east and southern Africa with their hair in the same tight rows, wearing the same modest style of immaculately cleaned and pressed blouse and calf-length skirt and "sensible" black shoes. Other so-called Third-world students' participation in the pre-nursing classes had been made possible by the accumulation over several generations of the little hard currency that changed hands in tribal villages where direct exchange of harvests and livestock for goods at the general store or market made up the economy.

Chloe was engaging and self-confident without affectation, more immediately at ease with our classmates than were the rest of us. Though diligent in her studies she maintained an equanimity that separated her from both the stressed-out, hard-striving local students and their diffident peers who withdrew centrifugally from the class' progress through the material. The characteristic that most distinguished her, at least in my experience, was the actual delight she experienced when she attained understanding. Besides the rewarding feeling when "everything clicks" that the rest of us felt at times, Chloe's pleasure did not appear to be alloyed with a sense of deliverance from trials. Her scores and grades were almost always at the top of the class.

Months spent in classes with these students from foreign lands added substance to an impression that had already begun forming from the occasional opportunity to work with them as a teacher and from my experiences on faculty panels that adjudicate scholarships. When the applicant pool for a scholarship included a student from a foreign country, the decision was typically an easy one to make on the merits of the candidates, especially when the protocol for a specific scholarship included personal interviews with the leading candidates. Present in the students from foreign countries, beyond the merit displayed in the transcripts and letters of recommendation, beyond even the written essays, was *character*. Our inclination to support the student with a scholarship was the simple acknowledgement that the best ends to which the money could be put were identified in this particular person.

As members of the faculty panel accrued experience over the years, the regularity of the phenomenon impressed itself more insistently upon us. In debriefing afterward, veterans of the process broke it down to its essence, "Whoah..something *is going on here.*"

This is the sentiment that comes to mind again and again when one encounters the phenomenon, directly or in reports in the media. For example, the Public Broadcasting System maintains an on-going series of reports about the state of education in America. Major programs in the series have examined community colleges specifically ("Discounted Dreams), higher education in general ("Declining by Degrees") and high school ("Where We Stand").

"Where We Stand"²⁸⁴ interviewed American educators, students and their families and interleaved their concerns with the observations of students and teachers recently arrived in the United States from other countries and education officials in their home countries. The program opens with a few "fast facts:"

—The European Union and China graduate more scientists and engineers every year than the United States.

—In 1995 the United States was number one in the world in college graduation rate. In 2005, it was 15th.

—U.S. students ranked 25th in math and 21st science out of 30 developed countries.

— The United States 24,000 students in junior high and high school are studying it. In China, 300 million students are studying English, starting in the third grade.

The narrator observes, “It’s not that the United States has changed, but the world has changed.”

A teacher of Chinese on temporary assignment in an Ohio high school is interviewed. He reflects on schooling in China and suggests his American students have ground to make up: “I think they need to work hard, you know. They need to catch up with other generations in the world, like Asia, like Europe and like Britain. They should pay more attention to their study.”

Informed that tuition at four-year public universities in the United States has doubled in the last 20 years, the Chinese instructor again recalls the situation at home and replies: “I think the [United States] government should provide the opportunity for students to go to college.”

All of this is borne out by the girls of St. Rodrigue High School in Lesotho. During the winter following my visit there I learned by email that 9 of the 24 girls in the Form E English Literature class were awarded Seconds, and 14 were awarded Thirds on the Cambridge Overseas School Certificate examination. After at most five years study of what was their second language after Sotho, or even a third or fourth language after Xhosa and Zulu, sharing texts, pens or pencils among four to a dozen classmates, studying at night in sweltering or freezing stone huts by tallow lantern after settling their younger siblings down to sleep, these girls had acquitted themselves superbly on perhaps the most difficult high school English examination on Earth.

Bringing the discussion home, the decrement in average academic performance by American students since the Parabola’s apogee is thoroughly documented; this was the purpose and outcome of *A Nation at Risk*, *An American Imperative*, the PBS documentaries, “Where We Stand,” “Discounted Dreams” and “Declining by Degrees.”

The comparatively level plateau at the zenith of the American Parabola coinciding with the 1950s-1960s combined with human nature’s tendency to impute the circumstances of one’s own lifetime, however historically anomalous, to the assumed entire span of one’s society. This creates an understandable but fateful complacency. High expectations of education and the educated *were* a matter of course during the early post-war and space-race years. These expectations and the efforts to meet them extended the upward trajectory imparted to American society by victory in World War II. But the trajectory is ballistic; without continued impetus it levels and then descends. For some sectors of society the circumstances came to seem not only typical of America but *normal*, the “way it’s supposed to be.” Other sectors grasped the reasons behind America’s salubrious circumstances quite well, but misapprehended the jeopardy and misidentified the threats to them and undertook, against the wisdom of George Washington and Dwight Eisenhower, the worldwide projection of strategic and especially military influence that has become “American Empire.” Net of all of this was the situation Andrew Blacevich and others describe: a national culture evolving from ideals of sacrifice and self-sufficiency to

notions of privileged occupation of territory and consumption of its resources. Generally speaking, America took itself for granted and quit trying. Perhaps most of all, and most pertinently to JCCC, this entailed a complacency concerning how educated one should become in order to secure gainful employment. For decades, Americans entering adulthood needed only to be well educated compared to one's geographic neighbors in order to enjoy secure career prospects. The level of educational attainment by shopkeepers, machinists, plant managers, clerical workers, etc. in Korea, Germany, Argentina or India was moot. The jobs for which one needed to prepare were here. The only standards of education that mattered were the ones here, right here in one's own community.

So for decades *any* local standard of education, which when attained was simply more than that attained by one's near neighbor, was good enough.

The "Did You Know" presentation given by Vice President Grove at the inaugural Strategic Planning session three years ago concluded with a question: "What does it all mean?"

Insofar as the presentation's content pertains to Globalization, it means the education at JCCC that is good enough must be good enough for high school graduates in Scandinavia and Germany, good enough for high school graduates in China, Korea and India.

Which is to say, JCCC education must be good enough for the orphan girls in pre-industrial-era villages in the African backcountry.

Globalization means an education "good enough for Johnson County" is no longer good enough.

Globalization means one's own security and that of one's family and fellow citizens depends upon the global orientation to the world's natural resources, the global orientation to local peoples' sovereign rights to justice, self-determination and secure access to the resources necessary for healthy lives.

Globalization means that one's own community, the *Community* in JCCC, is the world.

Economy

From (Greek) οικονομια, from (Greek) οικονομος: a steward

Literally: “home caring.”²⁸⁵

V. Liberal Arts Education

The Life of the Mind: It's not "Gen-Ed"

*"Never again does one receive impressions with quite the same kind of emotional intensity that one does between the ages of seventeen and twenty-one. It is so brief a time, so very brief, yet one can build a lifetime on the exploitation of it."*²⁸⁶

—Louis Auchincloss

*"Above all, baccalaureate education makes a vital contribution to the health of American Democracy."*²⁸⁷

—Association of American Colleges

*During the time of the Greeks and Romans, education was viewed as culture itself, not merely about culture. It involved basic verbal and quantitative literacy, artistic creations, physical fitness, personal and moral inquiry, freedom of the individual combined with responsible citizenship for the Good of the State, and the commitment to take personal risks...During the Renaissance, the purpose of education was the development of the virtuous and noble man. Throughout these periods, there was a blending of theory and practice.*²⁸⁸

—Bernard Murchland

*"Education is by far the biggest and the most hopeful of the Nation's enterprises. Long ago our people recognized that education for all is not only democracy's obligation but its necessity. Education is the foundation of democratic liberties. Without an educated citizenry alert to preserve and extend freedom, it would not long endure.... Present college programs are not contributing adequately to the quality of students' adult lives either as workers or as citizens. This is true in large part because the unity of liberal education has been splintered by overspecialization. Today's college graduate may have gained technical or professional training in one field of work or another, but is only incidentally, if at all, made ready for performing his duties as a man, a parent, a citizen. Too often he is "educated" in that he has acquired competence in some particular occupation, yet falls short of that human wholeness and civic conscience which the cooperative activities of citizenship require."*²⁸⁹

—Gail Kennedy

“It is the liberal arts college—devoted to instruction in a broad curriculum of the arts and sciences, designed as a place of growth and experimentation for the young—that remains the mind’s shorthand for an undergraduate education at its best.” It used to be not only liberal arts college presidents and deans, such as those participating in the 1994 roundtable discussion sponsored by the Pew Charitable Trusts that produced this statement, who believed these words.²⁹⁰

Historically, this affirmation has been demonstrated in the time and money that American students, their families and other supporters have invested in securing this education. Thomas Jefferson counted his founding of the University of Virginia equal to his major role in founding the American republic among the contributions by which he wished to be remembered. Private benefactors, exemplified by Andrew Carnegie and the foundation bearing his name, strove to advance the institution and its diffusion throughout the nation. More broadly, major legislative and administrative programs to promote and improve higher education have been among the foremost watershed events in American public life.

More and more, however, we’ve seen that not only community colleges in particular, but much of the rest of the public higher education enterprise and the broad American public as well have taken a pass on this. Where anything like college education is found in the Learning Organization, it is the general education product line, chiefly intended to service vocational programs’ need to assess “gen-ed” outcomes. Indeed, even at colleges and universities general education has come to be exhaustively identified with assessment.²⁹¹ In this they but mirror the public’s perception of the purpose of higher education. Public perception today is the inverse of the public’s perception throughout the previous nearly four centuries of American higher education, when young scholars and their parents aspired to a college education for the quality of life and increased efficacy in society that higher learning conferred. If *degrees* are certainly avidly sought today, learnedness, generally speaking, is not.

James Harvey and John Immerwahr reviewed more than 30 public opinion surveys and found a consistent public belief that higher education is a necessity for employment. However, liberal arts education was generally seen as irrelevant to this purpose. Most prospective college students and their parents now view higher education almost exclusively as preparation for jobs.²⁹²

The unsurprising result is plain to see in the numbers: A hundred years ago, liberal arts colleges were universally perceived to be the leading edge of educational quality, and 70 percent of college students attended such colleges. That figure is now below 5 percent.²⁹³

This situation impelled Robert Hersh, president of Hobart and William Smith Colleges, to enlist the support of the AT&T Foundation to conduct a nationwide survey of key liberal arts stakeholders, using focus groups and survey instruments. These stakeholders were organized into five respondent groups:

- 1) College-bound juniors and seniors at public and private high schools
- 2) Parents of college-bound juniors and seniors
- 3) CEOs and human resource managers
- 4) High school and college faculty and administrators
- 5) Recent university and liberal arts college graduates.

Results of the survey were organized into several main findings:

Finding 1: Few people still believe in the importance of learning for learning's sake.

Finding 2: Parents and high school students have little or no idea what a liberal arts education is.

Finding 3: Other than faculty members and liberal arts college graduates, few groups have positive feelings toward liberal arts education.

Finding 4: Most people believe you can get a liberal arts education anywhere—it's not unique.

Finding 5: On a number of measures, business executives have greater faith in the effectiveness of a liberal arts education than do parents. Both groups feel that *liberal arts colleges perform better than* universities and specialty schools in the following goals:

- Developing basic skills in the sciences, arts, etc.
- Developing respect for others
- Developing an appreciation for culture
- Developing loyalty and integrity
- Developing citizenship
- Developing foreign language skills
- Exposure to diverse ideas
- Developing a global perspective
- Learning to live on one's own
- Learning for learning's sake (becoming a learned person).

Finding 6: College-bound students (85%) and parents (75%) overwhelmingly believe the reason to go to college is to prepare for a prosperous career—but only 37% percent of business executives agree. Business leaders said they value the *long-term* outcomes of college; “practicality to them means the ability of higher education to produce people of strong character with generalized intellectual and social skills and a capacity for lifelong learning.”

Finding 7: When pushed, most people agree that problem-solving, critical thinking, and writing and oral skills—abilities traditionally imparted by a liberal arts education—are, in fact, career skills, and are the most important skills of higher education.

Finding 8: Liberal arts colleges should teach skills for the workplace.

Finding 9: No college or university is performing well, say parents and business executives, but small liberal arts colleges excel in certain areas: culture/arts appreciation and foreign language teaching.

Finding 10: More than one-third of parents consider liberal arts education a luxury beyond their reach.

Finding 11: Belief in the importance of a college education is significantly lower among college and high school faculty and administrators than in society at large.

Hersh noted in his summary of the survey results that for 85% of college-bound students and 75% of parents the ultimate goal of college is to get a practical education and secure a first job. However, only 37% of surveyed CEOs agreed. The CEO's said they value the *long-term* outcomes of college—practicality to them meant the ability of higher education to produce

people of strong character with generalized intellectual and social skills and a capacity for lifelong learning.²⁹⁴

The impression from the survey is that parents and students want something different from a college education than what business leaders want from it. Does this reflect variance in perceptions of the most important *benefits* of an institution of which the two respondent groups' conceptions otherwise coincide? Or do these and likely other groups conceive of *different things* when they think of college?

More precisely, since both of the Hersh respondent groups were surveyed about liberal arts colleges specifically, do people want different things from liberal arts education or do different people understand different things by the term "liberal arts education?" The Truman Commission was at considerable pains to couch its proposal in terms of liberal arts education, but a liberal arts education adapted to purpose. Because the liberal arts "brand" had already been "owned" by liberal arts colleges for a couple of centuries, and because the peculiar experience of a liberal arts education (at least its first two years) that the Commission championed was what they intended to extend as universally as possible, and because the Commission (perhaps thinking too narrowly of the enacted missions of their exclusive Ivy League alma maters and overlooking the explicit social service mission of most of the antebellum liberal arts colleges) decried the nonpragmatic "aristocratic" sentiments to which they believed liberal arts colleges were susceptible, the Commission invoked instead a broader term to denote the institution that it had in mind:

"General education' is the term that has come to be accepted for those phases of nonspecialized and nonvocational learning which should be the common experience of all educated men and women.

"General education should give to the student the values, attitudes, knowledge, and skills that will equip him to live rightly and well in a free society. It should enable him to identify, interpret, select, and build into his own life those components of his cultural heritage that contribute richly to understanding and appreciation of the world in which he lives. It should therefore embrace ethical values, scientific generalizations, and aesthetic conceptions, as well as an understanding of the purposes and character of the political, economic and social institutions that men have devised."²⁹⁵

"Higher education...has stressed the absorption of as many facts about as many things as possible.

"More to the purpose and of much more lasting effect would be emphasis on the student's acquiring familiarity with the processes of inquiry and discovery....

"General education, therefore, will concentrate, not on the mastery of specific information, but on the fullest possible development of the motives, attitudes, and habits that will enable the student to inform himself and think for himself throughout life."²⁹⁶

The Truman Commission's conception certainly doesn't comport with the aims of higher education sought by the parents and students in the Hersh survey, but neither does it exactly capture the virtues of liberal arts education to which the CEOs testified. The Hersh respondents had in mind certain skills, or in the case of the business leaders perhaps certain skills and aptitudes, and the Truman Commission indeed cited "attitudes" and "skills" in the above inventory. But the Commission was after something else, something *further*. Commission

members wanted, they believed the nation needed, a college graduate to be able to “develop for the regulation of one’s personal and civic life a code of behavior based on ethical principles consistent with democratic ideals.” He or she must be able “to *participate actively as an informed and responsible citizen* in solving the social, economic, and political problems of one’s community, State, and Nation.” Commission members were acutely aware that globalization is what the war had engendered and college must prepare graduates “to recognize *the interdependence of the different peoples* of the world and *one’s personal responsibility* for fostering international understanding and peace.” Commissioners had just experienced a war that was concluded with atomic weapons and they pinned the survival of our nation and perhaps the world on colleges’ success in preparing students “to understand the common phenomena in one’s physical environment, to apply habits of scientific thought to both personal and civic problems, and to appreciate the implications of scientific discoveries *for human welfare*.” The future depends upon getting people to “*understand the ideas of others* and to express one’s own effectively.” The Commission knew the path to a healthy world started in its individuals and their communities, and colleges are to help the student “to attain a *satisfactory emotional and social adjustment*” and “maintain and improve his own health and to cooperate actively and intelligently in *solving community health problems*.” It is a world of cultures that the Commission would save and college graduates should “understand and enjoy literature, art, music, and other *cultural activities* as expressions of personal and *social experience*, and to participate to some extent in some form of creative activity.” Whatever form they might take, healthy families are the foundation of a healthy social world; for this students need “to acquire the knowledge and *attitudes basic to a satisfying family life*.” Something besides workplace tasks, even skilled tasks, comprised *work* in the Commissioners’ minds, and they knew in order to make a better world college graduates must be ready “to choose a socially useful and personally satisfying vocation that will permit one to use to the full his particular interests and abilities.” (Emphases in the quoted passages²⁹⁷ are added).

The members of the Truman Commission expected college education, specifically liberal arts education, or most specifically their on-the-street incarnation of it in the form of “general education” to produce a particular kind of character, a particular kind of person who is to serve society, to make a better world.

That is, college education is to make a changed *person*.

So the Truman Commission would have it. But, as was detailed in Section III, by the time of the Commission’s report community colleges were already a couple of decades along in that industry’s project to chiefly serve the more spatially and temporally proximate interests of its stakeholders, rather than those of the future members of our wider society. Mostly to universities, especially public universities, fell the Commission’s cause of general education. To be sure, the nation’s several hundred liberal arts colleges were still exhaustively occupied with the objectives the Commission enumerated for general education. That is, besides developing strong abilities in inquiry, computation and communication and a high degree of competence in one or more academic disciplines, liberal arts colleges had since 1636 been preparing learned persons to contribute to the caretaking of society. But these were virtually all private institutions.

As it turned out, however, research universities were already by their own nature and constitution not well suited for the unified and holistic experience that was the Truman

Commissioners' idealization of liberal arts education and their application of it in the form of general education. Indeed, the specialization characterizing the German *Universität* and admired and imitated by American universities was threatening the "whole cloth" of liberal education even at liberal arts colleges:

"Present college programs are not contributing adequately to the quality of students' adult lives either as workers or as citizens. This is true in large part because the unity of liberal education has been splintered by overspecialization.

"Specialization is a hallmark of our society, and its advantages to mankind have been remarkable. But in the educational program it has become a source of both strength and weakness. Filtering downward from the graduate and professional school levels, it has taken over the undergraduate years, too, and in the more extreme instances it has made of the liberal arts college little more than another vocational school, in which the aim of teaching is almost exclusively preparation for advanced study in one or another specialty."²⁹⁸

These concerns persist to this day, with an added measure of "consumer" and "audit" cultures. The situation is described by Anne Colby and her fellows at the Carnegie Foundation for the Advancement of Teaching, who identify liberal arts education with what they promote under the term *moral and civic education*. Their observations stem from their research in support of the Foundation's project to reinvigorate the Truman Commission's agenda and at last bring about its implementation:

A trend that has contributed to the decrease in attention to education's moral and civic goals is the widespread sense among students that they are in college solely to gain careers skills and credentials... But as in the case of the changing demographics, the current preeminence of vocational and seems to represent a real qualitative shift in that it characterizes not only returning adults and relatively low-income students at public universities but also undergraduates of traditional age who enroll at private institutions. The data are clear that the expectation of acquiring marketable skills is the overwhelming reason why students and the parents are willing to pay the escalating undergraduate tuition, even at small liberal arts colleges (Hersh, 1997). The great majority of undergraduates today selected major because they believe it will provide the surest route to high-paid employment... As a result, *many undergraduates view general education requirements—the courses most often associated with moral and civic learning—as hurdles to get over on the way to preparing for that career.*²⁹⁹ (Emphasis added).

If this were the only dimension of the situation, it would be dismaying enough to the Truman Commissioners. However, most of the forces and interests that were seen in Section III to be angling the community college ever more onto its vocationalization tangent also exerted influence upon four-year institutions, establishing career preparation as the objective of the majors in cases such as engineering, journalism and health professions or bringing a career orientation to upper-level instruction in even core liberal arts and sciences curricula. Career preparation came to represent the *actual* core values of the academy, not the moral and civic education that the Truman Commission had assigned to its conception of general education. Conceptually, for Colby and her colleagues the worse harm has been to the holistic and synthetic character of the Commission's ideal of liberal/general education:

“One of the most striking patterns in the history of undergraduate moral and civic education is its progressive segregation into narrower parts of the curriculum, and its near removal to the extracurricular sphere in some kinds of institutions. The results of these historical shifts are institutional structures and practices that are not well suited to the goals of liberal education, including moral and civic learning. In many colleges and universities, complex forms of learning that cut across disciplines, if they are intentionally pursued at all, are separated from the rest of the curriculum and located in general education. Because *general education* is most often structured as a set of distribution requirements, with a wide range of choices that can be used to fill each requirement, it *seldom represents a common or coherent educational core, and the courses that meet the requirements are rarely designed to ensure the development of cross-disciplinary capacities such as complex problem solving, integrative thinking, or a sense of social responsibility.*”³⁰⁰ (Emphasis added).

Perhaps worst of all, from the viewpoint of the Truman Commission and the Carnegie Foundation, any mission to morally and civically educate, that is, to liberally (generally) educate students has become so denatured in American public higher education that it is carried out in the students’ clubs and extracurricular activities, where it is found at all:

“The segregation of moral and civic education from the main concerns of the disciplines put this aspect of undergraduate education very much at risk as curricular flexibility and specialization among both students and faculty continued to grow, as it did throughout the twentieth century. Eventually *most general education programs that were not simply a loose collection of departmentally based courses were drastically cut back or dismantled*...As intellectual learning and moral learning came more and more to be seen as separate spheres, college and university administrators began to turn to extracurricular programs and activities as the primary institutional locus for moral and civic education...In the process the connections that had existed between academic learning and moral and civic learning frayed even more.”³⁰¹ (Emphases added).

What, then, is presently termed general education may be “a loose collection of departmentally based courses” that “seldom represents a common or coherent educational core” but at least it is required.

Or not. As detailed in Section III, required courses are the stuff vocational programs are made of. So many and so required are these courses in vocational programs that they come more and more to exhaustively and monolithically compose these programs’ curricula. Where possible, as with JCCC’s vocational certificates, the vocational programs have successfully segregated the non-required courses, the general education courses from the curricula.

Where these courses *are* still required are as means to satisfy externally-imposed distribution and assessment mandates. The heterogeneity of the Comprehensive Community College mission and its customers complicates the situation, however. No single educational philosophy could unify these disparate missions or the products and services emanating from them. For example, any individual product that is ideally designed to carry out its proper purpose in a graduated continuum of content and method leading in principle to post-doctoral research and practice in chemistry (e.g., CHEM 124 at JCCC) is ill-suited to serve as the *single* chemistry instructional product intended to be consumed by a pre-nursing student, let alone a vocational student who is required to access only a three-credit mathematics *or* science course. Even less satisfactory for the consumer would be CHEM 124 if that consumer were enrolled in remedial reading or math,

as are nearly $\frac{3}{4}$ of community college students.³⁰² Then there are the consumers of non-credit instructional products who often outnumber their credit-seeking counterparts at large Comprehensive Community Colleges such as JCCC.

The solution for the Comprehensive Community College is to produce and deliver a laterally broad selection of chemistry instruction products along with a suitable longitudinal sequence in its “transfer” product line. This atomization of the curriculum into corpuscular form is essential and archetypal. It is impossible to conceive of a Comprehensive Community College without it. Breadth, diversity and flexibility of products and services more than anything else define the Comprehensive Community College.

Core competencies such as writing, computation and problem solving are imparted in many ways at the Comprehensive Community College besides the formal vehicles such as Composition, Algebra and Logic or science lab sections. Many customers never complete a credential, but do enroll in one or more courses with content and methods that generate examples of students’ competence in these areas. These students’ competence is as valid for the purposes of assessment as the competence of associate degree graduates. Indeed, this is so even for the customer who only takes one course. Comprehensive Community Colleges need a system within which any specific discrete competency associated with general education may be assessed in isolation from the other competencies, without adulterating the validity of the sampling.

This system is “gen-ed.” Comprehensive Community College faculties, mindful of the extra-institutional requirements imposed by Boards of Regents or Governors, acknowledge these in the rubrics they generate internally for codifying required competencies. Examples of students’ products are measured against the rubrics’ standards. The key point is that *any* student product issuing from *any* course section is satisfactory for these purposes. The extra-institutional auditing bodies, the respective Comprehensive Community Colleges’ administrators and instructors, and most pertinently the Comprehensive Community Colleges’ Institutional Research staff are indifferent to the meta-statistical relationships (e.g., which samples out of thousands were generated by the same customer, which samples were generated in the same course section, program or academic discipline, did the customer aspire to transfer and attain a bachelor’s degree, etc.), if any, between a specific sample and any or all other samples.

Key to the statistical validity is the standardization and uniformity of pedagogy entailed in “gen-ed.” When the purpose of customers’ production of papers and class projects or their submission to examinations is the generation of scores (“evidence of learning”) for statistical analysis it is important to construct Learning so the independent variables are not so, well, variable. The answer is “embedded assessment,” whereby evidence of learning is collected through “course embedded assessment where it becomes a regular part of a course” rather than extra-syllabus additional assignments. Among the suggested techniques are the causing of students in different sections of the same course to complete a common assignment and embedding the common assessment in a number of different courses. “By administering across a wide range of disciplines, instructors would customize content to their courses *while guiding questions to conform to the collectively designed template* (emphasis added).”³⁰³

“Gen-ed” works so well for the Comprehensive Community College because it’s not about the customer, the student; it’s about the samples, the Ns and the analyses of the distribution of scores. “Gen-ed” works for the Comprehensive Community College *because* the student is an

abstraction. A student may generate only one sample in the only class the student takes. That single sample is every bit the valid N that is each of the hundreds of samples generated in two dozen or more classes taken by an Associate of Arts degree graduate. For “gen-ed” both the student and the score distribution are constructs, but it is the latter that is the operative one.

In a technically precise sense this approach amounts to not merely curriculum growth, or curriculum atomization, or even the adulteration of the curriculum as critics such as the Truman Commission saw it, but in fact it is an abandonment of *curriculum*. The term “curriculum” itself derives etymologically from the notion of “course,” a course to be followed with a destination in mind.

Where it occurs, the Curriculum conducts student-scholars coherently and adaptively along the life of the mind, a journey toward ever higher learnedness. Along the way this journey arrives at specific junctures, the various academic credentials, which are conventionally understood to signal the student-scholars’ progress. Every individual aspect of the experience is at any and every given moment informed by an assumption of the continuation of a coherent, holistic process. Nothing very interesting or useful comes into view when an attempt is made to scrutinize a part, for example a lab experiment or a research paper or a summer internship or even an awarded degree, from the whole that is a learned person and his or her lived education.

This, then, is the triangulation of higher education. At one node is liberal arts education. Something else, general education, is quite apart at another node. “Gen-ed” is found at the third node. The axes separating the nodes are asymmetrical and relativistic. From the vantage point of “gen-ed,” general education errantly appears very near, even “all around” while liberal arts education is ephemeral, out there somewhere but “off the radar screen.” From the vantage point of general education, both liberal arts education and “gen-ed” are indeterminately distant—it is not at all clear what might actually be the relationship of general education to either. From the liberal arts education point of view general education appears close but distorted, like one’s shadow thrown on uneven ground, and “gen-ed” is unrecognizable.

Nevertheless, the passage of time confirms one sighting.

Except at liberal arts colleges and exceptional schools or departments of liberal arts and sciences within universities, with the ascendance of the Learning Organization and the audit culture the Truman Commission’s and Wingspread Group’s beacons to higher education have winked out.

The Alternative: Liberal arts education and the developing person

Yet a beacon still shines. At the beginning of the 21st century the Carnegie Foundation for the Advancement of Teaching initiated the Project on Higher Education and the Development of Moral Civic Responsibility. Scholars with the Foundation were following national reports that called for the need for moral and civic renewal if the citizens of this country were to move toward a more cohesive and humane society. It occurred to them that scant attention was being paid to the role of higher education has to play in shaping character and a sense of social responsibility. They were very well aware that there are colleges where educating for moral and social responsibility and preparing students for effective participation in a democratic society is the core mission. The Project on Higher Education and the Development of Moral Civic

Responsibility has sponsored many conferences and several publications to illuminate both the concern and the good work being done at some extraordinary colleges. A major contribution to this campaign was the publication of *Educating Citizens: Preparing America's undergraduates for lives of moral and civic responsibility*, by Anne Colby, Thomas Ehrlich, Elizabeth Beaumont and Jason Stephens. Reflecting nationwide on-site research, the book profiles several colleges where the moral and civic development of students occupies a central place in the mission and practice of the institutions. The authors aim to show how educators can best understand students' moral and civic development and design the educational experience at their institutions to most effectively support this. The book discusses obstacles to implementing this commitment and draws upon best practices to offer guiding principles for colleges that would undertake this important work.

The authors suggest that college is a pivotal epoch in students' lives, a natural interlude on several developmental axes when circumstances are optimal for growth in all of the cognitive and social capacities they will exercise as effective citizens:

"The undergraduate years are just one part of a lifelong developmental process, but especially if efforts are intentionally designed with these developmental outcomes in mind, colleges can establish some groundwork that students can later build on, shape the intellectual frameworks and habits of mind they bring to their adult experiences, change the way they understand the responsibilities that are central to their sense of self, and teach them to offer and demand evidence and justification for their moral and political positions and to develop wiser judgment in approaching situations and questions that represent potential turning points in their lives."³⁰⁴

Colby et al, use the expedition of Meriwether Lewis and William Clark as an allegory to illustrate this view of college education. Well before embarking on the expedition Lewis researched and accumulated a comprehensive battery of tools and navigational and medical instruments and learned their application and techniques. Colby et al, describe the intensive mentoring given to Lewis by Thomas Jefferson, Albert Gallatin, Benjamin Rush and noted scientists in the fields of geography, botany, natural history, commerce and American Indian culture. Lewis made every effort to research and recruit the most able personnel and sought advice on the administrative skills needed to preserve and enhance the cohesiveness and efficacy of the team. He pored over the very best available maps and neglected no detail in planning.

Colby et al, suggest that Lewis subsequently modified the course of the expedition on the basis of this preparation, taking into account new information about the route's obstacles and probable in-route exigencies. By the time the expedition embarked on its journey the actual route and procedure varied from the early plan and with many adjustments along the way the expedition ultimately traveled a significantly different path. The authors relate Lewis' experience to the student's life journey:

"Similarly, students may leave college with the trajectories of their lives shifted only slightly but with ways of approaching and responding to their subsequent experiences that magnify the shift over time, until much later it becomes clear that the gap between where they are and where they would have been without those influences is dramatic...College is the last stage of formal education for most Americans and the last formal education outside their field of specialization for those who pursue further

study...To a great extent experiences in college determine how inclined individuals will be to pursue this kind of ongoing learning and what intellectual and personal capacities they will bring to those engagements."³⁰⁵

Small changes at first, perhaps, but the effects of college education on students' lives magnify over time. This is the assumption in all prescriptions of higher education, that it brings about change in the students who experience it, change that might be difficult to detect or especially to measure immediately. Further, when Thomas Jefferson or the Truman Commission and Wingspread Group argue for providing higher education free of charge to qualified persons, they have in mind a change that benefits others besides the student, reflecting their understanding of society's need for that change that is not met by the imparting of workplace skills.

Moreover, this assumed change is thought of as a form of *development*. The notion of development involves changes in a person that are "systematic, [organized, and] successive... And are thought to serve an adaptive function, i.e., to enhance survival."³⁰⁶ Theorists believe development is pursued as not only as a psychological end but also particularly for educational and moral ends.³⁰⁷

Crucial to the arguments advanced by apologists for college education, and liberal arts education in particular, is the assumption that a person's pursuit of development for educational and moral ends also serves social ends as well. Indeed, these proponents hold that the function and purpose of education is to bring about systematic, organized and successive changes to serve not only the adaptive function of the survival of the individual but also, by the very nature and character of these changes, the survival of society. Hence, onto those who call for college education in community colleges in order to further society falls the burden of showing a correlation or, better, a causal relation between college education and human development, in particular between college education and moral development. Further, and first of all, because a person's *moral agency* in the maintenance of society is assumed to be the end sought by education and moral development, a brief elucidation of the theory of moral agency is required.

Moral agency is an archetype of the "theory-laden" concept. Approached by way of analytical philosophy, moral agency is understood to be an assumption or sub-text in a category of propositions essentially defined by both *prescriptivity* and *universalizability*, and expressed in natural language by "ought."³⁰⁸ When someone means to invoke one's own or someone else's moral agency in the utterances one uses, the utterances prescribe an action (e.g., "you ought to tell the truth"). Moreover, and equally essentially, the prescribed (or proscribed) action is mutually understood to be impelled and guided by a principle or "maxim" applying universally to all persons similarly situated. Formally speaking, an utterance such as "you ought to tell the truth" is always an abridging of the universal form of that utterance, in this case "you ought to tell the truth inasmuch as all persons ought to tell the truth." On the other hand, if the particular prescription is contingent or idiosyncratic, it is expressed in an utterance by "should" or "could."

Approached by way of the field of philosophy referred to as ethics, moral agency is both an ontological construct, the *sine qua non* for the concept of human being necessary to account for the phenomena of society, altruism and crime, reward and punishment, etc., and an epistemological construct required for an account of moral judgment generally, and legislation

and jurisprudence specifically. From this vantage point ethics is a kind of meta-jurisprudence and meta-political science, and some hold ethics to be a meta-economics. Ethics is a way of *thinking*.

Approached by way of psychology, moral agency is an aspect of human adaptive development. Developmental psychologists posit a spectrum of emerging capacities and abilities in the growing individual, characterized by increasingly useful cognitive strategies and processes for negotiating a path through life's challenges and rewards.

Thinking, then, is much of what philosophers and psychologists think about when humans are their subject. So, elucidating the connection between liberal arts education and the well-being of society begins with briefly recounting the thread of philosophical thought tracing to our society's operational notions of fairness and justice, and psychologists' account of moral agency will be discussed later in this Section.

Although many conceptions of morality such as Aristotle's notion of the Golden Mean and variations on utilitarian theory have exerted theoretical influence, the theory most widely accepted as grounding modern theory of ethics and its derivation in law and political theory is attributed to Immanuel Kant.³⁰⁹ Kant's was a broad and syncretic body of thought linking breakthrough insights in epistemology to original and important contributions to what have become the modern fields of logic, linguistics, social and political theory and critical theory in literature and art. His "critical method" that aimed at rescuing metaphysics and theory of knowledge from their internal defects led to the developments in the late 19th and 20th centuries of metalanguage and metamathematics that inform linguistic and literary theory, along with modern fields of logic including set theory and the creation of formal languages necessary for computers.

Kant's critical method suspended philosophy's traditional hypostatization of spurious metaphysical entities in the natural world or faculties in human makeup. Kant adopted instead the conceptual remove necessary to work with whatever abstract concepts and systems best account for the phenomena being considered.³¹⁰ Upon developing this powerful mode of inquiry he directed it upon the phenomenon of *good will*.

Kant begins his *Foundations of the Metaphysics of Morals*: "Nothing in the world—indeed nothing even beyond the world—can possibly be conceived which could be called good without qualification except a *good will* (emphasis in the original)."³¹¹ This good will is not good because of what its exercise brings about, or even because of its capacity for achieving some end—"it is good only because of its willing, i.e., it is good of itself."

According to Kant the good will is not a function of instinct; instinct inclines one to act so as to attain or sustain happiness and Kant serves examples of actions impelled by good will that do not have the object of happiness for the actor in mind and which sometimes impair the actor's happiness. Rather it is the purpose of reason to produce a will that is good in itself, a will that is the condition of all other goods. Kant discovers the warrant for the unconditionally good will in the rigor of the formulation itself:

"That which is connected with my will merely as ground and not as consequence, that which does not serve my inclination but overpowers it or at least excludes it from being considered in making a choice—in a word, law itself—can be an object of respect and thus a command... Thus the moral worth of an action does not lie in the effect which

is expected from it or in any principle of action which has to borrow its motive from this expected effect...The pre-eminent good can consist only in the conception of the law itself (which can be present only in a rational being) so far as this conception and not the hoped-for effect is the determining ground of the will. This preeminent good, which we call moral, is already present in the person who acts according to this conception, and we do not have to look for it first in the result."³¹²

Kant realized that resort must be made to rules and principles if moral action would proceed from reasoning. Following from his conclusions in his first critique, he understood that these rules or principles in turn must look to some transcendental, formal epistemological foundation (*grundlegung*), if the prescriptions derived from them would be universalizable.

Kant's solution was the Categorical Imperative: "Act only according to that maxim by which you can at the same time will that it should become a universal law."³¹³

The formal character of *law* is key to Kant's conception of will: "a faculty of determining itself to action in accordance with the conception of certain laws. Such a faculty can only be found in rational beings."³¹⁴ In something of a conceptual leap, Kant infers another cornerstone construct in his moral theory from this notion of the rational being:

"But suppose that there were something the existence of which in itself had absolute worth, something which, as an end in itself, could be a ground of definite laws. In it and only in it could lie the ground of a possible categorical imperative, i.e., of a practical law.

"Now, I say, man and, in general, every rational being exists as an end in himself and not merely as a means to be arbitrarily used by this or that will. In all his actions, whether they are directed to himself or to other rational beings, he must always be regarded at the same time as an end."

From this Kant proceeds to derive further formulation of the Categorical Imperative: "Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end."³¹⁵ Having conceived of a human being, including one's self, as an end in itself, Kant extends the formulation to account for our notion of autonomy, of self-determination:

"Now morality is the condition under which alone a rational being can be an end in itself, because only through it is it possible to be a legislative member in the realm of ends...For, as an end in himself, he is destined to be legislative in the realm of ends, free from all laws of nature and obedient only to those which he himself gives. Accordingly, his maxims can belong to a universal legislation to which he is at the same time also subject...Autonomy is thus the basis of the dignity both human nature and every rational nature."³¹⁶

This construct is sometimes referred to as Kant's "kingdom of ends."

The universalizability criterion assumes a rational human universe. It is rational in the sense that actions which are intended to harm someone, such as lying, stealing or killing, would permit or even mandate harm to the person who intends them if such actions were part of universal law. One wouldn't rationally legislate a system that by its nature and constitution brought harm upon oneself. For Kant, moral agency is the rational extension of subjective self-interest, with the crucial transformation from self-interestedness to an objective other-orientation. This

transformation is the product of reasoning, and reasoning is for Kant a very rigorously and consistently conducted human activity. The warrant for moral reasoning and judgment inheres in the rigor and consistency of its formulation and exercise.

Critics of Kant's conception of the Categorical Imperative point to what they see as difficulties in its application to real-world dilemmas. Kant had posited moral principles in an effort to clarify moral behavior as an outcome of a rigorous and sophisticated chain of reasoning. Harvard philosopher John Rawls took on the problem of applying these moral principles to guide practical action. Rawls acknowledged that we often make judgments about moral dilemmas, about what actions are permissible or impermissible, without being able to justify the judgments or actions or give an explanation that is consistent with our behavior. When pressed, we might be able to articulate reasons for our judgments or behaviors that are consistent and can be traced consistently to rational principles. What was important to Rawls, however, is that we typically judge or act from what we could upon reflection identify as being the operative principles *without* first doing the reflecting. Moreover, these judgments are robust as intuitions go; persons tend to stick to these kinds of judgments even when presented reasonable alternative judgments.

Rawls' thinking about this characteristic of moral judgment led him to see similarities between the cognitive process of moral decision-making and Noam Chomsky's theory of language. Something innate, some faculty (a formulation with which Kant would likely have been uncomfortable) in humans is required to account for the richness and facility of our inventory of responses to a universe of moral dilemmas. As with the phenomenon of language development in a child, in moral agency "more comes out than goes in." Rawls makes the analogy:

"A useful comparison here is with the problem of describing the sense of grammaticalness that we have the sentences of our native language. In this case, the aim is to characterize the ability to recognize well-formed sentences by formulating clearly expressed principles which make the same discriminations as the native speaker. This a difficult undertaking which, although still unfinished, is known to require theoretical constructions that far outrun the ad hoc precepts of our explicit grammatical knowledge. A similar situation presumably holds in moral philosophy. There is no reason to assume that our sense of justice can be adequately characterized by familiar commonsense precepts, or derived from the more obvious learning principles. A correct account of moral capacities will certainly involve principles and theoretical constructions which go beyond the norms and standards cited in everyday life."³¹⁷

Rawls follows Kant in acknowledging that many of our actions stem from inclinations and judgments that are likely to be erroneous or to be influenced by an excessive attention to our own interests. For Rawls moral judgments are what he terms considered judgments, and these are those judgments that we render under conditions favorable to the exercise of our sense of justice. This innate sense of justice is behind what Rawls sees as our Chomskyan synthesizing and expression of an infinite set of moral judgments from a few conscious precepts. These favorable conditions obtain in what Rawls terms reflective equilibrium, a necessary condition for not only the sense of justice but also the considered judgments of moral reasoning: "From the standpoint of moral philosophy, the best account of a person's sense of justice is not the one which fits his

judgments prior to his examining any conception of justice, but rather the one which matches his judgments in reflective equilibrium.”³¹⁸

Rawls supplies the criteria for this state of reflective equilibrium in his concept of the Original Position, or alternatively the original situation. Like the notions of the social contract found in the theories of John Locke and Jean-Jacques Rousseau, in Rawls’ theory the basic structure of society is built upon fundamental principles of justice. These principles of justice are the object of another abstract construct, the “original agreement,”

“They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality as defining the fundamental terms of their association. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government can be established. This way of regarding the principles of justice shall call justice as fairness.”³¹⁹

The Original Position corresponds to the notion of the state of nature in earlier theories in our tradition of social and political philosophy, as such it is a hypothetical construct like Kant’s end in itself, the kingdom of ends and the categorical imperative. Following Kant, a rigorous disinterested rationality characterizes the occupants in the Original Position. Rawls’ is a narrow conception of rationality, uncomplicated by controversial ethical elements and characterized by widely accepted stipulations such as those in economic theory, that is, the pursuit of the most effective means to given ends.

Among the essential features of this hypothetical original situation “is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities.”³²⁰ This is Rawls’ notion of the Veil of Ignorance, “behind” which the principles of justice are chosen:

“This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the contingency of social circumstances. Since all are similarly situated and no one is able to design principles to favor his particular condition, the principles of justice are the result of a fair agreement or bargain. For the given circumstances of the original position, the symmetry of everyone’s relations to each other, this initial situation is fair between individuals as moral persons, that is, as rational beings with their own ends and capable, I shall assume, of a sense of justice.”³²¹

Rawls holds that those behind the veil of ignorance in the original position would arrive at two different fundamental principles. The first principle requires equality in the assignment of basic rights and duties. The second principle maintains that any social and economic inequalities that might arise, such as inequalities of wealth and authority, are just only if they also bring about compensating benefits for everyone, and in particular for the least advantaged members of society. It is intuitively plain from an assumption of rational self-interest in the persons occupying the original position that, not knowing what would be their station and fortunes in society upon emerging from behind the veil of ignorance, they would at first militate for equality

of distribution of advantages and good fortune and, in any case, they would also insist that any inequalities of initial distribution should operate to the benefit of the disadvantaged. After all, the persons in the original position intuit that they may be among the disadvantaged upon quitting the original position.

Along with Kant, then, Rawls posits our moral agency in the exercise of a rigorous and formally consistent process of reasoning.

However, reflection upon the real-world behavior of persons, even when they testify that their actions are rational and deliberate, reminds us that much of our moral activity, our judgments and actions, takes place spontaneously. Our sense of justice as fairness, the moral faculty posited by Rawls, undeniably determines our actions even when we are not conscious of its influence. That is, we intuitively sense what is fair and just without recourse to syllogistic reasoning from abstract formal concepts. Young children entertain notions of fairness and make robust moral judgments concerning what we think of as the fairness or justice of one's actions. Marc Hauser, a professor of psychology and biological anthropology at Harvard, refers to this as our "moral organ." As with language development and our innate grammatical apparatus, moral agency calls upon an innate calculus balancing self-interest and a developing intersubjectivity with other humans.

Hauser cites the work of economists and psychologists, whose fields are coming to be seen as intersecting more and more, in demonstrating that the highly variegated systems of moral codes among the world's many cultures suggest a genetic, heritable adaptive trait common to all of us that is the substrate upon which epigenetic influences, idiosyncratic to the respective cultures, come into play:

"I started this exploration into our moral psychology by building on an analogy inspired by John Rawls—the idea that we are endowed with a moral instinct, a faculty of the human mind that unconsciously guides our judgments concerning right and wrong, establishing a range of learnable moral systems, each with a set of shared and unique signatures. Like Rawls, I favor a pluralistic position, one that recognizes different moral systems, and sees adherence to a single system as oppressive. The notion of a universal moral grammar with parametric variation provides one way to think about pluralism. It requires us to understand how, in development, particular parameters are fixed by experience. It also requires us to appreciate that, once fixed, we may be as perplexed by another community's moral system as we are by their language. Appreciating the fact that we share a universal moral grammar, and that at birth we could have acquired any of the world's moral systems, should provide us with a sense of comfort, a sense that perhaps we can understand each other."³²²

In summary, after Kant modern ethical theory is a theory of rigorous, sophisticated reasoning within a complex personality. If personalities and cognitive abilities are found to develop as the person goes through life, and insights might be found concerning the circumstances and influences that facilitate this development, then a path is shown to our goal of promoting a society of moral agents, a kingdom of ends. The civilization sought by Jefferson, the Truman and Wingspread panels, and the Carnegie Foundation becomes a practical objective and we can put together a project for achieving it.

Human development research discloses three major clusters of capacities that are critical to fully moral and civic function. The first of these clusters is moral and civic understanding. This involves the capacities to interpret, judge, acquire knowledge of, and understand complex issues and institutions, as well as a sophisticated grasp of ethical and democratic principles.

The second group of capacities has less to do with understanding what is right than with having the motivation and inclination to do the right thing. These capacities include the individual's goals and values, interests, commitment, and convictions, and the ability to persevere in the face of challenges. Important for the students' moral agency, this set of capacities also includes a sense of efficacy and emotions such as compassion, hope, and inspiration. Also very important, and perhaps fundamental among all of these capacities, is the individual's identity, a sense of who she is and what kind of person she wants to be.

Moral agency intrinsically contains the notion of action, of moral practice, and the domain of practice is the third category of capacities that are critical to moral and civic function. Democratic citizenship requires a well-developed capacity for effective communication, including moral and political discourse; skills in political participation; the capacity to work effectively with people, including those who are very different from oneself; and the ability to organize other people for action.

Colby, et al, find from their research on educating effective citizens that the in practice of liberal arts education it is nowhere more essential to do this holistically than in the area of moral and civic education. Although the three major categories of capacities required for moral and civic participation in democracy can be discussed independently, they are never lived independently, they do not develop independently and so moral and civic education must jointly address all three of these facets of development in an integrated, holistic manner. Ideally, liberal arts education for an effective citizenry is informed by an understanding of human development, reflected not only in the content and methods but also the milieu, the life of the mind that is liberal arts education.

The large body of research concerning the relationship between college and students' development is reviewed and synthesized at 10-year intervals by Ernest Pascarella and Patrick Terenzini, who publish the findings in updated editions of an encyclopedic compendium, the latest in 2005³²³. Each new edition summarizes the findings in the previous edition and compares those to research conducted in the interim. Pascarella and Terenzini structure their report around two fundamental approaches to the research. The first of these looks at the nature, structure, and processes of individual human growth. This approach focuses primarily on the nature and content of intra-individual change.

The other research approach investigates the environmental and inter-individual origins of student change, which are not necessarily seen as developmental. This approach emphasizes the change associated with the characteristics of the institutions students attend (between-college effects) or with experiences students have while enrolled (within-college effects).

Pascarella and Terenzini term the first approach the *student-centered* model and the second approach the *college impact* model. The student-centered model is concerned with the nature or contents of student development (i.e., identity formation, cognitive and moral development). The student-centered research model is informed by *psychosocial* theories of human development. The college-impact model examines the sources of change (i.e., different

institutional characteristics, programs and services, student experiences, and interactions with students and faculty members), and is informed by *sociological* theory and method.³²⁴

For psychosocial theorists, human development is thought of as the successive accomplishment of a series of developmental tasks or the resolution of a succession of challenges. Common to these theories is the assertion that person's success in resolving each task or challenge affects the resolution of succeeding tasks and consequently the person's psychosocial development. Development is adaptation; growth is attained when the individual succeeds in remaining internally consistent while reconciling the conflict or resolving the challenge. From this perspective education is both a context and an agency for development; "Whether growth occurs depends on the nature of the individual's response to the challenge *and the level of support received from others for working through the disequilibrium*" (emphasis added).³²⁵

Educational researchers find the emergence of increasing self-understanding and awareness of one's self as a participant in learning during the college years. The student gains experience and confidence, and external controls on behavior slowly give way to internal controls and active participation in learning replaces passive reception. Central features of students' development in many theories are the emergent understanding of and appreciation for the roles of other people and obligations to them. Recognition of interdependence and an accompanying resolution of the paradox of dependence and independence balance the students' increasing sense of individuality.

Pascarella and Terenzini see theories of psychosocial development as chiefly extending from foundational work done by Erik Erikson. Erikson theorized that a person's development over the lifespan involves a series of stages characterized by *crises*. In each crisis a person's biological and psychological changes interact with sociocultural demands to present a distinctive challenge or threat characteristic of the respective stage of development. Each crisis is not an emergency but rather an episode requiring important decisions between alternative courses of action. The nature of one's response to the crisis' stimulus determines one's consequent developmental progression, regression or stasis. Erikson's notion of crisis is the first fundamental element among three that Pascarella and Terenzini identify in Erikson's theory and those that build upon it as informing the study of college students' development. The second is the *epigenetic principle*, which states that "anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole."³²⁶ Intrinsic to the concept is the role of one's environment in shaping the character and extent of development. Of particular importance to the understanding of college students' development is the third element, Erikson's *identity versus identity confusion* crisis, the dominant developmental task for persons of traditional college age.

Among identity development theorists, according to Pascarella and Terenzini, Arthur Chickering has had perhaps the greatest influence on the research on college student development or administrative efforts to promote it. Identity development is at the core of Chickering's theory and he conceives of seven "vectors" of development that describe the dynamics leading to identity development.³²⁷ For Chickering, development occurs as students encounter increasing complexity in ideas, values, and other people and struggle to reconcile these with their own ideas, values, and beliefs. Especially pertinent to this discussion is Chickering's description of the vectors as "major highways for journeying toward individuation

—the discovery and refinement of one's a unique way of being—and also toward *communion with other individuals and groups, including the larger national and global society*” (emphasis added).³²⁸

In the context of college, Chickering’s first vector, *achieving competence*, leads to increased competence in intellectual areas, physical and mental skills, and interpersonal relations with both individuals and groups. This increased competence is particularly important as it enables development along other vectors by virtue of the higher-order cognitive skills associated with it.

Managing emotions is Chickering’s second vector. Development along this vector entails learning to control impulses and to develop appropriate responses (both immediate and long-term) for handling intense, potentially disruptive, emotions and balancing tendencies to assertiveness with tendencies towards participation.

Chickering’s third vector is *moving through autonomy towards interdependence*. Development along this vector involves increased emotional freedom from the need for reassurance and the approval of others as well as greater instrumental independence and self-sufficiency evident in individuals’ ability to organize their own affairs, solve problems, and make decisions.

The role of students’ interactions with peers in personal growth is reflected in the fourth vector, *developing mature interpersonal relationships*. This vector involves the complex interplay “between autonomy, interdependence, and intimacy”³²⁹ and movement along this vector brings about increasing healthy intimacy and commitment founded on mutual interdependence.

Establishing identity is the pivotal fifth vector. It is shaped by movement on the previous vectors and influences progress on subsequent ones. The identity formation along this vector takes place in a context shaped by historical events, social and cultural conditions, and by issues emanating from family and ethnic heritage. Growth also entails comfort with self-conceptions relating to gender and sexual orientation. “A solid sense of self emerges, and it becomes more apparent that there is an *I* who coordinates the facets of personality, who ‘owns’ the house itself and is comfortable in all of its rooms.”³³⁰

Expanding competencies, developing interpersonal relationships, and clarifying identity requires answers not only to the question “Who am I?” But also “Who am I going to be?,” not just “Where am I?” but “Where am I going?” This *developing purpose* is the sixth vector. Here growth requires increasing intentionality and the person’s emerging identity and values help guide decision making.

Chickering’s seventh vector is *developing integrity*. Growth along this vector involves clarification of and rebalancing of personal values and beliefs. An absolutistic reliance on rules yields to a relativistic consideration of rules and the purposes they are intended to serve, as well as recognition of the interests and values of others. This development is particularly important to the societal aims of education. “Values previously taken on authority are reviewed, and those found consistent with the emerging identity are retained, personalized, and internalized. Finally, the emerging values and identity find expression in ways that are internally consistent and manifest themselves in socially responsible behavior.”³³¹

According to Chickering and Reisser, students’ development along each of these seven vectors can be encouraged by colleges in seven respective areas of influence: (1) clarity of institutional objectives and internal consistency of policies, practices, and activities; (2) and

institutional size that does not restrict opportunities for participation; (3) frequent student-faculty relationships in diverse settings; (4) curricula oriented to integration in both content and processes; (5) teaching that is flexible, varied in instructional styles and modes, and aimed at encouraging active student involvement in learning; (6) friendships and student communities that are meaningful subcultures marked by diversity in attitudes and backgrounds and by significant interpersonal exchanges; (7) student development programs and services characterized by educational content and purpose and offered collaboratively with faculty.³³²

Complementary to the psychosocial theories and models of college student development are the *cognitive-structural* theories that have their origins in the research of Jean Piaget. Cognitive-structural theorists focus upon the nature and processes of development instead of the content of development. In common with all of these theories is the concept of a series of stages through which a person develops. Most variations on these theories hold the progression to be irreversible: "the individual simply 'can't go home again' because development alters the perceptions and the structures that give meaning to the world. In addition, because '*meaning making*' is so fundamental, cognitive-structural stages are believed to be universal, *occurring in all cultures*. All such theories focus on *how meaning is structured, not on what is known or believed*"³³³ (emphasis added).

Cognitive-structural theories also posit development along a succession of stimuli and responses to those stimuli. Through a process of either assimilation or accommodation of cognitive or affective dissonance the individual incorporates both old and new knowledge, attitudes, values, and its self-concept in a new coherent, integrated structure evincing a more advanced stage or developmental condition. Developmental theorists see the advent of this reflective, self-aware self as a precondition for the moral judgment required of members in a healthy society.

One of the most influential cognitive-structural theorists to apply this model to the development of college students is William Perry. Perry asserts that a crucial stage in human development is reached when the individual perceives all knowledge and values (including those of authorities) as relative. At this stage the person is open to multiple points of view and the indeterminate nature of "truth," evolving beyond a dualistic perception of the world as right or wrong, good or bad. Beyond this *multiplicity* stage is the transformational shift in understanding termed *relativism*. At this point analytical thinking skills emerge and students begin to recognize that not all positions are equally valid. The final stage in Perry's taxonomy is termed *commitments and relativism*. Students who reach this stage now routinely test the various propositions and truth claims they encounter, in the process making "an active affirmation of themselves and their responsibilities in a pluralistic world, establishing their identities in the process."³³⁴ By this point the individual is able to make commitments to ideas, values, behaviors, and other people.

Another important theory of human development toward moral agency is advanced by Patricia King and Karen Kitchener, the *reflective judgment* model.³³⁵ King and Kitchener distinguish between critical thinking and reflective judgment on the basis of the epistemological assumptions an individual holds and the degree of structure of the problem confronted. As noted earlier, critical thinking solves conventionally logical problems while reflective judgment is required for any problem that is real and "ill-structured," when the problem has no known or

"right" answer or solution. These are the problems are sometimes referred to as "wicked" or unstructured or ill-defined. Applying the formal rules of logic, mathematical formulas, or other similar guidelines cannot solve these kinds of problems. When confronting ill-structured problems, any information that the individual might have may be incomplete or contradictory, and multiple solutions are often possible. The array of alternative solutions presenting themselves to the individual may vary in parsimony, cost, and effectiveness, requiring evaluations of knowledge claims and the validity of the evidence supporting them.

King and Kitchener conceived of the development of reflective judgment as proceeding through seven stages. Each stage is characterized by a distinctive set of assumptions about knowledge and how one acquires it, and each set of assumptions is accompanied by a cluster of stage-related problem solving strategies. Like many of the other theories mentioned, each of King's and Kitchener's stages builds on the assumptions and strategies of preceding stages and prepares the way toward higher stages. King and Kitchener cluster their seven stages into three categories:

Pre-reflective thinking comprises stages 1-3, and in these stages individuals are likely to not even be aware that knowledge is uncertain, and that problems exist for which there are no definite answers. *Quasi-reflective thinking* characterizes stages 4-5. Individuals in the quasi-reflective thinking stage have achieved the ability to relate abstract concepts to each other and they understand knowledge as related to evidence-based argument. While persons in the stages of development may recognize that some problems are ill-structured or that knowledge claims may contain an element of uncertainty, the ability to reach reasoned conclusions based on the available evidence remains elusive.

At its highest stages (6-7) reflective judgment reflects the recognition that knowledge is neither given nor found, but constructed. Claims to knowledge are conditioned by the contexts in which they are developed and remain open to reevaluation. These stages characterize *reflective thinking*, in King's and Kitchener's terminology. The individual in stage 6 recognizes that knowing is active, drawing on information from multiple domains or contexts in order to arrive at conclusions about ill-structured problems. One's beliefs are evaluated on criteria such as utility, preponderance of evidence, or need for action. By stage 7 the individual recognizes that some judgments are more solidly grounded on evidence and rational inference than others and thus are more defensible. Reflective thinkers at level 7 judge beliefs in terms of their reasonableness, consistency with available evidence, rigor and plausibility of the line of argument, and probability in light of available information. Especially significant for the college student, level 7 thinkers are very inclined to bring new perspectives to review their judgments and adjust them to newly available information, and are quite as quick to apply new tools of inquiry when these become available.

Marcia Baxter Magolda³³⁶ drew upon the work of King and Kitchener in her interpretation of interviews with students over their college careers and one year later, upon which she developed her theory of *epistemological reflection*. She found that students "make meaning" in four ways by means of the interplay between the individual student, the student's peers and instructors:

Absolute knowing. Knowledge is absolute and uncertainty comes from the individual simply not knowing the answer.

Transitional knowing. In the shift from absolute to transitional knowing the individual begins to be able to accept that some knowledge is uncertain. Students begin to recognize that learning is active, a coming to understand and not just acquiring. Students expect their instructors to provide opportunities for this active learning and demonstrate applications of learning from life. Instructors are expected by transitional knowers to be supportive and provide a safe environment for expressing views and making judgments.

Independent knowing. Here the view of knowledge as uncertain becomes a basic assumption. Independent knowers see themselves as active participants in learning and their own views as quite legitimate. Authority is only one source of knowledge and differences among authorities on a subject demonstrate the variety of views characteristic of an uncertain world. Independent-knowing students value open-mindedness and recognize the rights of others to their own opinions, and relationships with peers and authorities are changed by this new openness.

Contextual knowing. Knowledge comes to contextual knowers from integrating the ideas of others with one's own. Independent thought now occurs in the context of knowledge generated by others, and the relationship of one's ideas to those of others in contextual knowing requires judgments of the evidence supporting truth claims. Other people's ideas become potential elements that, when judged to be valid, can be incorporated into the learner's own thinking and views. Anyone, including a peer, who has gained special expertise that is judged to be valid in a particular context or topic area is considered an expert. Decision-making rests upon the evaluation of knowledge claims, identifying the options available based on evidence, specifying the criteria for making decisions about these options and weighing the risks of decisions against priorities. Comparatively few students studied by Baxter Magolda reached this level of contextual knowing even after a year in college.³³⁷

The foundation for the bridge from cognitive development to the moral agency required to enact civilization is moral development. Research finds moral development proceeding in stages much as does cognitive development. Moreover, theories that describe moral development, like the psychosocial theories described above, are concerned with the cognitive *processes* by which moral judgments and decisions are made. Following Kant's and Rawls' formulation, these cognitive-moral processes are thought to be universal in humankind, whereas the content of moral choice may be socially or culturally determined. While Kantian deontological analyses of moral thinking describe the formal construction and extension of ethical rules and duties insofar as these must be consistent and universalizable, psychosocial theories of moral development start from the empirical phenomena of moral acts and employ scientific method to build coherent theories of moral behavior.

Chief among the psychosocial theorists of moral development is Lawrence Kohlberg.³³⁸ Kohlberg developed a cognitive stage theory of moral development characterized by three levels at each of which the primary concern, as with Rawls, is justice. For Kohlberg as with other theorists in the Kantian/deontological school of moral theory, fully moral conduct is essentially cognitive, a form of rigorous and sophisticated ratiocination. As was seen in Kant and Rawls, the very concept of moral agency entails higher-order reasoning. Kohlberg draws upon Kantian-Rawlsian formulation in positing *rules* that prescribe particular actions and *principles* that guide choices among alternative behaviors. Kohlberg's principles function much as the Categorical

Imperative and the Veil of Ignorance, as meta-rules that in their formalization of human interest facilitate the derivation of one's proximate rules of conduct.

As the individual passes through an invariant sequence of cognitive-structural developmental stages, the individual's increasing sophistication of cognition and integration of others' perspectives and values finally arrives at the ability to resolve ill-structured problems in coherent and consistent manner. Kohlberg identified two stages within each of three levels of moral reasoning:

Level I: pre-conventional. At this Level moral reasoning is highly egocentric in that it is based on the person's concern for his or her own interests and for those of specific others the individual might care about. Kohlberg termed Stage I, the first of two stages in Level I, "obedience and punishment orientation." At this stage, the child's conception of "good" or "bad" is based on the child's intuitive presumption of the likely physical consequences of behavior. Self-interested deference to superior power of physical strength guides conduct. Satisfaction of personal needs still motivates the child at Stage II, termed "naïvely egoistic orientation," but signs of an emerging relativism of outlook are apparent.

Level II: conventional. At this Level conventional moral reasoning takes over. This reasoning is based on the concern with maintaining social order. Moral judgments are guided by obedience to rules in meeting the expectations of others, particularly those in positions of authority. At Stage III, the first of two stages in Level II, behavior is guided by a need for approval, particularly from those closest to the individual such as parents and friends. Self-interest begins to make way for empathy with and recognition of the intrinsic value of other persons. This leads to the valuing of others' expectations in their own right, not merely for what obedience to them will return to the individual. "Intention" begins to truly influence behavior, and just reaction in self-interest.

At Stage IV, the self as essentially social becomes manifest and social order becomes important to the individual. Consequently others' expectations are perceived as conducing to maintenance and protection of the group, and so meeting those expectations becomes the motivation for moral behavior.

Level III: post-conventional. Post-conventional principled perspective replaces the orientation toward maintaining the system. By Stage V, reflective reasoning has reached an ability to work with relatively abstract notions such as a social contract and democratic processes, with duty understood to be mutually conceived obligations on all members of society. The "will of the majority" is conceived of as itself a moral entity with rights that the individual is obliged to respect.

At Stage VI, the highest level, Kohlberg's logically consistent and universal principles, not social rules, govern behavior. At this stage, social conventions such as laws may be supervised by higher-order maxims according to which "Highest value [is] placed on human life, equality, and dignity."³⁹ In its sophistication of operation with abstract concepts Kohlberg's Stage VI is analogous to Perry's *commitments and relativism* stage. Attaining Stage VI is a condition for the higher-order reasoning entailed in deontological moral theories such as Kant's and Rawls'.

Pascarella and Terenzini suggest that Kohlberg's is the dominant theoretical framework for guiding research into the influence of postsecondary education on principled moral reasoning or judgment, spurring the development of several instruments designed to estimate an individual's

level of principled moral reasoning or judgment. Among these the two most visible instruments in the body of research are probably the Moral Judgment Interview and the Defining Issues Test.³⁴⁰ Research that suggests that there is a cognitive component to moral development as measured by both the MJI and DIT, measures of moral reasoning with standardized measures of critical thinking.³⁴¹

Appearing consistently through the successive syntheses of research by Pascarella and Terenzini is the finding that the extent of the level of principled moral reasoning was positively associated with the level of formal postsecondary education attained and that students generally make statistically significant gains in principled moral reasoning during college. A major meta-analysis by McNeel³⁴² of 13 cross-sectional studies (that is, comparing different samples of freshmen and seniors at the same time) and 9 longitudinal studies (comparing a sample of freshmen with themselves as seniors four years later) found the average advantage of seniors over freshmen in principled moral reasoning was about .77 of a standard deviation (28 percentile points). Perhaps most important is the *qualitative* nature of the advance: over the course of their years in college students shifted from using moral reasoning that concedes to societal authority (conventional moral reasoning) to reasoning that is based on the application of universal moral principles (principled moral reasoning). Pascarella and Terenzini reviewed several other studies that generally concur with McNeel's finding of a strong association between principled moral reasoning and the extent of one's exposure to college education.³⁴³

The evidence indicates that the unique positive influence of college on increases in principled moral reasoning is substantially greater in magnitude than that due merely to maturation and could not be attributed solely to initial differences in moral reasoning, intelligence, or social status between those who attend and those who did not attend college.³⁴⁴ Cross-sectional studies of community college students found an advantage of about .35 of a standard deviation (14 percentile points) in DIT scores by graduating community college students over incoming first-year students, and a study of four-year college students found that year in college was by far the strongest predictor of principled moral reasoning.³⁴⁵

Pascarella and Terenzini note in summary that the evidence suggests a net positive influence of college on the development of principled moral reasoning is consistent with more broadly based findings on the effects of college on values. "These findings, from an extensive series of national samples, suggest that college attendance is associated with the humanizing of values and attitudes concerning the rights and welfare of others."³⁴⁶

Evidence suggests that much of the growth in principled moral reasoning that occurs during college is uniquely attributable to the college experience. The significant, positive association between extended exposure to postsecondary education and level of principled moral reasoning continues even the presence of controls for potential important confounding influences such as level of precollege moral reasoning, verbal ability, maturation, family social economic status, and occupational level.³⁴⁷

Research shows that moral reasoning is indeed connected to moral action. Pascarella and Terenzini found clear evidence of a statistically significant positive association between principled moral reasoning and principled moral behavior. They reported studies that showed that principled moral reasoning is not simply a measure of an individual's ability to make

sophisticated responses to hypothetical moral dilemmas but is also systematically associated with, and perhaps even a precursor to, principled moral action.³⁴⁸

Evidence from research shows that differences between the types of institution are reflected in measures of the development of principled moral reasoning.³⁴⁹ The type of institutions were liberal arts colleges, Bible colleges, or universities. The *largest freshmen-to-senior gains* or differences in principled moral reasoning *were made at the private liberal arts colleges* (average weighted senior advantage over freshmen across longitudinal and cross-sectional studies equals .87 of a standard deviation, or 31 percentile points). Smaller but still substantial gains were made at large public universities (average weighted senior advantage over freshmen across studies equals .62 of a standard deviation, or 23 percentile points), and the smallest gains are made at the Bible colleges (average weighted senior advantage over freshmen across studies equals .13 of a standard deviation, 6% of points).

It is important to note that among the three types of institutions in the longitudinal investigations, the *liberal arts colleges* started out with the highest entering freshman scores in principled moral reasoning and *made the largest freshmen-to-senior gains*. On the other hand, students at the Bible colleges started out with the lowest entering principled reasoning scores and exhibited the smallest freshmen-to-senior gains. These two trends are just the opposite of what one would expect from regression artifacts (the artificial tendency for samples that have lower initial scores on a test to show greater gains on the test than samples that start out with initially higher scores on the same test).

The researchers point out that most of the liberal arts colleges in the sample were also religiously affiliated, with a strong commitment to developing students' Christian faith. Apparently what counts in terms of their strong impact on students' growth in principled moral reasoning is that the religious orientation of these colleges was integrated within a *genuine focus on liberal arts education*.

Pascarella and Terenzini suggest that this evidence

“...argues for the possibility that the between-college differences found in principled moral reasoning gains represent actual institutional effects. Traditional liberal arts education, combined with the unique social-psychological environments at small liberal arts colleges, may, in fact, be particularly conducive to the fostering of growth in principled moral reasoning... A certain specific experience... might foster development *if it happens to a receptive and reflective individual and if it is accompanied by other experiences in a cumulative and mutually reinforcing pattern*. The key role of college in fostering principled moral reasoning may therefore lie in providing a range of intellectual, cultural, and social experiences from which a range of different students might potentially benefit.”³⁵⁰ (Emphasis added).

Other research has focused on the institutional characteristics, the contextual factors that appear to inhibit academic dishonesty or academic cheating. These studies found that peer behavior formed a normative context for cheating.³⁵¹ Students were significantly more likely to admit (anonymously) to academic dishonesty if they observed another student cheating on an exam and significantly less likely to admit to academic dishonesty if they believed that close student acquaintances would disapprove of cheating behavior. Also, institutions with honor

codes or other systems that were enforced by students also had significantly less student self-reported academic dishonesty than institutions without such honor codes or systems. The research left unsettled whether the implementation of academic honor codes was the agent in fostering a culture of academic integrity that functions to reduce cheating behavior, or rather it is instead the fact that schools that publicly proclaim academic honor codes simply attract and enroll students for whom academic integrity is a higher personal priority when they enter college. Nor does the research imply whether or why one possible correlation is or should be preferable to the other, in light of the desirable outcomes in either case.³⁵²

Pascarella and Terenzini interpreted the research as showing that a key determinant of growth in moral reasoning during college was the extent to which the student takes advantage of the intellectual and interpersonal opportunities that characterize residential colleges and universities. Students reported that these experiences, in which they were exposed to divergent perspectives (for example, living away from home, having intellectual interactions with roommates), were confronted with cognitive moral conflict (for example, taking courses at present issues from different perspectives), had important interactions with upperclassman in residential facilities (which entails exposure to more advanced stages of moral reasoning) and assumed new personal responsibilities, all had a salient influence on their moral development.³⁵³

Common experience suggests there is more required of developmental research to explain civilization than the phenomenological evidence for principled moral reasoning provided by the DIT and MJI tests. Civilization is not episodically here and gone again, like the dots and dashes in Morse code, but is instead a continuum, perhaps waxing and waning. Something analogously continuous to the continuum of civilization must inhere in the members of a civilization. The exercises of principled moral reasoning are no more random and isolated from each other than are peripheral neuromuscular reactions to stimuli. It is not an unwarranted hypostatization of some specious human faculty to acknowledge that durable, coherent and integrated, transmittable values and attitudes must be the substrate for moral judgments and moral acts.

As we have seen in sections II and III, Americans had though much of our history believed that colleges and universities should be actively involved in shaping students' attitudes, values, and beliefs. Although, as Hersh's survey revealed, evidence is conflicting concerning the public's commitment to this belief, Pascarella's and Terenzini's syntheses cover hundreds of studies of college's effects on student attitudes and values—evidence of at least scholarly concern for the societal effects of college education.

Studies show that students gained on the order of .25 to .40 of a standard deviation (about 10 to 15 percentage points) in their cultural, aesthetic, and intellectual sophistication, along with increases of about 20 to 30 percentage points in the proportion of seniors (compared with themselves as first-year students) who found intrinsic value in a liberal education and exposure to new ideas. Studies consistently find that students became increasingly open and "other-person" oriented and they displayed increases in humanitarian and alternative values, political tolerance and liberalism, and civil libertarianism. Religious views became less doctrinaire; tolerance for the religious views of others increased, and students became more accepting of the equality of men and women socially, educationally, occupationally, and in the family. The research uniformly pointed to movement toward greater individual freedom, whether artistic and cultural, intellectual, political, social, racial, educational, occupational, personal, or behavioral.³⁵⁴

There is ample evidence that the civic virtues required for a healthy democracy are positively correlated with college education. The more formal schooling a person has, the more likely the individual is to be registered and to vote. Half of Americans with less than a high school diploma voted in a state or national election in the five years before publication of *How College Affects Students*, compared with 90% of Americans with at least a bachelor's degree.³⁵⁵

Political participation beyond voting, such as working in a political campaign, writing to public officials, and attending public meetings, also increases as educational attainment rises.³⁵⁶ Individuals' knowledge and understanding of government is consistently positively associated with one's level of education. With higher attainment of education persons are less likely to believe that politics and government are too complex to understand, to believe that one's family has no say in what the federal government does, or to be reluctant to express an opinion or speak at a public meeting. Better educated persons are also more likely to pay attention to political life, to read about and follow the national news on television, to discuss politics and national issues, to contribute to candidates and political parties, to work for a political candidate or group, to attend public meetings, and to write letters or sign petitions on public issues.³⁵⁷ The more educated a person is, the more likely he or she is to agree that speaking out against religion and expression of unpopular political views are acceptable behaviors. Astin found that the percentage of students he characterized as "social activists" increased from 14% to 20% between the first and senior years.³⁵⁸

Students' commitment to influencing social values and political structure increased from freshman-to-senior years.³⁵⁹ Other studies showed increased liberalism in students' social political attitudes, increases in awareness of social justice issues, and increases on measures of social conscience.³⁶⁰ Persons who hold bachelors or higher degrees are 2 to 3 times more likely to volunteer in youth, civic or other community organizations than those with no exposure to college. College education increases students' sense of "empowerment" or social efficacy," that is, their belief that they can make a difference in their communities or in the larger society.³⁶¹

Evidence points to higher education-related increases in positive attitudes toward racial equality and tolerance as well as increases in awareness and understanding of, and interactions with, people of different racial-ethnic or cultural backgrounds.³⁶²

Research points to increases in multicultural perspective, increased acceptance of close interpersonal relationships with minority students and reduced negative stereotyping of minority group members, more support for affirmative action practices and education equity, and increased openness to human differences.³⁶³

Developmental psychologists' findings concerning the relationship between moral behavior and principled moral reasoning amount to a scientific connection between *cognitive development* and the *moral reasoning and behavior* resulting from it. The case for the contribution of liberal arts education to democratic civilization turns to the evidence for the contribution of college education to cognitive development.

Research finds that general intellectual or cognitive competencies and skills are imparted by college education.³⁶⁴ These general skills allow individuals to "process and utilize new information; communicate effectively; reason objectively and draw objective conclusions from various types of data; evaluate new ideas and techniques efficiently; become more objective about beliefs, attitudes, and values; evaluate arguments and claims critically; and make

reasonable decisions in the face of imperfect information. These and related general cognitive skills are a particularly important resource for the individual and the society and world or factual knowledge is becoming obsolete at an accelerated rate."³⁶⁵

Pascarella and Terenzini's survey of the research finds that college seniors had better writing and oral skills, were better at abstract reasoning and at using reason and evidence to address ill-structured problems for which there are no verifiably correct answers, can flexibly entertain more than one set of complex issues and develop more sophisticated abstract schema to deal with complexity. The magnitude of the gains, or the advantage of seniors over freshmen, were as follows: Oral communication, .60 of the standard deviation (a 23 percentile point advantage); written communication, .50 of the standard deviation (in 19 percentile point average); Piagetian formal (abstract) reasoning, .33 of the standard deviation (a 13 percentile point advantage); using reason and evidence to address ill structured problems, one standard deviation (and 34 percentile point advantage); and ability to deal with conceptual complexity, 1.2 standard deviations (38% of point advantage).

In a large national sample Facione found that scores on the California Critical Thinking Skills Test steadily increased through college: The results suggest that scores on the CC TST increased steadily with hearing college. We estimated that the sophomore advantage over freshmen was .34 of the standard deviation (13 percentile points), the junior advantage over freshmen was .45 of the standard deviation (17 percentile points), and the senior advantage over freshmen was .54 standard deviation (21 percentile points). The most advance, 63% of the change in critical thinking skills, occurs by the sophomore year. This trend of increasing critical thinking skills was mirrored in other studies.³⁶⁶ A study of 224 community college students found that the disposition to think critically increased by .68 of standard deviation, a 25 percentile point advantage, between students who have completed 30 or more credits and those who completed 12 or fewer credits.³⁶⁷

Besides principled moral reasoning, perhaps the cognitive ability most uniquely important for addressing the difficult and messy problems presented by life in the modern world is postformal reasoning. Pascarella and Terenzini describe postformal reasoning and what distinguishes it from the conventional notion of critical thinking:

“Critical thinking (as it has usually been assessed) focuses to a great extent on an individual's ability to solve intellectual puzzles or problems. These puzzles or problems come in many forms and require the application of complex reasoning and information processing, yet they usually have the common trait of a verifiably correct, or at least a more valid, answer...However, there are other kinds of real-world adult problems that require a somewhat different approach to reasoning and the intellectual skills typically included under the rubric of critical thinking. These are "ill-structured" or "wicked" problems for which there is likely to be conflicting or incomplete information, and specifiable problem parameters, and a number of plausible solutions, none of which may be verifiably correct. In addressing these and similar problems, formal rules of logic may not suffice, and tentative answers or solutions usually need to be 'constructed' rather than 'discovered.'...Several scholars and cognitive development theorists have argued that constructing tentative solutions to such real-world problems requires a set of intellectual capabilities beyond those usually included in the concepts of critical thinking or formal reasoning.”³⁶⁸

Cognitive capacities subsumed under postformal reasoning are most often measured by three instruments, the reflective judgment interview (RJI), the measure of epistemological reflection (MER) and the measure of intellectual development (MED). The RJI measures reasoning along a continuum of stages. At the lowest stages knowledge comes from either direct, personal observation or from recognized authority and is absolute and certain. Reasoning at the middle stages recognizes that knowledge concerning ill-structured problems contains elements of uncertainty. However, the individual has difficulty successfully addressing ill structured problems because of a lack of understanding of their inherent ambiguity. At the high stages, it is understood that knowledge must be actively constructed if it is to be useful in addressing ill structured problems.

Studies using the RJI consistently show gains in reflective judgment from the freshman to senior years of about half a stage on the reflective judgment stage model, from stage III, the end of pre-reflective thinking to stage IV, the beginning of quasi-reflective thinking. “The modest size of this advance may be deceiving in that it represents a qualitative shift from a style of reasoning based on personal beliefs to one that explicitly uses reason and evidence and forming judgments. As such, it may represent an important prerequisite for the development of a reasoned approach to addressing ill structured problems.”³⁶⁹

The MER measures development along Perry’s³⁷⁰ scheme of intellectual and ethical development, a staged continuum along which the individual moves from an understanding of knowledge that is presumed to come only from authorities and be absolute, to an understanding of knowledge that assumes a multiplicity of answers or solutions, is contextual and relative, and where analytical skills enable the individual to critique ideas. A large longitudinal study³⁷¹ found the change from the beginning of the freshman to the beginning of the Junior year to be about 1.37 standard deviations (41 percentile points) on the MER. Another longitudinal study³⁷² measured growth from the beginning of the freshman year through the end of the senior year. Students gained 2.54 standard deviations (49 percentile points) from freshmen to senior years on the MER. Studies employing the MED arrive at results consistent with the MER.³⁷³

The degree of immersion in college academics has been found to make a difference in the development of critical thinking. One study found that four-year college students taking 24 or more credit hours during their first year of college displayed an advantage in their critical thinking of about .41 of a standard deviation (16 percentage points) over students taking six or fewer credit hours in their first year. The corresponding advantage for two-year college students was estimated at .24 of a standard deviation (10 percentage points).³⁷⁴ Results from the National Study of Student Learning³⁷⁵ showed that students who had completed 72 or more credit hours had a net advantage in critical thinking over students who had completed 18 or fewer credit hours of .55 of a standard deviation (21 percentage points).

Studies show that students enrolled in an interdisciplinary core curriculum that emphasized making explicit connections across courses and among ideas and disciplines scored at a significantly more advanced stage on the MER and did the students who were not enrolled.³⁷⁶

Research reviewed by Pascarella and Terenzini supports the intuitive notion that how much students learn is determined to great extent by how much personal effort and time they are willing to invest in the process of learning itself. One study found that factors such as hours of study per week, the number of non-assigned books read, and an academic effort-involvement

scale (for example, "took detailed notes in class," "did additional readings," "participated in class discussions", etc.) had statistically significant, positive effects on critical thinking skills at the end of the first year of college.³⁷⁷

Measures of post-formal reasoning and studies found that first-year growth in reflective thinking or judgment, as measured by the Reasoning About Current Issues Test was significantly linked to the extent to which students were actively involved in learning experiences including such dimensions as involvement in writing experience and engagement in course learning. The more students actively processed information and ideas acquired in class, the greater their gains in reflective thinking.³⁷⁸

Students' efforts in such areas as use of the library, writing experience, and course learning positively influenced freshman-to-senior advances in intellectual development on the Perry continuum.³⁷⁹ An analysis of multi-institutional data collected by the RAND Corporation found that different measures of student academic engagement and effort were positively linked to both GRE scores and a measure of general cognitive development or critical thinking even when student SAT scores were taken into account.³⁸⁰

With controls for precollege academic ability, race, sex, educational aspirations, family social economic status, institutional characteristics, and extracurricular involvement the presence and the presence of such controls, measures student self-reported gains in critical thinking and intellectual development appear to be positively influenced by such specific factors as amount studied, participation in honors programs, library use and involvement, engagement in course learning activities, and more global measures of academic effort and engagement that combined specific dimensions such as studying, reading for pleasure, involvement and library experiences, involvement in course learning, and involvement in writing.³⁸¹ Student-faculty interactions that tend to reinforce or extend the intellectual ethos of the classroom or that focus on issues of student development positively influence cognitive development during college.³⁸²

Pascarella and Terenzini summarize their synthesis of research on critical thinking in college:

“Our best estimate is that the first three years of college provide an improvement in critical thinking skills of about .55 of a standard deviation, or 20 percentile points. Seniors have an advantage in reflective thinking skills over freshmen of about .90 of a standard deviation (32 percentile points). This rather tentative estimate of the net effect of college suggests that most, if not all, of the observed gain during college in reflective thinking is uniquely attributable to the college experience itself.”³⁸³

With these findings in mind it remains to show what practices and interventions at colleges conduce to students' moral and civic development. Pascarella and Terenzini grouped the evidence on moral development interventions into five categories: didactic courses, ethics courses, ethics and curriculum, ability-based curricula, and other interventions.

Considering didactic courses, moral development interventions that focus on dilemma discussion and those emphasizing personality development appear to be particularly effective in fostering the use of principled moral reasoning. A study suggests that use of principled moral reasoning improves even more when students are exposed to direct instruction and philosophical methods of ethical analysis as well as to dilemma discussion and personality development. Classes that involved all three elements, or all three elements plus instruction and formal logic,

demonstrated one-semester growth in principled moral reasoning (as measured by the DIT) that averaged about .92 of a standard deviation (32 percentile points). This average effect size was more than twice as large as those using only dilemma discussion and personality development interventions (.41 and .36, respectively) noted in our previous synthesis. One study of didactic approach in a general education course yielded one-semester growth in principled moral reasoning of .65 of a standard deviation, still substantially larger than the typical effect sizes for dilemma discussion and personality development. Such evidence suggests that growth in principled moral reasoning is not always achieved most efficiently from discussion of controversial moral dilemmas with one's peers. Moral problem solving with one's peers may lead more effectively to growth in principled thinking if one is first taught the basic component skills of moral reasoning (for example, formal logic, role taking, justice operations).³⁸⁴

Evidence of the influence of formal courses focusing on ethics appears equivocal, according to Pascarella and Terenzini, who conjecture that the mixed findings reflect the different content, emphasis and implementation of the courses.³⁸⁵ More robust evidence of increased growth in principled moral reasoning comes from two independent, longitudinal studies to suggest that purposefully integrating ethical content into an undergraduate professional curriculum (nursing in these studies) may foster increased growth in principled moral reasoning. Students in three cohorts that entered the program after the integration of the ethics-oriented curriculum demonstrated average freshman-to-senior growth in principled reasoning that was significantly larger in magnitude (1.54 of a standard deviation, 44 percentile points) than the average corresponding growth in principled reasoning shown by the cohorts entering prior to the implementation of the curriculum (1.34 of a standard deviation, 41 percentile points).³⁸⁶

One interesting approach to facilitating the growth of principled moral reasoning is taken at Alverno College, one of the example schools cited by Colby, et al, in *Educating Citizens*. The college has developed what is termed an ability-based curriculum consisting of an integrated set of general education interdisciplinary courses constructed according to a common developmental framework. It provides connected liberal arts learning experiences in courses that increase student competencies in broad areas (communication, analysis, problem solving, valuing and decision-making, etc.) and at six increasingly complex developmental levels and each competency or ability category. Taking for example the valuing and decision-making competency, developmental growth proceeds from identifying one's own values, to engaging in valuing and decision-making in multiple contexts, and applying one's own values in an area of knowledge in a professional context. Students complete cumulative evaluations that measure their development as they proceed through the curriculum. As they complete courses the students are evaluated in terms of their development level. A study found that, even the presence of statistical controls for age, entering intellectual development and critical thinking levels, and entering levels of principled moral reasoning (as measured by the DIT), the measure of progress through the developmental a sequenced curriculum had a modest but statistically significant and positive direct effect on women's levels of principled reasoning after two years of college.³⁸⁷

A study with important implications for this paper's proposal examined whether two different approaches to general education led to differences in students' principled moral reasoning. The control curriculum provided traditional liberal arts studies to separate departmental courses. The experimental curriculum consisted of an integrated six-course, six-semester sequence. Each

course combined the study of two or three subjects, was multidisciplinary, and was organized around the central idea of decision-making. Instructional methods were designed to implement Kohlberg's theory that moral decision-making is a cognitive developmental process learned through open Socratic inquiry and active learning participation. Students were confronted with situations requiring moral decision-making throughout the curriculum. With statistical controls for a standardized measure of intelligence, students in the experimental curriculum had a statistically significant advantage in principled moral reasoning over their counterparts in the traditional general education curriculum about .50 of a standard deviation (19 percentile points). The findings suggest that learning to make decisions about moral dilemmas positively influences growth in principled moral reasoning at both the curricular as well as the course intervention level.³⁸⁸

It is possible to summarize the findings of research concerning the correlation between college education and the development of people well-equipped to preserve and advance civilization. A variety of types of measures confirm that the improved principled moral reasoning, the attitudes and dispositions inclining toward prosocial behaviors and engagement with other members of society, and the enhanced cognitive abilities (especially postformal reasoning) necessary for dealing with complex ill-formed problems that are the necessary requirements for effective participation in a modern democratic society are positively associated with college education. The essentially rational and universal character of moral decisions that is formally elucidated by ethical theory in philosophy has its counterpart in the universal nature of cognitive-structural stages in the theory of human development.

Unsurprisingly, the research synthesized by Pascarella and Terenzini finds that, in general, students also make statistically significant and, in some areas, substantial gains in subject matter knowledge and academic skills during college. However, evidence is equivocal as to whether the greatest gains occur during the first years of college or whether students continue to make important gains through their senior year.³⁸⁹

In their 1991 anthology Pascarella and Terenzini found 17 studies conducted between 1934 and 1981 that showing markedly consistent gains made by students during college on standardized tests of subject matter knowledge or academic skills. Their estimate of freshmen-to-senior gains from this body of evidence was that the students averaged approximately .56 of a standard deviation for general verbal skills, .24 of a standard deviation for general mathematical or quantitative skills, and .87 of a standard deviation for specific subject matter knowledge. These translated to improvements over entering student competencies of approximately 21 percentile points, 9.5 percentile points, and 30.8 percentile points, respectively.³⁹⁰

Pascarella and Terenzini qualify this conclusion, however. They cite the results of a nationwide study of literacy conducted by the Educational Testing Service.³⁹¹ The study sampled 26,000 individuals' levels of competence in three types of literacy—prose, document, and quantitative. The study found that the *relative* level of all three types of literacy was strongly related to the degree of exposure to postsecondary education. That is, college graduates showed higher levels of literacy than those with some college, who, in turn, showed higher levels of literacy and those who had never attended college.

It is the sobering *absolute* levels of literacy that provoke Pascarella and Terenzini's qualifying observation. The Educational Testing Service's study assigned five levels of literacy

competence, level V being the highest. Only 53% of college graduates performed at level IV or V in prose literacy, which involved integrating and synthesizing information from complex passages or making high-level inferences based upon text. Only 47% of college graduates performed at level IV or V in the document literacy which involves making high-level inferences from complex documents that contain distracting information. In the measurement of quantitative literacy requiring the performance of two or more arithmetic operations in a sequence or multiple nonsequential operations, only 53% of college graduates performed at levels IV or V.³⁹²

Research reported in earlier editions of Pascarella and Terenzini's synthesis estimated an improvement in verbal skills of between .26 and .32 of a standard deviation (10.3 to 12.6 percentile points) for those having graduated from college in comparison with those who did not attend college. The estimated net effect of college upon mathematical skills was between .29 and .32 of a standard deviation (an advantage of between 11.4 and 12.6 percentile points).³⁹³ Another study reported senior advantages over freshmen on the four subject areas of the College Basic Academic Subjects Examination (CBASE) as follows: English, .59 of a standard deviation, or 22 percentile points; mathematics, .32 of a standard deviation, or 13 percentage points; science, .47 of a standard deviation, or 18 percentile points; and social studies, .46 of the standard deviation, or 18 percentile points.³⁹⁴

A study of data from a cohort of the National Longitudinal Survey of Youth estimated the net impact of exposure to postsecondary education on the Armed Forces Qualification Test (AFQT), finding that having a bachelor's degree produced an advantage compared with 12 years of education of about .25 of a standard deviation (or about 10 percentile points).³⁹⁵

Another investigation analyzing data from the National Study of Student Learning, controlling for the level of precollege reading comprehension, academic motivation, social economic status, age, the average cognitive ability of students at the institution attended, study and work involved, and the pattern of coursework taken, found that the number of credit hours completed positively affected African-American students' reading comprehension. After three years of post secondary education, African-American students who have completed between 60 and 72 credit hours had a reading comprehension advantage of about .45 of the standard deviation (17.4 percentile points) over students who had completed less than 20 credit hours.³⁹⁶

In addition to studies employing standardized measures, a number of investigations have estimated the net impact of college on subject matter knowledge and skills using student self-reports.³⁹⁷ Like the studies using objective, standardized measures, these investigations clearly suggest that students with greater exposure to postsecondary education report learning more or experiencing greater gains in science and technology, general education, and the arts and humanities than those with less exposure. These statistically significant advantages obtain even with statistical controls for such factors as age, gender, race, family and job responsibilities, socioeconomic status, major, campus involvement, and academic ability.

Are these improvements in subject matter knowledge and academic skills at all weighted in reference to the student's level of progress through college? That is, are these gains proportionally greater over some periods in the student's college experience than over other

periods? Pascarella and Terenzini do cite one study³⁹⁸ that shed light on the timing of the net effects of college on subject matter knowledge and skills. In addition to reporting the CBASE advantages of seniors over freshmen (that is, the estimate of the overall effects of college), this study reported the corresponding advantages of sophomores over freshmen. (In both analyses, statistical controls were made for individual precollege academic ability, race, sex, college grades, postsecondary credits taken, and the average ACT scores of the students at the institution attended.) Their findings suggest that in mathematics and science, virtually all of the net effects of college take place by the sophomore year. In English, approximately 75% of the net effective college and in social studies about 85% of the net effective college was evident by the sophomore year.

Scientifically speaking, then, if one can attend only two years of college, these should be the first two years. More to the point of our study, the same disproportionate gain in learning takes place at two-year colleges as occurs during the first two-years at a four-year college.

Development of verbal, quantitative, and subject matter competence appears to proceed about as well at two-year colleges as at four-year colleges. Several studies analyzing data from the National Study of Student Learning (NSSL) estimated the comparative effects of attending two-year versus four-year institutions. One study³⁹⁹ compared samples of students from a single two-year college and a large research university in the same urban area on first-year gains in standardized measures of reading comprehension and mathematics. Controlling for precollege scores on these two standardized tests, residence, age, work responsibility, and full or part-time enrollment, first year gains made by the two-year college students were essentially the same in magnitude as gains made by the four-year college students. Using a similar analytic model, this finding was replicated in an independent sample of students from five two-year and six four-year institutions.⁴⁰⁰ These students were followed through the second year of postsecondary education and with controls made for such factors as precollege academic ability, race, age, and full-versus part-time enrollment, only trivial and statistically nonsignificant differences were found between two and four-year college students on standardized measures of writing skills and science reasoning. Another study comparing the same students from the five two-year colleges with a more varied and academically selective group of 18 four-year institutions found a similar parity in performance.⁴⁰¹ Other studies comparing the academic performance of two- and four-year college students, or the quality of instruction they receive, reported findings consistent with those yielded by the National Study of Student Learning.⁴⁰²

At this level of scrutiny it appears that students learn as much and advance as well in subject matter mastery at two-year colleges as at four-year colleges, but these are broadly defined categories. Does refining the analysis yield any further insights? Pascarella and Terenzini divide the evidence into three categories: institutional characteristics, institutional type, and institutional environment.

Besides the difference between two-year and four-year colleges, one of the institutional characteristics considered most consistently was institutional student body selectivity. The studies reviewed performances on standardized tests as well as the students' self-reports and found no support for the premise that attendance at a selective institution correlates with greater gains in subject matter mastery and academic skills.⁴⁰³

Among the other types of institutional characteristics considered by the studies reviewed by Pascarella and Terenzini, were co-ed vs. single-gender institutions, and college racial composition. The latter characteristic appears to be more relevant to JCCC, specifically in the context of its diversity mission.

Pascarella and Terenzini note that, compared to predominantly white institutions, historically black colleges typically function at a disadvantage in terms of financial and educational resources.⁴⁰⁴ Despite this, evidence shows that historically black colleges provide learning gains for African-American students that are equal to or greater in magnitude than for African-American students at predominantly white institutions.⁴⁰⁵ Pascarella and Terenzini point to extensive literature suggesting that historically black colleges provide a social-psychological climate that is more conducive to the academic adjustment and comfort of African-American students than do the dominantly white institutions.⁴⁰⁶ This, in turn, ties to differences in academic effort and involvement on the part of African-American students. African-American students at historically black colleges demonstrate significantly greater level (.70 of a standard deviation) of effort and involvement in such academic activities as writing experiences, course learning, interaction with faculty, library use, science learning, and interactions with peers based on course content.⁴⁰⁷

This seems to suggest that JCCC, in order to approach the success of historically black colleges, should continue through policies and initiatives guided by the Office for Diversity, Equity and Inclusion and other contacts with students, to use the advantage in resources that it enjoys over historically black colleges to offset its predominantly white institutional characteristics.

Another factor, distinct from institutional type, affecting college students is the *environment* of the school. The most extensive and useful work on the effect of institutional environments on academic learning has been conducted by Astin and by Kuh and his colleagues.⁴⁰⁸ They report consistent results showing that the acquisition of subject matter knowledge and academic skills is enhanced by institutional environments that emphasized scholarship and learning, even after controlling for confounding factors such as academic preparation, educational aspirations, social economic status, race, work responsibilities, and other dimensions of the institutional environment. Astin⁴⁰⁹ reports that the extent to which faculty were accessible students and concerned with them as individuals, had a statistically significant, positive effect on students' self-reported growth in writing skills. Also, the student-orientation of the institution, as indicated by the percentage of the institutional budget spent on student services, also positively influenced self-reported gains in writing skill. In this same study, Astin, found that faculty's perceptions of the extent to which the institution's environment was characterized by competition among students had net positive impacts on both Graduate Record Examination quantitative scores and the Medical College Admissions Test.

Pascarella and Terenzini summarize the influence of school environment on subject matter learning:

“Not all subject matter learning in college is simply a function of what the institution does to the student in instructional settings. Rather, much depends on the quality of the student's effort in making use of the range of learning opportunities provided by the institution... There is a considerable body of correlational evidence to suggest that how

much a student perceives him or herself as having learned in college *is a function of his or her effort in the social as well as the academic system of the institution. Such effort seems to be independently and positively influenced by living on campus (versus community college) and by attending a small institution.*"⁴¹⁰(Emphasis added).

Research shows that liberal arts education does change students in profound ways that contribute to their ability to participate as effective citizens in modern democratic society. By the time they graduate liberal arts students have developed and sharpened their cognitive ability, which is required for the postformal reasoning they will need to confront today's complex and nuanced social and political problems. They demonstrate strong fundamental understanding of the content and methods of at least one major field of academic inquiry. As liberal arts graduates they will have developed capabilities to assess, judge, and decide about the ill-structured, "wicked" ethical dilemmas of personal and public life. They are comfortable with the ideas and values of others and competent to work with others to find solutions and create new institutions. They graduate with prosocial values and attitudes, the inclination to take responsibility and to take action, and enhanced motivation to apply their gifts and energies to benefit society.

In summary, scientific research warrants the assumptions of the apologists for liberal arts education, from the founding of Harvard College through the prescriptions of Kay McClenney and her colleagues at the Community College Survey of Student Engagement, that liberal arts education prepares the citizens required for democratic society. With the concerns voiced in the preceding Sections in mind, the discussion now turns to the means for doing this at JCCC.

VI. The Solution: The Speer College

A Liberal Arts College at JCCC: An ecology of the mind for the life of the mind

The world our children inhabit is different, radically so, than the one we inherited. An increasingly open, global society requires—absolutely requires—that all of us be better educated, more skilled, more adaptable, and more capable of working collaboratively.

But an increasingly diverse society, battered (and that is not too strong a term) by accelerating change, requires more than workplace competence. It also requires that we do a better job of passing on to the next generation a sense of the value of diversity and the critical importance of honesty, decency, integrity, compassion, and personal responsibility in a democratic society. Above all, we must get across the idea that the individual flourishes best in a genuine community to which the individual in turn has an obligation to contribute.

We must not forget that no nation can remain great without developing truly well-educated people. No nation can remain good without transmitting the fundamental values of a civil society to each new generation. No nation can remain strong unless it puts its young people at the forefront of its concerns.⁴¹¹

—Preface to the Wingspread Group’s report, *An American Imperative*

[We take] up the question of what kind of influence undergraduate education can have on students’ development as ethical, committed, and engaged human beings and citizens. The undergraduate years are just one part of a lifelong developmental process, but especially if efforts are intentionally designed with these developmental outcomes in mind, colleges can establish some groundwork that students can later build on, shape the intellectual frameworks and habits of mind they bring to their adult experiences, change the way they understand the responsibilities that are central to their sense of self, and teach them to offer and demand evidence and justification for their moral and political positions and to develop wiser judgment in approaching situations and questions that represent potential turning points in their lives. (Emphasis added)⁴¹²

—*Educating Citizens: Preparing America’s Undergraduates
For lives of Moral and Civic Responsibility*

In many ways the philosophy underlying the notion of a liberal education in a small college setting is a tribute to the power of the peer group. This form of education implicitly assumes that an excellent liberal education is much more than a collection of course credits, and a little bit of serendipity is a good thing. Allow young people to go away and live together in an intimate academic environment for a while, and some good things will happen. Often we really have no idea what these good things will be, but the students will seldom disappoint us.⁴¹³

A model plan for the public liberal arts higher education advocated by the voices in preceding Sections is Thomas Jefferson’s proposal that eventuated in the University of Virginia.⁴¹⁴ Jefferson conceived his home commonwealth of Virginia as a model republic, socially and politically different from any previous society. His was a radically new conception of society composed of citizen peers in a compact of mutual self government. Achieving it, he knew, would require a radically new conception of education.

Education would be publicly supported and provided free of charge. However, this system of public education would be a graduated hierarchy in which advances to higher levels would be based on merit. Jefferson was very much a man of his times and in those times, even more than today, support for the free education of every person was far from universal. No more than today was it the settled opinion of Jefferson’s fellow citizens that everyone among them was entitled to free education all the way through college. The economy of Virginia was almost entirely agricultural. Employment in the many necessary trades was obtained through the master-apprentice system. For all but the very few in professional occupations, education at what we today term the primary level was adequate. In Jefferson’s plan this education would be provided free to all citizens. (Well, white male citizens; again, Jefferson was a man of his times). A secondary level of education would be provided to a selected group of boys from the lower economic strata at no cost, as well as to boys from wealthier families on a tuition basis. The selection process was to take place by stages over several years. Finally, Jefferson’s plan would provide a University education at public expense for a selected very few who had demonstrated they would benefit from this level of education and who would, by virtue of this education, be ready to serve the state. The University of Virginia was the institution Jefferson proposed for this purpose, after early efforts to enlist the College of William and Mary were rebuffed.

By design or default, every society comes to be ruled by one type of “-ocracy” or another, and Jefferson’s republic would be a democratic meritocracy, representative rule by the most able. Jefferson’s idea was a republic in which each citizen understands herself or himself as self-governing, having voluntarily and deliberately delegated the regular functions of this self-rule to his or her representatives. This delegation of agency for conducting the routine functions of government in no way attenuates the citizen’s fundamental agency in self-government, or the citizen’s responsibility for equipping oneself adequately for this role. He knew and insisted that the most able are to be found everywhere and “we hope to avail the state of those talents which nature has sown as liberally among the poor as the rich, but which perish without use, if not sought for and cultivated.”⁴¹⁵

The Speer College takes up these aims of Thomas Jefferson along with those of the Truman Commission and Wingspread Group and puts into practice our contemporary understanding of human development through education, in particular the development of the capacities for citizen leadership in a modern democratic society.

If any one body of thought might serve as an enchiridion for the Speer College perhaps it is *Educating Citizens*. As noted in the preceding Section Anne Colby and her colleagues examine the question of the kind of influence that undergraduate education can have on students’

development as ethical, committed, and engaged human beings and citizens. Specifically, they take up the matter of moral and civic education, first describing what they mean by the terms, then profiling several institutions they find to be exemplars of this moral and civic education, and finally distilling the values and purposes in common among these otherwise very different institutions to serve as best practices.

By moral and civic education Colby and her associates do not mean what is sometimes referred to as values clarification, a posture taken by many institutions which confines their attention to and preoccupation with students' moral dimension to calling only for clarity and consistency of moral beliefs. Rather, they assert that the colleges and universities ought to stand for particular moral values or ideals, and educate for those substantive values, ideals, standards, at least in broad terms. Colby, et al, do not believe a value neutral-environment is possible, and so it is better for colleges and universities to carefully consider the values they stand for and make conscious and deliberate choices about what they intend to convey to students. The academic disciplines within colleges by their nature embody values that shape student's perspectives and frames of reference. Colby et al, cite the example of academic economics and political science, which builds on a model of rational choice. This model of human behavior assumes that persons always try to maximize their perceived interests and so social phenomena represent the aggregate of individuals pursuing this self-interested strategy. Colby and associates are concerned that unquestioning reliance on these models can result in the normalization of self-interestedness, which contributes to a belief that individuals are always fundamentally motivated by self-interest, and so it would be foolish not to act strategically to achieve one's own self-interest and goals because of altruistic reasons.

Besides the values inevitably expressed through teaching, other student- faculty relationships, and the institutions' norms and practices, values from the outside world also permeate college campuses. Colleges' broader institutional and peer cultures are more and more pervaded by messages of instrumental individualism and materialism. The commercialization of higher education may provide important financial benefits in the form of corporate sponsorship and the underwriting of academic programs or advertising on colleges' websites but this reinforces themes of materialism pervasive in the general culture. The broader cultural trends finding their way onto college campuses inject values into college culture.

Notwithstanding this reality, Colby and her fellows insist that there are some basic moral principles, ideals, and virtues that can form a common ground to guide institutions of higher education in the work of educating citizens in a democracy. They believe that colleges and universities should stand for values that are fundamental to their highest sense of purpose, rather than taking "a default position of instrumental individualism in which expertise and skill appear as simply neutral tools to be appropriated by successful competitors in the service of their particular ends."⁴¹⁶

These include mutual respect and tolerance, concern for both the rights and the welfare of individuals and the community, recognition that each individual is part of a larger social fabric, critical self-reflectiveness, and a commitment to civil and rational discourse and procedural impartiality. Colby et al, assert that a liberal democracy based on free and equal citizenship requires not only codified rules and political institutions, such as legal protections for free

speech, but also moral and civic education grounded in democratic ideals. They invoke educational philosopher Eamonn Callan's account of these:

"...a lively interest in the question of what life is truly and not just seemingly good, as well as a willingness both to share one's answer with others and to heed the many opposing answers they might give; an active commitment to the good of the polity, as well as...competence in judgment regarding how that good should be advanced; a respect for fellow citizens and a sense of common fate with them that goes beyond the tribalism of ethnicity and religion yet is alive to the significance these will have many peoples lives."⁴¹⁷

These values provide strong guiding principles for programs of moral and civic development at colleges and universities. They will not, however, prevent controversy and debate over which principles should be given priority when these values conflict or the ways in which individuals might apply the principles to particular situations. Because the institutions holding these values can and must also be strongly committed to rational public discourse, these difficult and important questions can and should be left to public debate and individual discernment. Indeed, moral and civic education provides the tools for these discussions and judgments. Thereby will these cases become laboratories with which colleges should encourage and facilitate student development of capacities to examine complex situations in which competing values are at stake, to employ substantive knowledge and moral reasoning to evaluate the problems and the values involved, to develop their own judgments about these issues in civil and respectful dialogue, and then to act as moral agents on these judgments.

Colby, et al., acknowledge the difficulties entailed in discussing moral and civic values any strongly pluralist society such as the United States, in which tolerance and respect for differences are also fundamental values. But they stress the difference between moral pluralism that admits the possibility of more than one moral framework and moral relativism in which there is no basis for distinguishing among moral positions at all. Both the legitimate indoctrination and moral relativism can be avoided and diversity of opinion on particular ethical questions can be respected by colleges if they are explicit about their commitment to the moral and civic values that are fundamental to a democracy without foreclosing open-minded consideration of those moral dilemmas in which fundamental values may conflict.

Colby and her associates understand the term morality to describe prescriptive judgments about how one ought to act in relation to other people, and so for them the moral realm and the civic realm are inseparable. Many core democratic principles are grounded in moral principles, and so the problems that confront civically engaged citizens always include strong moral themes. Moral values and questions always underlie social policy matters that affect other persons, whether future generations when considering natural resources and the environment are those whose circumstances deny them the opportunities and advantages enjoyed by those who would make policy. Values-based liberal education, far from indoctrinating students, affords students the best protection against indoctrination, while in college and throughout their lives. Developing the capacity for critical thinking and the habit of using it, learning to be open-minded and interested in pursuing ideas, answering the requirement to back up their claims and expecting others to do the same, and becoming knowledgeable about and accustomed to thinking

about moral, civic, and political issues equip students to think independently about their positions and commitments.

The outcome pursued by all of this is a morally and civically responsible individual who recognizes himself or herself as a member of a larger social fabric and therefore considers social problems to be at least partly his or her own, willing to see the moral and civic dimensions of issues, make informed moral and civic judgments and take appropriate action. Three broad categories personal capacities are found in this individual. The first is moral and civic understanding, which includes interpretation, judgment and knowledge. The second is moral and civic motivation and this includes values, interests, emotions, a sense of efficacy, and moral and civic identity. Finally, core competencies in the practical areas of moral and political discourse and other forms of communication, interpersonal relationships, and civic and political engagement are essential for carrying out role in civic responsibility.

Colby and her colleagues are realistic: despite the best efforts of even the most committed institutions and their faculty, staff and administrators, many students will not emerge transformed by their college experience. But, they insist, this is not really the goal of moral and civic education in college. Liberal arts education can:

"act as a powerful pre-expedition, equipping students with critical tools and skills, clearing away some of their central confusions, shifting them toward more constructive habits of heart and mind, providing them with new lenses for refracting the many problems and dilemmas they will confront, raising questions about their unexamined assumptions, and connecting them with others who can inspire them and become indelible images of the kind of person they want to become. The full outcome may not be evident until many years later, but their college years may shift these students' direction just enough to make a dramatic difference over the course of their lives as experiences accumulate and the individual approaches each one just a little bit differently than he or she would have otherwise."⁴¹⁸

In their research Colby, et al. found a diverse range of colleges and universities that do take the moral and civic education of their students very seriously, that are this powerful pre-expedition. These institutions treat their students' moral and civic development as central to their mission, even if individual institutions understand their specific goals somewhat differently and concern themselves with different aspects of this broad domain. At these colleges and universities, this commitment takes the form of an intentional and holistic approach to moral and civic as well as academic education, and this approach shapes many or most aspects of student's college experience there. By "intentional" they mean that these institutions make their goals explicit and actively plan strategies to achieve them. "Holistic" means that the approach addresses many different aspects of students' moral and civic development, and it does so in many different areas of the academic and nonacademic life of the campus, with significant efforts to connect those areas. Colby and her associates found that at schools that have adopted this comprehensive approach to moral and civic learning and implemented it with a high degree of intentionality the results were transformative for both students and the institutions.

Having identified the moral and civic goals of undergraduate education and setting forth the reasons for pursuing them, Colby and her colleagues acknowledge that the historical and contemporary issues in higher education outlined in sections III and IV of this paper pose serious

challenges to those who wish to strengthen moral and civic education for today's undergraduates. The answer, they believe, is to be found in the allies among us in our colleges:

"These allies are the faculty and administrators who are pressing for more searching and systematic attention to undergraduate student learning, especially those who conceive the goals of that learning in terms of a contemporary understanding of the traditions of liberal education. Moral and civic development has always been central to the goals of liberal education. In fact we believe that the movement to strengthen undergraduate moral and civic education is best understood as an important part of broader efforts to *revitalize liberal education, which many commentators have suggested has lost its way in the era since World War II.*

"We say this recognizing fully that no single definition of liberal education will satisfy all. There is widespread agreement, however, about the general goal of this education: the preparation of students for lives that provide personal satisfaction and promote the common good. A liberal education aspires to expand students' horizons, developing their intellectual and moral capacities and judgments....

"There are many variations on their analyses and prescriptions [of liberal education], and institutional boundaries of what counts as a liberal education have also been subject to debate and significant revision over time. We will sidestep these controversies and use the term "liberal education" to refer to the full range of efforts to pursue some version of the overarching goal of preparing students for lives that provide personal satisfaction and promote the common good, regardless of particular approaches or institutional arrangements. Therefore our definition embraces education offered not only by colleges or schools of liberal arts but *also by community colleges* and even programs of undergraduate professional or vocational education *when they embody this aspiration* (emphasis added)."⁴¹⁹

Kay McClenney attempted to adapt some of these precepts to purpose in her advice to JCCC at the January 2009 All-Staff meeting. She drew from the wealth of information available to her and her colleagues at the University of Texas-Austin in the Survey of Entering Student Engagement, an initiative of the Center for Community College Student Engagement. McClenney stressed that student success isn't promoted by the particular "arrows in the institutional quiver," however sharp they may be and accurately aimed. It is not the result of any particular intervention. It is the result of a culture exemplifying the aims and values pursued by retention strategies. First among these is engagement. A more involved students are with one another, with faculty and professional staff, and with the subject matter they are learning, the more inclined the students are to persist and learned higher levels. They are more likely to earn degrees. Students are more likely to persist and learn if they establish meaningful relationships with faculty and staff feel connected to the college, feel like "I belong here," and are assisted in navigating through college systems, processes and procedures. Students are more likely to persist and learn if they establish meaningful relationships with their peers. They are more likely to persist and learn if they make a connection between now and the future while they are at the community college.

Engagement must begin early, preferably before the student arrives on campus and it must not only occur often but incessantly. Engagement isn't actions, it isn't steps taken, it isn't initiatives. Engagement is a *culture*, a milieu. At a college, engagement is the life of the mind.

Above all, McClenney stressed that engagement is unlikely to happen by accident at JCCC:

“Effective educational practice does not occur by happenstance, it only it only happens when we are intentional and purposeful about designing educational experiences for students. Designing experiences that don't happen by happenstance, but make engagement inescapable.

“The most important thing I will tell you all day long is this: students don't do ‘optional.’” (Emphasis added).

McClenney reported that the most important service that community colleges render to the incoming student is academic planning and advising. In their responses on the survey students stated "it's not about course selection." They said it's about forming a plan, “creating an academic plan that has milestones along the way that show me from where I am to some better and different place that I want to be two or three or eight years in the future.”

One of the most salient observations by student respondents appears impossible to reconcile with the Learning Organization. Students say that “High (and clear) expectations matter, as does frequent feedback on their academic performance.”

McClenney said community colleges typically do better on the support than on the expectations:

“One of the most poignant things that we hear from students in systematic focus groups is that we don't expect enough from them. They say that it's easier than they thought it was going to be or we let them get away with things that we shouldn't let them get away with, or ‘it's more like high school than I thought it should be’... What students in focus groups say is that we over-empathize with them. They say, ‘work with me but don't lower your expectations.’”

McClenney noted that in the survey students reported how much are they asked to read and to write, about the degree of rigor of their examinations, etc. Specifically, one question asked if the students had written as many of four papers of any length (even only one page). From results restricted to only full-time students, students reported that over an entire academic year only 29% had done this much writing (28% at JCCC). Fourteen percent of respondents said they came to class without reading assignments often or very often (20% at JCCC).

McClenney:

“This data indicated that you are not asking enough of your students. Look at your institution's results and ask yourselves: ‘Are students learning what we don't want them to be learning about what it takes to be successful at JCCC?’”

She imparted what she termed “McClenney's Rules of the Universe:”

- The center of community college work is student learning, persistence, and success.
- We can't get better at what we're not willing to look at.
- Every program, every service, every academic policy, every college is perfectly designed to achieve the exact outcome it currently produces.
- If nothing changes, nothing changes.

McClenney concluded her address by noting that when students in the survey were asked what they felt was the reason they stayed at their community college the modal response was: It is like a community, a family, a village. The second most common response: It is a retreat, a safe haven, an oasis. In the end McClenney again presaged the themes of priorities and choices in Terry Calaway's State of the College address: "A lot of it has to do with commitment, with coming together as a community and saying this is what we're going to do, this is what matters to us, this is where we are going to excel."⁴²⁰

McClenney's are sound prescriptions for retention and enhancing student success, but, as such they may well turn out to be a kind of "bolt-on" function as Terry O'Banion puts it. Given the Learning Organization's outstanding success with its technocentric on-demand, customer-driven business model or even the Comprehensive Community College's purposeful, corporate growth-promoting heterogeneity it is far from clear what form any accommodation of McClenney's starkly inefficient retention/remediation practices might take on at JCCC.

In her address to the organization Kay McClenney admonished JCCC to not "make this a project...

"The biggest obstacle to achieving higher levels of student success in American community colleges is 40 years of projects. Projects may produce very good results for a very small number of students, but they never make it to that conversation about how we do our everyday business in this college and what we need to change fundamentally in order to promote student success."

McClenney and her colleagues are too well-versed in the theory of the Comprehensive Community College and too experienced in industry case studies to rule out completely the likelihood that the institutional reformation entailed in her prescriptions will derail or become diluted. All too likely is the familiar outcome McClenney warns of: another well-meaning but inapposite "project" for the Comprehensive Community College.

This is so much the more so in the case of a true liberal arts education. The core truth found in the research by Colby, et al, and McClenney is that education, and liberal arts education in particular, is *intentional* and *holistic*. It can only occur when it is *designed*, as McClenney put it.

In *Educating Citizens* Colby and associates hold up several colleges as model institutions where liberal arts education is intentional and holistic. Generally speaking these institutions exemplified three cross-cutting themes. Some of the colleges make connections with service to particular communities that are central to institutional identity. Others among these colleges place a special focus on distinctive core values or virtues. The rest are defined by their overt commitment to the pursuit of social justice. In reality, nearly all of these 12 colleges are characterized by two or even all three of these themes, and this mix of themes makes grouping them by theme somewhat arbitrary. Colby et al, cite the example of California State University, Monterey Bay, as a college typically concerned with social justice, but also typified by its close relationship with its surrounding community, and it makes this community engagement central to its program of moral and civic learning. Nevertheless, for many of the schools one theme is especially salient. For example, Alverno College, mentioned earlier, Tusculum College, and Duke University are three colleges that show commonalities in moral and civic learning

outcomes they look for in students. Portland State University, Spellman College, and Kapi`olani Community College in Hawaii stress the cultural and service connections with their immediate communities. The United States Air Force Academy, Turtle Mountain Community College, and Messiah College make their approach to the integration of moral and civic virtue into their education programs.

Space does not allow for detailed profiles of all 12 of the colleges and the ways by which their outstanding liberal arts education prepare students to be effective citizens, but something can be said about the two community colleges. Like virtually all community colleges Kapi`olani Community College maintains strong connections with its local community, which in this case is Honolulu. The broad ethnic diversity of the community gives the college a special character. The school uses an outcomes-based approach to education to articulate some of the same goals that other campuses seek. Several of these goals represent moral and civic learning, such as "graduates should be able to examine critically and appreciate the values and beliefs of their own cultures as well as those of other cultures; and demonstrate an understanding of ethical, civic, and social issues relevant to Hawaii's and the world's past, present, and future."

Kapi`olani Community College has set forth six across-the-curriculum emphases that inform course development at the college. One of these is an emphasis on service learning that creates close involvement of the students and faculty in the local community. Another focuses on Hawaiian and Asian-Pacific values.

Turtle Mountain Community College exemplifies the moral and civic virtue approach. The college is located near North Dakota's border with Canada on a Chippewa Indian reservation. The college's mission statement directs everyone to bring the culture of the Turtle Mountain Band of the Chippewa Tribe to bear on every aspect of the curriculum and college programs. Core tribal values are written on the columns at the entrance to the college. They serve to help unite faculty, administration and students in a commitment to the common good of the tribal community and to help students search for meaning in their personal and professional lives that is related to the well-being of the community.

Common to all of the schools profiled by Colby et al, is the salience of a culture of moral and civic responsibility and service. This salience is achieved by a number of methods and devices that are custom-adapted to the respective colleges. At some colleges Colby and associates found it impossible to describe the distinctive approaches to moral and civic education without referring to specific, intentionally designed features of the colleges' architecture, décor, landscaping, etc. At several of the schools Colby and her colleagues found a story or stories that recurred in various versions in many of the conversations and announcements, coalescing to serve for the colleges as a culture's Myths serve in animating the culture's practices and aims. Several of the colleges observed time-honored rituals in which all members of the college community participate.

All of the colleges had strategies and processes for socializing new students like most schools, but with special emphasis on social and civic values. What distinguished the twelve cases study schools to Colby and her colleagues was the extent to which the colleges' orientation for first-year students socialized students into the moral and civic values of the campus instead of only addressing practical issues such as study skills and how to make best use of the library. An explanation of honor codes and the role they play in college life figures prominently in these

orientation efforts. Withal, these colleges' approach to maintaining cultures of moral and civic virtue is sophisticated and effective because it factors in the peculiarities of the respective schools, discarding what doesn't take hold and capitalizing on the harmonies that do happen. The authors cite a personal comment made to them by Carnegie Foundation President Lee Shulman:

“The notion that humans are suspended in webs of meaning, of course, suggests the metaphor of the spider, whose webs are both traps and freeways for locomotion. Webs both imprison and liberate. Thus with culture, it both locks its inhabitants-creators within its confines and offers them opportunities to transcend it. This is the paradox of human beings as simultaneously agent and product, active and passive, origin and pawn. Its sociological equivalent is Robert Merton's observation that we create our organizations and they, in turn, create us.”⁴²¹

Other examples of colleges especially meet for our purposes include Cottey College⁴²² in Nevada Missouri, Deep Springs College⁴²³ in desert California, and Berea College⁴²⁴ in Kentucky. Cottey College and Deep Springs are two-year private liberal arts colleges for women and men, respectively. Both make the provision of highest caliber liberal arts education their mission with an overt emphasis on preparation for successful transfer to high level baccalaureate institutions.

All three institutions give students exceptional scope of self-government. Other excellent examples of colleges with genuine and substantial commitments to developing student leadership within cultures of self-government are Bryn Mawr College⁴²⁵ and Grinnell College⁴²⁶.

Deep Springs College and Berea College make labor and service to others prominent missions. Deep Springs College makes labor on the college's working ranch a mandatory and major part of daily life. Berea College requires all students to participate in its labor program. Both schools provide education free of charge to all students they admit. Foremost in the missions and cultures of these schools is the commitment to prepare students for leadership and stewardship in society.

Deep Springs College and Cottey College maintain exceptional diligence in their transfer agreements with destination schools. Other examples of processes at community colleges that by their design facilitate successful liberal arts transfer are found at Miami-Dade College and Santa Monica College, which have established highly effective transfer agreements with Smith College.⁴²⁷

Reflecting all of the foregoing, the Speer College is a two-year public liberal arts and sciences college of the first rank. Design, implementation and ongoing operation of the Speer College is indistinguishable to students and staff from the first two years of education at the first-tier liberal arts colleges and universities for which it prepares its students. This is exemplified in the breadth, depth and rigor of its course of study, the resources available to support student success in this study, and perhaps most of all in the *culture* of the college. The very conversations, the displays on the walls, the events in the galleries, recital halls, lecture halls, commons, courtyard and of course the classrooms and labs are indistinguishable from what is found in other fine liberal arts colleges. The conversations that don't happen at those colleges will find scant time to occur at the Speer College, as life in a fine liberal arts college is wholly

occupied by the conversations that must happen when world-class liberal arts education is going on. Always, always around and in front of the students and staff are the signs and manifestations of the aims to prepare leaders for a civilized world.

As such, the Speer College is an integrated, holistic, truly interdisciplinary course of study. None of its courses and peri-curricular manifestations are appendages to any other institution or part of an institution; no part of it is a “bolt-on” in the terms of Terry O'Banion, or a "project" as Kay McClenney puts it. Even less, is the institution of the Speer College itself an appendage. While part of the larger JCCC organizational edifice, the Speer College is a discrete, coherent robust institution on the model of JCCC's vocational programs, especially the Chef Apprentice and Nursing programs.

Consider the Chef Apprentice program for moment. The Chef Apprentice program models several aspects that are essential to the success of any institution such as the Speer College that would take place within JCCC. From its inception, the Chef Apprentice program has maintained absolutely the highest standards for the quality of its graduates, preparing its graduates for the most prestigious employment positions in the profession. The merest hint of compromise in any of its standards and rigor of students' preparation is simply inconceivable in the program. Operationally, this would be impossible if the Chef Apprentice program were not a unitary, discrete and coherent organizational entity. If one tries to conceive of JCCC attempting to accomplish this world-class training of professional chefs by prescribing a path through 70+ credit hours of courses that are scattered throughout perhaps a dozen different distinct academic programs in several distinct academic divisions, then one might perhaps intuit the inescapable requirement for creating, structuring, administering and delivering this training within and by means of a formally designated, discrete and unitary program.

Yet, this dedicated approach to successful preparation of students that we recognize as essential and inescapable for the vocational training mission is not how JCCC approaches the successful general education, let alone the liberal arts education, of students. In this JCCC mirrors the standard practice of the Comprehensive Community College industry. On the evidence, Comprehensive Community Colleges do not perceive the success of general education to be important enough to approach it in the manner that they recognize as necessary for the success of the missions that they do rank as important, the missions of their vocational training programs.

The Speer College, on the other hand, does recognize the importance of its mission to provide the highest level of liberal arts education for the preservation of civilization. Consequently, the Speer College appraises the gravity and importance of this mission highly enough to make the pursuit of this mission by diffusing its content and method through a disconnected scattering of courses as inconceivable as it is for the Chef Apprentice

Like the fine four-year liberal arts schools to which its graduates transfer, the Speer College is thoroughly *global*. This is not to say that the Speer College is an example of the manifestation of Globalization in public higher education that John Levin decried. Rather, the Speer College acknowledges today's world in its mission. The intrinsic interdisciplinarity of its curriculum is permeated with the College's aims to produce learned citizens of the world, enacting that citizenship through their contributions to the preservation of democratic civilization in America. The Speer College's graduates will make their way in a world ever more interdependent upon all

of its citizens. Even more, the graduates' children and grandchildren will inherit the world the Speer College's graduates will have contributed to making. This global world view informs the structure of the curriculum as much as its content. By starting from a clean slate in founding the Speer College, the founders are enabled to create a curriculum that is essentially and truly interdisciplinary, rather than containing some interdisciplinary courses. Beginning with the First Year Experience, the content and modes of inquiry interweave across discrete courses, always with the application to the concerns of people in the world as their objective. As Speer College first-year students undertake their study, the approach to content, methods of instruction and academic standards are designed "from the ground up" to conduct young scholars by degrees into the life of the mind that is lived in a truly global world.

For these purposes initiatives such as the Core Texts program that Bill Stockton and his colleagues are developing suggest themselves. Again, the essential requirement is that the content, structure and delivery of the educational experience, however it ultimately takes shape, shall further students' multidimensional development, especially of principled moral reasoning and citizenship.

Even more than the structure and content of its curriculum, the Speer College's pericurriculum distinguishes itself within the JCCC organization. Just as the balance of the Chef Apprentice program beyond its curriculum is monolithically and single-mindedly exerted in furtherance of the program's objectives, all of the Speer College is unalloyed in its form and practice. Specifically, this entails intensive processes of recruitment and pre-admissions orientation, and post-admissions intensive advising and mentoring. This advising and mentoring aspect of the Speer College begins early, happens for all practical purposes everywhere, all the time with every student and every member of the academic staff. Certainly much of this advising and mentoring addresses the academic life of the student, with a pragmatic view to the student's utmost success in their postgraduate endeavors, particularly transfer to fine four-year colleges and universities. Affirmed by the insights from research into retention and student success by experts such as Vincent Tinto, Alexander Astin and Kay McClenney, academic advising and mentoring is an "inescapable," even intrusive feature of life at the Speer College.

Advising and mentoring is not limited to academic matters. Life at the Speer College is truly *life*. Every assistance is given to the student by experts in human development, mental health, and career preparation to enable the student to advance through his or her studies in the best of health and with a minimum of stress. So intensive is this milieu of advising and mentoring that it is reflected in the work life of both the students and academic staff and faculty. Students' academic schedules reflect and impose substantial mandatory contact with in collaboration with counselors, tutors and faculty members. The work life of the staff and faculty, in terms of duties, course load and other professional responsibilities reflect the intensity of this as well. Course loads for teaching faculty will correspondingly be somewhat reduced in comparison to faculty outside the Speer College, whose professional responsibilities do not entail such intensive daily mentoring and advising activity. All of which is to simply recognize that life for students and staff in the Speer College is indistinguishable from that at any fine liberal arts college.

Because liberal arts education is so distinct from general education, let alone "gen-ed" or vocational training, the Speer College occupies a discrete trunk on the JCCC organizational

chart. As noted in Section VII, the JCCC organizational structure is modified to reflect the institution's distinct missions more precisely in its structure. Specifically, all departments housing the disciplines of the liberal arts and sciences are contained in a division of the JCCC see organization termed the Liberal Arts and Sciences Division. The Speer College is a discrete program within this division, analogous to the position of the Chef Apprentice program within the Business Division. The administrative head of the Speer College is the Dean of the Speer College, and reports to the Vice-president of the Liberal Arts and Sciences Division.

The distinctness and discreteness of the Speer College is reflected in its internal governance. Speer College faculty sit on a Faculty Senate. All curriculum matters, indeed all ongoing matters of the Speer College within the purview of faculty have their forum in the Faculty Senate. Resolutions, motions, decisions, and inquiries made to the larger JCCC instructional body issue from the Speer College Faculty Senate; this includes all curricular matters and academic policies. For example, course proposals or modifications initiate within the Faculty Senate and decisions produced by deliberations there are conveyed to JCCC Educational Affairs for purposes of information and deliberation. The Faculty Senate is thereby enabled not only to give due consideration to the conventional matters of curriculum development but also to the essential matters pertaining to the conduct of liberal arts education that cannot be safely neglected or circumvented because of the press of unrelated matters of curriculum and policy, such as those that predominantly occupy Educational Affairs. For the same reasons that the Vice-president of Instruction felt the need to impose a moratorium on curriculum development a few years ago in the face of a crush of career program curriculum matters, the vital matters of curriculum and policy unique to the Speer College's liberal arts education must be insulated from the manifestation of Globalization (in J. Levin's sense) that Educational Affairs has become. As noted in Section III the vocational training programs are under intense pressure to stay current in their instructional products. Their very legitimacy and validity depend upon timely and flexible responses to the vicissitudes of technology and industry. On the other hand, the content and delivery of liberal arts education are simply the accumulated knowledge and understanding of the affairs of humankind and the world, along with the modes of inquiry most effective for adding to that knowledge and improving that understanding. Certainly, this knowledge and understanding and even the modes of inquiry do change and advance. But in contrast to the software applications taught in technology programs and the marketing messages needed to spur successful competition in the vocational training industry, which must change incessantly, the evolution and advance of content and methods of liberal arts education is more measured and subject to the test of time. Consequently, the faculty in the liberal arts and sciences are required to devote all of their attention and scrutiny to that test of time and its verdicts. Where liberal arts education truly occurs, curriculum evaluation and development is a torpid, pedantic process, only appropriately approached with awe and circumspection. The rectitude of the process can only be appraised after the elapse of a couple of generations.

As enunciated by Colby et al, colleges for the education of citizens are intentional. They are not only created on purpose, sustained and improved on purpose, but also their students, all of their students attend them on purpose. The purposes of this special kind of institution *are the purpose*. This is why students go to college there. By the time they begin serious consideration of the colleges that best comport with their personal educational aspirations these students have

become comfortable with themselves as seekers of knowledge and wisdom with strong inclinations toward service to humanity. These students are looking for excellent colleges that are overtly and credibly committed to improving all of their abilities, enlarging their knowledge and understanding, facilitating their development of their moral agency and enhancing their efficacy as citizens of the world.

This essential aspect of all liberal arts colleges that exist to educate citizens is powerfully enhanced and manifested by the colleges' traditions and rituals, as Colby and her associates noted. The values, aims and purposes of this special breed of colleges are what the colleges' founders, staff and students consecrate themselves to. These places aren't Learning Organizations. Therefore one of the early important tasks for the founders of the Speer College is the identification of those symbols and rituals reflecting the College's values and mission that will become immanent in the lives of the institution and all of its people from the very first moment of arrival.⁴²⁸

As such, the Speer College is an example of *Gemeinschaft*, Ferdinand Tönnies' sociological concept of a people who are understood to be associated by their orientation and loyalty to their group, who are oriented as much or more in this manner as each is to his or her own interests. Importantly, fellow members in *Gemeinschaft* subscribe to common values and mores and a shared responsibility to each other and the group at large. Although members born into a human biological family are for Tönnies the archetype of *Gemeinschaft*, other associations of people can exemplify *Gemeinschaft* when they voluntarily and willfully share place and community beliefs. In fact it is a "unity of will" (which Tönnies, following Kant, identified with the human faculty of reasoning) that characterizes and is responsible for the strong social coherence of *Gemeinschaft*. Members in *Gemeinschaft* consciously, reflectively and rationally enter into and maintain a compact that respects and pursues the interests and welfare of the association as much as their own individual interests and welfare. Higher purposes, higher aims, a "bigger picture" are centrally and holistically motivating the aspirations and behavior of *Gemeinschaft* members. *Gemeinschaft* characterizes St. Rodrigue mission and school, the denizens of the Mpatana River valley surrounding St. Rodrigue, the Basotho people and their nation Lesotho.⁴²⁹

For the same reasons and on the same grounds liberal arts colleges typify *Gemeinschaft*.

Hence, the Speer College is not compulsory. No one shall be compelled to work or study at the Speer College. The Speer College, like all fine liberal arts colleges, is an archetype of what is termed in higher education as the success mission. As noted earlier in this paper, the American public at first, the higher education enterprise next, and finally even parts of the Comprehensive Community College industry have begun to see the bankruptcy of an unqualified access mission. This had been decried by experts on the "Discounted Dreams" PBS program who criticized the "churn model" that had afflicted the community college industry for decades, the "open door that too often led to a side exit," as the industry was also described in the program. It was the "access," about which Kay McClenney asked, "but to what?"

That is, admissions to the Speer College are selective. The criteria for selection must be flexible and appropriate in recognizing the types and standards for demonstrations of students' potential for success. The Speer College's founders and staff can take comfort in the evolution going on throughout higher education to recognize student aptitudes and abilities more holistically and appropriately. Consequently, standardized test scores, if used all, should not play

a dominant role in these decisions. Research into best practices shows that indices such as the academic course of study undertaken in high school, transcripts and other documentation of academic performance in high school, essays and portfolios, and especially personal interviews are much better predictors of academic success in college. Programs such as the Posse Foundation⁴³⁰ have excellent records of success at identifying students in circumstances that are not conventionally productive of students who matriculate at first-tier colleges. The Posse Foundation evaluates the whole-person-candidate and not just test scores, and pays for the education of selected students at those outstanding institutions that are partnering with the Posse Foundation. Ninety-four percent of these Posse Foundation students have graduated from their top-level colleges and universities, a higher rate than that for the rest of the students at these colleges.

As Judith Eaton has noted,⁴³¹ Comprehensive Community Colleges are already selective. Many of their career programs, such as nursing and respiratory therapy, establish rigorous standards for admission. The rationale is eminently sound; graduates' success on mandated state licensing examinations is the dominant mission of these programs and the programs have fixed resources of time, facilities, technology and professional faculty and staff to devote to preparing students in a two-year frame. The only way to accomplish this daunting mission is to assure that all entering students are prepared for the program. All tracks at Comprehensive Community Colleges, especially the career tracks carry out selection in their construction of curricula which make successful completion of antecedent courses the condition for advance to subsequent courses. The operative point is, the institution of a selection process is ubiquitous and necessary in all courses of study and the decision at which point in the curriculum the selection is initiated is arbitrary. Best practices dictate that the decision be made in furtherance of students' success in the particular program.

The Speer College will certainly carry out general education assessment. The key, however, will be the means by which the authentic, holistic unity of liberal arts education will be preserved whole and unmolested by the observation and measurement entailed in assessment. Heisenberg's essential truth (one of *the* essential truths discovered in the 20th century), that the mere undertaking of the measuring itself inescapably manipulates and changes the phenomenon under observation, is perhaps nowhere more trenchant than in the context of true liberal arts education and assessment of general education outcomes. The Speer College draws upon the success of the general education outcomes assessment plan designed at Baker University.⁴³² The process at Baker makes use of portfolios that students compile of the routine products of their study across all disciplines. That is, the *portfolio as a whole* is assessed by the lights of the rubrics created by the consensus of the university faculty. The pedagogy is nowhere affected by the act of sampling itself. Strengthening of the university's liberal arts education mission is undertaken by the faculty as a whole body, informed by the insights gleaned in the assessment of general education outcomes performed upon the portfolios. Statements of the principles and purpose of the Baker University general education assessment program appear in the appendices.

The Speer College awards the Associate of Liberal Arts degree to graduates who successfully complete its course of study. The Associate of Liberal Arts degree is created as a distinct credential from the Associate of Arts degree in order to denote and distinguish the distinct attainments of the Speer College's graduates. By far the majority of JCCC students pursue the

Associate of Arts degree as an employment credential, particularly in the case of the Accelerated College at JCCC. Circumstances for most of the rest of the students pursuing the Associate of Arts degree necessitate part-time and episodic attendance, and providing outstanding educational experiences for these students is one of the keystones in the mission of Johnson County community college and all comprehensive community colleges. JCCC must certainly continue to provide the best possible service for these students.

As Section V elucidated, liberal arts education is not only not an employment credentialing institution; where it is to succeed liberal arts education must be an integrated, holistic, *committed* experience. As Colby and her associates at the Carnegie Foundation for the Advancement of Teaching make clear, in order to succeed in the intense but delicate process of preparing learned citizens to sustain civilization, workplace skills and credentials must be beside the point for both the college and the students. As a credential, the Associate of Liberal Arts degree connotes the Speer college graduate's candidacy for admission into the upper-level of study in the liberal arts and sciences with the objective of enhanced responsibility and efficacy as a citizen in democratic society.

As is noted in Sections III and V, liberal arts education is a peculiar and intense means by which to assist human development. For the reasons established by the research reported in Sections III and V, distance Learning does not occur at the Speer College.

Because of the intensity of involvement by the Speer College's students and faculty in the culture and activity of high level liberal arts education, the College's designated faculty will not teach courses in the late afternoon (afternoon sections will be taught by adjunct faculty who are not designated Speer College faculty). As was the policy with full-time faculty early in the history of JCCC, setting aside this time is the only way to facilitate the frequent and regular non-mediated (non-online) collegial discourse required for *ad hoc* deliberations of the content, methods, standards and especially the values and purposes of liberal education; it is the only effective way to carry out the intellectual cross-pollination necessary to sustain an academic culture; it is the only safeguard of *Gemeinschaft*.

The model for the founding of the Speer College is found in the models of the founding of all of America's great colleges and universities. Whether the institution was Harvard College or Yale, or Thomas Jefferson's University of Virginia, whether it was any of the antebellum liberal arts colleges originating in the early and mid-19th century or even and especially schools like Deep Springs College, a band of visionary, intensely single-minded and passionate people set apart a major portion of their lives to create a unique and durable human institution. George Kuh speaks of their "cool passion" needed to both launch such a daunting project and persist through the many trials and setbacks sure to come.

The founders of the Speer College, in turn, will also have set aside all else. They will set aside all else. The founders of the Speer College will be intensely occupied in research and study concerning both the theory and practice of contemporary liberal arts education, directly addressing themselves to on-site case studies at model institutions. The founding and nurturing of the Speer College will be their life's work, just as it was for the founders of the institutions cited above. The founders of the Speer College and those who follow are those with demonstrated commitment to liberal arts education.

VII. Challenges

"The faith is that despite some of the more debilitating teachings of culture itself, something can be done in school that will alter the lenses through which one sees the world; which is to say, that non-trivial schooling can provide a point of view from which what is can be seen clearly, what was as a living present, and what will be as filled with possibility.

What this means is that at its best, schooling can be about how to make a life, which is quite different from how to make a living. Such an enterprise is not easy to pursue, since our politicians rarely speak of it, our technology is indifferent to it, and our commerce despises it. Nonetheless, it is the weightiest and most important thing to write about...

"Most of the conversation is about means, rarely about ends. Should we have national standards of assessment? How should we use computers? What use can we make of television? How shall we teach reading? And so on. Some of these questions are interesting and some are not. What they have in common is that they evade the issue of what schools are for. It is as if we are a nation of technicians consumed by our expertise in how something should be done, afraid or incapable of thinking about why."⁴³³ (Emphasis in the original).

—Neal Postman

"One of the most pathetic aspects of human history is that every civilization expresses itself most pretentiously, compounds its partial and universal values most convincingly, and claims immortality for its finite existence at the very moment when the decay which leads to death has already begun."⁴³⁴

—Reinhold Niebuhr

"The decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay; the cause of the destruction multiplied with the extent of conquest; and, as soon as time or accident removed the artificial supports, the stupendous fabric yielded to the pressure of its own weight. The story of the ruin is simple and obvious: and instead of inquiring why the Roman Empire was destroyed we should rather be surprised that it has subsisted for so long."⁴³⁵

—Edward Gibbon, *Decline and Fall of the Roman Empire*.

"How is it possible that the strongest of all instincts, that for survival, seems to have ceased to motivate us?..."

"[One] explanation for the deadening of our survival instinct is that the changes in living that would be required are so drastic that people prefer the future catastrophe for the sacrifice they would have to make now. Arthur Koestler's description of an experience he had during the Spanish Civil War is a telling example of this widespread attitude: Koestler sat in the comfortable villa of a friend while the advance of Franco's troops was reported; there was no doubt they would arrive during the night, and he would very likely be shot; he could save his life by fleeing, but the night was cold and rainy, the house, warm and cozy; so he stayed, was taken prisoner, and only by almost a miracle was his life saved many weeks later by the efforts of friendly journalists. This is also the kind of behavior that occurs in people who will risk dying rather than undergo an examination that could lead to the diagnosis of a grave illness requiring major surgery..."

"Indeed, as long as the problems of social reconstruction will not, even if only partly, take the place of the preoccupation of our best minds with science and technique, the imagination will be lacking to visualize new and realistic alternatives."⁴³⁶

—Erich Fromm

It may be that JCCC cannot accommodate this proposal for a variety of reasons. Some of these reasons are cultural, some are technological and some are economic.

All organizations harbor cultures. The cultures consciously or unconsciously reflect core values, the reasons why people get up in the morning and go to the trouble to do what they do. In large organizations there are many cultures-within-cultures. Generally speaking, however, a dominant culture prevails and animates the overall mission of the organization. The direction the organization follows in attempting to succeed in its overall mission, and the values manifested in the dominant culture are *de facto* the values of the organization.

Particular sectors in the organization are more preoccupied with and act upon particular values that, while quite salient and compelling to the respective sector, are not the most significant values for the organization in general. Incipient initiatives from the particular sector percolate outward and upward from the sector and become assimilated in ever broader and more heterogeneous cultures, themselves increasingly diffuse admixtures of values. The initiatives most consonant with the values reflected in the dominant cultures tend to advance naturally toward enactment. Initiatives reflecting values that diverge significantly from those of the dominant culture face formidable challenges to enactment, and must succumb unless their champions succeed at influencing the dominant culture to incorporate the initiatives' operative values into its own.

The direct outcome of the strategic planning process initiated by the "Did You Know?" audiovisual presentation was a statement of the Vision, Mission, and Values.⁴³⁷ Several institution-wide surveys and forums sought input into the development of this statement, and professional consultants facilitated these. The breadth and heterogeneity of the institution's goals, missions, objectives, and purposes were very evident in these discussions, as were the breadth and heterogeneity of services and products offered to attain them. JCCC is many things, these themselves doing many things. This made the development of a statement of the Vision, Mission, and Values rather challenging. Which out of the many Missions should be salient? What coherent institutional Vision could comprehend all of them? These questions themselves raised more fundamental questions. Upon what Values would the institution erect its Mission? What Values shaped the institution's Vision? The question of values was new, pursuing a fundamental matter, a *ground*, that had been assumed or taken for granted in previous strategic planning cycles. Discussions of Values were especially challenging, when they happened at all. Some of these forums in which the author of this paper participated simply could not get a toehold for grappling with the question; participants literally could not find anything to say. An attempt to dislodge discussion was made by asking in several forums, large and small, what are JCCC's First Principles. That is, from what bedrock maxims, from what Categorical Imperatives do we derive all other purposes and duties? If we were compelled to set aside all else, what would remain essential? What is the last that we affirm and pursue, if nothing else were left to us?

We could not answer this. The founders of Harvard College, of the University of Virginia, of hundreds of liberal arts colleges in the 18th and 19th centuries, all of them to a person could answer this. Everyone at Deep Springs and Cottey and Berea Colleges can answer this. Indeed, the research summarized in *Educating Citizens* and *How College Affects Students* reveals that

any college that would succeed in preparing students to preserve civilization can answer this. Any culture within which the Speer College could arise would have to be able to answer this.

Perhaps more pertinently, everyone at Microsoft and Disney, which JCCC itself counts among its most significant business competitors, can answer this. This brings us to one of the most poignant manifestations of the Chimera, the conversations. This refers to all of the conversations at JCCC: Town Hall meetings, break-out discussion groups in strategic planning, Educational Affairs, the Instructional Deans' Council, program and division meetings, etc. Most trenchantly, this refers to the conversations occurring more informally among colleagues over coffee, in the halls, in the offices. In all of these conversations it is the success of the organization in accomplishing one or more of its several missions that is the topic. In these circumstances a consequence of the Chimera is readily demonstrated: in many of these conversations, but especially the informal ones, if and when the discussion touches upon certain of these espoused missions *the speakers lower their voices*. These topics, the discussions of which occasion fear of reprisal in their interlocutors, are those pertaining to college education in the strict sense, along with the matters of academic standards, curriculum, graduation and degree completion, indeed the notion itself of a Faculty. Again, this phenomenon need not be merely anecdotal; one can demonstrate it by undertaking to inject one of the problematic topics into any typical workplace conversation.

Or one can examine collective discourse within the Organization for the consequences of conflating missions and values. Recent contract negotiations between instructional staff and JCCC trustees serve as a prominent and instructive example. When negotiations appeared to be trending increasingly adversely for instructional staff, one staff member appeared at a regular public meeting of the Board of Trustees to express concerns about the trustees' proposal and the detriment to instruction attributed by the staff member to the implementation of the proposal, should the trustees prevail. Another staff member subsequently spoke in support of the first staff member's statement.

It is the history of discourse in this context that illustrates the Chimera and its consequences. The contract negotiations occurred in the very challenging economic environment depicted in Section IV. Both parties to negotiations acknowledged the economic constraints early in the proceedings and discussion focused on the respective parties' priorities among several decidedly unappealing options. These options and their highly differentiated consequences that affected staff idiosyncratically on the basis of seniority and length of service had the unfortunate effect of dividing staff, who out of reasonable concern for their individual welfare and perhaps the welfare of dependent others fell to strongly militating against the interests of other, differently situated staff. The intensity of concern, even dread among staff naturally influenced the priorities and tactics of the staff's negotiating representatives, who pursued the least detrimental potential outcomes to the utmost.

It is in the midst of this environment of fear and dissolving sympathies that perhaps the most salient manifestation of the Chimera, of the unbridgeable gulf between college and Learning Organization, occurred. Fellow staff members successfully opposed the delivering of the address to the Board of Trustees by the staff member mentioned above. Instructional staff persuaded the staff member that expressing an objection to the trustees' proposal at the public meeting would irreparably damage the staff's prospects in ongoing negotiations. After subsequent discussions

among staff, a consensus was achieved that supported the staff member's initial inclination to publicly address the trustees and so the staff member presented the statement at a public meeting of the Board of Trustees.

This occurrence was novel in the experience of this paper's author at JCCC. It is not the contentious character of contract negotiations that was novel, nor were the intensely felt concerns of individual staff members unprecedented. While the economic conditions for negotiations were worse than any previous time in JCCC's history as Section IV noted, severe economic downturns occurred at least four times in JCCC's past without occasioning the phenomenon at issue.

What was new, what was unprecedented was the consensus among instructional staff that individual interests ought to prevail over the collective interest of the staff as a community. New was the consensus sentiment that representing the staff as a coherent and mutually supportive and interdependent community of people with shared values and beliefs, a *Gemeinschaft*, a *Faculty*, would bring worse harm to individuals than would declining to affirm the *Gemeinschaft*.

This is not to express a judgment about the events beyond their historical novelty, or even to conjecture about any specific, particular motivations connected with the events. This is simply to note the phenomenon in the context of this paper's discussion of JCCC culture.

This is simply to note the metamorphosis from a Faculty to a collection of workers associated by circumstances of employment. That is, we here note the transformation of *Gemeinschaft* into *Gesellschaft*, which is Tönnies' notion of a collective in which the interests of the collective never ascend to priority above or equal to the respective priorities of individual members. Members in the *Gesellschaft* may not share many values and mores, and in any case they are not associated with each other on the basis of any incidental commonality of beliefs and mores. *Gesellschaft* is typified by the modern business corporation in which business carries on by way of corporation members acting in their own individual interests. These members, the owners, managers and workers in the corporation may not share values or mores, they may not even care about or believe in the product or service provided by the corporation. But as it is in the individual interest of every member of the corporation to earn money by employment, everyone comes to work so the business can continue.

This culture certainly furthers the objectives of the Learning Organization. The Learning Organization is by definition *Gesellschaft*.

It could hardly be more inimical to liberal arts education, and by extension, the Speer College. Where liberal arts colleges are still found, there by definition are found intentional, purposeful communities of scholars, the community of students and faculty. Indeed, the conversations are different at liberal arts colleges.

It may be that the larger culture within which JCCC itself resides cannot accommodate this proposal. Everyone who has served in the Instructional Branch has accumulated personal experiences of dissonance between themselves and students and even parents, in which core objectives or perhaps even core values of the student's experience were not shared among all of the parties. The anecdotes from the literature about the commodification of education and the customerization of students and their parents that were recounted in Section III find countless

exemplifications at JCCC. Many students and parents expect a Learning Organization at JCCC. Evidence for this dynamic and its accommodation by the culture at JCCC is not confined to anecdotes, as the tables on page 183 connote.

Table 5 depicts the distribution of grades in credit classes. Table 6 depicts the distribution of grades in credit classes with transfer prefixes. Generally, the percentage distribution of grades remained fairly constant through the period from 1997 to 2008, excepting a rise in the incidence of the “I” grade over the first four years followed by a couple of fluctuating years (leaving out the anomalous 2001 circumstances). If the data in Table 5 for grades of P, I, and W are left out of consideration, the respective percentage distribution of grades A, B, C, D, and F becomes:

1997	A= 38.8%	B=27.8%	C=16.3%	D=5.7%	F=11.5%
2008	A=39.1%	B=27.7%	C=16%	D=5.7%	F=11.5%

Summarizing this data, four in ten grades given at JCCC are A. Two out of three grades at JCCC are A or B. The data from transfer-prefix classes in Table 6 reflect a slightly lower incidence of A and B grades and a corresponding increased incidence of C, D and F grades. Objections that have been made against an inference of grade inflation from the data strain credulity, especially in the context of JCCC’s open admissions policy. Objections that have been made against the inference that many of the JCCC students who are awarded A and B grades would not be awarded as high a proportion of these grades at selective transfer colleges and universities also want for substantiation. Some have objected that grades are inflated at the transfer institutions also, a conjecture that those schools level at themselves,⁴³⁸ and this leads to the point of the comparison.

The point is that even the selective American institutions are concerned about this culture. Richard Levin, president of Yale University commented in an interview that the top 1%-2% of American college students are the top students in the world by any measure or appraisal. On the other hand, he warns, the *average* American college students are inferior to the average students from foreign countries.⁴³⁹ In personal communications with admissions personnel and academic administrators at selective colleges across the country the consistent message was that the colleges saw their challenge as “catching many of the domestic students up” to the students from other countries.⁴⁴⁰

And this is the point from Section IV. Even from the point of view of career preparation (which is *not* the appropriate point of view from which to discuss liberal arts education), comparisons confined to domestic college graduates across the nation, let alone comparisons confined to Johnson County, are no longer apt. And so much more is at stake than career preparation.

Table 5
JOHNSON COUNTY COMMUNITY COLLEGE
GRADE & ATTRITION REPORT
END OF SEMESTER

Semester	A	% A	B	% B	C	% C	D	% D	F	% F	P	% P	I	% I	ATTRIT RATE	
															W	%W
Fall 1997	13,360	33.7	9,553	24.1	5,616	14.2	1,971	5.0	3,968	10.0	0	0.0	211	0.5	4,938	12.5
Fall 1998	13,849	34.1	9,920	24.4	5,695	14.0	2,053	5.1	4,046	10.0	0	0.0	265	0.7	4,774	11.8
Fall 1999	13,993	33.4	9,979	23.8	6,048	14.4	2,130	5.1	4,407	10.5	0	0.0	305	0.7	5,094	12.1
Fall 2000	14,607	34.2	10,062	23.6	5,954	14.0	2,140	5.0	4,622	10.8	146	0.3	356	0.8	4,775	11.2
Fall 2001 ¹	15,126	31.8	10,814	22.7	6,297	13.2	2,313	4.9	4,507	9.5	356	0.7	2,934	6.2	5,215	11.0
Fall 2002	15,391	32.9	11,265	24.1	6,426	13.8	2,292	4.9	4,732	10.1	474	1.0	728	1.6	5,421	11.6
Fall 2003	16,001	33.5	11,359	23.8	6,473	13.6	2,380	5.0	4,841	10.1	499	1.0	523	1.1	5,620	11.8
Fall 2004	15,528	32.8	11,543	24.4	6,634	14.0	2,293	4.8	5,023	10.6	552	1.2	431	0.9	5,317	11.2
Fall 2005	16,749	33.2	11,863	23.5	7,017	13.9	2,611	5.2	5,069	10.1	644	1.3	382	0.8	6,079	12.1
Fall 2006	17,404	33.5	12,184	23.5	7,173	13.8	2,648	5.1	5,836	11.2	501	1.0	465	0.9	5,711	11.0
Fall 2007	16,765	32.7	12,133	23.6	7,215	14.1	2,585	5.0	5,229	10.2	465	0.9	538	1.0	6,373	12.4
TOTAL	17,316	33.5	12,273	23.7	7,081	13.7	2,537	4.9	5,098	9.9	538	1.0	465	0.9	6,388	12.4

¹ Year long College Now courses were loaded in the fall semester for the first time and a grade of 'I' was entered in Banner at the time the fall data file was created. This was the only semester a grade of 'I' was entered.

Source: OIR semester grade reports

Table 6
JOHNSON COUNTY COMMUNITY COLLEGE
GRADE & ATTRITION REPORT -- TRANSFER PREFIXES
FALL 1997 -- END OF SEMESTER

Semester	A	% A	B	% B	C	% C	D	% D	F	% F	P	% P	I	% I	ATTRIT RATE	
															W	%W
FL 1997	9,257	31.4%	7,018	23.8%	4,354	14.8%	1,578	5.4%	3,162	10.7%	0	0.0%	156	0.5%	3,933	13.4%
FL 1998	9,452	31.6%	7,186	24.0%	4,362	14.6%	1,653	5.5%	3,297	11.0%	0	0.0%	169	0.6%	3,835	12.8%
FL 1999	9,631	30.9%	7,267	23.4%	4,672	15.0%	1,737	5.6%	3,536	11.4%	0	0.0%	175	0.6%	4,104	13.2%
FL 2000	10,029	32.4%	7,070	22.9%	4,534	14.7%	1,703	5.5%	3,643	11.8%	0	0.0%	258	0.8%	3,700	12.0%
Fall 2001 ¹	10,507	29.2%	7,818	21.7%	4,942	13.7%	1,909	5.3%	3,619	10.0%	183	0.5%	2,841	7.9%	4,192	11.6%
FL 2002	10,936	31.2%	8,260	23.6%	5,044	14.4%	1,857	5.3%	3,836	10.9%	229	0.7%	599	1.7%	4,295	12.3%
FL 2003	11,437	31.7%	8,471	23.5%	5,130	14.2%	1,932	5.4%	3,903	10.8%	195	0.5%	373	1.0%	4,598	12.8%
FL 2004	11,305	31.3%	8,723	24.1%	5,282	14.6%	1,889	5.2%	4,054	11.2%	175	0.5%	314	0.9%	4,414	12.2%
FL 2005	11,398	30.7%	8,552	23.0%	5,500	14.8%	2,154	5.8%	4,060	10.9%	228	0.6%	277	0.7%	4,955	13.3%
FL 2006	11,425	30.6%	8,596	23.0%	5,476	14.7%	2,098	5.6%	4,642	12.4%	178	0.5%	309	0.8%	4,645	12.4%
FL 2007	11,581	30.4%	8,772	23.1%	5,635	14.8%	2,078	5.5%	4,253	11.2%	145	0.4%	372	1.0%	5,203	13.7%
FL 2008	12,090	31.4%	8,929	23.2%	5,501	14.3%	2,064	5.4%	4,112	10.7%	180	0.5%	293	0.8%	5,278	13.7%

¹ Year long College Now courses were loaded in the fall semester for the first time and a grade of 'I' was entered in Banner at the time the fall data file was created. This was the only semester a grade of 'I' was entered.

Source: OIR semester grade reports

Within this context of JCCC as a microcosm of the surrounding culture I encountered Chloe, the African student along with whom I'd been a fellow JCCC student, a year later in another class. By then she appeared indistinguishable from her American classmates, wearing tops cut to expose the midriff, low-waisted tight-fitting pants and elevated heels. Along with her contemporaries she now shared a detailed familiarity with American popular culture, and she readily negotiated the nuanced social status transactions that take the form of informal topical discourse. In her conversations with her peers she truncated the expanse and precision of her vocabulary to stay within the domestic students' idiom. Naturally, Chloe had become assimilated into her contemporaries' culture. She did well in the course, by her own account without the volume of studying she'd invested in our previous class. She'd learned she didn't need to. In our culture Chloe could throttle back and still "excel" academically.

It may turn out that the legitimate, situated missions of JCCC cannot accommodate this proposal. In Section III we see that the history of community colleges is a story of contests between missions, that is, between the values enacted in those missions. An example is the contest between the education mission and the vocational training mission. A healthy society undertakes, indeed must undertake both missions. But they are *different* missions. They reflect vital, indispensable societal aims that any healthy society pursues to the utmost. But they are *different* societal aims. Both involve learning, and this is the extent of their intersection.

Training pursues more proximate goals. The trainee intends to become accomplished at a task or a career involving many tasks and related decisions, and attaining this goal as soon as possible is the trainee's goal. The value to the trainee is found in the rewarding work and pecuniary compensation opened to the trainee upon attaining the needed skills. The farther into the future the achievement of this goal retreats the less valuable the training becomes to the trainee, in literally quantifiable terms as well as the intangibles of rewarding work life.

This is given further impulse by Technology. Technology as a form of human adaptation evolves inexorably, tending toward greater instrumentality and efficacy. The result is the ever increasing transfer of human labor to machines. Machines do the jobs of humans. The object for the humans in question is to continue to adapt to this by undertaking new forms of labor not done by machines.

Even short of complete career transitions, tasks within careers change quickly as Technology interfaces with human labor. The contributions that humans make to the workplace mission evolve and change in reflexivity with the evolving contributions of Technology. This is always going on. It is always accelerating in scope. The technology used in career training changes quickly and must be replaced. Workplace roles change quickly and the content of training courses must change quickly to reflect this.

The validity of training absolutely depends upon the timeliness and flexibility of content and delivery. Consequently, the dominant role that proposals for new career courses and programs and proposals for modifications of existing career courses and programs plays in Educational Affairs is unsurprising and wholly appropriate. Community college vocational training programs are in effect publicly provided rapid-response emergency services. Because these public services

face private-sector competitors, the pressure on community college vocational training programs to change rapidly in response to their markets is especially intense.

Time is of the essence.

Education is different. The rhetoric from the full range of commentators throughout this paper consistently couches the goals of education and the aims of society pursued by education in terms of the *future*. As research in Section V shows, measurable immediate changes in students do occur in correlation to their educational experiences, and these proximate changes are often the valid objectives of small-scale interventions such as the teaching of a chapter's content in an algebra text or the performance of an experiment in a chemistry course. But the immediate changes are not the goals of education, even less are they the end of education. Wendell Berry captures the sense of this distinction, perhaps rather polemically, in his essay "Discipline and Hope." Berry is an award-winning writer of fiction and non-fiction literature, a professor and a farmer, in order of increasing importance and value in his own estimation. Berry wrote "Discipline and Hope" in 1970 as a commentary on the intense social turmoil of the time. He and his contemporaries at that time had every rational reason for perceiving the nation as confronted with problems that were potentially destructive of civil society. Berry indicts a number of what he sees as culprits in the situation, including the conflation of training and education. That is, he indicts the Chimera:

“...our growing inability to distinguish between training and education. The fact is that a man can be made an astronaut much more quickly than he can be made a good farmer, for the astronaut is produced by training and the farmer by education. Training is a process of conditioning, an orderly and highly efficient procedure by which a man learns a prescribed pattern of facts and functions. Education, on the other hand, is an obscure process by which a person's experience is brought into contact with his place and his history...A person's education begins before his birth in the making of the disciplines, traditions and attitudes of mind that he will inherit, and it continues until his death under the slow, uneasy tutelage of his experience...Like a good farmer, a good teacher is the trustee of a vital and delicate organism: the life of the mind in his community. The ultimate and defining standard of his discipline is his community's health and intelligence and coherence and endurance. This is a high calling, deserving of a life's work...Good teaching is an investment in the minds of the young, as obscure in result, as remote from immediate proof as planting a chestnut seedling...Education is coming to be, not a long-term investment in young minds and in the life of the community, but a short-term investment in the economy. We want to be able to tell how many dollars an education is worth and how soon it will begin to pay.”⁴¹

The success of *education*, not its various means and instrumentalities, isn't proximate, it isn't measurable in the sense inherent in general education outcomes assessment, even less so in the sense of tests of workplace skills. We'll only know if we've succeeded in today's education if, when we look around in 50 or 100 years, we see civilization.

The Chimera needn't be. Society can and has successfully entertained both the training and education missions without conflating them. Until the 20th century American society had carried out the two missions in distinct institutions. Combining them within a single institution carries the risk of conflating them. We have seen that community colleges can avoid this, although the

goal is much more reachable if the community college is large enough to warrant multiple campuses. These institutions are able to carry out a literally concrete distinguishing between the distinct programs that further distinct missions.

It may be that we, the public as a source of funding, materiel and personnel, truly can no longer afford to do it. The positive feedback cycle that globalization imparts to the economy might by now have succeeded in its Catch-22: in order to accommodate the challenges that globalization poses to employment, Comprehensive Community Colleges must put more resources into re-skilling the de-employed customers who from their un-or-underemployment are unable to contribute as much as they formerly had to the economy, in turn constricting the whole range of revenue streams to Comprehensive Community Colleges, compelling decisions to reduce expenses that must weigh priorities and options including the vocational training and education missions and so on, round and round downward. Public expenditures are matters of priorities and choices as much as are the workings of JCCC. The history of financial support since the 1980s does not suggest a high priority for public education and elevating the priority of public education today means substantial reductions to other public services in this economy. In light of this, securing the wherewithal to sustain a fine public liberal arts college is an uncertain prospect indeed, especially because many funding formulas for Comprehensive Community Colleges strongly favor and reward workplace skills training over general education/transfer instruction. Identifying the resources for founding and sustaining the Speer College may require the approach taken by the public concerning the JCCC Chef Apprentice program. As Terry Calaway and Anne Colby and her colleagues remind us, all of this is a matter of priorities and choices. The public would have to be persuaded that the objectives of the Speer College, the education of a learned citizenry committed to sustaining democratic society, are worthy of public support just as are the objectives of the Chef Apprentice program.

It may be that in our thralldom to Technology, our moral agency may have become too emasculated to do this. Over the span of half a decade serving in several task forces and committees charged with improving student success this paper's author witnessed countless proposals and initiatives succumb because of this. Notes from a *single* meeting of one of these bodies capture the fate of several such attempts by humans to influence the situation for students at JCCC. The discussion in this example concerned an idea to better identify the students putatively corresponding to the machine data and transactions that are enrollment management. The proposal elicited the following objections:

“We'd have to do that in WebCT and we can't do that in WebCT.”

“There is no operational data store.”

“That will cause information lag in processing.”

“It's somewhere in the computer files.”

“Nothing our people can do about it.”

“It can't be put in Banner.”

“It's in EASI.”

“How do other schools that are on Banner do it?”

“You're arguing with Oracle.”

“Pop-ups, cohorts, applets.”

“We need more ways to capture data.”

“The most sophisticated system for this is PeopleSoft.”

“We would like to see our college system do something like that.”

“It’s an IDC.”

“It requires a lot of button-clicking.”

“If you have dial-up you will not be successful.”

“Something that they [students] should have access to is video advising. Students raised on Youtube, who don’t want to talk to someone, could have a video to view.”

A student representative in the group was asked for his input. He said he had been unable to find the information he needed on the JCCC web site, mainly because he didn’t know where to look, that mainly because he didn’t know what categories had been fabricated for parking the content and functionality he needed within the JCCC web architecture, that mainly because he didn’t know what the content was that was pertinent to his needs and reasons for trying to find out something about JCCC from JCCC. That is, he didn’t know what he didn’t know. At JCCC one has to know this.

He was told “we have to take a look at our systems and tools.”

The roles of JCCC administrators in founding and sustaining the Speer College are also constrained by the nature of JCCC as a Comprehensive Community College and their legitimate division of allegiance and duties among its manifold missions, services and products. We have seen that these disparate purposes and interests become inimical to each other when action to accomplish and further them is taken by their sponsors. The Chimera enervates managers as much as staff and students.

In order to counter the Chimera, best practices by similarly large, similarly heterogeneous corporations create discrete subsidiary corporate entities. These subsidiary companies are divided from each other by partitions that are more concrete and impermeable than those within the JCCC corporation. The subsidiary companies are vested with more autonomy relative to the corporation’s other subsidiaries than is the case with most of JCCC’s corporate divisions, especially those related to an instructional function.

For this reason universities comparable in size of enrollment and personnel to JCCC, and perhaps even more homogeneous in their mission, often reflect this best practice in their organization and staff. In these cases the organization’s chief executive officer is a President or Chancellor, to whom leaders of the university’s respective branches (Executive Vice Presidents or Executive Vice Chancellors) report. More authority and autonomy are afforded to these executives below the CEO than is the case at JCCC. Such institutions, like JCCC, also usually enjoy the conceptual and operational advantage of comprising multiple campuses.

Hence, in pursuing these best conceptual and operational practices it appears plausible that JCCC would become similarly constituted, with the administrative head of a division comprising all of the liberal arts and sciences divisions reporting directly to the JCCC Executive Vice President. The Dean of the Speer College would report to this administrative head of the division of liberal arts and sciences, which houses all liberal arts and sciences disciplines.

Perhaps needless to point out, the Dean of the Speer College would possess a terminal degree in one of the liberal arts and sciences disciplines. Perhaps more controversial but no less essential to the students' success, the Speer College Dean must come to JCCC directly from an administrative role in a small high-caliber liberal arts college. This individual must arrive with an unalloyed liberal arts worldview and core values, innocent of the Chimera, and she or he must find an unmitigated liberal arts culture and values upon arriving.

The Conversations

The business downturn shows signs of moderating if not reversing and the picture is improving for business owners and investors, if not for workers. The conversations at JCCC, among its customers, staff and trustees must not take this for granted, however. The conversations at JCCC must continue to seek and implement business solutions to assure that a competitive advantage stays with JCCC's customers and indeed with JCCC itself in its competition with other Learning Organizations, both public and private. Conversations such as those now occurring in JCCC's strategic planning process, between high level administrators at JCCC, the Office of Corporate Outreach and Strategic Partnerships and the Office of Marketing Communications must continue, mirroring those occurring in the industry's leading trade organizations such as the American Association of Community Colleges and the League for Innovation if the Community College, if JCCC is to remain at the industry's cutting edge in the 21st century.

The Speer College conversations must be different, however, if its students would not be at risk of cooling out or even of simply underdeveloping as citizen leaders. The Speer College must act to buffer the depredations of the culture, even and especially the culture of the Learning Organization, against the worldview of extended higher scholarship and service that the Speer College would inculcate in its students.

George Kuh is a leading researcher in the area of student success at colleges and he directs the Center for Postsecondary Research which is home to the National Survey of Student Engagement and the NSSE Institute for Effective Educational Practice at the University of Indiana. Throughout his writing Kuh refers to the college's *espoused* mission, its *enacted* mission and the differences between them.

Kuh and his associates report that student success requires the conditions for that success, the "scaffolding" for development that Colby et al, found at their model colleges. In a widely cited study Kuh et al, conclude, "Ultimately, it's about the culture." They call upon colleges to examine their institutions' own cultures and subcultures:

"Student success is in part a function of complicated, inextricably intertwined institutional factors and conditions, including educational mission, operating philosophies, resources, programs, and practices. The institution's culture binds these various properties.

"To what extent do your institution's cultural properties support or inhibit enactment of its espoused mission? In what ways do the institutional culture and/or the dominant subcultures of the institution promote, or inhibit, student learning and success? In what ways does the language that administrators, faculty, and others use communicate the importance of students and their learning? In what ways do the student culture and/or

dominant student subcultures promote student learning and success? What opportunities exist to celebrate students and their learning, institutional values and the campus community?"⁴⁴²

To these must be added: In what ways and to what extent does the JCCC culture relentlessly and uncompromisingly pursue the highest caliber education of citizens for the purpose of preserving civilization?

The conversations about creating the Speer College and the conversations that happen in the Speer College will be the conversations that occurred between Thomas Jefferson and John Adams, the conversations among the members of the Truman Commission and the Wingspread Group, among Vartan Gregorian, Lee Shulman, Anne Colby and their colleagues at the Carnegie Foundation. They are the conversations that would occur between Richard Levin and John Levin. They are the conversations occurring among self-governing students, faculty, administrators and trustees at places like Deep Springs, Cottey, Bryn Mawr and Grinnell Colleges. They are the conversations taking place in the rondavels high up in the mountains of Lesotho and in the classrooms at St. Rodrigue High School.

VIII. Conclusion

“Let us not shut our eyes to the realities. The vanishing of free lands, the spread of large-scale manufacturing units, the growth of cities and their slums, the multiplication of tenant farmers and despairing migratory laborers, are signs of the passage from one type of social order to another. The existence of vast unemployment only emphasizes the evil significance of an unwelcome change. Have we reached a point where the ideal of a peculiar American society, classless and free, must be regarded as only of historical significance?”⁴⁴³

—James Bryant Conant, President of Harvard University (1940)

The transition period from an economy based, at least theoretically, on human labor to one in which technology makes most human labor unnecessary will probably be a very painful period. The search for employment on the part of individuals may become increasingly desperate...Eventually, however, the almost-workless world will arrive, and with it will come the need for a new set of values and a new structure for distributing the resources of the automated economy. Our value system will need to be revised so that work will no longer be the means of identifying and evaluating people, of structuring time, and of self-fulfillment...In short, work will have to be dethroned from its central place in the current pantheon of values.⁴⁴⁴

—David Macarov (1988)

“In truth, three great alternatives confront the next few generations of this country: collapse, totalitarianism, or the successful maintenance of democracy. The future of democracy depends on developing individuals, in all ranks of life, who will have the ability to deal successfully with the rapid and momentous changes that are occurring in the world today. More than ever, it will be the task of the colleges to provide democratic leadership in the professions, in business and in government. Schools, of course, cannot do everything, but they can do a great deal to mediate social change and to help us realize a full democracy.”⁴⁴⁵

—Gail Kennedy (1952)

“The reason for this is that public education does not serve a public. It creates a public... That is how Jefferson understood it, how Horace Mann understood it, how John Dewey understood it. And in fact, there is no other way to understand it. The question is not, Does or doesn't public schooling create a public? The question is, what kind of public does it create? A conglomerate of self-indulgent consumers? Angry, soulless, directionless masses? Indifferent, confused citizens? Or a public imbued with confidence, a sense of purpose, a respect for learning, and tolerance? The answer to this question has nothing to do with computers, with testing, with teacher accountability, with class size, and with the other details of managing schools. The right answer depends on two things, and two things alone: the existence of shared narratives and the capacity of such narratives to provide an inspired reason for schooling.”⁴⁴⁶

(Emphasis in the original)

—Neal Postman (1995)

I returned from Africa on the day my summer evening class commenced. When I arrived on campus I found new decals affixed on every building entrance. The decals bore the image of an automatic pistol overlaid with a red circle diagonally crossed with a red line, the international symbol for proscription. Not long before my leaving for Lesotho a student had massacred 32 other students and teachers at Virginia Tech University, news that hadn't reached St. Rodrigue until I arrived. A statute requiring the posting of the decals at all Kansas public schools was our response.

Three years later, at the time of this writing Kansas legislators are considering a bill that would permit anyone with a concealed-carry permit to bring concealed guns into JCCC, and several other states have similar legislation pending. At this time legislatures in two states have passed bills exempting state residents from gun registration rules and background checks. As I write this the JCCC Infolist includes the announcement for a training session to deal with a rampage by a shooter on campus, should the eventuality arise. At the same time, legislators from both national political parties are acting *in opposition* to a bill that would prohibit the sale of firearms to persons who appear on the government's list of suspected terrorists.

Something perhaps mortal has happened to a nation that had succeeded over centuries in elevating and civilizing its people so we wouldn't require recourse to frontier methods, to bearing arms against our fellows, in order to secure a just and civil society.

This calamity was not an attack from a foreign entity, although sapient, informed voices argue that our reaction to the fear of such a threat is the catalyst for the actual calamity of the nation's progressive dissolution into ubiquitous surveillance, paranoid militias and secessionists. But grave concern, maybe not fear, concerning external threats to American democratic society has other times marked our national *zeitgeist*. There'd have been no Truman Commission without it. Something very like it animated the Wingspread Group.

This is different.

Something else underlies our reacting to a genuine externally inflicted calamity, the terrorist attack of September 11, 2001 by re-igniting war against Iraq despite the absence of any evidence of a provocative connection between Iraq and the terrorist attack. Something else underlies our commencing a war and military occupation in Afghanistan that is now the longest war in American history, a war that a majority of Americans do not believe is "worth it,"⁴⁴⁷ along with increasing airborne and special-forces attacks in Pakistan. Something else underlies America's large-scale deployment of private-contractor mercenary warriors that operate outside the rules and constraints of civil and military authority in other sovereign states, an exporting of our modern version of the Praetorian Guard to police the far-flung outposts of empire. Something else underlies the capture without warrant or due process of persons in other countries and transporting them to secret sites in other countries for indefinite incarceration and torture in a program of "extraordinary rendition." Something else underlies the commission of extra-legal espionage against millions of American citizens; something else underlies our establishing and reinforcing of scores of military bases, many in secret locations throughout the world that leaders of American armed forces and government tacitly acknowledge will stay in place, by force if necessary, as long as our Republic lasts—a reach of American military occupation redolent of the Roman and British Empires.

Something else underlies the advocacy for secession by the governor of one of our largest states and a member of the political party that Abraham Lincoln helped establish. Something else underlies the increasing population at anti-government assemblies by persons openly armed with loaded guns. Something else underlies the perpetration of a latter-day “Kristallnacht” against political party offices at the tacit inciting by media demagogues. Something else underlies the actions carried out by Timothy McVeigh and Terry Nichols and those allegedly planned by the Hutaree.

Something else underlies the sale by the Kansas City School District of nearly half of its schools, something else underlies its decades-long struggle to maintain accreditation, something else underlies the effectively complete emigration of middle-and-upper economic class white citizens along with proportional public financial and political support from those schools. Something else underlies the highest levels of antipathy against public education itself since the 19th century.

Whatever it is that underlies this, it would be facile and errant to say we do this to ourselves, because America is less and less a “we” that could do anything to “ourselves.”

I am sensible of the risk of drawing false inferences from scenarios that are painted with too broad a brush; correlation isn’t causation. Our historian colleagues rightly caution that only the passage of time yields the intellectual remove needed to appraise an era’s events objectively. Social scientists and philosophers long ago exposed the fatal recursivity in attempting a social critique from within the milieu that is under analysis.

Be that as it may, it seems likely that nearly every adult German at the outset of the 1930s could articulate the historical connections from 19th century European colonial ambitions to the realignment of alliances along ethnic as well as strategic lines in the early 20th century as industrialization ignited class warfare. This typical adult German could connect this to the prototypical terrorist action that precipitated World War I, itself leading to massive enforced reparations and other economic dislocations exacerbated by the Great Depression. Being able to recall and articulate the chain of events doesn’t automatically confer a detached perspective from which to appraise them, however. Surely many among those Germans and Austrians, and not only Jews, were initially alarmed at the signals in the orations and literature of the fringe political front calling itself the National Socialist German Worker’s Party, and the growth of its popularity through the elections of 1928-32. But times really were hard, the future appeared distinctly inauspicious and “answers” were grasped at.

Would that alarmists and doubters inside and outside Germany and Austria in the late 1920s and early 1930s had had the benefit of today’s hindsight.

This is not to suggest that America now verges on a fascist or socialist or any kind of “-ist” collapse of democratic society, and anyone who was of college age in the late 1960s and early 1970s, let alone the 1930s, recalls that American society has been previously wracked with intense turmoil and nevertheless weathered the storms.

The point of the anecdote is this: In the 1930s and 1960s-70s America was ascending a Parabola described by objectively quantifiable phenomena. Immense domestic material and natural resources were still being identified and developed in the 1930s, and the labor strife that contributed significantly to the turmoil in question was bringing about legislation that recognized the creation of labor unions and enforced their demands for working conditions and wages that

objectively improved the material station of tens of millions of Americans and effectively created the middle class. Still reeling from the financial catastrophe that laissez-faire capitalism had visited upon the world in the form of the Great Depression, enough of the citizenry had become comfortable with interventionist social and economic philosophies to take on the gigantic expenditure of the New Deal, and the precedent of conducting society on credit was set. The point is that if times were hard through the 1930s at least the trend for the majority of Americans was upward.

The expenditures of the New Deal would of course shortly be eclipsed by the spending to prosecute the Second World War. The war was not an unalloyed domestic economic hardship, even though essential materials and fuel were rationed. The required expansion of industrial base and domestic civilian workforce (even including the diversion of male personnel to the armed services) to supply war materiel was an economic boon never again to be equaled in the U.S. Fears of massive underemployment of servicemen returning home after the war's victorious conclusion led to the G.I. Bill. This combining of the world's only viable industrial economy with the most fully funded and committed program of higher education in history provided the ballistic impetus to the trajectory our nation has been moving along since, its absolute peak of affluence coinciding with the turmoil of the late 1960s. Grievous as the concerns about civil rights and the war in Southeast Asia truly and legitimately were at that time, economic conditions for the great majority of Americans had never been as good, and they would never be as good again.

Finally, however, even an imperceptibly slow decline eventually becomes too uncomfortable to ignore. A vague angst or outright misanthropy pervades popular culture; the dominant tropes of popular literature, film and music are starkly darker in comparison to the corresponding material produced during the Parabola's apogee in the 1950s-1960s. Something is going on here. Suicide rates among 15-24 year old Americans tripled from the peak of the American Parabola in 1965 to 1986, when heightened recognition of this calamity intensified intervention and treatment of underlying mental disorders. Today, suicide is the second most common cause of death to college students.⁴⁴⁸

Something is going on here. Since 1986 American college tuition costs have risen four times more than the overall cost of living. College is less of a financial possibility for all but the wealthy than anytime since World War II. This is exactly the opposite situation from what was proposed by Jefferson and the many subsequent champions of universally available higher education from whom we've heard in these pages. Comprehensive Community Colleges have shouldered the mandate to make access to some kind of post-secondary experience relatively affordable; it's just that this hasn't been access to the peculiar exercise of civilization called for by those champions, a liberal arts education. One of the most important opportunities for a democratic public to extend to its citizens has effectively retired from the public arena to the almost exclusive province of the private liberal arts college.

The Wingspread Group would leave us with three questions:

- What kind of people do we want our children and grandchildren to be?
- What kind of society do we want them to live in?

—How can we best shape our institution to nurture those kinds of people and that kind of society?

The Group prescribed a reinvigorated national program of liberal arts education to bring our answers to these questions, our deepest aspirations and hopes into reality. Truly, hope and meaning are what this is all about. In our young people we find boundless resources of hope and an urgent quest for meaning. Along their paths of personality development college intercepts them at the point when this universal need to discover their identity and their native gifts is optimally receptive to the carefully constructed scaffolding, the wisely balanced milieu of challenge and nurture, the calibrated risks and rewards that are a fine liberal arts education. It falls to us to provide it to all who might benefit, not only to those with abundant means.

An intellectual honesty leavened with pragmatism has to be prepared to acknowledge it may be that Comprehensive Community Colleges ought not to take up the cause of liberal arts education and its aims to preserve democratic society. Strictly, precisely speaking, it is no more fair or appropriate to expect the business enterprise that the Comprehensive Community College has evolved into (with the consistent sanction, encouragement and provision of resources for just this evolution by the American public) to provide liberal arts education than it would be to expect any of the community's other businesses to provide it. Liberal arts education has never been what any of these organizations went into business to do.

Hence, public liberal arts education as envisioned by its champions may require unique new institutions, like the original junior colleges but without their chiefly terminal education format. These colleges would arise *de novo*, sown by a new generation of hard-headed visionaries and social activists, the latter-day incarnation of the pioneering founders of the colonial and antebellum liberal arts colleges that are the uniquely American educational institution.

If instead a true liberal arts education, which is to say the Speer College, were to transpire at JCCC, this would necessarily be a gratuitous undertaking. JCCC would undertake this not because it furthers JCCC's missions, its enacted missions that is, because as a matter of fact it *wouldn't* further these missions. JCCC would undertake to found and sustain the Speer College because neglecting to do so had at last become unthinkable.

I respectfully encourage the thinkable course.

Appendix I. The Speer College

A fully accredited college shall be established within the institutional edifice that is Johnson County Community College. This college shall be named The Speer College of Liberal Arts and Sciences, referred to hereafter in this document as The Speer College. The Speer College shall be included within that division of Johnson County Community College that conducts post-secondary education and is accredited by the North Central Association on Accreditation and is denominated the Instructional Branch. Within this institutional framework The Speer College shall be identified and distinguished as a distinct entity within the educational enterprise at JCCC.

Mission

The Speer College exclusively enrolls students who identify attainment of at least the Bachelor's degree in the liberal arts and sciences as their educational objective. All courses offered in The Speer College shall infallibly transfer at full status in the liberal arts and sciences to any fully accredited baccalaureate-granting college or university. No graduate of The Speer College shall encounter any obstacle stemming from The Speer College education itself to his or her entry at full junior-year status to study in the liberal arts and sciences at any fully accredited baccalaureate-granting college or university.

Eligibility

Admission to The Speer College is selective. Evidence of successful preparation for the rigorous course of study at The Speer College takes many forms. These include but are not limited to the academic level of the course of study undertaken in high school, scores on Advanced Placement tests, academic honors and related distinguishing achievements, and standardized test scores such as the SAT and ACT. Most important are the Portfolio and Essays that accompany the second phase of the Application for Admission.

Because of the criteria for subsequent advance within The Speer College, the process of admission to The Speer College shall include mandatory intensive and individual counseling of the aspirant by a designated Advisor at The Speer College, with a view to mutually assessing the aspirant's preparation and aptitude for The Speer College course of study and the congruence of the aspirant's long-term academic objectives with those of the Associate of Liberal Arts and the Bachelor of Arts, Bachelor of General Studies and Bachelor of Science degrees.

Advance within The Speer College shall reflect the student's performance as appraised by the standards of the academically most challenging institutions with which The Speer College maintains formal transfer articulation.

Admission to and enrollment in The Speer College is not compulsory. No one shall be required to be admitted to or enroll in The Speer College. Advance within any course sequence in The Speer College is not compulsory.

Curriculum

The Speer College curriculum comprises the first two-years of study in the liberal arts and sciences leading to the Bachelor's degree. A student who satisfactorily completes all requirements embodied in The Speer College curriculum shall be awarded the Associate of Liberal Arts degree.

The curriculum is longitudinally conservative. No course sequence in any discipline undertaken in The Speer College shall extend higher than the lowest highest-level course in that sequence accepted for transfer at full status by any fully accredited baccalaureate-granting college or university. The lowest-level course offered in any discipline sequence undertaken in The Speer College shall infallibly transfer at full status to that cognate discipline at any fully accredited baccalaureate-granting college or university.

The curriculum is latitudinally conservative. No course offered in The Speer College shall be jeopardized in its transfer status at any fully accredited baccalaureate-granting college or university because of its content specialization, hybridization or mode of delivery.

The breadth, depth and rigor of any course offered in The Speer College shall be at least the equal of any cognate course offered at any fully accredited baccalaureate granting college or university.

The lowest passing grade for any course offered in The Speer College shall be a "C." No course in The Speer College curriculum shall award a grade of "D."

The First Year Experience

During his or her first year of study any student enrolled in The Speer College must participate in a formalized relationship with The Speer College termed the First Year Experience.

The First Year Experience shall be characterized by:

1. Enrollment, during the student's first semester at The Speer College, in The Speer College Tutorial. The Speer College Tutorial is a close-knit four-credit intensive seminar taught by the designated student's Mentor at The Speer College.

While The Speer College Tutorial is designed to explore widely divergent topics and may be taught in innovative ways, its core purpose is to introduce the student and help the student adapt to The Speer College's rigorous academic culture and provide the optimum setting for initiating the student's on-going relationship with his or her Mentor as well as fellow student travelers in the liberal arts and sciences and the life of the mind.

Because The Speer College Tutorial is limited to 12-15 students, the Mentor can discover what each student wants and needs in order to successfully embark on an excellent course of study in the liberal arts and sciences leading to attainment of the Bachelor's degree.

Design and delivery of The Speer College Tutorial shall be carefully undertaken in extremely close collaboration with destination institutions in order to prevent any attenuation of transfer articulation with those schools.

2. Frequent intensive collaboration with the designated faculty Mentor beyond and after The Speer College Tutorial.

3. Intensive personal participation in designated colloquia, lectures, recitals, exhibits, performances and publications occurring under the auspices of The Speer College.

The objectives of the First Year Experience are:

1. To help the student plan his or her academic program in the liberal arts, explicitly anticipating attainment of the Bachelor's degree, through an individualized tutor/student advising relationship.

2. To give special attention to critical thinking and analysis by focusing on writing, close reading of texts and analysis of materials, and speaking and discussion skills. Like good writing, reading and discussion skills, information literacy should also begin in the First Year Experience and develop throughout the student's life of the mind in The Speer College.

3. To buffer and support the transition from contemporary American secondary education to high caliber college study. In their requirement for this "scaffolding" students entering The Speer College at JCCC are no different than the students entering the many first-tier colleges and universities that have recognized this and implemented their own forms of the First Year Experience in their programs of study.

Honor Code

The Speer College shall establish an Honor Code to which all students, faculty and staff shall overtly pledge their support and compliance. Violations of the Honor Code shall be investigated by a joint commission of College students and faculty. Violations of the Honor Code shall entail

sanctions enunciated in The Speer College's Honor Code and incorporated into formal JCCC policy as enacted by the Board of Trustees. These sanctions shall comprise a spectrum of severity including dismissal from The Speer College.

Support

All scholarly holdings, including electronic journals and books, shall be converted into permanent (non-virtual) library holdings, and shall be the property of The Speer College and not subject to contractual contingencies with outside vendors and agencies. Library acquisitions shall be informed by the mission to support the highest level of sophomore college study.

Instructional Labs shall afford the same access to qualified students that such students enjoy at any accredited college or university.

(Likely to be) Frequently Asked Questions

Q: Must I enroll in The Speer College to take college-credit courses at JCCC?

A: No.

Q: Must I enroll in The Speer College to earn a degree or certificate from JCCC?

A: With the exception of the Associate of Liberal Arts degree, no. Johnson County Community College offers other Associate degrees, such as the Associate of Arts, Associate of General Studies, the Associate of Science and the Associate of Applied Science, that do not require enrollment in The Speer College. Of particular note in this context is the A.G.S. degree, which is specifically designed for students who do not plan to transfer to a traditional baccalaureate institution, but wish to receive recognition for completion of an associate's degree. Although specific courses leading to such degrees may be accepted for transfer by baccalaureate-granting institutions, Johnson County Community College makes no representation concerning the prospects for transfer of any courses that do not constitute the formal curriculum of the Associate of Arts degree.

Q: Will I be able to transfer from JCCC to another college or university if I have not satisfactorily completed courses in The Speer College or attained the Associate of Liberal Arts degree?

A: The possibility of transferring to another college or university under these circumstances cannot be ruled out.

Q: What about transferring with my A.L.A. from The Speer College to a specialized major or school?

A: Because some academic disciplines leading to baccalaureate degrees in professions such as architecture, nursing, engineering and pharmacy entail specific required curricula during the first two years of study, Johnson County Community College is unable to make any

representations concerning the utility of any course offered in The Speer College or the Associate of Liberal Arts degree itself for transfer to such programs at other institutions. Any aspirant to the baccalaureate or higher degree in such disciplines is strongly advised to consult with the destination degree-granting institution when constructing a course of study. Generally speaking, any such aspirant is best served by matriculating at the destination institution at the outset of the aspirant's higher education.

Q: For which careers will my Associate of Liberal Arts degree from The Speer College prepare me?

A: The Associate of Liberal Arts degree granted by The Speer College explicitly denotes the degree holder's candidacy for admission to the junior year of study in the liberal arts and sciences, and implies nothing about the degree holder's fitness for employment in a particular vocation that is not already implied by completion of 64 credits of college-level study. Enough research has been done to justify the conjecture that the holder of the Associate of Liberal Arts, Associate of Arts, Associate of Science or Associate of General Studies degree generally enjoys an advantage in the pursuit of employment in comparison to someone whose highest educational credential is the high school diploma or its equivalent. Research also suggests that the holder of the Associate's degree generally confronts inferior prospects for employment in comparison to someone who holds a bachelor's degree from a fully accredited college or university.

Q: Must I be enrolled as a full-time student at The Speer College?

A: No, but even more than is the case with other certificate and degree programs at JCCC, full-time enrollment throughout the Associate of Liberal Arts degree program correlates with a wider horizon of the transfer opportunities that are the objective of the degree.

Q: How does the First Year Experience work if I am a part-time student?

A: In those circumstances the First Year Experience lasts longer than a year.

Q: What does the passage, "No course sequence in any discipline undertaken in The Speer College shall extend higher than the lowest highest-level course in that sequence accepted for transfer at full status by any fully accredited baccalaureate-granting college or university," mean?

A: Let's take the example of a mathematics course sequence. If any fully accredited baccalaureate-granting college or university will not accept, for full transfer status as a freshman or sophomore level course, any course higher than Differential Equations, then Differential Equations shall be the highest mathematics course offered by The Speer College.

Q: What does the passage, "The lowest-level course offered in any discipline sequence undertaken in The Speer College shall infallibly transfer at full status to that cognate discipline at any fully accredited baccalaureate-granting college or university," mean?

A: Let's take the example of English courses at JCCC. If Composition I is the lowest course in that sequence that infallibly transfers at full status to any fully accredited baccalaureate-

granting college or university, then Composition I shall be the lowest-level English course offered in The Speer College. If, instead, JCCC's Introduction to Writing course infallibly transfers at full status to any fully accredited baccalaureate-granting college or university, then Introduction to Writing shall be the lowest-level English course offered in The Speer College.

Q: Isn't the Speer College really an Honors program under a different name?

A: No. The Speer College is just a liberal arts college. In all of its characteristics it comports with the many high level liberal arts colleges to which its graduates transfer. This is to say, the general academic scope and rigor of the Speer College is that which is expected at any college by students pursuing a college preparatory curriculum in high schools in other countries. It is not uncommon for these liberal arts colleges to distinguish their highest achieving students, however, and the Speer College will similarly denote such distinction in its transcripts and the conferred Associate of Liberal Arts degree.

Appendix II. Jefferson's Plan for Public Higher Education

Thomas Jefferson attempted repeatedly without success to have a law passed in Virginia that would implement a plan of universal education. He describes part of the plan:

“These [elementary] schools to be under a visitor who is annually to choose the boy of best genius in the school, of those whose parents are too poor to give them further education, and to send him forward to one of the grammar schools, of which twenty are proposed to be erected in different parts of the country [the Virginia commonwealth], for teaching Greek, Latin, geography, and the higher branches of numerical arithmetic. Of the boys thus sent in one year, trial is to be made at the grammar schools one or two years, and the best genius of the whole selected, and continued six years, and the residue dismissed. By this means twenty of the best geniuses will be instructed, at the public expense, so far as the grammar schools go. At the end of six years' instruction, one-half are to be discontinued (from among whom the grammar schools will probably be supplied with future masters); and the other half, who are to be chosen for the superiority of their parts and disposition, are to be sent and continued three years in the study of such sciences as they choose, at William and Mary College, the plan of which is proposed to be enlarged, and extended to all the useful sciences. The ultimate result of the whole scheme of education would be the teaching of all the children of the State reading, writing, and common arithmetic; turning out ten annually, of superior genius, well taught in Greek, Latin, geography, and the higher branches of arithmetic; turning out ten others annually, of still superior parts, who, to those branches of learning, shall have added such of the sciences as their genius shall have led them to; the furnishing of the wealthier part of the people convenient schools at which their children may be educated at their own expense. The general objects of this law are to provide an education adapted to the years, to the capacity, and the condition of everyone, and directed to their freedom and happiness.”⁴⁹

Jefferson's is perhaps the first official acknowledgement of the distribution of intellect and scholarly disposition uniformly through the population, irrespective of socioeconomic station. He notes:

“By that part of our plan which prescribes the selection of the youths of genius from among the classes of the poor, we hope to avail the state of those talents which nature has sown as liberally among the poor as the rich, but which perish without use, if not sought for and cultivated. But of the views of this law none is more important, none more legitimate, and that rendering the people a safe, as they are the ultimate, guardians of their own liberty... In every government on earth is some trace of human weakness, some germ of corruption and degeneracy, which cunning shall discover, and wickedness insensibly open, cultivate and improve. Every government degenerates when trusted to the rulers of the people alone. The people themselves therefore are its only safe depositories. And to render even them safe, their minds must be improved to a certain degree. This is indeed not all that is necessary, though it be essentially necessary. An

amendment of our constitution must here come in aid of the public education. The influence over government must be shared among all the people.”

Appendix III. Deep Springs College Academic Policy

The academic program is an essential part of Deep Springs. The following regulations are intended to ensure the integrity of the academic program. Any student or professor who wishes to deviate from these policies must ask the Curriculum Committee in writing for permission to do so. CurCom must then submit its recommendation to the President for final approval.

ACADEMIC SCHEDULE

Maintaining the Deep Springs ranch and farm operation year round requires an academic schedule that covers the entire year. The academic year is currently 2-4-4-2. (It was 2-2-4-4 through the 1994-95 year.) Each term consists of seven weeks, and two terms comprise one semester, with a one- or two-week break in between.

Summer Session (Term I)

July and August

Fall Semester (Terms II and III)

September through December

Spring Semester (Terms IV and V)

January through April

Interim Summer Term (Term VI)

May and June

COURSE CREDITS

Each academic credit represents three quarters of an hour of class work and twice that much preparation time per week, (exclusive of papers, lab reports, exam prep, etc. which are extra), for a semester. A typical full-time course, which will meet for three hours per week (usually two 90-minute seminars), is therefore worth two credits per term, four per semester.

Professors should design their courses so that students can do the assigned work carefully and well in the amount of time for which they are receiving credit.

Professors are free to design courses for any number of credits. Credit value must be designated in advance. It cannot be adjusted in any way once a course has begun.

Semester language courses are usually worth five credits and designed to cover a year’s worth of material at a comparable institution.

Semester courses with a lab component are usually worth five credits and require an additional four hours of lab work per week.

Studio Art classes usually substitute studio time for class preparation and paper-writing time, according to the same rubric as traditional courses. For a four-credit course, 3 hours of class time and 6-8 hours of studio time per weeks are standard.

Private musical study with a sponsor is usually awarded one pass/fail credit per term. Students interested in a more intensive study should propose an independent study according to the guidelines below.

The policies above regarding academic credit are guidelines. Professors have final authority over the design of their courses. Professors are, however, always encouraged to design courses in dialogue their students, the Dean, and the Curriculum Committee.

A student's academic transcript will record the courses he has taken, the grades he has received, and the number of credits he has earned while at Deep Springs. The Dean is responsible for ensuring that the Deep Springs credit system and academic transcripts are fully understood by the appropriate officials at institutions to which Deep Springs students seek transfer.

ACADEMIC LOAD

Students are required to take between eight and fifteen credits, approximately two or three full-time courses per term (excluding public speaking and audits). Students wishing to take more or fewer than the required number of courses must ask the Curriculum Committee in writing for permission to do so, and the recommendation of the committee must be approved by both the Dean and the President.

Students are encouraged to balance their academic load with their labor and student government commitments; they are also encouraged to reserve some free time in their schedules. Overloads are a privilege and will not be granted lightly. The burden is on the student to persuade the Curriculum Committee that even with the overload he can excel in all his courses and fulfill his responsibilities in the labor program and student government.

In choosing courses, students should keep in mind that their transcript will be matched against the transfer requirements of the schools to which they intend to transfer. Information about those requirements varies; it is best to discuss this matter with the Dean.

COURSE LIST

Each professor is required to submit to the Dean a finalized course list for each class by the end of the fourth week of the term/semester. This course list should enumerate the number of credits and the grade option (grade, pass/fail, audit) for each enrolled student.

ADD/DROP

A student may add a course only with permission of the professor, and only before 6:00 P.M. Friday of the second week of the term/semester. A student may drop a course before 6:00 P.M. Friday of the fourth week of the term/semester.

PASS/FAIL

Students wishing to take a course pass/fail must obtain permission from their professor by the end of the fourth week of the course; professors are not obligated to grant this permission. The Summer Seminar during Term I may not be taken pass/fail. Pass/fail courses will appear on transcripts with the grade P or F, a passing grade being awarded when a grade of C- or better has been earned. Students should remember that institutions to which they transfer frequently will not grant academic credit for courses taken pass/fail.

AUDIT

Students wishing to audit a course must obtain permission from their professor, who is not obligated to grant this permission. The terms of the audit, including coursework, class participation, and whether the professor may restrict or revoke auditing status at his/her discretion.

WITHDRAWAL

A student may withdraw from a class anytime between the end of the drop period and the beginning of the eighth week of the class (there are no withdrawals for seven week classes). The withdrawal is student initiated and allows a student to remove himself from a class after it is too late to drop. Unlike a drop, a withdrawal is recorded on the transcript with a “W” for the course grade.

COMPLETION AND EVALUATION OF A COURSE

The college requires all work to be turned in by the final day of the term/semester in which it is assigned. During the last week of term, each faculty member will schedule at least twenty minutes of class time for the completion of course evaluations. If a student is unable to complete the assigned work, he must fill out an incomplete form (see adjoining). This form must be signed by the professor involved, and also approved by the Dean by the last day of the term/semester. Failure to do so will result in the calculation of a final grade based only on work that has been submitted before the end of the term/semester. The student must complete his work by the new due date stated in the form. Extensions beyond this new due date will be granted by the Dean only in case of illness, family crisis, or other extraordinary circumstance. If at any time a student carries more than one incomplete, he will be placed on academic probation.

STUDENTS WITH LEARNING DISABILITIES

Applicants and students who have a learning disability, and faculty and staff who work with learning disabled students, should refer to applicable appendix of the Handbook for background information and guidance.

Deep Springs will make available a professional psychologist to advise us regarding students suspected (but not previously diagnosed) to have learning disabilities.

Accommodations which faculty make for learning disabled students are not to provide students with a competitive edge (i.e., “to give them a break”), but rather to remove competitive disadvantage and to ensure that students perform as best as they can.

Students with learning disabilities must (1) provide documentation of their learning disabilities and recommendations for accommodations from a psychologist specializing in learning disabilities, (2) disclose his learning disabilities to his instructors with as much advance notice as possible (always before the start of the course), (3) determine, in consultation with his teachers, specific and reasonable accommodations, and (4) set realistic academic goals, particularly regarding course load.

Faculty teaching students with learning disabilities must be prepared to (1) work with the student to determine reasonable accommodations, (2) be clear regarding expectations, particularly regarding learning objectives and assessment, (3) provide a complete syllabus, including reading list, as soon as possible (always in advance of the start of the course).

Students with learning disabilities and their teachers should consult with the Dean to resolve conflicts. Students and teachers should carefully document accommodations agreements. Any unresolved conflicts may be contested by the student through the Academic Appeals Committee.

GRADING POLICY

Deep Springs is committed to an extremely rigorous assessment system. The Deep Springs academic program is of the caliber of the honors programs at the best universities; therefore, our grading is designed to distinguish between work that is competent, above average and truly outstanding. All academic work at Deep Springs will be graded according to the following stringent standards.

GRADING SCALE

A 4.00 B– 2.66
A– 3.66 C+ 2.33
B+ 3.33 C 2.00
B 3.00 C– 1.66
F 0.00

Note: C– is the lowest passing grade at Deep Springs.

THE A RANGE GRADE

Academic work in the A range will demonstrate to a high degree such qualities as originality, knowledge, relevance and clarity of expression. Individual criteria for excellence will vary depending on the field, the particular subject and professorial discretion, but in all cases the A grade will be reserved for assignments which show clear mastery of the topic or subject at hand.

Papers, essays and oral presentations in the A range will:

- defend a thesis and arrive at a thoughtful conclusion;
- effectively recognize the complexity of the topic;
- contain strong supporting details and demonstrate a responsible and judicious use of evidence;
- be logically developed and very well organized;
- use a tone appropriate to the desired response;
- show stylistic maturity, e.g., through sentence variety and paragraph development; and
- be virtually free of typographical and usage errors, such as poor grammar and misspellings.

In such fields as mathematics and science, A range labs will demonstrate:

- a clearly stated and critically evaluated hypothesis;
- comprehensive analysis of data;
- accuracy and precision; and
- appropriate formatting and presentation.

Creative and artistic work in the A range will demonstrate:

- significant depth of original vision;
- stylistic maturity;
- technical proficiency;
- understanding and appropriate use of media; and
- improvement, especially in beginning courses.

THE B RANGE GRADE

Criteria for academic work in the B range will also vary according to subject and professorial discretion, but generally this work will represent informative answers to the question or problem posed. In general, B work will approach but not entirely meet the standards specified above for A work. Knowledge of the subject displayed by B work will be substantial rather than exhaustive, and will demonstrate some degree of originality, knowledge, relevance, or clarity of expression. Specifically, papers, essays and oral presentations will exhibit clarity of exposition and logical organization. Mathematical and scientific work in the B range will be clear but not necessarily as comprehensive, accurate or precise as work which meets the standards for the A grade. Creative work in the B range will also show some creativity, style and understanding of media, but will not meet the high standards required for the A grade.

THE C RANGE GRADE

Again, criteria for academic work in the C range will vary according to subject and professorial discretion, but generally this work will represent competent answers to the question(s) posed. C range

work will be essentially complete, comprehensible and orderly. Such work may exhibit important gaps in the student's knowledge of the subject; for example, the logic of the main argument may be significantly deficient, the expression of that argument or other response to the assigned topic or exercise may be unclear or obscure, or its conclusions may be left unexplored. C range work will consist mainly of efforts to present an exposition rather than an exploration of problems, or will present merely an account of secondary literature on the subject. C work in mathematics and the sciences will fall short in the areas of comprehensiveness, accuracy, and precision; C work in the creative arts will typically be marred by a lack of creativity, style or an understanding of the medium.

THE F GRADE

The F grade indicates that minimal standards have not been met.

DIRECTED STUDY

A directed study is an individualized course offered by a professor at student request. It differs from an independent study in that it is primarily the instructor rather than the student who designs the course, and there is often more than one student involved in it. Directed studies cover topics which are not included among the normal course offerings of the College, but which are (a) within the professor's area of competence and (b) meet standards associated with other accepted courses in the Deep Springs Curriculum.

A directed study should introduce a student to a specific body of knowledge, a set of texts on a particular theme, or a well-defined artistic medium. It should aim to give the student an overview of the major questions, problems, techniques, and/or debates associated with the area of study, and to give the student an opportunity to explore these issues in papers, laboratory work, or through other suitable projects. The amount of work required in a directed study should be comparable to a normal course carrying the same number of credits. The professor should meet regularly with the student(s) throughout the term/semester—at least once per week is the norm.

If a professor is willing to supervise a directed study, he or she should, in consultation with the student, devise a syllabus and decide on the method of assessment the directed study would involve and the number of credits it would carry. Directed Study proposals must be submitted to and approved by the Curriculum Committee. It will be the student's responsibility to devise and submit an appropriate course description for his transcript.

INDEPENDENT STUDIES

An independent study is a well-defined academic project undertaken by a student with the supervision of a professor. It differs from Directed Study in that the student (rather than a professor) is responsible for designing the course and does more of the coursework on his own.

An independent study should be on a subject (a) which falls broadly within the supervising professor's area of competence and (b) meet standards associated with other accepted courses in the Deep Springs curriculum.

Students who wish to pursue an independent study should formulate a clear goal and a timetable for the work they plan to complete, whether it is a long research paper, a significant artistic project, a scientific lab, or some analogous project. In considering an independent study proposal, professors should seek to ascertain if the student has the requisite background for undertaking the proposed work. Once an independent study is approved, the supervising professor should meet with student(s) on a regular basis throughout the term/semester.

Independent study proposals must be submitted to and approved by the Curriculum Committee. It will be the student's responsibility to devise and submit an appropriate course description for his transcript.

APPLICATION FOR DIRECTED AND INDEPENDENT STUDIES

Students wishing to undertake directed or independent studies with *long-term* or *returning short-term* professors should submit proposals to prospective sponsors by Monday of Week Five of the preceding term, so that professors have time to consider and prioritize their commitments. The Curriculum Committee will hear these proposals during Week Six of the term preceding the proposed study.

Students wishing to undertake directed or independent studies with *short-term* professors teaching at Deep Springs for the first time should submit proposals to prospective sponsors by Wednesday of Week One of the intended term of the study, so that professors have enough time to consider and prioritize their commitments. The Curriculum Committee will hear these proposals during Week Two of the term of the proposed study. If their study is approved, students are required to make up for the work missed during the time prior to approval. Short-term professors may not agree to independent or directed study courses before the second week of the term.

All applications for independent or directed studies must include: Short and Long Course Descriptions (on the models provided), a Complete Syllabus, and a completed copy of the Independent Study and Directed Study Form (printed below).

When students ask a professor to sponsor an independent or directed study, they must inform him/her that professors are not obliged to teach such courses, that professors will not be evaluated negatively if they decline to teach them, and that professors are required to take a week to think over the request before they accept.

Incoming long-term professors need time to adapt to Deep Springs, and should not be asked to sponsor independent or directed studies during their first semester.

COMPOSITION REQUIREMENT

Since its founding, Deep Springs has placed great emphasis on developing effective communication skills. Consequently, the only requirements in every student's course of study are Composition and Public Speaking. All Deep Springs students are required to take Composition during the fall of their first year.

PUBLIC SPEAKING

All students are required to take Public Speaking (graded terms II-V) throughout their enrollment at Deep Springs. Public Speaking is held every week during term, usually on Tuesday nights.

Student attendance at all these sessions is mandatory. The Student Body and Professor will work out the speech formats beforehand. It is generally expected that during the course of the year each student will be required to perform speeches of several types, e.g., debate, persuasive, ex tempore, and informative.

COURSE SELECTION

Course selection is made by the Curriculum Committee in consultation with the student body. By the beginning of the term/semester prior to the one in which a professor begins teaching, he or she will submit short narrative descriptions and booklists for a range of the courses he or she would like to teach during the year. The chair of the Curriculum Committee will then post the descriptions from all professors and read them aloud at a specially designated course night. A vote among the student body will then be taken to determine student interest in each of the course proposals. While student interest and faculty

preferences will always be important elements in the Curriculum Committee's decision, the Committee may compromise one for the sake of the other.

ACADEMIC PROBATION

If a student under non-extenuating circumstances fails to perform academics satisfactorily, the Dean and Reinvitations Committee will take needed action to remedy the situation. Unsatisfactory academic performance is defined as carrying more than one incomplete at any time, or failing any class. The Dean will notify the student that he is under academic probation. Students in this position will be expected (in consultation with professors or the Dean) to adjust their academic load in a manner that will allow them to make up incompletes and improve their performance. If the student's academic performance continues unsatisfactory in the following term/semester, the Dean or the Curriculum Committee may recommend the case to the Reinvitations Committee and the President. R-com can recommend expulsion to the student body.

ACADEMIC APPEALS COMMITTEE

The Academic Appeals Committee exists to resolve disputes regarding academic evaluation, either for a major component of a course or the overall grade itself. It will be constituted by five members: the Dean, a professor chosen by the faculty, and three students appointed by the Curriculum Committee. Any student with an academic complaint should direct a written appeal to the Curriculum Committee. Such a complaint must be submitted within three weeks after official notification of the grade in question. The Academic Appeals Committee will then hear argument from both sides to determine whether the academic evaluation being contested was arbitrary, capricious or inconsistent with previously announced criteria. The committee will then deliberate in private and present its decision. The hearing will be recorded and a copy kept in the Dean's files. Either party may appeal the committee's conclusion to the President, whose decision will be binding.

CONFIDENTIALITY

Since students have significant roles in admissions, registration, hiring, and evaluations, they are involved in sensitive operations normally performed by professionals at other colleges and universities. These operations require a high level of confidentiality. It is thus important that students in addition to faculty hold themselves to the same high level of ethical standards. ***The personal files of current students, all faculty, and all staff members are kept locked, and shall not be explored except for official purposes.***

ACADEMIC HONESTY

An implied code of honesty and reliability permeates all college and ranch operations at Deep Springs. All parties involved ought to be able to trust that others are maintaining this honesty. As a result, there is no explicit honor code; what such a code would reflect is each individual's basic responsibility to the community in academics, labor and self-governance.

Academic dishonesty is an extremely serious offense. Such dishonesty, which includes plagiarism and cheating, is grounds for expulsion.

A report of academic dishonesty should be made out to the Dean. Upon receipt of such a report, the Academic Appeals Committee will convene. The student charged and the professor who taught the course will both appear before the committee, and the committee may ask others to appear as well. The committee has one week to conclude its fact-finding work and meet with the president to report its conclusions regarding the occurrence of academic dishonesty. An elected member of the AcApCom and the president will then meet with the student and the professor to inform them of the committee's conclusions, including the rationale for its judgment. The student and the professor will both have the right to appeal the committee's decision to the president for a period of one week following their

notification about AcApCom's decision about academic dishonesty. An elected member of the AcApCom will report the committee's judgment to the Student Body. If Academic Dishonesty is the judgment, the Student Body will bear responsibility for recommending an appropriate action. Such action may include a range of sanctions that consider the long-term interests of the individual, the community, and the college (refer to Sense of The Body #3.a, .b, & .c, regarding regulation of members). The Student Body's recommendations will be reported to the president, to whom appeal may be made within one week.

TRANSFERRING TO ANOTHER COLLEGE AFTER DEEP SPRINGS

The Dean functions as the transfer advisor. During September, the Dean holds a "Transfer Night" meeting for second-year students to advise them about the transfer application process—choosing schools, scholarship applications, assembling materials. The Dean will provide a 'Transfer Booklet' containing a discussion of the process and the advice accumulated from prior classes at Deep Springs.

ASSOCIATE OF ARTS DEGREE REQUIREMENTS

The faculty of Deep Springs College has established the following requirements for the Associate of Arts Degree. These requirements closely match the Intersegmental General Education Transfer Curriculum (IGETC) at California Community Colleges.

Resolved, that the faculty of Deep Springs College adopt the following requirements for the Associate of Arts Degree, these requirements to take effect with the class of 2008. (Passed unanimously, December 1st, 2006)

60 Carnegie units of instruction at a grade of C+ or better, including the following course distribution of eleven courses:

English: 2 courses; one in Composition, one course-equivalent (four semesters) of Public Speaking

Math/Quantitative Reasoning/Computer Science: 1 course. Competence at the Calculus I level must be established by successfully completing a calculus course, testing, or AP credit.

Arts & Humanities: 3 courses in addition to Composition and Public Speaking. Course selection must include at least one of each.

Social & Behavioral Sciences: 3 courses from at least two different disciplines. Summer Seminar fulfills two of these requirements.

Physical & Biological Sciences: 2 courses, at least one of each, one with lab. AP credit accepted in lieu of one course.

Language other than English: Competence equivalent to 2 years of high school instruction.

Appendix IV. General Education Assessment at Baker University

“Strong Foundations: Twelve Principles of Effective General Education Programs”

Effective General Education Programs:

- Explicitly Answer the Question, “What Is the Point of General Education?”
- Embody Institutional Mission
- Continuously Strive for Educational Coherence
- Are Self-consciously Value-based and Teach Social Responsibility
- Attend Carefully to Student Experience
- Are Consciously Designed So That They Will Continue To Evolve
- Require and Foster Academic Community
- Have Strong Faculty and Administrative Leadership
- Cultivate Substantial and Enduring Support from Multiple Constituencies
- Ensure Continuing Support for Faculty, Especially as They Engage in Dialogues Across Academic Specialties
- Reach Beyond the Classroom to the Broad Range of Student Co-curricular Experiences
- Assess and Monitor Progress Toward an Evolving Vision Through Ongoing Self-Reflection

The committee identified four general themes that might be useful in guiding our general education revision efforts. Those themes are described below:

Effective General Education programs are **intentional**.

They are drawn upon concrete goals flowing from the mission of the University. General education is not a by-product, but rather the centerpiece, of the liberal arts curriculum.

Effective general education programs provide **integrative learning**.

They require that students learn to synthesize and apply knowledge and methods from different disciplines and engage material in multiple ways.

Effective general education programs are **trans-disciplinary**.

They draw on faculty from many different disciplines, and are focused on learning outcomes rather than content areas.

Effective general education programs are **student-focused**.

They are attentive to student aspirations, and directed at offering students a course of study that is meaningful from their perspectives.

PURPOSE STATEMENT

The purpose of the General Education program at the College of Arts & Sciences at Baker University is to ignite in our students a passion for learning that both inspires and informs a lifelong commitment to Baker's core values of community, character, and civic and social responsibility.

OUTCOMES – FEBRUARY 28, 2008

Graduates of the College of Arts and Sciences at Baker University will demonstrate the ability to...

1. analyze and interpret texts in a variety of forms.
2. communicate clearly and effectively in writing.
3. communicate clearly and effectively in oral form.
4. find and critically evaluate information.
5. form arguments and make decisions based upon sound reasons and evidence.
6. make ethical decisions based on principle.
7. think logically and reason abstractly, using quantitative and qualitative information.
8. communicate in a language in addition to English.
9. work effectively with others to solve problems and make decisions.

Graduates of the College of Arts and Sciences at Baker University will demonstrate a fundamental, interdisciplinary understanding of...

- 1.the physical universe.
2. ecosystems and the relationship between human behavior and ecosystems.
- 3.science and its limitations.
- 4.the history of ideas and civilizations.
- 5.social, political, economic and cultural systems.
- 6.similarities and differences among people and societies.
- 7.themselves, their values, and the role of values in decision-making.
- 8.creative expression and aesthetic values.
- 9.physical and mental well-being.
- 10.citizenship and social responsibility.
- 11.the uses and effects of technology.

Graduates of the College of Arts and Sciences at Baker University will engage in the following intentional learning experiences during their tenure as students, as a way of integrating and developing the abilities and understandings listed above:

1. International travel experience
2. Intercultural experience
3. Active experience with the fine or performing arts
4. Active experience with scientific inquiry
5. Creation of an original academic, artistic, or literary work
6. Activity that serves community and the common good
7. Completion of a problem-solving project as a member of a team
8. Extended activities that promote personal well-being
9. Formal presentation of a significant paper or project

Appendix V. Excerpt from *Anne of Green Gables*⁴⁵⁰

Note: In Lucy Maud Montgomery's tale, middle-aged brother and sister Matthew and Marilla decide to adopt a boy from an orphan asylum to raise on their farm, Green Gables, on Prince Edward Island, a maritime province of Canada. Arriving instead is Anne Shirley, a girl of 11. The story relates the ensuing five years of Anne's life on the farm and at the Avonlea School in the nearby village of Avonlea.

It was October again when Anne was ready to go back to school—a glorious October, all red and gold, with mellow mornings when the valleys were filled with delicate mists as if the spirit of autumn had poured them in for the sun to drain—amethyst, pearl, silver, rose, and smoke-blue. The dews were so heavy that the fields glistened like cloth of silver and there were such heaps of rustling leaves in the hollows of many-stemmed woods to run crisply through. The Birch Path was a canopy of yellow and the ferns were sear and brown all along it. There was a tang in the very air that inspired the hearts of small maidens tripping, unlike snails, swiftly and willingly to school; and it *was* jolly to be back again at the little brown desk beside Diana, with Ruby Gillis nodding across the aisle and Carrie Sloane sending up notes and Julia Bell passing a "chew" of gum down from the back seat. Anne drew a long breath of happiness as she sharpened her pencil and arranged her picture cards in her desk. Life was certainly very interesting.

In the new teacher she found another true and helpful friend. Miss Stacy was a bright, sympathetic young woman with the happy gift of winning and holding the affections of her pupils and bringing out the best that was in them mentally and morally. Anne expanded like a flower under this wholesome influence and carried home to the admiring Matthew and the critical Marilla glowing accounts of schoolwork and aims.

"I love Miss Stacy with my whole heart, Marilla. She is so ladylike and she has such a sweet voice. When she pronounces my name I feel *instinctively* that she's spelling it with an E. We had recitations this afternoon. I just wish you could have been there to hear me recite 'Mary, Queen of Scots.' I just put my whole soul into it. Ruby Gillis told me coming home that the way I said the line, 'Now for my father's arm,' she said, 'my woman's heart farewell,' just made her blood run cold."

"Well now, you might recite it for me some of these days, out in the barn," suggested Matthew.

"Of course I will," said Anne meditatively, "but I won't be able to do it so well, I know. It won't be so exciting as it is when you have a whole schoolful before you hanging breathlessly on your words. I know I won't be able to make your blood run cold."

"Mrs. Lynde says it made *her* blood run cold to see the boys climbing to the very tops of those big trees on Bell's hill after crows' nests last Friday," said Marilla. "I wonder at Miss Stacy for encouraging it."

"But we wanted a crow's nest for nature study," explained Anne. "That was on our field afternoon. Field afternoons are splendid, Marilla. And Miss Stacy explains everything so beautifully. We have to write compositions on our field afternoons and I write the best ones."

"It's very vain of you to say so then. You'd better let your teacher say it."

"But she *did* say it, Marilla. And indeed I'm not vain about it. How can I be, when I'm such a dunce at geometry? Although I'm really beginning to see through it a little, too. Miss Stacy makes it so clear. Still, I'll never be good at it and I assure you it is a humbling reflection. But I love writing compositions. Mostly Miss Stacy lets us choose our own subjects; but next week we are to write a composition on some remarkable person. It's hard to choose among so many remarkable people who have lived. Mustn't it be splendid to be remarkable and have compositions written about you after you're dead? Oh, I would dearly love to be remarkable. I think when I grow up I'll be a trained nurse and go with the Red Crosses to the field of battle as a messenger of mercy. That is, if I don't go out as a foreign missionary. That would be very romantic, but one would have to be very good to be a missionary, and that would be a stumbling block. We have physical culture exercises every day, too. They make you graceful and promote digestion."

* * * * *

"Well now, I reckon it's going to be a pretty good concert. And I expect you'll do your part fine," he said, smiling down into her eager, vivacious little face. Anne smiled back at him. Those two were the best of friends and Matthew thanked his stars many a time and oft that he had nothing to do with bringing her up. That was Marilla's exclusive duty; if it had been his he would have been worried over frequent conflicts between inclination and said duty. As it was, he was free to, "spoil Anne"—Marilla's phrasing—as much as he liked. But it was not such a bad arrangement after all; a little "appreciation" sometimes does quite as much good as all the conscientious "bringing up" in the world.

Christmas morning broke on a beautiful white world. It had been a very mild December and people had looked forward to a green Christmas; but just enough snow fell softly in the night to transfigure Avonlea. Anne peeped out from her frosted gable window with delighted eyes. The firs in the Haunted Wood were all feathery and wonderful; the birches and wild cherry trees were outlined in pearl; the plowed fields were stretches of snowy dimples; and there was a crisp tang in the air that was glorious. Anne ran downstairs singing until her voice reechoed through Green Gables...

* * * * *

The concert came off in the evening and was a pronounced success. The little hall was crowded; all the performers did excellently well, but Anne was the bright particular star of the occasion, as even envy, in the shape of Josie Pye, dared not deny.

"Oh, hasn't it been a brilliant evening?" sighed Anne, when it was all over and she and Diana were walking home together under a dark, starry sky.

"Everything went off very well," said Diana practically. "I guess we must have made as much as ten dollars. Mind you, Mr. Allan is going to send an account of it to the Charlottetown papers."

"Oh, Diana, will we really see our names in print? It makes me thrill to think of it. Your solo was perfectly elegant, Diana. I felt prouder than you did when it was encored. I just said to myself, 'It is my dear bosom friend who is so honored.'"

"Well, your recitations just brought down the house, Anne. That sad one was simply splendid."

"Oh, I was so nervous, Diana. When Mr. Allan called out my name I really cannot tell how I ever got up on that platform. I felt as if a million eyes were looking at me and through me, and for one dreadful moment I was sure I couldn't begin at all. Then I thought of my lovely puffed sleeves and took courage. I knew that I must live up to those sleeves, Diana. So I started in, and my voice seemed to be coming from ever so far away. I just felt like a parrot. It's providential that I practiced those recitations so often up in the garret, or I'd never have been able to get through. Did I groan all right?"

"Yes, indeed, you groaned lovely," assured Diana.

"I saw old Mrs. Sloane wiping away tears when I sat down. It was splendid to think I had touched somebody's heart. It's so romantic to take part in a concert, isn't it? Oh, it's been a very memorable occasion indeed."

That night Marilla and Matthew, who had been out to a concert for the first time in twenty years, sat for a while by the kitchen fire after Anne had gone to bed.

"Well now, I guess our Anne did as well as any of them," said Matthew proudly.

"Yes, she did," admitted Marilla. "She's a bright child, Matthew. And she looked real nice too. I've been kind of opposed to this concert scheme, but I suppose there's no real harm in it after all. Anyhow, I was proud of Anne tonight, although I'm not going to tell her so."

"Well now, I was proud of her and I did tell her so 'fore she went upstairs," said Matthew. "We must see what we can do for her some of these days, Marilla. I guess she'll need something more than Avonlea school by and by."

"There's time enough to think of that," said Marilla. "She's only thirteen in March. Though tonight it struck me she was growing quite a big girl. Mrs. Lynde made that dress a mite too long, and it makes Anne look so tall. She's quick to learn and I guess the best thing we can do for her will be to send her to Queen's after a spell. But nothing need be said about that for a year or two yet."

"Well now, it'll do no harm to be thinking it over off and on," said Matthew. "Things like that are all the better for lots of thinking over."

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The winter weeks slipped by. It was an unusually mild winter, with so little snow that Anne and Diana could go to school nearly every day by way of the Birch Path. On Anne's birthday they were tripping lightly down it, keeping eyes and ears alert amid all their chatter, for Miss Stacy had told them that they must soon write a composition on "A Winter's Walk in the Woods," and it behooved them to be observant.

"Just think, Diana, I'm thirteen years old today," remarked Anne in an awed voice. "I can scarcely realize that I'm in my teens. When I woke this morning it seemed to me that everything must be different. You've been thirteen for a month, so I suppose it doesn't seem such a novelty to you as it does to me. It makes life seem so much more interesting. In two more years I'll be really grown up. It's a great comfort to think that I'll be able to use big words then without being laughed at."

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Oh, it was a never-to-be-forgotten day, Marilla. I was so tired I couldn't sleep at night. Miss Barry put us in the spare room, according to promise. It was an elegant room, Marilla, but somehow sleeping in a spare room isn't what I used to think it was. That's the worst of growing up, and I'm beginning to realize it. The things you wanted so much when you were a child don't seem half so wonderful to you when you get them."

Thursday the girls had a drive in the park, and in the evening Miss Barry took them to a concert in the Academy of Music, where a noted prima donna was to sing. To Anne the evening was a glittering vision of delight.

"Oh, Marilla, it was beyond description. I was so excited I couldn't even talk, so you may know what it was like. I just sat in enraptured silence. Madame Selitsky was perfectly beautiful, and wore white satin and diamonds. But when she began to sing I never thought about anything else. Oh, I can't tell you how I felt. But it seemed to me that it could never be hard to be good any more. I felt like I do when I look up to the stars. Tears came into my eyes, but, oh, they were such happy tears. I was so sorry when it was all over, and I told Miss Barry I didn't see how I was ever to return to common life again. She said she thought if we went over to the restaurant across the street and had an ice cream it might help me. That sounded so prosaic; but to my surprise I found it true. The ice cream was delicious, Marilla, and it was so lovely and dissipated to be sitting there eating it at eleven o'clock at night. Diana said she believed she was born for city life. Miss Barry asked me what my opinion was, but I said I would have to think it over very seriously before I could tell her what I really thought. So I thought it over after I went to bed. That is the time to think things out. And I came to the conclusion, Marilla, that I wasn't born for city life and that I was glad of it. It's nice to be eating ice cream at brilliant restaurants at eleven o'clock at night once in a while; but as a regular thing I'd rather be in the east gable at eleven, sound asleep, but kind of knowing even in my sleep that the stars were shining outside and that the wind was blowing in the firs across the brook. I told Miss Barry so at breakfast the next morning and she laughed. Miss Barry generally laughed at anything I said, even when I said the most solemn things. I don't think I liked it, Marilla, because I wasn't trying to be funny. But she is a most hospitable lady and treated us royally."

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Marilla laid her knitting on her lap and leaned back in her chair. Her eyes were tired, and she thought vaguely that she must see about having her glasses changed the next time she went to town, for her eyes had grown tired very often of late.

It was nearly dark, for the full November twilight had fallen around Green Gables, and the only light in the kitchen came from the dancing red flames in the stove.

Anne was curled up Turk-fashion on the hearthrug, gazing into that joyous glow where the sunshine of a hundred summers was being distilled from the maple cordwood. She had been reading, but her book had slipped to the floor, and now she was dreaming, with a smile on her parted lips. Glittering castles in Spain were shaping themselves out of the mists and rainbows of her lively fancy; adventures wonderful and enthralling were happening to her in cloudland—adventures that always turned out triumphantly and never involved her in scrapes like those of actual life.

Marilla looked at her with a tenderness that would never have been suffered to reveal itself in any clearer light than that soft mingling of fire and shadow. The lesson of a love that should display itself easily in spoken word and open look was one Marilla could never learn. But she had learned to love this slim, gray-eyed girl with an affection all the deeper and stronger from its very undemonstrativeness. Her love made her afraid of being unduly indulgent, indeed. She had an uneasy feeling that it was rather sinful to set one's heart so intensely on any human creature as she had set hers on Anne, and perhaps she performed a sort of unconscious penance for this by being stricter and more critical than if the girl had been less dear to her. Certainly Anne herself had no idea how Marilla loved her. She sometimes thought wistfully that Marilla was very hard to please and distinctly lacking in sympathy and understanding. But she always checked the thought reproachfully, remembering what she owed to Marilla.

"Anne," said Marilla abruptly, "Miss Stacy was here this afternoon when you were out with Diana."

Anne came back from her other world with a start and a sigh.

"Was she? Oh, I'm so sorry I wasn't in. Why didn't you call me, Marilla? Diana and I were only over in the Haunted Wood. It's lovely in the woods now. All the little wood things—the ferns and the satin leaves and the crackerberries—have gone to sleep, just as if somebody had tucked them away until spring under a blanket of leaves. I think it was a little gray fairy with a rainbow scarf that came tiptoeing along the last moonlight night and did it. Diana wouldn't say much about that, though. Diana has never forgotten the scolding her mother gave her about imagining ghosts into the Haunted Wood. It had a very bad effect on Diana's imagination. It blighted it. Mrs. Lynde says Myrtle Bell is a blighted being. I asked Ruby Gillis why Myrtle was blighted, and Ruby said she guessed it was because her young man had gone back on her. Ruby Gillis thinks of nothing but young men, and the older she gets the worse she is. Young men are all very well in their place, but it doesn't do to drag them into everything, does it? Diana and I are thinking seriously of promising each other that we will never marry but be nice old maids and live together forever. Diana hasn't quite made up her mind though, because she thinks perhaps it would be nobler to marry some wild, dashing, wicked young man and reform him. Diana and I talk a great deal about serious subjects now, you know. We feel that we are so much older than we used to be that it isn't becoming to talk of childish matters. It's such a solemn thing to be almost fourteen, Marilla. Miss Stacy took all us girls who are in our teens down to the brook last Wednesday, and talked to us about it. She said we couldn't be too careful what habits we formed and what ideals we acquired in our teens, because by the time we were twenty our characters would be developed and the foundation laid for our whole future life. And she said if the foundation was shaky we could never build anything really worth while on it. Diana and I talked the matter over coming home from school. We felt extremely solemn, Marilla. And we decided that we would try to be very careful indeed and form respectable habits and learn all we could and be as sensible as possible, so that by the time we were twenty our characters would be properly developed. It's perfectly appalling to think of being twenty, Marilla. It sounds so fearfully old and grown up. But why was Miss Stacy here this afternoon?"

"That is what I want to tell you, Anne, if you'll ever give me a chance to get a word in edgewise. She was talking about you."

"About me?" Anne looked rather scared. Then she flushed and exclaimed:

"Oh, I know what she was saying. I meant to tell you, Marilla, honestly I did, but I forgot. Miss Stacy caught me reading Ben Hur in school yesterday afternoon when I should have been studying my Canadian history. Jane Andrews lent it to me. I was reading it at dinner hour, and I had just got to the chariot race when school went in. I was simply wild to know how it turned out—although I felt sure Ben Hur must win, because it wouldn't be poetical justice if he didn't—so I spread the history open on my desk lid and then tucked Ben Hur between the desk and my knee. I just looked as if I were studying Canadian history, you know, while all the while I was reveling in Ben Hur. I was so interested in it that I never noticed Miss Stacy coming down the aisle until all at once I just looked up and there she was looking down at me, so reproachful-like. I can't tell you how ashamed I felt, Marilla, especially when I heard Josie Pye giggling.

Miss Stacy took Ben Hur away, but she never said a word then. She kept me in at recess and talked to me. She said I had done very wrong in two respects. First, I was wasting the time I ought to have put on my studies; and secondly, I was deceiving my teacher in trying to make it appear I was reading a history when it was a storybook instead. I had never realized until that moment, Marilla, that what I was doing was deceitful. I was shocked. I cried bitterly, and asked Miss Stacy to forgive me and I'd never do such a thing again; and I offered to do penance by never so much as looking at Ben Hur for a whole week, not even to see how the chariot race turned out. But Miss Stacy said she wouldn't require that, and she forgave me freely. So I think it wasn't very kind of her to come up here to you about it after all."

"Miss Stacy never mentioned such a thing to me, Anne, and its only your guilty conscience that's the matter with you. You have no business to be taking storybooks to school. You read too many novels anyhow. When I was a girl I wasn't so much as allowed to look at a novel."

"Oh, how can you call Ben Hur a novel when it's really such a religious book?" protested Anne. "Of course it's a little too exciting to be proper reading for Sunday, and I only read it on weekdays. And I never read *any* book now unless either Miss Stacy or Mrs. Allan thinks it is a proper book for a girl thirteen and three-quarters to read. Miss Stacy made me promise that. She found me reading a book one day called, *The Lurid Mystery of the Haunted Hall*. It was one Ruby Gillis had lent me, and, oh, Marilla, it was so fascinating and creepy. It just curdled the blood in my veins. But Miss Stacy said it was a very silly, unwholesome book, and she asked me not to read any more of it or any like it. I didn't mind promising not to read any more like it, but it was *agonizing* to give back that book without knowing how it turned out. But my love for Miss Stacy stood the test and I did. It's really wonderful, Marilla, what you can do when you're truly anxious to please a certain person."

"Well, I guess I'll light the lamp and get to work," said Marilla. "I see plainly that you don't want to hear what Miss Stacy had to say. You're more interested in the sound of your own tongue than in anything else."

"Oh, indeed, Marilla, I do want to hear it," cried Anne contritely. "I won't say another word—not one. I know I talk too much, but I am really trying to overcome it, and although I say far too much, yet if you only knew how many things I want to say and don't, you'd give me some credit for it. Please tell me, Marilla."

"Well, Miss Stacy wants to organize a class among her advanced students who mean to study for the entrance examination into Queen's. She intends to give them extra lessons for an hour after school. And she came to ask Matthew and me if we would like to have you join it. What do you think about it yourself, Anne? Would you like to go to Queen's and pass for a teacher?"

"Oh, Marilla!" Anne straightened to her knees and clasped her hands. "It's been the dream of my life—that is, for the last six months, ever since Ruby and Jane began to talk of studying for the Entrance. But I didn't say anything about it, because I supposed it would be perfectly useless. I'd love to be a teacher. But won't it be dreadfully expensive? Mr. Andrews says it cost him one hundred and fifty dollars to put Prissy through, and Prissy wasn't a dunce in geometry."

"I guess you needn't worry about that part of it. When Matthew and I took you to bring up we resolved we would do the best we could for you and give you a good education. I believe in a girl being fitted to earn her own living whether she ever has to or not. You'll always have a home at Green Gables as long as Matthew and I are here, but nobody knows what is going to happen in this uncertain world, and it's just as well to be prepared. So you can join the Queen's class if you like, Anne."

"Oh, Marilla, thank you." Anne flung her arms about Marilla's waist and looked up earnestly into her face. "I'm extremely grateful to you and Matthew. And I'll study as hard as I can and do my very best to be a credit to you. I warn you not to expect much in geometry, but I think I can hold my own in anything else if I work hard."

"I dare say you'll get along well enough. Miss Stacy says you are bright and diligent." Not for worlds would Marilla have told Anne just what Miss Stacy had said about her; that would have been to pamper vanity. "You needn't rush to any extreme of killing yourself over your books. There is no hurry. You won't be ready to try the Entrance for a year and a half yet. But it's well to begin in time and be thoroughly grounded, Miss Stacy says."

"I shall take more interest than ever in my studies now," said Anne blissfully, "because I have a purpose in life. Mr. Allan says everybody should have a purpose in life and pursue it faithfully. Only he

says we must first make sure that it is a worthy purpose. I would call it a worthy purpose to want to be a teacher like Miss Stacy, wouldn't you, Marilla? I think it's a very noble profession."

* * * * *

Otherwise the winter passed away in a round of pleasant duties and studies. For Anne the days slipped by like golden beads on the necklace of the year. She was happy, eager, interested; there were lessons to be learned and honor to be won; delightful books to read; new pieces to be practiced for the Sunday-school choir; pleasant Saturday afternoons at the manse with Mrs. Allan; and then, almost before Anne realized it, spring had come again to Green Gables and all the world was abloom once more.

Studies palled just a wee bit then; the Queen's class, left behind in school while the others scattered to green lanes and leafy wood cuts and meadow byways, looked wistfully out of the windows and discovered that Latin verbs and French exercises had somehow lost the tang and zest they had possessed in the crisp winter months. Even Anne and Gilbert lagged and grew indifferent. Teacher and taught were alike glad when the term was ended and the glad vacation days stretched rosily before them.

"But you've done good work this past year," Miss Stacy told them on the last evening, "and you deserve a good, jolly vacation. Have the best time you can in the out-of-door world and lay in a good stock of health and vitality and ambition to carry you through next year. It will be the tug of war, you know—the last year before the Entrance."

"Are you going to be back next year, Miss Stacy?" asked Josie Pye.

Josie Pye never scrupled to ask questions; in this instance the rest of the class felt grateful to her; none of them would have dared to ask it of Miss Stacy, but all wanted to, for there had been alarming rumors running at large through the school for some time that Miss Stacy was not coming back the next year—that she had been offered a position in the grade school of her own home district and meant to accept. The Queen's class listened in breathless suspense for her answer.

"Yes, I think I will," said Miss Stacy. "I thought of taking another school, but I have decided to come back to Avonlea. To tell the truth, I've grown so interested in my pupils here that I found I couldn't leave them. So I'll stay and see you through."

"Hurrah!" said Moody Spurgeon. Moody Spurgeon had never been so carried away by his feelings before, and he blushed uncomfortably every time he thought about it for a week.

"Oh, I'm so glad," said Anne, with shining eyes. "Dear Miss Stacy, it would be perfectly dreadful if you didn't come back. I don't believe I could have the heart to go on with my studies at all if another teacher came here."

When Anne got home that night she stacked all her textbooks away in an old trunk in the attic, locked it, and threw the key into the blanket box.

"I'm not even going to look at a schoolbook in vacation," she told Marilla. "I've studied as hard all the term as I possibly could and I've pored over that geometry until I know every proposition in the first book off by heart, even when the letters *are* changed. I just feel tired of everything sensible and I'm going to let my imagination run riot for the summer. Oh, you needn't be alarmed, Marilla. I'll only let it run riot within reasonable limits. But I want to have a real good jolly time this summer, for maybe it's the last summer I'll be a little girl. Mrs. Lynde says that if I keep stretching out next year as I've done this I'll have to put on longer skirts. She says I'm all running to legs and eyes. And when I put on longer skirts I shall feel that I have to live up to them and be very dignified. It won't even do to believe in fairies then, I'm afraid; so I'm going to believe in them with all my whole heart this summer. I think we're going to have a very gay vacation. Ruby Gillis is going to have a birthday party soon and there's the Sunday school picnic and the missionary concert next month. And Mrs. Barry says that some evening he'll take Diana and me over to the White Sands Hotel and have dinner there. They have dinner there in the evening, you know. Jane Andrews was over once last summer and she says it was a dazzling sight to see the electric lights and the flowers and all the lady guests in such beautiful dresses. Jane says it was her first glimpse into high life and she'll never forget it to her dying day."

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Anne had her "good" summer and enjoyed it wholeheartedly. She and Diana fairly lived outdoors, reveling in all the delights that Lover's Lane and the Dryad's Bubble and Willowmere and Victoria Island afforded. Marilla offered no objections to Anne's gypsyings. The Spencervale doctor who had come the night Minnie May had the croup met Anne at the house of a patient one afternoon early in vacation, looked her over sharply, screwed up his mouth, shook his head, and sent a message to Marilla Cuthbert by another person. It was:

"Keep that redheaded girl of yours in the open air all summer and don't let her read books until she gets more spring into her step."

This message frightened Marilla wholesomely. She read Anne's death warrant by consumption in it unless it was scrupulously obeyed. As a result, Anne had the golden summer of her life as far as freedom and frolic went. She walked, rowed, berried, and dreamed to her heart's content; and when September came she was bright-eyed and alert, with a step that would have satisfied the Spencervale doctor and a heart full of ambition and zest once more.

"I feel just like studying with might and main," she declared as she brought her books down from the attic. "Oh, you good old friends, I'm glad to see your honest faces once more—yes, even you, geometry. I've had a perfectly beautiful summer, Marilla, and now I'm rejoicing as a strong man to run a race, as Mr. Allan said last Sunday.

Miss Stacy came back to Avonlea school and found all her pupils eager for work once more. Especially did the Queen's class gird up their loins for the fray, for at the end of the coming year, dimly shadowing their pathway already, loomed up that fateful thing known as "the Entrance," at the thought of which one and all felt their hearts sink into their very shoes. Suppose they did not pass! That thought was doomed to haunt Anne through the waking hours of that winter, Sunday afternoons inclusive, to the almost entire exclusion of moral and theological problems. When Anne had bad dreams she found herself staring miserably at pass lists of the Entrance exams, where Gilbert Blythe's name was blazoned at the top and in which hers did not appear at all.

But it was a jolly, busy, happy swift-flying winter. Schoolwork was as interesting, class rivalry as absorbing, as of yore. New worlds of thought, feeling, and ambition, fresh, fascinating fields of unexplored knowledge seemed to be opening out before Anne's eager eyes.

Much of all this was due to Miss Stacy's tactful, careful, broadminded guidance. She led her class to think and explore and discover for themselves and encouraged straying from the old beaten paths to a degree that quite shocked Mrs. Lynde and the school trustees, who viewed all innovations on established methods rather dubiously.

Apart from her studies Anne expanded socially, for Marilla, mindful of the Spencervale doctor's dictum, no longer vetoed occasional outings. The Debating Club flourished and gave several concerts; there were one or two parties almost verging on grown-up affairs; there were sleigh drives and skating frolics galore.

Between times Anne grew, shooting up so rapidly that Marilla was astonished one day, when they were standing side by side, to find the girl was taller than herself.

"Why, Anne, how you've grown!" she said, almost unbelievably. A sigh followed on the words. Marilla felt a queer regret over Anne's inches. The child she had learned to love had vanished somehow and here was this tall, serious-eyed girl of fifteen, with the thoughtful brows and the proudly poised little head, in her place. Marilla loved the girl as much as she had loved the child, but she was conscious of a queer sorrowful sense of loss. And that night, when Anne had gone to prayer meeting with Diana, Marilla sat alone in the wintry twilight and indulged in the weakness of a cry. Matthew, coming in with a lantern, caught her at it and gazed at her in such consternation that Marilla had to laugh through her tears.

"I was thinking about Anne," she explained. "She's got to be such a big girl—and she'll probably be away from us next winter. I'll miss her terrible."

"She'll be able to come home often," comforted Matthew, to whom Anne was as yet and always would be the little, eager girl he had brought home from Bright River on that June evening four years before. "The branch railroad will be built to Carmody by that time."

"It won't be the same thing as having her here all the time," sighed Marilla gloomily, determined to enjoy her luxury of grief uncomforted. "But there—men can't understand these things!"

There were other changes in Anne no less real than the physical change. For one thing, she became much quieter. Perhaps she thought all the more and dreamed as much as ever, but she certainly talked less. Marilla noticed and commented on this also.

"You don't chatter half as much as you used to, Anne, nor use half as many big words. What has come over you?"

Anne colored and laughed a little, as she dropped her book and looked dreamily out of the window, where big fat red buds were bursting out on the creeper in response to the lure of the spring sunshine.

"I don't know—I don't want to talk as much," she said, denting her chin thoughtfully with her forefinger. "It's nicer to think dear, pretty thoughts and keep them in one's heart, like treasures. I don't like to have them laughed at or wondered over. And somehow I don't want to use big words any more. It's almost a pity, isn't it, now that I'm really growing big enough to say them if I did want to. It's fun to be almost grown up in some ways, but it's not the kind of fun I expected, Marilla. There's so much to learn and do and think that there isn't time for big words. Besides, Miss Stacy says the short ones are much stronger and better. She makes us write all our essays as simply as possible. It was hard at first. I was so used to crowding in all the fine big words I could think of—and I thought of any number of them. But I've got used to it now and I see it's so much better."

"What has become of your story club? I haven't heard you speak of it for a long time."

"The story club isn't in existence any longer. We hadn't time for it—and anyhow I think we had got tired of it. It was silly to be writing about love and murder and elopements and mysteries. Miss Stacy sometimes has us write a story for training in composition, but she won't let us write anything but what might happen in Avonlea in our own lives, and she criticizes it very sharply and makes us criticize our own too. I never thought my compositions had so many faults until I began to look for them myself. I felt so ashamed I wanted to give up altogether, but Miss Stacy said I could learn to write well if I only trained myself to be my own severest critic. And so I am trying to."

"You've only two more months before the Entrance," said Marilla. "Do you think you'll be able to get through?"

Anne shivered.

"I don't know. Sometimes I think I'll be all right—and then I get horribly afraid. We've studied hard and Miss Stacy has drilled us thoroughly, but we mayn't get through for all that. We've each got a stumbling block. Mine is geometry of course, and Jane's is Latin, and Ruby and Charlie's is algebra, and Josie's is arithmetic. Moody Spurgeon says he feels it in his bones that he is going to fail in English history. Miss Stacy is going to give us examinations in June just as hard as we'll have at the Entrance and mark us just as strictly, so we'll have some idea. I wish it was all over, Marilla. It haunts me. Sometimes I wake up in the night and wonder what I'll do if I don't pass."

"Why, go to school next year and try again," said Marilla unconcernedly.

"Oh, I don't believe I'd have the heart for it. It would be such a disgrace to fail, especially if Gil—if the others passed. And I get so nervous in an examination that I'm likely to make a mess of it. I wish I had nerves like Jane Andrews. Nothing rattles her."

Anne sighed and, dragging her eyes from the witcheries of the spring world, the beckoning day of breeze and blue, and the green things upspringing in the garden, buried herself resolutely in her book. There would be other springs, but if she did not succeed in passing the Entrance, Anne felt convinced that she would never recover sufficiently to enjoy them.

When three weeks had gone by without the pass list appearing Anne began to feel that she really couldn't stand the strain much longer. Her appetite failed and her interest in Avonlea doings languished. Mrs. Lynde wanted to know what else you could expect with a Tory superintendent of education at the head of affairs, and Matthew, noting Anne's paleness and indifference and the lagging steps that bore her home from the post office every afternoon, began seriously to wonder if he hadn't better vote Grit at the next election.

But one evening the news came. Anne was sitting at her open window, for the time forgetful of the woes of examinations and the cares of the world, as she drank in the beauty of the summer dusk, sweet-scented with flower breaths from the garden below and sibilant and rustling from the stir of poplars. The eastern sky above the firs was flushed faintly pink from the reflection of the west, and Anne was

wondering dreamily if the spirit of color looked like that, when she saw Diana come flying down through the firs, over the log bridge, and up the slope, with a fluttering newspaper in her hand.

Anne sprang to her feet, knowing at once what that paper contained. The pass list was out! Her head whirled and her heart beat until it hurt her. She could not move a step. It seemed an hour to her before Diana came rushing along the hall and burst into the room without even knocking, so great was her excitement.

"Anne, you've passed," she cried, "passed the *very first*—you and Gilbert both—you're ties—but your name is first. Oh, I'm so proud!"

Diana flung the paper on the table and herself on Anne's bed, utterly breathless and incapable of further speech. Anne lighted the lamp, oversetting the match safe and using up half a dozen matches before her shaking hands could accomplish the task. Then she snatched up the paper. Yes, she had passed—there was her name at the very top of a list of two hundred! That moment was worth living for.

"You did just splendidly, Anne," puffed Diana, recovering sufficiently to sit up and speak, for Anne, starry eyed and rapt, had not uttered a word. "Father brought the paper home from Bright River not ten minutes ago—it came out on the afternoon train, you know, and won't be here till tomorrow by mail—and when I saw the pass list I just rushed over like a wild thing. You've all passed, every one of you, Moody Spurgeon and all, although he's conditioned in history. Jane and Ruby did pretty well—they're halfway up—and so did Charlie. Josie just scraped through with three marks to spare, but you'll see she'll put on as many airs as if she'd led. Won't Miss Stacy be delighted? Oh, Anne, what does it feel like to see your name at the head of a pass list like that? If it were me I know I'd go crazy with joy. I am pretty near crazy as it is, but you're as calm and cool as a spring evening."

"I'm just dazzled inside," said Anne. "I want to say a hundred things, and I can't find words to say them in. I never dreamed of this—yes, I did too, just once! I let myself think *once*, 'What if I should come out first?' quakingly, you know, for it seemed so vain and presumptuous to think I could lead the Island. Excuse me a minute, Diana. I must run right out to the field to tell Matthew. Then we'll go up the road and tell the good news to the others."

They hurried to the hayfield below the barn where Matthew was coiling hay, and, as luck would have it, Mrs. Lynde was talking to Marilla at the lane fence.

"Oh, Matthew," exclaimed Anne, "I've passed and I'm first—or one of the first! I'm not vain, but I'm thankful."

"Well now, I always said it," said Matthew, gazing at the pass list delightedly. "I knew you could beat them all easy."

"You've done pretty well, I must say, Anne," said Marilla, trying to hide her extreme pride in Anne from Mrs. Rachel's critical eye. But that good soul said heartily:

"I just guess she has done well, and far be it from me to be backward in saying it. You're a credit to your friends, Anne, that's what, and we're all proud of you."

That night Anne, who had wound up the delightful evening with a serious little talk with Mrs. Allan at the manse, knelt sweetly by her open window in a great sheen of moonshine and murmured a prayer of gratitude and aspiration that came straight from her heart. There was in it thankfulness for the past and reverent petition for the future; and when she slept on her white pillow her dreams were as fair and bright and beautiful as maidenhood might desire.

* * * * *

The green dress was made up with as many tucks and frills and shirrings as Emily's taste permitted. Anne put it on one evening for Matthew's and Marilla's benefit, and recited "The Maiden's Vow" for them in the kitchen. As Marilla watched the bright, animated face and graceful motions her thoughts went back to the evening Anne had arrived at Green Gables, and memory recalled a vivid picture of the odd, frightened child in her preposterous yellowish-brown wincey dress, the heartbreak looking out of her tearful eyes. Something in the memory brought tears to Marilla's own eyes.

"I declare, my recitation has made you cry, Marilla," said Anne gaily stooping over Marilla's chair to drop a butterfly kiss on that lady's cheek. "Now, I call that a positive triumph."

"No, I wasn't crying over your piece," said Marilla, who would have scorned to be betrayed into such weakness by any poetry stuff. "I just couldn't help thinking of the little girl you used to be, Anne. And I was wishing you could have stayed a little girl, even with all your queer ways. You've grown up now and you're going away; and you look so tall and stylish and so—so—different altogether in that dress—as if you didn't belong in Avonlea at all—and I just got lonesome thinking it all over."

"Marilla!" Anne sat down on Marilla's gingham lap, took Marilla's lined face between her hands, and looked gravely and tenderly into Marilla's eyes. "I'm not a bit changed— not really. I'm only just pruned down and branched out. The real *me*—back here—is just the same. It won't make a bit of difference where I go or how much I change outwardly; at heart I shall always be your little Anne, who will love you and Matthew and dear Green Gables more and better every day of her life."

Anne laid her fresh young cheek against Marilla's faded one, and reached out a hand to pat Matthew's shoulder. Marilla would have given much just then to have possessed Anne's power of putting her feelings into words; but nature and habit had willed it otherwise, and she could only put her arms close about her girl and hold her tenderly to her heart, wishing that she need never let her go.

Matthew, with a suspicious moisture in his eyes, got up and went out-of-doors. Under the stars of the blue summer night he walked agitatedly across the yard to the gate under the poplars.

"Well now, I guess she ain't been much spoiled," he muttered, proudly. "I guess my putting in my oar occasional never did much harm after all. She's smart and pretty, and loving, too, which is better than all the rest. She's been a blessing to us, and there never was a luckier mistake than what Mrs. Spencer made—if it *was* luck. I don't believe it was any such thing. It was Providence, because the Almighty saw we needed her, I reckon."

The day finally came when Anne must go to town. She and Matthew drove in one fine September morning, after a tearful parting with Diana and an untearful practical one— on Marilla's side at least— with Marilla. But when Anne had gone Diana dried her tears and went to a beach picnic at White Sands with some of her Carmody cousins, where she contrived to enjoy herself tolerably well; while Marilla plunged fiercely into unnecessary work and kept at it all day long with the bitterest kind of heartache—the ache that burns and gnaws and cannot wash itself away in ready tears. But that night, when Marilla went to bed, acutely and miserably conscious that the little gable room at the end of the hall was untenanted by any vivid young life and unstirred by any soft breathing, she buried her face in her pillow, and wept for her girl in a passion of sobs that appalled her when she grew calm enough to reflect how very wicked it must be to take on so about a sinful fellow creature.

* * * * *

"Well," said Jane with a sigh, "I feel as if I'd lived many moons since the morning. I ought to be home studying my Virgil—that horrid old professor gave us twenty lines to start in on tomorrow. But I simply couldn't settle down to study tonight. Anne, methinks I see the traces of tears. If you've been crying *do* own up. It will restore my self-respect, for I was shedding tears freely before Ruby came along. I don't mind being a goose so much if somebody else is goosey, too. Cake? You'll give me a teeny piece, won't you? Thank you. It has the real Avonlea flavor."

Ruby, perceiving the Queen's calendar lying on the table, wanted to know if Anne meant to try for the gold medal.

Anne blushed and admitted she was thinking of it.

"Oh, that reminds me," said Josie, "Queen's is to get one of the Avery scholarships after all. The word came today. Frank Stockley told me—his uncle is one of the board of governors, you know. It will be announced in the Academy tomorrow."

An Avery scholarship! Anne felt her heart beat more quickly, and the horizons of her ambition shifted and broadened as if by magic. Before Josie had told the news Anne's highest pinnacle of aspiration had been a teacher's provincial license, First Class, at the end of the year, and perhaps the medal! But now in one moment Anne saw herself winning the Avery scholarship, taking an Arts course at Redmond College, and graduating in a gown and mortar board, before the echo of Josie's words had died away. For the Avery scholarship was in English, and Anne felt that here her foot was on native heath.???

A wealthy manufacturer of New Brunswick had died and left part of his fortune to endow a large number of scholarships to be distributed among the various high schools and academies of the Maritime Provinces, according to their respective standings. There had been much doubt whether one would be allotted to Queen's, but the matter was settled at last, and at the end of the year the graduate who made the highest mark in English and English Literature would win the scholarship—two hundred and fifty dollars a year for four years at Redmond College. No wonder that Anne went to bed that night with tingling cheeks!

"I'll win that scholarship if hard work can do it," she resolved. "Wouldn't Matthew be proud if I got to be a B.A.? Oh, it's delightful to have ambitions. I'm so glad I have such a lot. And there never seems to be any end to them—that's the best of it. Just as soon as you attain to one ambition you see another one glittering higher up still. It does make life so interesting."

Then, almost before anybody realized it, spring had come; out in Avonlea the Mayflowers were peeping pinkly out on the sere barrens where snow-wreaths lingered; and the "mist of green" was on the woods and in the valleys. But in Charlottetown harassed Queen's students thought and talked only of examinations.

"It doesn't seem possible that the term is nearly over," said Anne. "Why, last fall it seemed so long to look forward to—a whole winter of studies and classes. And here we are, with the exams looming up next week. Girls, sometimes I feel as if those exams meant everything, but when I look at the big buds swelling on those chestnut trees and the misty blue air at the end of the streets they don't seem half so important."

Jane and Ruby and Josie, who had dropped in, did not take this view of it. To them the coming examinations were constantly very important indeed—far more important than chestnut buds or Maytime hazes. It was all very well for Anne, who was sure of passing at least, to have her moments of belittling them, but when your whole future depended on them—as the girls truly thought theirs did—you could not regard them philosophically.

"I've lost seven pounds in the last two weeks," sighed Jane. "It's no use to say don't worry. I *will* worry. Worrying helps you some—it seems as if you were doing something when you're worrying. It would be dreadful if I failed to get my license after going to Queen's all winter and spending so much money."

"I don't care," said Josie Pye. "If I don't pass this year I'm coming back next. My father can afford to send me. Anne, Frank Stockley says that Professor Tremaine said Gilbert Blythe was sure to get the medal and that Emily Clay would likely win the Avery scholarship."

"That may make me feel badly tomorrow, Josie," laughed Anne, "but just now I honestly feel that as long as I know the violets are coming out all purple down in the hollow below Green Gables and that little ferns are poking their heads up in Lovers' Lane, it's not a great deal of difference whether I win the Avery or not. I've done my best and I begin to understand what is meant by the 'joy of the strife.' Next to trying and winning, the best thing is trying and failing. Girls, don't talk about exams! Look at that arch of pale green sky over those houses and picture to yourself what it must look like over the purply-dark beech-woods back of Avonlea."

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Notes

- ¹ www.cam.ac.uk/
www.800.cam.ac.uk/page/5/history.htm
www.cam.ac.uk/univ/nobelprize.html
Admissions standards for foreign students: www.trin.cam.ac.uk/index.php?pageid=189
- ² Information about the curriculum and COSC examination at St. Rodrigue can be found at www.grinnell.edu/offices/socialcommitment/grinnellcorps/lesotho.
- ³ Dewey (1897), p. 3.
- ⁴ Kennedy (1952b), p. v.
- ⁵ O'Banion (1997). The passage is from O'Banion's introductory essay, "Trimming the Branches of a Dying Tree," p. 15.
- ⁶ This refers to *postformal reasoning*. Subsequent discussion in Section V connects this to liberal arts education through the findings of developmental psychologists.
- ⁷ The full Report runs to six volumes. A condensed version of the Report setting forth its key findings and prescriptions has been published, with accompanying critical essays, as *Education for Democracy: The Debate over the Report of the President's Commission on Higher Education* (Kennedy, 1952a), referenced by this paper.
- ⁸ Johnson County Community College Board of Trustees (1968); Dayton (1983).

⁹ The doctrine of the Twenty-first Century Learning College is the result of collaboration between the League for Innovation in the Community College and major manufacturers of computer and information systems technologies such as Oracle and IBM. The uniform thesis of this movement, examined more fully in Section III, is suggested in the following excerpt from an essay by Terry O'Banion, President, League for Innovation in the Community College, titled "A Learning College for the 21st Century" (in *The 21st Century Community College: Technology and the New Learning Paradigm*, edited by Larry Johnson and Sharon T. Lobello, published by International Business Machines Corporation, 1996. pp. 16-17):

"In the learning college there are many options for the learner—options regarding time, place, structure, and methods of delivery.

Some learning options include:

Prescribed, preshunk portable modules in such areas as general education core courses or specific skills training. These are universally recognized packages developed by national *knowledge organizations* such as the American Medical Association or major companies such as AT&T.

Standalone technological expert systems that respond to the idiosyncrasies of a specific learner, guiding and challenging the learner through a rich *maze of information experiences*. IBM's Ulysses and Phillips' Interactive Media of America's The World of Impressionism are prototypes of the potential of such systems.

To "manage" the activities and progress of thousands of learners engaged in hundreds of learning options at many different times, at many different levels, in many different locations, the *learning college will rely on expert systems* based on early developments such as General Motors computer-aided maintenance system or Miami-Dade Community College's Synergy. *Without these complex systems the learning college cannot function.*

The learners need to define the roles of education providers.

The learning college will *contract with many specialists to provide services* to learners. Specialists will be employed on a contract basis to *produce specific products or deliver specific services*; many will work part-time often from their homes, linked to learners through technology area learners themselves will play important roles in assisting other learners.

"*Wonderful teachers*" and "great administrators" will be of no use in the learning college unless they can *deliver special skills* and abilities required by learners. Learners in the learning college will need specialists who can:

—*Negotiate learning contracts* and assist in developing a personal portfolio on a smartcard;

—*Design and create expert systems* to manage and track the activities of learners;

—*Train learners* in the use of a variety of technologies and systems;

—Access, synthesize, and update constantly expanding *databases of knowledge*."

(**Boldface** typeface and the pejorative punctuation in "Wonderful teachers" and "great administrators" are in the original; *italic* emphasis added.)

¹⁰ The term "liberal" has regrettably been strongly politicized in contemporary rhetoric. This has the detrimental effect of distorting and abridging the rich and empowering meaning of the term liberal education, which in its etymologically precise sense (stemming from medieval university education) of "a philosophy of education that empowers individuals with broad knowledge and transferable skills, and a stronger sense of values, ethics, and civic engagement ... characterized by challenging encounters with important issues, and more a way of studying than a specific course or field of study" (wording is from the Association of American Colleges and Universities). This is a philosophy of education that surely enjoys strong subscription from across the breadth of the American political spectrum.

- 11 “The educational program must embrace a broad range of curricula and serve a variety of objectives:
1. Academic courses, equivalent to the first two years of college or university work, transferable to a four-year institution, and applicable to a baccalaureate or professional degree.
 2. Occupational programs, designed to provide the technical knowledge, manipulative skills, and general background necessary to successful achievement in technical and semi-professional employment.
 3. General education appropriate for those who will terminate their post-high school education in two years or less.
 4. Developmental, special training, and general education programs for the high school nongraduate.
 5. Continuing education. The knowledge explosion, developing technology and a rapidly changing world all give new emphasis to the importance of continuing education. It will be closely related to vocational needs and emphasize the maintenance and upgrading of technical competence. It is also likely to be related to public service activities arising out of special training needs associated with community, state, national or world developments and to individual avocational needs. In general, continuing education programs for adults—noncredit courses, seminars, in-service and retraining courses—will make important contributions to vocational, community-service and personal needs.” (JCCC Board of Trustees: 1968. p. 3)

The *education* mission is couched in the “academic courses” and “general education” objectives. The *training* mission compasses the “occupational programs” and “continuing education” objectives. The *developmental* mission is captured in the Board of Trustees’ third objective in the list. Even at this early point in the discussion, we see that a semantic and rhetorical imprecision attends the term “education,” which awaits later clarification.

- 12 The founding Trustees were sensible of a potential conflict between these missions, or at least of a potential perception of such a conflict, and would be understood as acknowledging the missions’ distinctness from each other while insisting upon their compatibility: “The terms “academic and “vocational” should not be antagonistic concepts. Current demands for technically trained and semi-professional personnel offer a growing number of opportunities. However, over-specialized training may mean that within a few years the student finds that he has an obsolete skill and little general education background for learning a new one. On the other hand, a student who limits himself to general or academic education may be without a ready means of earning a livelihood.

The curriculum demands a ‘both and’ rather than an ‘either or’ approach. By stressing commonalities and interrelationships, the College will provide an educational opportunity for the personal, intellectual, and occupational development of the individual. The various programs can be not only compatible with each other but also mutually reinforcing.” (JCCC Board of Trustees: 1968. p. 4)

- 13 Dougherty (1994), p. 8.

- 14 Eaton’s distinction between collegiate and non-collegiate community colleges, along with her formulation of and advocacy for a “collegiate function” in community colleges is given in Strengthening Collegiate Education in Community Colleges (1994).

- 15 JCCC Board of Trustees (1968), p. 4

- 16 By “radical” is meant the etymologically precise and neutral sense from *radix*, or “root.”

- 17 Cf. League for Innovation publications, in particular Johnson & Lobello (1996) and O’Banion (1997).

- 18 The subject of “The Community College Baccalaureate” is taken up in a publication by that title, wherein the competitive rationale for this approach is developed in detail, its explicitly vocational/occupational purposes are enunciated and example programs are profiled. Floyd, Skolnick & Walker, Eds. (2005).

¹⁹ It should be noted also that some have taken offense at the language nominating JCCC an organization. This is unfortunate and is to be decried. Implicit in this offended mentality is a pejoration of the majority of JCCC's purposes that are not educative and its respective agencies that do not educate. The historical account in Section III reveals a steady, *purposeful* accretion of missions, services and products onto the original, college-educative junior college during the evolution over the 20th century of what we today recognize as The Comprehensive Community College. This evolution has been by design; it is legitimate and continues purposefully today. As history reveals, the Comprehensive Community College, in all of its present heterogeneity of mission, structure and practice, is therefore the incarnation of the public will enacted and mediated through its representatives in Boards of Trustees and the American Association of Community Colleges, State Boards of Education, higher education governing bodies such as the Kansas Board of Regents, etc. It is legitimately what it is. There is scant benefit to be had from denigrating this.

Also, in this context and in the interest of full disclosure, the author of this paper notes that he has taught in formally-designated vocational programs for all of his 35 years with JCCC.

²⁰ 1908 address to the National Education Association. Quoted in Nasaw (1979) p. 131.

Long and Kurlaender. (2008, p. 25.

Eells (1931), p. 249

Brint & Karabel (1989).

Brint & Karabel (1989), p. 11.

Medsker (1960); Medsker and Tillery (1971).

Baron (1982); Cohen and Brawer (198); Friedlander (1980); Lombardi (1979).

Clark (1961), p. 517.

Brint & Karabel (1989), p. 225.

Conant (1952); Brint & Karabel (1989).

"[H]arder and harder...for a young man without capital to get a start for himself..." in an 1885 speech to the students of Curry Commercial College, quoted in Brint and Karabel (1989), p. 4; quote from *Triumphant Democracy* in Perkinson (1977), pp. 120-121

Carnegie (1889), pp. 656, 660, 663.

Clark (1961), p. 513.

Brint & Karabel (1989), p. 8.

Clark (1961). p. 515, emphasis Clark's.

Tinto (1987).

Anderson, Sun, & Alfonso. (2006).

Hilmer (1998).

Long and Kurlaender (2008), p. 17.

Adelman (2005).

Moore and Shulock (2007).

Rouse (1995). This study utilized data from the 1987 High School and Beyond (HSB) survey conducted by the National Center for Education Statistics. Rouse did find a negative "diversion" effect, but the "democratization" effect of increased total access to higher education provided by open-admissions community colleges was estimated to be larger, offsetting the aggregate effect of individual students' diversion. Using a slightly different methodology, Leigh and Gill (2003), controlling for a students' desired level of education, found similar results to Rouse using the National longitudinal Survey of Youth (NLSY79).

Dougherty & Kienzel (2006); Lee & Frank (1990); Dougherty (1987, 1994); Whitaker & Pascarella (1994); Grubb (1991); Surette (2001).

Pincus and Archer, 1989; Richardson and Bender, 1987

Dougherty (1994), Brint and Karabel (1989), Grubb (1991) and Eaton (1994).

Hilmer, (1997). This study used data from the High School and Beyond survey.

Rumberger & Thomas, 1993; James, Alsalam, Conaty & To, 1989; Mueller, 1988; Wise, 1975; Solmon & Wachtel, 1975; Wales, 1973.

Hilmer, (2000).

Long and Kurlaender. (2008).

Mortenson, (2002).

In fall 1998, 60 percent of first-time community college students indicated intent to obtain a bachelor's degree or transfer to a four-year college with or without an associate degree.

Agodini, R. & Dynarski, M., (2004).

Long and Kurlaender. (2008). p. 13-14.

Ohio Board of Regents. (2001).

Long and Kurlaender. (2008). p. 4

Long and Kurlaender. (2008). pp. 22-23.

⁴⁸ Long and Kurlaender. (2008). pp. 25-26.

⁴⁹ Page (2009).

²¹ Webster's (1948) p. 815.

²² Eaton (1994) p. 6

²³ Kennedy (1952a) p. 3

²⁴ O'Banion, Terry. "The Student is First." In O'Banion, ed. (1997). p. 36.

²⁵ JCCC Strategic Plan, 2004

²⁶ Veysey (1965).

²⁷ William Rainey Harper, quoted in Monroe (1972) p. 8.

²⁸ Lange (1915). p. 119.

²⁹ Bledstein (1976), Zwerling (1976).

³⁰ Alexis Lange, quoted in Aldridge (1967) p. 73.

³¹ Dayton, (1983) p. 1; Brint & Karabel (1989) p. 25.

³² Quoted in Zwerling (1976) p. 47.

³³ Eells (1931). Dayton (1983).

³⁴ Lange (1915), p.91.

³⁵ Eells (1931).

³⁶ Brint & Karabel (1989) p. 28.

³⁷ Winslow (1933).

³⁸ Brint & Karabel (1989) p. 28.

³⁹ Brick (1964).

⁴⁰ McDowell (1919).

⁴¹ Koos (1925).

⁴² Goodwin (1971).

⁴³ Sproul (1931) pp. 279, 266-277.

⁴⁴ Lange (1918) p. 213.

⁴⁵ Eells (1931) p. 289.

⁴⁶ Eells (1931) p. 49.

⁴⁷ “Eells was the chief spokesman for the view that the principal function of the Junior college was terminal education. Before 1940, there were few voices of opposition to this dominant view.” Frye (1992) p. 53.

⁴⁸ Eells (1931) p. 3.

⁴⁹ Eells (1931) p. 167-168.

⁵⁰ Koos (1925).

⁵¹ Campbell (1930) p. 83

⁵² Campbell (1931) p. 150.

⁵³ Eaton (1994) p. 23.

- ⁵⁴ Eells (1931) pp. 217-222.
- ⁵⁵ Eells (1931) pp. 250-251.
- ⁵⁶ Koos (1924) pp. 123-125.
- ⁵⁷ Eells (1931) p. 254-274.
- ⁵⁸ Eells (1931) p. 277.
- ⁵⁹ Eells (1931) p. 311
- ⁶⁰ Carnegie Foundation (1932) p. 43.
- ⁶¹ Carnegie Foundation (1932) p. 43.
- ⁶² Eells (1931) p. 250.
- ⁶³ Carnegie Foundation (1932) pp. 39-40.
- ⁶⁴ Carnegie Foundation (1932) p. 36.
- .
- ⁶⁵ Carnegie Foundation (1932) p. 38.
- ⁶⁶ Brint & Karabel (1989) p. 241.
- ⁶⁷ Goodwin (1971) p. 146. Some higher education theorists, especially instrumentalists, assert that the meaning of "social intelligence" shifted to denote thinking that would lead average citizens to accept their place in society and to be loyal to governmental and business authorities (Brint & Karabel).
- ⁶⁸ Carnegie Foundation (1932) pp. 17-18.
- ⁶⁹ Carnegie Foundation (1932) p. 43.
- ⁷⁰ Kennedy (1952a) p. 1. Excerpts from the Commission's report are taken from the abridged version published along with companion essays as *Education for Democracy: The Debate over the Report of the President's Commission on Higher Education*.
- ⁷¹ Kennedy (1952a) pp. 4-5.
- ⁷² Kennedy (1952a) p. 6

⁷³ Kennedy (1952a) pp. 6-7.

⁷⁴ Kennedy (1952a) p. 7.

⁷⁵ Kennedy (1952a) p. 8.

⁷⁶ Kennedy (1952a) pp. 9-10.

⁷⁷ “It must not be supposed that Negro youth.... *must be a major goal in American education.*” Kennedy (1952a) pp. 14-16. It is perhaps surprising and certainly appalling to learn today that four members of the Commission demanded that the Report include their dissent against the program to enforce full equality of opportunity to all members of all races in all regions of the country. They would have exempted the South from this mandate. The dissenting members were Arthur H. Compton, Douglas S. Freeman, Lewis W. Jones, and Goodrich C. White.

⁷⁸ Kennedy (1952a) Pp. 16-17.

⁷⁹ “In Germany the 40,000 or 50,000 workless university graduates in 1931-3 became, together with unemployed subalterns of the old imperial army, the spear-head of the national-socialist movement.” Kotschnig (1937) p. 174.

⁸⁰ Kennedy (1952a) p. 16.

⁸¹ Kennedy (1952a) p. 20.

⁸² Kennedy (1952a) p. 23

⁸³ Kennedy (1952a) pp. 23-24.

⁸⁴ Kennedy (1952a) p. 24.

⁸⁵ “‘General education’ is the term that has come to be accepted for those phases of nonspecialized and nonvocational learning which should be the common experience of all educated men and women.... General education seeks to extend to all men the benefits of an education that liberates.” Kennedy (1952a) p. 24.

⁸⁶ “the purposes of general education should be understood in terms of.... the skills and habits involved in critical and constructive thinking.” Kennedy (1952a) pp. 24-30.

⁸⁷ Kennedy (1952a) p. 31.

⁸⁸ Kennedy (1952a) p. 31.

⁸⁹ Kennedy (1952a) p. 31.

- ⁹⁰ Kennedy (1952a) p. 32.
- ⁹¹ Kennedy (1952a) p. 32.
- ⁹² Kennedy (1952a) p. 33.
- ⁹³ Kennedy (1952a) p. 34-35.
- ⁹⁴ Medsker (1952)
- ⁹⁵ Brint & Karabel (1989) p. 75.
- ⁹⁶ Bigelow (1951).
- ⁹⁷ Bogue (1950) p. 33
- ⁹⁸ Brick (1964).
- ⁹⁹ Brint & Karabel (1989). p. 79.
- ¹⁰⁰ Conant (1940). P. 597
- ¹⁰¹ Conant (1938) pp. 565-566.
- ¹⁰² Conant (1963). p. 12.
- ¹⁰³ Conant (1938). pp. 69-70.
- ¹⁰⁴ Conant (1948) p. 200.
- ¹⁰⁵ Conant (1948) p. 199.
- ¹⁰⁶ Kerr (1978) p. 267.
- ¹⁰⁷ Tollefson, Garrett, & Ingram. (1999).
- ¹⁰⁸ Brint & Karabel (1989). pp. 92-93.
- ¹⁰⁹ Harris (1964). p. 81.

- ¹¹⁰ Fields (1962), Lustberg (1979), Singleton (1967) & Thornton (1972).
- ¹¹¹ Gleazer (1969). p.5.
- ¹¹² Dayton (1983) p. 25
- ¹¹³ Gleazer (1968) p. 71.
- ¹¹⁴ Carnegie Council (1980) p. 472
- ¹¹⁵ Carnegie Commission (1970) p. 16
- ¹¹⁶ Carnegie Commission (1970) p. 21
- ¹¹⁷ Carnegie Commission (1970) p. 21
- ¹¹⁸ This is Brint & Karabel's (1989) label for the period from 1970-1985 during which both vocational enrollments and the variety and heterogeneity of missions of community colleges greatly expanded. This is the era of the rise of the Comprehensive Community College.
- ¹¹⁹ Cross (1971).
- ¹²⁰ London (1978) pp. 100-104.
- ¹²¹ Brint & Karabel (1989) pp. 118-119.
- ¹²² Dayton (1983) p. 30.
- ¹²³ Cohen & Brawer (1982) p. 203.
- ¹²⁴ Cohen and Brawer (1982), Blackstone (1978).
- ¹²⁵ Brint & Karabel (1989) p. 116.
- ¹²⁶ Medsker and Tillery (1971) p. 140, Lombardi (1979).
- ¹²⁷ Brint & Karabel (1989) p. 108.
- ¹²⁸ Finn (1976) p. 64.

- ¹²⁹ Higher Education Act of 1972. p. 87.
- ¹³⁰ Nixon (1970) p. 37a.
- ¹³¹ (Gleazer (1974) p. 9.
- ¹³² Cohen and Lombardi (1979) p. 26; Lombardi (1979) ,p. 25.
- ¹³³ Cohen and Lombardi (1979)
- ¹³⁴ Lombardi (1982) p. xii.
- ¹³⁵ Brint & Karabel (1989) p. 129.
- ¹³⁶ Cohen and Brawer (1982), Cohen and Lombardi (1979), Lombardi (1979), Baron (1982).
- ¹³⁷ AACJC (1981, 1984).
- ¹³⁸ Eaton (1994) p. 39.
- ¹³⁹ Carlsen, Charles J. (2004) *JCCC: Welcome to Johnson County Community College!* <http://www.jccc.net/home/sitemap/welcome>. Accessed May 13, 2004, 11:40 AM.
- ¹⁴⁰ Grubb (1984) p. 440.
- ¹⁴¹ Pincus (1986).
- ¹⁴² Watkins (1982).
- ¹⁴³ Maeroff (1982).
- ¹⁴⁴ Vaughn and Associates (1983) p. 10.
- ¹⁴⁵ Allison, quoted in Watkins (1982) p. 4.
- ¹⁴⁶ Fisher, quoted in McCabe and Skidmore (1983) p. 240
- ¹⁴⁷ Abbott (1977), Parnell (1982).
- ¹⁴⁸ Tollefson, Garrett & Ingram (1999).

- ¹⁴⁹ The Wingspread Group was a conference sponsored by the Johnson Foundation. It comprised leaders from the private and public sectors, from educational institutions and major corporations, a teacher's union, charitable foundations and policy think-tanks.
- ¹⁵⁰ Wingspread Group (1993). p. 3.
- ¹⁵¹ Wingspread Group (1993). p. 3.
- ¹⁵² Wingspread Group (1993). p. 4.
- ¹⁵³ Wingspread Group (1993). p. 4.
- ¹⁵⁴ Wingspread Group (1993). p. 6.
- ¹⁵⁵ Wingspread Group (1993). p. 6.
- ¹⁵⁶ Wingspread Group (1993). p. 8.
- ¹⁵⁷ Wingspread Group (1993). p. 6.
- ¹⁵⁸ Wingspread Group (1993). p. 13.
- ¹⁵⁹ Wingspread Group (1993). p. 13.
- ¹⁶⁰ Wingspread Group (1993). p. 25.
- ¹⁶¹ O'Banion (1997). p 3.
- ¹⁶² O'Banion (1997). The quoted passage is from Perelman (1992) p. 24.
- ¹⁶³ "Trimming the branches of a dying tree" is the title of the first chapter in O'Banion (1997). Also, O'Banion (1996). p. 9.
- ¹⁶⁴ Leonard, George. (1992). p. 26. The quoted passage appears in O'Banion (1997) p.5.
- ¹⁶⁵ Wingspread Group (1993). p. 14.
- ¹⁶⁶ O'Banion (1997). p. 9.
- ¹⁶⁷ *Phi Delta Kappan* [Pipho (1986)], Cross (1984), Wingspread Group (1993).

- ¹⁶⁸ National Education Commission on Time and Learning. (1994). p. 7. In O'Banion (1997) p. 10.
- ¹⁶⁹ Peters, Roger. (1994). p. 23.
- ¹⁷⁰ Plater (1995). Quote appears in O'Banion (1997). p. 11.
- ¹⁷¹ O'Banion (1997). p. 15. The quoted passage is from Perelman (1992) p. 135.
- ¹⁷² O'Banion (1997). p. 16.
- ¹⁷³ Johnson & Lobello (1996).
- ¹⁷⁴ Rush, Sean. (General Manager, Higher Education IBM North America) "The Importance of Process Innovation to the Community College." In Johnson & Lobello (1996). pp. 1-2.
- ¹⁷⁵ O'Banion. "A Learning College for the 21st Century." In Johnson & Lobello (1996). p. 9.
- ¹⁷⁶ O'Banion. "A Learning College for the 21st Century." In Johnson & Lobello (1996). p. 14.
- ¹⁷⁷ O'Banion. "A Learning College for the 21st Century." In Johnson & Lobello (1996). pp. 15-16.
- ¹⁷⁸ O'Banion. "A Learning College for the 21st Century." In Johnson & Lobello (1996). p. 16.
- ¹⁷⁹ O'Banion. "A Learning College for the 21st Century." In Johnson & Lobello (1996). p. 17.
- ¹⁸⁰ O'Banion. "A Learning College for the 21st Century." In Johnson & Lobello (1996). p. 17.
- ¹⁸¹ Spence, C. "Leading the Technology Agenda on Campus." In Johnson & Lobello (1996). p. 19.
- ¹⁸² Burnett, J. "Using Information Technology to Enable Transformation." In Johnson & Lobello (1996). p. 49.
- ¹⁸³ O'Banion (1997) p. 34.
- ¹⁸⁴ Quoted in O'Banion (1997) p. 34.
- ¹⁸⁵ Riegle, Rodney P. "Viewpoint: Online Courses as Video Games" Illinois State University. (Attachment to message on JCCC Business/Technology Listserv) May, 2005.
- ¹⁸⁶ O'Banion, Terry. "Trimming the Branches of a Dying Tree." In O'Banion, ed. (1997). p. 12. The Bagley quotation is from Callahan (1962) pp. 6-7. The Perelman quotation is from Perelman (1992) pp. 118-119.

- ¹⁸⁷ Leonard, George. (1992).
- ¹⁸⁸ Levin, J. (2001). p. xix
- ¹⁸⁹ Ferrell's article originally appeared in the *Journal of Educational Sociology*, vol. 22, no. 8, 508-522. It is excerpted here from Kennedy (1952a) p. 99. Parenthetical citations by volume and page from the Commission report appear in Ferrell's original text.
- ¹⁹⁰ Harris (1949). Pp. 69-71.
- ¹⁹¹ Hutchins, (1948) p. 85.
- ¹⁹² Hutchins' quotes are from Hutchins (1948), p. 80, 85.
- ¹⁹³ Zwerling (1976), Lombardi (1979), Tinto (1987), Daugherty (1987), Pincus & Archer (1989), Brint & Karabel (1989), Grubb (1991), Eaton (1994), Rouse (1995), Levin (2001), Leigh & Gill (2003).
- ¹⁹⁴ Eaton. (1994) p. xi.
- ¹⁹⁵ Eaton (1994) pp. 120-121.
- ¹⁹⁶ Dougherty (1994). pp. 67-68.
- ¹⁹⁷ Anderson (1981), Astin (1975, 1977), Pascarella & Terenzini (1991), Tinto (1975).
- ¹⁹⁸ *The Contradictory College* was published in 1994. Crude graphical Web browsers had just begun to appear and, outside of research universities and government networks, popular online communication was almost entirely confined to comparatively parochial "bulletin boards" and the still-new CompuServe and America Online services, mostly serving customers with 9.6 baud dial-up connections. Social networking was still a science-fiction plot device.
- ¹⁹⁹ Brint & Karabel (1989), London (1978), Neumann and Riesman (1980), (Weis) 1985).
- ²⁰⁰ Anderson (1984), Astin, et al (1982), Cohen & Brawer (1982), Pascarella & Terenzini (1991), Tinto (1975).
- ²⁰¹ Public Broadcasting System (2007).
- ²⁰² Carnegie Foundation. (1990).
- ²⁰³ Rist (1973), Persell (1977).
- ²⁰⁴ Levin, J. (2001). pp. 178-179.

- ²⁰⁵ Shulock, Nancy. (2007).
- ²⁰⁶ Kirst, Michael. (2007).
- ²⁰⁷ McClenney (2007).
- ²⁰⁸ Shulock, Nancy. (2007).
- ²⁰⁹ McClenney (2007).
- ²¹⁰ McClenney cited this research in her address at the JCCC All-Staff meeting during the Spring 2009 Professional Development Days, and set forth her findings on best practices. These will be taken up specifically in Section VI of this paper.
- ²¹¹ McClenney (2005).
- ²¹² McClenney (2005). McClenney's following quotes are also from the same program.
- ²¹³ Juhnke, Ralph. September 2009. Personal communication.
- ²¹⁴ Information is from Dayton (1983).
- ²¹⁵ McClenney (2009).
- ²¹⁶ Source is JCCC Strategic Planning Council-Graduation Rates Task Force, October 2008.
- ²¹⁷ Jacobs (2009).
- ²¹⁸ "Facts About JCCC." www.jccc.edu/about/facts-jccc.html.
- ²¹⁹ Specifically, "the rationale/needs statement for any new or modified certificate with more than 34 credit hours must include statements identifying the math and English skills that have been incorporated in the certificate and how those skills will be provided as appropriate to the focus of that certificate. Programs at or below 34 credit hours would not be affected and programs above 34 credit hours would have options. These include:
- (1) The curriculum authors may require students to take Composition I and Intermediate Algebra or another combination that works best for their program.
 - (2) Students who can test out a specified level and demonstrate the necessary skills may do so.
 - (3) Programs proposing certificates in which authors have incorporated math and writing skills and required skills within the certificate should include in the rationale how this has been done."
- (Document entered into Educational Affairs archives February 13, 2008.)

The author, in his capacity as a vocational instructor, participated in these discussions at the program and division levels and personally contributed written and in-person testimony in favor of the modification to Educational Affairs during discussion over the 2006-2007 academic year.

- ²²⁰ Minutes of the Educational Affairs Committee, October 10, 2007.
- ²²¹ Colby, et al. (2010). p. 41.
- ²²² The Project on Higher Education and the Development of Moral and Civic Responsibility. *Educating Citizens* is the first in a series of publications by the Project.
- ²²³ Colby, et al. (2010). p. 41.
- ²²⁴ Colby, et al. (2010). pp. 42-43.
- ²²⁵ Calaway (2010).
- ²²⁶ Calaway (2010). The chambers of commerce spokespersons' addresses appeared by pre-recorded video.
- ²²⁷ Calaway (2010). "Our Culinary program is like our football team...because we don't have a football team you have to find a program that's kind of your trademark, the thing that you're known for, it's your brand. And in fact Culinary is one of those programs."
- ²²⁸ Kennedy (1952b) p. 3.
- ²²⁹ Wingspread Group (1993). p.2.
- ²³⁰ Quoted in Shaw (2009).
- ²³¹ Bacevich (2008). p. 5.
- ²³² Any attribution of this aphorism, heard sometime during the author's undergraduate study, is certain to be apocryphal.
- ²³³ The presentation has been modified through subsequent versions. The most recent version, "3.0," can be viewed online at: www.youtube.com/watch?v=jpEnFwiqdx8
- ²³⁴ Actual figure at the time of the presentation's production was closer to 61 million. Cf. www.quantcast.com/myspace.com.
- ²³⁵ At the time of this writing the figure is 400 million queries *per day*.
- ²³⁶ Adapted from Capra, (1982).

²³⁷ If the relative advance and decline of societies manifests thermodynamics then one expects to see macro-scale phenomena that comport with theory. For example, a conspicuous phenomenon of thermodynamic disequilibrium is the nonlinear rate of convergence toward equilibrium in the system. Specifically, the greater the ΔT obtaining between a measured point of relatively low entropy in a system and the average entropy of the rest of the system, the greater the rate of convergence toward a common level of entropy (equilibrium) between the measured point and the rest of the system.

Taking as examples the injection of hot water into a vessel of cooler water or the injection of a drop of ink in a vessel of clear water, the temperature of the injected water will decrease relatively quickly at first and the rate of temperature decrease will progressively slow over time as the injected water's temperature approaches that of the average temperature in the vessel, the injected ink will disperse in the surrounding more quickly at first and the rate of dispersal will similarly slow over time as the concentration of ink approaches equilibrium throughout the vessel.

As it turns out, human societies exhibit similar phenomena. Where conditions permit the advance of a society in relation to other societies the difference in measurements of the societies' productivity tends to shrink more quickly when the difference is initially greatest, and the shrinking of the productivity gap slows at the advancing society "catches up" with more advanced societies. This was starkly apparent after World War II. At the end of the war the United States produced 50% of all goods and services in the world (McMahon, 2003) and real GDP per worker (RGDPW) among the world's nations was similarly dwarfed by that of the U.S. Research that studied the 24 countries in the Organization for Economic Cooperation and Development (OECD) reveals rapid convergence in RGDPW between the OECD countries and the U.S. over the period between 1950 and 1990. Specifically, the coefficient of variation (ratio of standard deviation to mean) declined by more than half in the time span. However, after 1980 the rate of convergence in RGDPW slows markedly in all samples, and the 14 largest OECD economies showed no convergence in productivity at all in the 1990s.

The study by New York University economist Edward Wolff, "Productivity Convergence among OECD Countries: The Postwar Experience," appeared in *The International Productivity Monitor*, 2000 Number 1 (Fall) pp. 17-22.

²³⁸ Zakaria (2008).

²³⁹ Zakaria (2008). p. 43-44.

²⁴⁰ Zakaria (2008). p. 4.

²⁴¹ Zakaria (2008). p. 4-5.

²⁴² Conant. (1963).

²⁴³ Levin, J. (2001)

²⁴⁴ Levin, J. (2001). p. x.

²⁴⁵ Turner (2009).

²⁴⁶ Lahart (2010).

²⁴⁷ First-quarter 2010 relative to 4th-quarter 2009.

²⁴⁸ Delaney (2010a). “Long-term Unemployment: 80 Percent of People Jobless Last Summer Still Out of Work.” http://www.huffingtonpost.com/2010/05/04/long-term-unemployment-80_n_562493.html

²⁴⁹ Delaney (2010b). “Long-term Unemployment: The Bad News of the Jobs Report.” www.huffingtonpost.com/2010/05/07/long-term-unemployment-th_n_567684.html. May, 7, 2010.

²⁵⁰ Lahart (2010).

²⁵¹ Lahart (2010).

²⁵² Lahart (2010).

²⁵³ Reich (1983).

²⁵⁴ *World of Work Report* (1979).

²⁵⁵ Reich (1983).

²⁵⁶ Macarov, D. “The World of Work Revisited” in Eaton (1988).

²⁵⁷ *Yearbook of Labour Statistics*.

²⁵⁸ Rosow (1981).

²⁵⁹ Peek, (2010).

²⁶⁰ Dresang (2009).

²⁶¹ Oreopoulos, von Wachter, & Heisz. (2010).

²⁶² Murray (2009).

²⁶³ Murray (2009).

²⁶⁴ While not precisely contradictory to each other, fascism promotes a relationship between centralized authoritarian governing entities and the people of the state that is utterly incompatible with a socialist view of the relationship between the state and its citizens. Some signs and placards at Tea Bag assemblies combine the two terms in a single anti-administration epithet on a single placard.

²⁶⁵ Most prominent among the protest movements at the time of writing is the Tea Party. A profile of the Tea Party movement appears in the *New York Times*: “The ebbs and flows of the Tea Party ferment are hardly uniform. It is an amorphous, factionalized uprising with no clear leadership and no centralized structure. Not everyone flocking to the Tea Party movement is worried about dictatorship. Some have a basic aversion to big government, or Mr. Obama, or progressives in general. What’s more, some Tea Party groups are essentially appendages of the local Republican Party... But most are not. They are frequently led by political neophytes who prize independence and tell strikingly similar stories of having been awakened by the recession. Their families upended by lost jobs, foreclosed homes and depleted retirement funds, they said they wanted to know why it happened and whom to blame... Nor is it unusual to hear calls to eliminate Social Security, Medicare and Medicaid. A remarkable number say this despite having recently lost jobs or health coverage. Some of the prescriptions they are debating — secession, tax boycotts, states “nullifying” federal laws, forming citizen militias — are outside the mainstream, too... Local Tea Party groups are often loosely affiliated with one of several competing national Tea Party organizations. In the background, offering advice and organizational muscle, are an array of conservative lobbying groups, most notably FreedomWorks. Further complicating matters, Tea Party events have become a magnet for other groups and causes — including gun rights activists, anti-tax crusaders, libertarians, militia organizers, the “birthers” who doubt President Obama’s citizenship, Lyndon LaRouche supporters and proponents of the sovereign states movement... It is a sprawling rebellion, but running through it is a narrative of impending tyranny. This narrative permeates Tea Party Web sites, Facebook pages, Twitter feeds and YouTube videos. It is a prominent theme of their favored media outlets and commentators, and it connects the disparate issues that preoccupy many Tea Party supporters.”

“Tea Party Lights Fuse for Rebellion on Right.” Barstow, David. *New York Times*. New York. February 15, 2010

“I want my country back!” comment occurred during the question and comment period at a town hall meeting convened by Representative Mike Castle in June 2009. A member of the audience held an American flag and a plastic bag containing a document and addressed the congressman: “Congressman Castle, I want to know... I have a birth certificate in here from the United States of America, saying I am an American citizen, with a seal on it, by my doctor or hospital administrator’s name, my parents, my date of birth, time and date. I want to go back to January 20, and I want to know why you people are ignoring his birth certificate. He is not an American citizen, he is a citizen of Kenya. I am here... my father fought in World War II, with the greatest generation in the Pacific theater for my country, and I don’t want this flag to change. I want my country back!”

Video clip appearing with article in Weigel, D., “Rep. Mike Castle fends off the Birthers” *Washington Independent*. July 20, 2009.

²⁶⁶ Bacevich (2008). p. 9.

²⁶⁷ Bacevich (2008). p. 5.

²⁶⁸ Bacevich (2008). p. 20.

²⁶⁹ Bacevich (2008). p. 20.

²⁷⁰ Bacevich (2008). p. 20.

²⁷¹ Bacevich (2008). p. 10-11.

²⁷² Bacevich (2008). p. 7.

²⁷³ Bacevich (2008). p. 8-9.

- ²⁷⁴ Bacevich (2008). p. 9.
- ²⁷⁵ Bacevich (2008). p. 9-10.
- ²⁷⁶ Bacevich (2008). p. 11.
- ²⁷⁷ Levin, J. (2001). p. xviii.
- ²⁷⁸ Levin, J. (2001). p. xviii.
- ²⁷⁹ “Neoliberal state” connotes an ideology that bases sociopolitical policies on theories of economics that minimize the role of the state and maximize the private business sector. Neoliberalism is associated with the language of markets, efficiency, consumer choice, transactional thinking and individual autonomy and a program to privatize and decentralize state functions and transfer risk from corporations onto individuals.
- ²⁸⁰ Levin, J. (2001). p. xix.
- ²⁸¹ Levin, J. (2001). p. xx.
- ²⁸² Levin, J. (2001). p. xx.
- ²⁸³ This specific quiz is contained in “Version 1.0” and “Version 2.0” of the Did You Know” presentation.
- ²⁸⁴ <http://www.pbs.org/wnet/wherewestand/reports/globalization/segment-one-from-full-episode/7/>
- ²⁸⁵ Webster’s (1948). p. 815.
- ²⁸⁶ Auchincloss, L. (1974) Yale Alumni Magazine. p.7.
- ²⁸⁷ Association of American Colleges. 1985. *Integrity in the college curriculum*. Washington, D.C: Association of American Colleges. p. i.
- ²⁸⁸ Murchland, B. “Reviving the connected view,” *Commonwealth*, 106. 1979. p. 47.
- ²⁸⁹ Kennedy, (1952a) p. 8.
- ²⁹⁰ Hersh (1997).

- ²⁹¹ Association of American Colleges and Universities:
www.aacu.org/resources/generaleducation/index.cfm
www.aacu.org/resources/assessment/index.cfm
Colby, et al, (2003) characterize this development as the “audit culture.”
- ²⁹² *Chronicle of Higher Education*. May 12, 1993.
- ²⁹³ Hersh (1997).
- ²⁹⁴ Hersh (1997).
- ²⁹⁵ Kennedy (1952a) p. 23.
- ²⁹⁶ Kennedy (1952a) p. 32.
- ²⁹⁷ Kennedy (1952a) p. 30-40.
- ²⁹⁸ Kennedy (1952a) p. 23.
- ²⁹⁹ Colby, et al. (2010). p. 40.
- ³⁰⁰ Colby, et al. (2010). p. 36.
- ³⁰¹ Colby, et al. (2010). p. 32.
- ³⁰² “The 81 community colleges in Achieve the Dream say that 72% of entering students need at least one course in developmental mathematics. Two years later only 17% of these have successfully completed the developmental math sequence.” McClenney (2009).
- ³⁰³ Slavin, L. “Assessment Tool of the Month: Common Assessments through Embedded Assessment.” In *Spotlight on Assessment*, Volume I, Issue 3. Publication of Johnson County Community College.
- ³⁰⁴ Colby, et al. (2010). p. 5.
- ³⁰⁵ Colby, et al. (2010). p. 5.
- ³⁰⁶ Learner (1986) p. 41.
- ³⁰⁷ Perry (1970).
- ³⁰⁸ Hare (1952).

- ³⁰⁹ Veatch (1980).
- ³¹⁰ What have survived as the modern cognitive devices of *concept* and *object* are central elements in Kant's theory of knowledge that he set forth in the *Prolegomena* and *Critique of Pure Reason*.
- ³¹¹ Kant (1795, 1969). p. 11.
- ³¹² Kant (1795, 1969). p. 20.
- ³¹³ Kant (1795, 1969). p. 44.
- ³¹⁴ Kant (1795, 1969). p. 51.
- ³¹⁵ Kant (1795, 1969). p. 54.
- ³¹⁶ Kant (1795, 1969). Pp. 60-61.
- ³¹⁷ Rawls (1971). p. 47.
- ³¹⁸ Rawls (1971). p. 48.
- ³¹⁹ Rawls (1971). p. 11.
- ³²⁰ Rawls (1971). p. 12.
- ³²¹ Rawls (1971). p. 12.
- ³²² Hauser (2006). p.425-426.
- ³²³ Pascarella and Terenzini. (2005). Unless otherwise noted, cited research is found in this volume.
- ³²⁴ Pascarella & Terenzini (2005).
- ³²⁵ Pascarella & Terenzini (2005). p. 50.
- ³²⁶ Erickson (1968) p 92.
- ³²⁷ Chickering (1969).
- ³²⁸ Chickering (1969).

- ³²⁹ Reisser (1995) p. 508.
- ³³⁰ Chickering & Reisser (1993) p. 49.
- ³³¹ Pascarella and Terenzini. (2005) p. 23.
- ³³² Pascarella and Terenzini. (2005) p. 23.
- ³³³ Pascarella and Terenzini. (2005) p. 33.
- ³³⁴ King (1978) p. 39.
- ³³⁵ King and Kitchener (1994, 2002); Kitchener and King (1981, 1990).
- ³³⁶ Baxter Magolda (1992).
- ³³⁷ Pascarella and Terenzini. (2005) pp. 40-41.
- ³³⁸ Kohlberg, L. (1968, 1971, 1972, 1975, 1981).
- ³³⁹ Kohlberg, L. (1972) p. 15.
- ³⁴⁰ Colby, Kohlberg, Gibbs, and Lieberman, (1983); Rest, (1979, 1986).
- ³⁴¹ Hill (1995); McNeel and Granstrom (1995).
- ³⁴² McNeel (1994).
- ³⁴³ Duckett, et al., (1992); Duckett & Ryden, (1994); Foster and Laforce, (1999); Galotti, , Kozberg, & Farmer, (1981); Gielen & Markoulis, (1994); Good and Cartwright, (1998); Hill, (1995); Icerman, Karcher, and Kennelley, (1991); Jeffrey, (1993); Lind, (1997); Loviscky, (2000); Paradice & Dejoie, (1991); Thoma 1994).
- ³⁴⁴ Wilson, K., Rest, J., Boldizar, J., & Deemer, D. (1992).
- ³⁴⁵ Rykiel (1995), and Finger, Borduin, & Baumstark (1992), respectively. Other predictors considered were age, involvement in social activities, socioeconomic status, parental control, and parental warmth.
- ³⁴⁶ Pascarella and Terenzini. (2005) p. 348.

- ³⁴⁷ Part of the explanation may be the relatively challenging and stimulating environment that leads students to overhaul and rethink the fundamental ways in which they form moral judgments. College may do this by encouraging students to think about the larger social context of history, institutions, and broad intellectual and cultural trends—many of which involve moral and ethical issues. Consistent with such an explanation is evidence that academic perspective taking is a strong predictor of advanced levels of moral reasoning among college students. Rest (1994) and Rest & Norvaez (1991); Mason & Gibbs (1993).
- ³⁴⁸ Pascarella and Terenzini (1991); Arnold and Pondimin, 1991; Bernardi, 1991; Beller, Stoll, Burwell, & Cole, J. (1996); Baldwin, Adamson, Sheehan, Self, and Oppenberg, (1996); Self and Baldwin, (1994); Duckett & Ryden, (1994).
- ³⁴⁹ McNeel (1994); Good & Cartwright (1998), Ponemon & Glaser (1990).
- ³⁵⁰ Pascarella and Terenzini. (2005) p. 352.
- ³⁵¹ McCabe & Trevino, (1993, 1996, 1997); McCabe, Trevino, & Butterfield, (1996, 1999).
- ³⁵² Pascarella and Terenzini. (2005) pp. 352-353.
- ³⁵³ Pascarella and Terenzini. (2005) p. 353.
- ³⁵⁴ Pascarella and Terenzini. (2005) p. 272.
- ³⁵⁵ Bowen & Bok (1998); Tuma & Geis (1995).
- ³⁵⁶ (Berkner, L., Berkner, A., Rooney, K. & Peter, K. (2002); Ingels, Curtin, Kaufman, Alt & Chen, (2002).
- ³⁵⁷ Nie, Junn, and Stehlik-Barry, (1996); Nolin and Chapman, (1987).
- ³⁵⁸ Nie, Junn, and Stehlik-Barry, (1996).
- ³⁵⁹ Rhee & Dey. (1996) Sax, (2000); Smart, Feldman, and Ethington (2000); Smith Morrison and Wolf (1994).
- ³⁶⁰ Baer and Whipple, (1990); Buier, Butman and Burwell, & Van Wicklin, (1989); Cupp, (1991); Loeb and McGee, 1992; Lottes & Kuriloff (1994); Underwood, Maes, Alstadt, & Boivin, (1986); Anderson and Bryjak, (1989); Baier and Whipple, (1990); Moes, Bussema & Eigenbrood (1999).
- ³⁶¹ Astin (1993); Sax, (2000); Astin (1998).
- ³⁶² Kuh (1993); (Case & Greeley (1990); Milem, (1999); Loeb & McGee (1992).
- ³⁶³ Bauer, (1992); Graham & Gisi, (2000); Kuh & Vesper (1997); Moes, et al., (1999); Muir (1991); Wood & Chesser, (1994) Lopez, (1993); Smith, K. (1992); Taylor (1998).

- ³⁶⁴ Jones, (1994); Jones, Dougherty, Fantaske, & Hoffman (1997)
- ³⁶⁵ Pascarella and Terenzini, (1991) pp. 114-115.
- ³⁶⁶ Beck, Bennett, McLeod, and Molyneaux (1992); Brooks and Shepherd, 1990; Drouin, 1992; Hill, (1995); McDonough, 1997; Mines, King, Hood and Wood, 1990; Pearson, (1991).
- ³⁶⁷ Bers, McGowan, and Rubin (1996).
- ³⁶⁸ Pascarella & Terenzini (2005) p. 160.
- ³⁶⁹ Pascarella and Terenzini, (1991). P. 160.
- ³⁷⁰ Perry (1970).
- ³⁷¹ Baxter Magolda (1990).
- ³⁷² Kube and Thorndike (1991).
- ³⁷³ Hart, Rickards, and Mentkowski, (1995); May, (1990); Moore, (1991); Pearson and Rodgers, (1998; Thompson), (1991); Zhang and Richarde, (1998).
- ³⁷⁴ Pascarella, E. , Bohr, L., Nora, A., and Terenzini, P. (1996).
- ³⁷⁵ Hagedorn et al., (1999).
- ³⁷⁶ Schilling (1991); Wright (1992)
- ³⁷⁷ Doyle et al., (1998); Terenzini, Springer, Pascarella, & Nora, (1995).
- ³⁷⁸ Kitchener, Wood, and Jensen (1999).
- ³⁷⁹ May (1990).
- ³⁸⁰ Klein, Kuh, Chun, Hamilton, & Shavelson, (2003), Carini and Kuh (2003).
- ³⁸¹ Astin, A. (1993); Cabrera et al, (1998); Volkwein, Valle, Parmely, Blose, and Zhou, (2000); Kim, (1996) Whitmire (1998); Whitmire & Lawrence, (1996); Williams, (1996); Arnold et al, (1993); Franklin, (1995); Grayson 1995); Kaufman and Creamer, 1991; Kuh et al., (1991); Li et al., (1999); Watson, L., & Kuh, G. (1996).

- ³⁸² Astin (1993); Dey (1991); Franklin (1993); Frost (1991); Ishiyama, (2002); Kim, (1996), (2002); Kitchener et al., (1999); Kuh, 1995; Terenzini, Springer, Yaeger, Pascarella and Nora, (1994); Tsui, (1999).
- ³⁸³ Pascarella and Terenzini. (2005) p. 205.
- ³⁸⁴ McNeel, S. (1994).
- ³⁸⁵ Pascarella and Terenzini. (2005) p. 355.
- ³⁸⁶ Duckett & Ryden (1994); McNeil, Schaefer, and Torres, 1997).
- ³⁸⁷ Mentkowski and Associates. (2000).
- ³⁸⁸ Mustafa and Seybert. (1990).
- ³⁸⁹ Pascarella and Terenzini. (2005) p. 69.
- ³⁹⁰ Pascarella and Terenzini. (2005) p. 66-67.
- ³⁹¹ Barton and Lapointe. (1995).
- ³⁹² Pascarella and Terenzini. (2005) p. 69.
- ³⁹³ Pascarella and Terenzini. (2005) p. 71.
- ³⁹⁴ Flowers, Osterlind, Pascarella, and Pierson. (1999)
- ³⁹⁵ Pascarella and Terenzini. (2005) p. 73.
- ³⁹⁶ Flowers and Pascarella. (1990a).
- ³⁹⁷ Knight, 1994; Knox, Lindsay, and Kolb, 1992; Williams. 1996
- ³⁹⁸ Flowers, Osterlind and, Pascarella, and Pierson. (1999)
- ³⁹⁹ Bohr, L., Pascarella, E., Nora, A., & Zusman, B., Jacobs, M., et al. (1994)
- ⁴⁰⁰ Pascarella, Bohr, Nora, and Terenzini. (1995).
- ⁴⁰¹ Pascarella, Edison, Nora, Hagedorn, and Terenzini. (1995-96).

- ⁴⁰² Banta and Associates, (1993); Conklin, (1990); Montondon and Eikner, (1997); Pascarella. (1999).
- ⁴⁰³ Anaya, (1992, 1996, 1999a, 1999b, 1999c, 2001; Astin and Astin, (1993); Opp, (1991); Edison, Doyle, and Pascarella, (1998); Knox, Lindsay and Kolb (1992); Kuh and Hu (1999b).
- ⁴⁰⁴ Gladieux, L., & Swail, S. (1999).
- ⁴⁰⁵ Bohr, Pascarella, Nora, & Terenzini; (1995); Flowers & Pascarella, (1999a); Pascarella, Edison, Hagedorn, Nora, & Terenzini, (1996; Kim, 2002b); Watson & Kuh, (1996); DeSousa & Kuh, (1996).
- ⁴⁰⁶ Bohr, Pascarella, Nora, & Terenzini. (1995).
- ⁴⁰⁷ DeSousa & Kuh, (1996).
- ⁴⁰⁸ Astin (1993, 1996), Arnold et al., (1991); Arnold, Kuh, Vesper, and Schuh, (1993); Kuh, Pace, and Vesper, (1997).
- ⁴⁰⁹ Astin (1993).
- ⁴¹⁰ Pascarella & Terenzini (2005). p. 90.
- ⁴¹¹ Wingspread Group (1993). p. i.
- ⁴¹² Colby, et al. (2003). p. 4
- ⁴¹³ Astin (2000) p. 98.
- ⁴¹⁴ Jefferson himself appraised his contribution to the establishment of the University of Virginia as an accomplishment on par with his role in the war for the American colonies' independence and the constituting of the sovereign United States of America, and the inscription on his tombstone reads: "Here was buried Thomas Jefferson, author of the Declaration of Independence of the Statute of Virginia for religious freedom and Father of the University of Virginia."
- ⁴¹⁵ Conant (1963). p. 95.
- ⁴¹⁶ Sullivan (1999). p.1. Quote appears in Colby, et al., (2010) p. 12.
- ⁴¹⁷ Callan (1997). p.3. Quote appears in Colby, et al., (2010). p. 13.
- ⁴¹⁸ Colby, et al. (2010). p. 21.
- ⁴¹⁹ Colby, et al. (2010). p. 24.

⁴²⁰ McClenney's remarks are quoted from McClenney (2009).

⁴²¹ Colby (2010). pp. 94-95.

⁴²² <http://www.cottey.edu>

⁴²³ <http://www.deepsprings.edu/>

⁴²⁴ <http://www.berea.edu/>

⁴²⁵ www.brynmawr.edu/character/honorcode.shtml

⁴²⁶ www.grinnell.edu/offices/studentaffairs/selfgovernance

⁴²⁷ Wolf-Wendel, et al. (2004).

⁴²⁸ For example, on the day before classes begin each year at Grinnell College incoming freshman are conducted through the Medallion Ceremony, during which each student is given a silver medallion engraved with the college's crest and a document recounting the story of the founding of the college and the pledge made by its founders to establish and sustain a superb college with the mission to prepare learned men and women for service to society. Alumni in their 50th anniversary year attend the ceremony as well and the ceremony powerfully connects new students to the values and traditions of the college that graduates carry with them throughout their lives and throughout the world.

⁴²⁹ The author is indebted to Professor Stu Shafer for introducing him to Tönnies' theory of *Gemeinschaft und Gesellschaft*, and suggesting an interpretation of it as a heuristic for explicating the distinction between the liberal arts college and the Learning Organization.

⁴³⁰ www.possefoundation.org.

⁴³¹ Eaton (1994).

⁴³² The outcomes assessment process at Baker University was designed by a cross-institutional team led by Erin Joyce, professor of French and director of the Honors program at Baker. Dr. Joyce provided invaluable counsel during the conceptual phase of this study and the statements of principles and purpose for the assessment process at Baker appear in the appendices.

⁴³³ Postman (1995).

⁴³⁴ Neibuhr quote is from Blacevich (2009). P. 12.

⁴³⁵ Gibbon (1909). pp. 173-174.

⁴³⁶ Fromm. (1976) pp. xxxii-xxxiii.

⁴³⁷ The JCCC Vision statement: Serving our community. Changing lives through learning.
The JCCC Mission: Learning comes first at JCCC.

- Centered on student success
- Dedicated to exploring initiatives that support the college's innovative spirit.
- Focused on community leadership.
- Committed to continuous improvement

The JCCC Values: JCCC is committed to, demonstrates and is accountable for:

- Innovation
- Integrity
- Excellence
- Leadership
- Collaboration
- Lifelong learning
- Sustainability
- Dignity and self-worth
- Diversity
- Stewardship

⁴³⁸ An article in the New York Times (April 18, 2010) reported analysis of grading patterns published in The Teachers College Record of Columbia University by Christopher Healy spotlighted apparent grade inflation at several liberal arts colleges and universities. Some examples follow: percentage distribution of A grade; percentage point change over 10 years in parentheses; sundry data in brackets.

Brown University: A's =67% (+11)

Furman University: A's =41% (+8) [A's =14% in 1951]

Hope College: A's =57% (+9) [A's =19% in 1969]

Knox College: A's =45% (+9) [A's =17% in 1942]

Pomona College: A's = 64% (+13) [A's = 23% in 1944]

⁴³⁹ Lavin, R. Interview with Charlie Rose, July 14, 2009. Public Broadcasting System.

⁴⁴⁰ Institutions include Macalester College, Ripon College, Carleton College, Grinnell College, William Jewell College, Truman State University, Occidental College, Pomona-Pitzer College, Lewis and Clark College.

⁴⁴¹ Berry (1970). pp. 102-138

⁴⁴² Kuh, et al. (2006). Student Success in College: Assessing the Conditions for Educational Effectiveness.

⁴⁴³ Conant (1940). p. 46.

⁴⁴⁴ Macarov (1988).

⁴⁴⁵ Kennedy (1952b) p. viii.

⁴⁴⁶ Postman (1995) pp. 17-18.

⁴⁴⁷ New York Times May 10, 2010.

⁴⁴⁸ Data are from the National alliance on Mental Illness http://www.nami.org/Content/ContentGroups/Helpline1/Teenage_Suicide.htm.

⁴⁴⁹ This passage refers to Bill 79, for the “More General Diffusion of Knowledge,” entered in the legislature of the Commonwealth of Virginia in late 1778 but not printed until June 18, 1779. The quoted passage is from Jefferson’s *Notes on the State of Virginia*, and appears in Conant (1963) p. 4. An extended passage from *Notes on the State of Virginia* is reprinted on page 94 in Appendix II of that text. “[W]e hope to avail the State of those talents which nature has sown as liberally among the poor as the rich...” appears on page 95.

⁴⁵⁰ Under Canadian statute, copyright for *Anne of Green Gables* expired in 1992.