

Liberal Education

VOL. 100, NO. 2 ♦ SPRING 2014

ASSOCIATION OF AMERICAN COLLEGES AND UNIVERSITIES



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AND OPPORTUNITY**
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Will Make—or Break—
America's Global Future

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THE ANNUAL MEETING

QUALITY, E-QUALITY, AND OPPORTUNITY

**How Educational
Innovations will
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America's Global Future**

**We might turn the
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down, empowering
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rather than trying so
fervently to disrupt
and displace it.**

—EDWARD L. AYERS

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We want students to feel compassion, to serve others, to enact certain civic virtues. We require service learning and community engagement courses, as well as international travel programs, in order to cultivate these values and rhythms. As important as these efforts are, however, we would do well to help our students truly to see others.



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The type of college or university one values most depends, at least in part, upon which of three distinct traditions of democracy in relation to American higher education one espouses.

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In two recent cases, the US Supreme Court has again spoken on issues of race and ethnicity in higher education. The immediate and operational questions raised by the decisions in these cases—What does this mean for me? What do I need to do differently? How should I proceed in light of these decisions?—should not distract us from the fundamentals associated with educational diversity.



One Hundred Years!

In 2015, AAC&U will celebrate its centennial. To mark this milestone, and in the service of the nation's diverse college learners, AAC&U will devote the entire centennial year to a far-reaching exploration of the connections between high-quality liberal learning and Americans' global future and of the changes needed to drive equitable access to high-quality learning for the millions of students who remain underserved at all levels of our educational system.

This year of exploration will begin at our one hundredth annual meeting, "Liberal Education, Global Flourishing, and the Equity Imperative," which will examine the multiple meanings of "global flourishing" for individuals and for our society as a whole. In partnership with the entire higher education community—private, public, large, small, open-access and selective, two-year and four-year institutions—annual meeting sessions will explore the kinds of learning, *combining high touch and high tech*, that Americans need now to engage, contribute, and thrive in their own pursuits

PRESIDENT'S MESSAGE

of happiness, as participants in a fast-changing global economy, and as citizens whose

choices will affect the future of both US democracy and global interdependence.

Across the entire centennial year, we will probe higher education's role in engaging students with the world's "grand challenges" and "wicked problems" and in helping create a more just and sustainable future for the United States and for societies around the globe. We will turn a searching spotlight on the deep disparities that still disfigure both higher education and US democracy, not just in terms of who goes to college, but also in terms of highly stratified access to the most empowering forms of college learning.

Together, we will connect the equity imperative to the US talent-development imperative, and explore both "what works" and how to advance what works in order to better prepare twenty-first-century students for work, life, and citizenship. With digital experimentation expanding daily, we'll study these innovation hubs for ways that e-learning can help us fulfill the promise of an empowering education for "traditional" and "new majority" students alike.

And, acknowledging both AAC&U's recently expanded mission (see sidebar) and the highly contested environment in which educators now work to foster high-quality learning, we will focus on both the societal value—economic, civic, personal—and the future of liberal education. Together, we will seek ways to foster the hallmark capacities developed through liberal learning across all institutions and all degree programs and for *all* learners—especially those first-generation learners who rightly see higher education as their portal to a better future.

When AAC&U was founded in 1915, liberal learning was under siege and the institutions that viewed liberal learning as their mission were in the midst of far-reaching and often wrenching intellectual and institutional change. Choices were fiercely debated. Skeptics were vocal. And yet, over time,

the resulting changes made American higher education—firmly anchored to the values of a broad and intellectually challenging liberal education—an undisputed world leader. Public-spirited citizens, educated in these same institutions, fueled a dynamic economy and helped ensure a longer future for freedom.

The AAC&U community believes that, one hundred years later, the key to continuing global leadership for higher education—both in the United States and abroad—is clarity about core purposes joined with restless creativity in connecting those core purposes both to the needs of society and to the lives of our students.

AAC&U members know and value the educational power of liberal education—in expanding economic opportunity, in developing talent, and in fostering both the social imagination and the trained intelligence needed to tackle complex problems. Through AAC&U's one hundredth annual meeting and across the centennial year, we will work with you to build broader employer, trustee, and policy maker engagement with liberal education as America's benchmark for quality and to advance innovative practices that can make high-quality learning for all college students not just an aspiration but Americans' most important investment in our globally shared future.

**You, our members,
are the vibrant heart
of this association**

You, our members, are the vibrant heart of this association. Your work is this community's shared achievement. As we prepare to mark one hundred years of leadership for high-quality learning, we warmly invite your voice and your contributions. We look forward to seeing you in January at the annual meeting in Washington where we'll launch a year-long celebration of AAC&U's centennial.—CAROL GEARY SCHNEIDER

AAC&U MISSION STATEMENT

The mission of the Association of American Colleges and Universities is to make liberal education and inclusive excellence the foundation for institutional purpose and educational practice in higher education.

(Approved by the AAC&U Board of Directors, November 2012)

At the 2014 annual meeting, the AAC&U community came together to ask and explore questions touching three interrelated themes signaled by the meeting's title, "Quality, E-Quality, and Opportunity." First, *quality and the big questions*: Can the meaning and quality of a degree be measured by how well college learning develops the essential capacities graduates will need to tackle the "big questions" of their generation? And can pathways through college be remapped to ensure that all students have continuous opportunities to apply their learning, with guidance from mentors, to significant problems and real-world challenges?

Second, *e-quality and innovation*: Notwithstanding the promise and allure of technology, is sufficient attention being paid to the vital connection between innovation and educational quality? Do technological innovations expand, rather than further limit, student engagement in research, field-based learning, creative projects, and other educational experiences that build high-level, twenty-first-century capacities? And third, *inequality and the opportunity gap*: Can educators and policy makers work in tandem to prevent the spread of a two-tiered, unequal system of higher education and, instead, prioritize making excellence inclusive? How can the current overemphasis on educational initiatives designed primarily to prepare students for their first jobs be resisted in favor of innovations that create long-term opportunity, strengthen students' capacities, and

reverse the most inequitable features of American higher education?

These themes were also taken up by this year's recipients of the two major

FROM THE EDITOR

awards presented at the annual meeting. In his address on receiving the Ernest L. Boyer Award, which is given by the New American Colleges and Universities in recognition of achievement in higher education exemplifying Boyer's quest to connect theory to practice and thought to action, Edward Ayers drew on his extensive work in the field of digital scholarship to explore the potential for a new and generative form of scholarship, one that is "built to generate, as it is used, new questions, evidence, conclusions, and audiences." And in his address on receiving the Frederic W. Ness Book Award, which is given by AAC&U in recognition of an author's outstanding contribution to the understanding and improvement of liberal education, José Antonio Bowen drew on his book *Teaching Naked* to discuss the use of new technologies to increase student preparation and engagement. Both addresses have been adapted for publication in this issue of *Liberal Education*.

The Featured Topic section below also carries two other highlights from this year's annual meeting: Paul Gaston's insightful overview of ongoing changes to the accreditation process, along with his recommendations for reforms that would be "responsive to the needs of the academy, sensitive to the interests of the public, and alert to the potential of the accreditation process itself," and Betty Neal Crutcher's compelling discussion of cross-cultural mentoring as a means to advance inclusive excellence in higher education.

Finally, reprinted here is the executive summary of the recently released second iteration of Lumina Foundation for Education's Degree Qualifications Profile (DQP). The DQP, a postsecondary learning outcomes framework that specifies what students should be expected to know and be able to do at the associate's, bachelor's, and master's levels, was first introduced at AAC&U's 2011 annual meeting. This year, along with developments related to AAC&U's Liberal Education and America's Promise, or LEAP, initiative, the DQP was the subject of several annual meeting sessions that focused on educational quality.—DAVID TRITELLI

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Liberal Education (ISSN 0024-1822) is published quarterly by the Association of American Colleges and Universities. Annual rates are \$50 for individual subscribers and \$60 for libraries. Subscription information can be found online at www.aacu.org/liberaleducation.

AAC&U invites manuscripts that promote liberal learning in a broad sense. For writer's guidelines and other communications see www.aacu.org/liberaleducation, write to the editor of *Liberal Education* at the address below, or send e-mail to tritelli@aacu.org.

Liberal Education is indexed in the fall issue and is available on microfilm from NA Publishing, Inc.

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Periodicals postage paid at Washington, DC, and at additional mailing offices. Postmaster: send address changes to *Liberal Education*; 1818 R Street, NW; Washington, DC 20009.

Two LEAP Employer-Educator Forums Held

This spring, AAC&U hosted two LEAP Employer-Educator Forums. The theme of the first, which was held in Philadelphia on April 16, was “Making High-Quality Learning Our Priority as Americans Go to College.” The event was cosponsored by the Greater Philadelphia Chamber of Commerce, Campus Philly, and Philadelphia Works. The theme of the second forum, which was held in Seattle on May 20, was “Higher Education as Collaboration: Partnering for Work, Leadership, and Life.” This event was cosponsored by Humanities Washington, Intel, Koru, Washington Campus Compact, Washington State Board for Community and Technical Colleges, Washington STEM, and the Washington Student Achievement Council.

Both forums are part of a series of similar programs being held across the country in 2014 as a way for higher education institutions to engage in purposeful dialogue with local and regional employer representatives and policy leaders about creating more intentional partnerships that give college students hands-on learning experiences that will be useful for their careers.

Large Attendance at AAC&U Summer Institutes

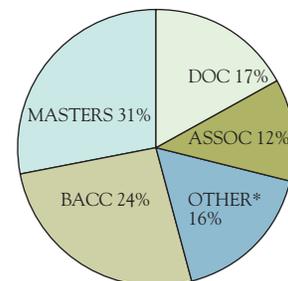
This year, 109 institutions will each send a team of five or more to one of the three AAC&U Summer Institutes. The Institute on General Education and Assessment will be held June 3–7 at the University of Vermont. The Institute on High-Impact Practices and Student Success will be held June 17–21 at Vanderbilt University. The Institute on Integrative Learning and the Departments will be held July 9–13 at California State University–Fullerton. All AAC&U institutes offer campus teams a time and place for sustained collaborative work on a project of importance to their campus along with a curriculum focused on important trends, research and best practices, and a resident faculty of educational experts.

In addition, two Project Kaleidoscope Summer Leadership Institutes for STEM Faculty will be held this year, the first at the Baca Campus of Colorado College and the second at Pendle Hill outside of Philadelphia, Pennsylvania. The PKAL Institutes are designed to prepare early and mid-career STEM faculty for roles as effective agents of change in transforming undergraduate STEM education at the departmental, institutional, and/or national levels.

Upcoming Meetings

- October 16-18, 2014
Global Learning in College: Cross-Cutting Capacities for 21st-Century College Students
Minneapolis, Minnesota
- November 6–8, 2014
Transforming STEM Higher Education
Atlanta, Georgia
- January 21–24, 2015
The Centennial Annual Meeting: Liberal Education, Global Flourishing, and the Equity Imperative
Washington, DC
- February 19-21, 2015
General Education and Assessment
Kansas City, Missouri
- March 26–28, 2015
Diversity, Learning, and Student Success
San Diego, California

AAC&U MEMBERSHIP 2014
1,327 members



*Specialized schools, state systems and agencies, international affiliates, and organizational affiliates

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www.aacu.org

EDWARD L. AYERS

The Future of Scholarship

EDITOR'S NOTE: *In 2011, the New American Colleges and Universities established a national award to honor the legacy of Ernest L. Boyer by recognizing an individual whose achievements in higher education exemplify Boyer's quest for connecting theory to practice and thought to action, in and out of the classroom. The 2014 Boyer Award was presented to Edward L. Ayers at the annual meeting of the Association of American Colleges and Universities. The following article was adapted from the acceptance address given by the author on that occasion.*

We can keep alive the best traditions of the academy by adapting those traditions to the possibilities of our own time

IN ALL HONESTY, I must admit that it makes me both grateful and nervous to accept the Boyer Award. To be recognized by the New American Colleges and Universities and to be associated with Ernest Boyer, a higher education hero of so many, including me, is humbling. To be recognized, moreover, for work that is not usually considered presidential could raise the suspicion that I must have time on my hands.

In anticipating this critique, I will invoke Ernest Boyer himself, who argued that familiar distinctions between faculty and administration, scholar and teacher, research and outreach, inside and outside, tradition and innovation are often artificial and often counterproductive. In both his writing and in his practice, Boyer showed that our work could be stronger if we took advantage of all the resources within our reach, if we joined different ways of knowing, if we joined service and learning, scholarship and teaching.

When I first became a professor, I discovered to my surprise that I had signed up for three jobs.

EDWARD L. AYERS is president of the University of Richmond.

I was a scholar—the role for which I had been frantically rehearsing throughout graduate school; I was a teacher—which I only discovered I could do when I started doing it; and I was a member of a community—which, though I was entering near the bottom, still made room for someone willing to give time and energy to it. Over the next twenty years, those three jobs wove complex patterns through my life, changing when I offered a new class, went on leave to write, or became chair of the faculty senate.

When I rather suddenly found myself converted from a faculty member to the dean of the College and Graduate School of Arts and Sciences at the University of Virginia, the pattern became somewhat simpler. No matter how I tried, the teaching and scholarship threads almost disappeared beneath the dense threads of the deanship. Complicated patterns ran within the fabric of the deanship itself—patterns of alumni relations and money raising, of tenure reviews and hiring, of spreadsheets and budget balancing, patterns of new skills desperately acquired and of new friendships unexpectedly nourished—and those patterns left little room for teaching and scholarship.

When, after six years of that weaving, I became president of the University of Richmond, the teaching threads diminished even more; I teach only one course a year, a freshman seminar, and I find it hard to keep the complicated waking dream of a book alive in my head.

That is because a president has, quite literally, to embody the institution he or she leads, and the head is unfortunately usually attached to that body. It is a president's body that has to stand before people and talk, that has to appear at receptions and events, that has to fold itself into airplane seats and taxi cabs, that has to take a



Annual Meeting

place at the head of tables and in the front row of audiences. Such a body spends a lot of its energy simply moving from one place to another, playing one role or another. That body is seldom alone, and seldom free of some device demanding attention when it is. I actually like that hyperkinetic activity, most days, but that life is not the life of a scholar. There is no solitude, no time for reflection.

Fortunately, a fourth thread has woven throughout the fabric of my academic career, improbably tying the other parts together. That is the thread of what I now call digital scholarship. Originally, back in the late 1970s, that thread ran its course through clunky punch cards and mainframe computers; in the 1980s, it struggled through batch jobs and bulky printouts; in the 1990s, it stretched from modems and micro-computers to CD-ROMs and the new World Wide Web; in the 2000s and 2010s, it branched through a borderless online world.

The apparently dominant threads of scholarship, teaching, and community building have woven together around the digital strand. To help make the digital things I wanted to make, I had to immerse myself even more deeply in my own institution. I found myself involved in creating an institute, then a center, then a lab. I bartered institutional service for project support, becoming dean partly so the provost would invest in our center. I have been able to found and sustain the Digital Scholarship Lab at the University of Richmond because I think it is essential that we keep experimenting with new forms. Trading years of my life for office space

and student wages may not have been shrewd, but it seemed necessary.

Boyer's model of scholarship

I'd like to think Ernest Boyer would have approved of this desperate strategy. Boyer spoke of four kinds of scholarship. The scholarship of *discovery*, by which he meant what we typically think of as scholarship—journal articles and books. He spoke of the scholarship of *integration*, tying together previous scholarly work in a larger context in a reflective and unifying way. He spoke of the scholarship of *application*, using academic skills for community development and problem solving. And Boyer spoke finally of the scholarship of *teaching*, bringing discovery into the classroom.

This is a generous and humane vision, finding value in all the work all kinds of professors do in all kinds of institutions. That vision has been influential and inspiring. Partly because of Ernest Boyer, we are more self-aware about teaching than we were several decades ago, and service has become embedded as a central part of all kinds of colleges and universities.

Yet, if Boyer were with us today, I think he would be disappointed that our tenure processes still work much the same way they always have, with scholarship, traditionally defined, retaining its dominant role even in teaching-oriented institutions. As those who have served on tenure and promotion committees can attest, book reviews and other integrative work still don't count for much, service is a necessary but not dominant part of any promotion packet, and



Edward L. Ayers,
Annual Meeting

teaching expertise is not adequate by itself for advancement at many, perhaps most, colleges and universities.

Boyer's book *Scholarship Reconsidered* came out just a few years before the web emerged, and I would love to know what he would have thought of the digital era.¹ It does seem that adding digital scholarship to four other kinds of scholarship could seem cruel. How is a professor supposed to do everything else required of her by the four other kinds of scholarship *and* explore the digital possibilities of networks emerging around us?

The potential of digital scholarship has been bottled up precisely because we can't figure out how we can integrate it with all the other demands on scholars. I've been asked by the American Historical Association to chair a committee to devise ways to help digital work be recognized at hiring, tenure, and promotion. Everyone increasingly recognizes that we could take better advantage of the defining opportunities of our time if we didn't stand in our own way.

We tend to view technology and the established way of doing things as being opposed to each other. Of late, the battle has been view in terms of MOOCs against classrooms, screens against paper, the large against the small, but that need not be the case. As it turns out, and here's my major point, digital scholarship can, perhaps surprisingly, actually *foster* all the kinds of work Boyer sought to recognize. Digital scholarship can serve as the catalytic agent to help make Boyer's vision crystallize into something more tangible than it could be in his time.

My idea for what became the Valley of the Shadow Project, a digital archive of primary sources related to the American Civil War, was quite Boyeresque. The archive makes available thousands of original documents related to the lives of people in Augusta County, Virginia, and Franklin County, Pennsylvania, during the Civil War era.² The idea grew out of my teaching first, for I dreamed of sharing the excitement of discovery with hundreds of my own students and then with thousands or hundreds of thousands of students around the country and beyond. The second goal was to integrate discovery and practice, creating tools that other people could use in their own ways, imagining purposes I would not imagine. Making such tools I also pictured

**The modern system
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scholarly conversations
and debates**

as a kind of service, providing high schools and community colleges with free resources to which they would not otherwise have access.

Ironically, the main category of Boyer's scholarship the Valley of the Shadow did not fill was the scholarship of discovery. Only a scholar who grew up with social and quantitative history, it is true, would have had the wacky idea of choosing two anonymous counties and then transcribing every single record they contained for every single person for a dense twenty-year period. And only a scholar committed to the idea that American Civil War had to be presented in ways that better embraced its nuance, ambiguity, and complexity would have thought of focusing on the boundary between the North and the South, a boundary made sharp by slavery but made blurry by most other facets of life.

But, by itself, the digital archive, as grounded in scholarly understanding and passion as it was, would not have counted for the scholarship of discovery—and it shouldn't have, judged by the prevailing rules of the academy.

The organizing role of academic disciplines

All our institutions, no matter their size, history, or purpose, are built around academic disciplines. Our curricula are fundamentally arrangements of disciplines or their derivatives—and even when we depart from that model, we call it “interdisciplinary.” Our faculty fell in love with their disciplines before they fell in love with the place they teach or even with teaching itself. They maintain that loyalty throughout their careers and identify themselves in relation to, and often in (usually) polite opposition to, their fellow institutional colleagues by disciplines. We organize responsibility and authority in our institutions around departments, which are, at their heart, institutional embodiments of disciplines. Conferences where we talk about issues of common concern are the exception. Our largest conferences are built instead around the particular passions of individual disciplines. In those conferences, institutional issues are invisible except in hallway discussions about who has the most intrusive dean or provost or president or board or governor. For those people at those conferences—which, at some point, have included all of us—the disciplines are the reason the institution exists, a kind of shared utility,

taken for granted until the service breaks down.

And, in a historical sense, our disciplinary selves are correct. Our colleges and universities are configured as they are because, at its essence, the modern system of scholarship, regardless of discipline, is built around specialized contributions to scholarly conversations and debates. All forms of research and writing—books, journal articles, research papers, pre-prints, reviews—in all disciplines are fractals of this monographic orientation, fragments replicating the structures of the whole.

This monographic culture and structure bring enormous benefits. Freed by the standardized format, annotation, evaluation, and review of monographic culture, scholars can focus on the one kind of innovation their departments and institutions are built to reward: advancing a meaningful conversation in the discipline. The scholar's challenge is to say something different enough to further the conversation but not different enough to fall outside of it. Successful scholars, as reviews routinely tell us, “make contributions” and “fill gaps,” sustaining the conversation in ways large and small. Print scholarship follows a deliberate path toward publication, with research, evaluation, and revision completed before the scholarship appears before the public. Then, another slow process of dissemination follows; it takes years for a book to be widely read, reviewed, comprehended, absorbed, and debated or built upon. But it is all one conversation, stretching across generations.

Monographic scholarship, precisely because it is routinized in many ways, is restlessly creative in argument and perspective. Research universities have evolved in large part to produce, recognize, reward, and sustain this scholarly innovation. The monographic culture has become the universal language of global higher education, transcending boundaries of language and culture, of politics and political regimes. It has survived profound social conflict, violence, and change around the world. The monograph's very ubiquity, its very invisibility, allows it to endure even when the ideas within that monograph are revolutionary, subversive, or threatening. The monographic form anchors innovative ideas in evidence, in debate, and in accountability—the highest ideals of the academy. As a result,

The most important challenge for the spread and creativity of digital scholarship, ironically, is for it to embrace more of the role of the traditional scholarship of discovery

monographic research has never been richer, more wide-ranging, or more inventive than it is today.

Viewing the present-day situation from the perspective of scholarship, we might not be surprised that twenty years into the digital revolution—not so long in the big picture

of the scholarly enterprise—the monographic culture feels little pressure or little incentive to change. In fact, the new digital networks have adapted themselves to print culture more than the other way around, with some of the most important digital innovations amplifying and strengthening traditional monographic scholarship. JSTOR and Google Books, for example, make the vast work of prior generations available to a digital audience.

Digital scholarship will have greater impact as it takes fuller advantage of the digital medium and innovates more aggressively. Digital books and digital articles that mimic their print counterparts may be efficient, but they do not expand our imagination of what scholarship *could* be in an era of boundlessness, an era of ubiquity. They do not imagine other forms in which scholarship might live in a time when our audiences can be far more vast and varied than in previous generations. They do not encourage new kinds of writing, of seeing, of explaining. And we need all those things.

The future of digital scholarship

Digital scholarship could take many new shapes, many of which we are just now glimpsing. It seems likely to take advantage of new forms of visualization, certainly, and become more supple to the reader's curiosity. Arguments will be tied more closely to the documents and data on which they are based, allowing readers to test ideas in real time, for themselves. Text will continue to become less bounded and self-contained, more branching and interwoven with other texts, images, sounds, and video. Scholarship will appear on smartphones as well as on supercomputers and kinds of screens for which we don't now have names. Scholarship will become increasingly unbundled and unbound, escaping into the world to do work it now cannot now do, reaching people who will not particularly care whether it counts for someone's tenure.

Digital scholarship, more fully realized, will increasingly do many of the things Ernest Boyer

encouraged us to do. It can integrate vast scholarly literature into more useful forms, it can enliven teaching in unprecedented ways, and it can reach audiences previously beyond the reach of even the most influential scholarship.

But here is the surprise, I think: we can keep alive the best traditions of the academy by adapting those traditions to the possibilities of our own time. For digital scholarship to do the things it might do, it must retain its connection to its hard-won accomplishments. The most important challenge for the spread and creativity of digital scholarship, ironically, is for it to embrace more of the role of the traditional scholarship of discovery.

Rather than disrupting or displacing the accomplishments of generations for disruption's sake, digital scholarship needs to feature interpretation, explanation, and explication—the defining attributes of what disciplines and departments recognize as real scholarship—more than it has so far. Scholarly arguments must be an integral and explicit part of the fundamental architecture of new efforts, whatever shape they end up taking. Colleges and universities will need to broaden their standards and definitions of scholarship to make room for new forms of digital scholarship. For its part, digital scholarship must do the work we have long expected scholarship to do: contribute, in a meaningful and enduring way, to an identifiable collective and cumulative enterprise. If we don't, no one else will. Integrating Ernest Boyer's four kinds of scholarship into one is possible in a way it was not before, using what I have called *generative scholarship*. That is scholarship built to generate, *as it is used*, new questions, evidence, conclusions, and audiences. Generative scholarship is framed with significant disciplinary questions in mind, offers scholarly interpretation in multiple forms as it is being built, and invites collaborators ranging from undergraduate students to senior researchers to public historians. Generative scholarship can work across all disciplines, in big-data projects in science and social science, as well as in focused humanities projects. By using carefully monitored crowdsourcing, institutional collaboration, and social media, generative scholarship can greatly accelerate and deepen the scholarly conversation.

In the spirit of Ernest Boyer, let us imagine, and determine, that we can free faculty and students to participate in disciplinary creativity and conversation more efficiently, more democratically,

and more creatively. We can share tools in the spirit of scholarship itself—the original open source technology. Schools of all types can build something at which they are especially good and then share it freely, creating a new commons of digital scholarship that was also digital teaching. Disciplines can extend their gifts beyond the walls of the institutions they have built in their image, into the civic life of the nation and beyond.

We might turn the current argument between technology and teaching upside down, empowering what we know works rather than trying so fervently to disrupt and displace it. Used this way, technology could enhance all the high-impact practices the Association of American Colleges and Universities has so helpfully defined and promoted: capstones, undergraduate research, community engagement, first-year seminars, and learning communities. We can build tools that reach massive audiences, but on a human scale. Rather than being simply open, new courses can be collaborative, with both students and faculty invested in the outcome.

Those of us who care about institutions as well as disciplines can take steps to make our schools more exciting, productive, and efficient by aligning our policies so that people who want to experiment with digital technologies can do so. The threads of scholarship, teaching, and community can be woven together more tightly than even Ernest Boyer could have imagined if we encourage our faculty, chairs, and deans, our librarians and our technology leaders—and ourselves, whatever role we may play—to take advantage of the new opportunities all around us. We can find new coherence and purpose in the very forces that threaten to disrupt and displace us. To build a future we want to live in, we must ensure the survival of the sustaining spirit of scholarship. □

To respond to this article, e-mail liberaled@aacu.org, with the author's name on the subject line.

NOTES

1. Ernest L. Boyer, *Scholarship Reconsidered: Priorities of the Professoriate* (San Francisco: Jossey-Bass, 1990).
2. The Valley of the Shadow Project is housed by the University of Virginia Library at <http://valley.lib.virginia.edu>.

Accreditation's Alchemy Hour

Riding the Wave of Innovation

PAUL L. GASTON

FEATURED TOPIC

Advances in efficiency, agility, transparency, and the like will count for little unless they serve a vision that promotes the strengthening of higher education and aligns the values of higher education with the public interest

In 2008, a couple of years after the release of the Spellings Commission report, Doug Lederman, the editor of *Inside Higher Ed*, paid a visit to the annual meeting of the Higher Learning Commission, the nation's largest regional accrediting association. At the time, the secretary of education, Margaret Spellings, was focusing on the supposed ills of accreditation in framing her agenda for change. In a speech at the National Press Club in Washington, she had echoed many of accreditation's critics in describing a

system "largely focused on inputs, more on how many books are in a college library, than whether students can actually understand them."¹

But what Lederman observed at the Higher Learning Commission meeting suggested a different narrative. In his April 15 story, he described having been "struck by the fact that a good half of the hundreds of sessions have embedded in their titles the words 'student outcomes,' 'assessment,' or 'accountability.'" In contrast to the familiar "mantra" that higher education pays little attention to measuring student accomplishment, Lederman heard faculty members describing "their various, diverse attempts to figure out what they want their students to learn and to measure how well they have learned it."

His headline cogently captured the contrast: "Margaret Spellings, Where Are You?"²

I think that if Margaret Spellings or any of the other vocal critics of higher education accreditation would take the time to visit such a meeting today, they would find much they might learn. For that matter, if Anne Neal,

president of the American Council of Trustees and Alumni, or Richard Vedder, director of the Center for College Affordability and Productivity, could take part in an accreditation review, they might be gratified to find that some of their calls for reform point to changes adopted decades ago.

So I'll begin by quoting obliquely and incorrectly Winston Churchill's familiar observation about democracy. Higher education accreditation is a terrible system—but one that happens to be far better than all of the alternatives that have been proposed. Because the strongest defense of accreditation as we know it may lie in current proposals for radical change, we have policy makers and opinion leaders to thank for confirming this Churchillian wisdom.

Having served as a consultant-evaluator for three different regional accrediting associations, I have read with interest over the past fifteen years or so many proposals for demolishing and rebuilding accreditation. The title of a 2007 report from the American Council of Trustees and Alumni will give you an idea: *Why Accreditation Doesn't Work and What Policymakers Can Do About It*. Even more suggestive is the title of a 2010 publication by the Center for College Affordability and Productivity: *The Inmates Running the Asylum?*³ At least there's a question mark.

It should be said that these and several other reports offer some recommendations well worth consideration. In particular, *US Accreditation and the Future of Quality Assurance*, the constructive 2008 overview by Peter Ewell for the Council on Higher Education Accreditation, and the 2012 publication by the American Council on Education, *Assuring Academic Quality in the 21st century: Self-Regulation in a New Era*, offer reliable points of reference.⁴ But if recent pronouncements on accreditation from the White House and from Senator Elizabeth Warren can be taken as indicative, the most strident voices may be exerting a disproportionate influence on the discussion.

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If the assertiveness of these voices should influence the reauthorization of the Higher Education Act, the results could be problematical.

Given such comments from opinion leaders known ordinarily for their being well prepared, I thought that the timing might be right for a book that would attempt to bring a certain level of reality to the conversation about accreditation. Rather than an indictment, on the one hand, or a defense, on the other, this would be a substantive overview of how accreditation operates these days: how it is structured, the principles it follows, the protocols it observes, and, as my subtitle suggests, “how it’s changing, and why it must.”⁵

In the process, I would contest statements that can be disproved and have been authoritatively discredited but that retain nevertheless a kind of political pizzazz, statements we continue to hear being rolled out at opportune moments. I admire economist Paul Krugman’s term: “zombie ideas.” That accreditors focus on “counting the books in the library” may be the most notorious of the zombies now stalking the thoroughfares and side streets of accreditation. They are dead—but just don’t know it.

So my book begins by describing how the mission of higher education accreditation has evolved over the years from a fairly simple charge centered on defining “real” colleges and regulating transfer of credits to what is now a complex, multifaceted obligation for accountability and improvement. Then, unlike some of accreditation’s critics, I give credit to accreditors by describing how the different sectors have reacted to this evolutionary pressure.

In the process, I have discovered that even those who are well informed about accreditation are finding such a book useful. There are some who may know a lot about regional accreditation but know very little about national accreditation, and there are those working in specialized and professional accreditation who may be able to learn something about the differences among the regional accreditors.

Recommendations

As a self-proclaimed friend of higher education accreditation, I want to offer some recommendations related to the title of this panel session, “Accreditation: Riding the Wave of Innovation—or Going Under?” Accreditation can continue to

There needs to be a stronger sense of consensus and alignment among accreditors

ride the wave of innovation, and by doing so it may be able to avoid the undertow of ill-advised “reforms,” but its “alchemy hour,” that part of a surfer’s day when the waves have the most to offer, will not last for long.

The threat of federal intrusion will only increase once debate on Higher Education Act reauthorization begins in earnest. Hence I wanted to recognize what has been accomplished and to draw on what has been proposed by offering suggestions meant to be timely and constructive: responsive to the needs of the academy, sensitive to the interests of the public, and alert to the potential of the accreditation process itself.

I have divided these recommendations into broad categories.

First, I suggest that there needs to be a stronger sense of consensus and alignment among accreditors, particularly within the sectors of accreditation. So many of the differences that distinguish one regional accreditor from another appear to be unimportant, not worth the confusion they can cause or the inefficiencies that they create: differences in vocabulary, differences in process, differences in the protocols that are employed.

A lot could be accomplished if the regional accreditors would get together with one another and decide what’s really important in terms of their differences and what doesn’t matter so much. They might clarify the reasoning behind the differences that appear important to them and defend them while developing a broad common ground otherwise. They could still agree on a shared vocabulary, eliminate traditional but meaningless differences in procedure, and announce actions in terms that anyone could understand.

I’m delighted to acknowledge, by the way, that in April 2014 the Council of Regional Accrediting Commissioners, known as C-RAC, announced that they had reached agreement on several important terms. After meeting with this group in September 2013, I was not at all certain that such progress would be forthcoming.

Such agreement is an important step and may represent a valuable precedent, but there’s much, much more to be done. These days, if you’re looking across the Ohio River from Northern Kentucky University to the University of Cincinnati, or vice-versa, you may find it difficult to understand with any assurance what’s going on in terms of regional accreditation. South of the Ohio, the Southern Association of Colleges



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and Schools governs institutional accreditation. Cross the river and you're in Higher Learning Commission territory. That shouldn't matter, or at least not as much as it does currently. Consensus leading to greater alignment would enable higher education accreditation to communicate far more effectively with the public, its stakeholders within the academy, and policy makers.

The same advantages of such discussion might well accrue to specialized accreditation—in two respects. Thanks in part to the work of the Association of Specialized and Professional Accreditors, there is already considerable agreement among many of the accrediting associations concerning good practice. But establishing broader agreement with regard to review standards, procedures, and actions would enable these accreditors to tell more effectively what is largely a story of commendable innovation and sensitivity to stakeholder and public needs.

There would also be great value in earnest strategic discussion between specialized and regional accreditation. Increased coordination between these sectors, which share a commitment to public accountability and quality improvement, could go a long way toward disarming radical proposals for reform.

In my book, I take up as well the concern for credibility, for it appears that there is some interesting low-hanging fruit that might be harvested with little difficulty. Some of these ideas have been around for a long time. It would now be interesting to see how they might play out. One such idea would be to take a good look at the boards that govern higher education accreditation and at the review teams in order to make them more broadly representative of the

different stakeholders in our society. Why don't we consider inviting more business leaders, military officers, students and student families, or policy makers? By doing so, we could achieve both a genuine expansion of the experience represented on our boards and teams and a higher level of public credibility for the accreditation process. The process could become thereby more visible, more transparent, and more objective.

I think, also, as an aside, that if there were a stronger common platform among the accreditors, one outcome might be a kind of national institute for training consultant-evaluators. Someone with accreditation experience in one region who moves to another might then be able to move into a consultative role there quickly and easily without having to learn a new process and a new vocabulary. Such an institute would also afford an opportunity to bring people together from different regions to talk about shared challenges and ways of addressing them.

While there have been some remarkable increases in efficiency in the accreditation process, I think that there is more that can be done. For one thing, if we were to begin to look at accreditation as a broad community that includes both specialized and regional accreditors, the opportunities for clustering related reviews within specialties and between regional and specialized accreditation should expand considerably. That would serve both the academy and accreditation well.

I also discuss agility and creativity in my book. Again, the examples I cite speak well on the whole for present practice in accreditation. But there remains much that might be done as the landscape of higher education evolves

further. New approaches to course delivery, new kinds of providers, new credentials, even new disciplines will test accreditation's capacity for responding in ways that respect both the continuing demands of accountability and the momentum of change.

In particular, the promise of direct assessment of prior learning, already realized through the initiatives of a few innovative institutions and systems, will challenge but could ultimately strengthen accreditation. Seen from one perspective, direct assessment expresses the acceleration of a shift that accreditation helped initiate, that from the measurement of "inputs" (faculty qualifications, institutional resources, "books in the library") to assessment and improvement of "outcomes." MOOCs may already be last year's headline, but similar efforts to provide less traditional forms of learning delivery and participation will continue to arise.

In this regard, we might consider taking an approach to new providers that would sustain accreditation's responsibility for public accountability while offering an expedited path to provisional recognition. Enabling new or newly innovative institutions to move temporarily into a "parking lot" could allow them to prove themselves worthy of extended recognition while enjoying in the meantime many of the benefits that follow from accreditation.

Decisiveness and transparency I consider together because they are in a sense two sides of the same coin. Greater decisiveness, defined as the readiness and capacity to act without undue delay in response to findings, will depend on a willingness to scrutinize protracted processes that take too much time and reticular ones that allow multiple opportunities for appeal. As they yield efficiencies, reforms that expedite decision making and disclosure will enhance transparency.

Similarly, if accreditation were able to explain its principles, procedures, and actions in broadly shared terms people could understand, that increase in transparency would be significant in itself. But straightforward language should also encourage decisiveness. I have served on teams that have debated at length how a particular recommendation might be interpreted within and beyond the institution. Broadly shared understanding of what actions signify, regardless of region or discipline, would encourage more

Accreditation must continue to argue for the public good represented by higher education

direct and less time-consuming decision making.

Next, there is the issue of shared vision. Accreditation may be in a more pivotal position than that of any other sector to warn policy makers that their views of

higher education, if we are to remain competitive as a nation, must not become reductive or simplistic. Our leaders must seek to become well informed, even if their sound bites should become less trenchant. They must be led to understand, as Carol Geary Schneider said at the opening session of this annual meeting, that higher education and liberal education are concerned with the same thing: enabling students, all students in all institutions, not only to have successful careers but also to lead satisfying and bountiful lives.

Accreditors have the opportunity to provide such leadership through a shared vision of higher education that is coherent, principled, and forward-looking. By moving beyond periodic responses to confrontations in order to clearly delineate what students need most, accreditors will be better able to clarify the expectations that address student needs. Specifically, as I say in the book, "At a time when other nations are adopting principles of liberal education as a deliberate strategy in seeking to become more competitive, it would be tragic if the United States were to surrender a long-standing advantage through careless concessions to unproved innovation and commercial interests."⁶ Advances in efficiency, agility, transparency, and the like will count for little unless they serve a vision that promotes the strengthening of higher education and aligns the values of higher education with the public interest.

What are those values? And what can accreditation do? First, accreditation must support higher education in its generous, constructive, and optimistic view of learning and human potential. The Colorado School of Mines, though a highly focused institution, argues for just such a view: "Few important engineering decisions are purely technical. In our globally interconnected world, professionals must be able to integrate social, cultural, political, economic, ethical, and environmental knowledge into their decisions and designs."⁷ Second, accreditation must continue to represent the view that education, properly considered, is about far more than the aggregation of credits to justify

the award of a credential. Notwithstanding the increasing variety of delivery modes and providers, genuine education is almost always grounded in curricula with clear learning goals structured to provide a coherent and cumulative experience.

Finally, accreditation must continue to argue for the public good represented by higher education. Few these days question the value of higher education to the individual. We see the earnings comparisons, after all. But we need to do more of what the Higher Learning Commission has done through its revised criteria, which include the expectation that an accredited institution “demonstrates commitment to the public good.” What an institution does must “reflect an understanding that in its educational role the institution services the public, not solely the institution.” Second, an institution must give higher priority to its “educational responsibilities” than to “other purposes, such as generating financial returns for investors . . . or supporting external interests.” Finally, the institution must be able to show evidence of engagement with “its identified external constituencies.”⁸

As an alumnus of the University of Virginia, I cannot avoid quoting in this context Thomas Jefferson’s “Bill for the More General Diffusion of Knowledge.” In founding the university, he declared it “expedient for promoting the publick happiness” that qualified individuals, regardless of “wealth, birth or other accidental condition or circumstance,” be “rendered by liberal education worthy to receive, and able to guard the sacred deposit of the rights and liberties of their fellow citizens.”⁹

Conclusion

I conclude with a reminder that these brief remarks cannot capture the detail, the subtlety, the passion, or the wit of the book available on sale at this conference!

On second thought, a more appropriate conclusion might be one under the aegis of Edward R. Murrow: “This I believe.” I believe the pursuit of a balanced vision by accreditors in the light of the progress they have already made would enable more students to make their way to institutions and programs well suited to their interests and needs. I believe that students given more transparent explanations of cumulative learning expectations would be more likely to persevere to completing a degree or some other credential. I believe more employers would find in graduates the knowledge and skills they seek, and I believe

that society would benefit from the civic and cultural education graduates have received along with their career preparation. I believe that a public able to take advantage of an unprecedented variety of approaches to ensuring, documenting, and crediting learning might once again embrace higher education as a public good.

Too much to hope for? Let’s hope not. This is the alchemy hour for higher education accreditation. The waves are high. Let’s hope for a good ride. Hang loose. □

To respond to this article, e-mail liberaled@aacu.org, with the author’s name on the subject line.

NOTES

1. Margaret Spellings, “An Action Plan for Higher Education,” a speech given at the National Press Club in Washington, DC, September 26, 2006, www.immagic.com/eLibrary/ARCHIVES/GENERAL/US_ED/E060926S.pdf.
2. Doug Lederman, “Margaret Spellings, Where Are You?,” *Inside Higher Ed*, April 15, 2008, <http://www.insidehighered.com/news/2008/04/15/assess#ixzz2xvr5L4e0>.
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JOSÉ ANTONIO BOWEN

The Teaching Naked Cycle

Technology Is a Tool, but Psychology Is the New Pedagogy

FEATURED TOPIC

The most important benefits of using technology occur outside of the classroom

EDITOR'S NOTE: *At the annual meeting of the Association of American Colleges and Universities, the 2014 Frederic W. Ness Book Award was presented to José Antonio Bowen for his book Teaching Naked: How Moving Technology*

Out of Your College Classroom Will

Improve Student Learning (Jossey-Bass, 2012). The following article is based on the presentation made there by the author.

TECHNOLOGY IS BRINGING NEW TOOLS and new competition to higher education, but it is also changing basic rules about how we operate as human beings: the meaning of “friends” has changed forever. Technology is only a tool, however; it is not an educational strategy. While the use of technology in higher education will surely increase, educators must remain focused on student learning.

Internet technologies have changed our relationship with knowledge. While most of us remember a not-so-distant past of knowledge scarcity—our simple arrival on a campus once increased our access to knowledge—current students have no concept of this. The world is now knowledge-rich, and students today can use their phones to access more information than is contained in any college library. College is like an app for the mind; filtering, analyzing, and synthesizing content is increasing in value. The Internet is overloaded with data on every flight every day to every place, but the app on

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my phone limits that information to what is relevant and useful today—is my flight on time, and how long will it take me to get to the airport given current traffic conditions?

As faculty, if we are primarily concerned with transmitting content, then our value will only decrease. The Internet contains a much broader selection of lectures, demonstrations, animations, and examples on more subjects, in more languages, and with a greater variety of approaches, methods, and pedagogies than any professor, department, or even entire university can provide. If, however, we are more concerned with faculty-student interaction; the design and sequence of learning experiences; the application, analysis, and synthesis of information; the motivation of students; and, especially, the increasing complexity of students' mental models, then the value of what we do will increase.

Although the importance of critical thinking is recognized in all colleges, higher education is largely structured around the delivery of content. Current disciplinary knowledge is prioritized by the ways we furnish our classrooms, structure our curricula, train our future professors, organize our syllabi, and assess student learning. All of these are holdovers from a time when opportunities for learning were scarce. But in the future, there will be even more to learn and more ways to do it. Access to content and courses will be cheap and plentiful. As we know already from the early MOOCs, knowing how to learn new content—and, more importantly, how to integrate new ideas—is a necessary prerequisite for success in a MOOC. The point of college is increasingly to prepare the mind for the unknown.



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Knowledge is required for thought, but content itself is a means rather than an end. Our real goal is to improve how students integrate new information. We want to change them. While what we have to teach our students may get them a first job, it will not on its own get them a second job—especially one that may not yet even exist. We want our students to be able to learn new things, analyze new knowledge, integrate it into their thinking, and change their minds when necessary. Employers say they want employees who can solve complex problems with people who are in various ways different from them.¹ This seems entirely in harmony with what our colleges say we do. And yet, while we hope to accomplish these two things simultaneously, we spend more time on content than on critical thinking.

We in higher education tend to accuse employers of not really meaning what they say and overvaluing certain majors or graduates from elite schools. Would this still be the case if we could really deliver what employers say they want? Companies like Google say they are no longer going to accept these proxies (content training or admission standards) for creative and critical abilities (which they will measure themselves). What if we could demonstrate that our liberal arts graduates really had these skills?

The point of college is increasingly to prepare the mind for the unknown

Technology can be our partner in this. The technology that makes knowledge so readily accessible has also made it more important to be able to analyze information. And with greater access to content now freely available, we should have more time for the pedagogy of critical thinking. Teaching critical thinking is difficult and labor-intensive, and technology has made course design and pedagogy more important than in the past. If you think of a syllabus or a course as a list of topics or content to be mastered, then you are only doing half of your job—and that is the part of the job that is being devalued.

The good news is that the greatest value of a physical university will continue to be its provision of face-to-face (naked) interaction between faculty and students. The first role of technology, therefore, is to create more time for such interaction. At a very basic level, new technologies can increase student preparation and engagement between classes and create more time for the (naked) in-class dialogue that makes the campus experience worth the extra money it will always cost to deliver. The most important benefits of using technology occur *outside of* the classroom.

Your use of technology may increase your credibility with your students, but it cannot by itself increase their learning. Most students are



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able to use technology in ways they find useful or entertaining, but they are markedly less proficient at using technology to access or assess information. In particular, we need to think very carefully about how our students process and integrate what they access.

Dee Fink has developed an integrated model of course design that connects learning outcomes, activities, and feedback in order to create significant learning experiences.² Technology has given us more options for how we can sequence these activities, created more options for feedback and support, and made class time (as the most expensive and least scalable piece) even more precious. “Flipping” assumes there are two parts to be exchanged. But based on Fink’s model, what I call the “Teaching Naked Cycle” looks more broadly at the choices of sequence and design and at how technology expands opportunities for interactivity. By using new communication technologies, rethinking course assignments, and creating online quizzes, we can help ensure that our students come to class prepared for the more challenging activities and interactions that spark the critical thinking and change of mental models we seek.

Entry points

It is not enough to want students to care about your subject (or insist that they do so). Engagement and learning start with what matters to students. This is the “entry point.” If you understand what matters to students, you have a better chance of getting them to see what matters to you. You don’t need to be an expert in popular culture, but you do need to know something about students’ hopes and fears. This will help you connect with them, but it also gives you tools for motivating them (and that is most of the job, really). Don’t start by writing “Wagner” and “gesamtkunstwerk” on the board; instead, ask your students why music matters to them.

Minor alterations in your instructions can make a big difference. Instead of asking your students simply to “read,” “look,” “solve,” or “practice,” suggest that they “find something interesting in the text,” “look at the picture from different perspectives,” or “practice the scales in a variety of ways.” Intention improves retention and memorization. Your entry point is critical.

Online professors may be famous content experts, but they are unlikely to know much about the particular interests, anxieties, beliefs, and curiosities of your students. Remember that motivation was not *your* problem; you liked school so much that you are still here. You understood why professors assigned so much reading—you even liked it. But you are not the typical student. Knowing what motivates or worries your students and how to engage them with the content is a huge advantage of campus-based teachers, and its value will only increase.

E-mails, texts, tweets, wikis, discussion boards, and any of the ever-developing forms of social media can provide meaningful options for personalizing and localizing content for your students. Ask your students which social media platform is current, and make a determined effort to try to learn how to use it. This will give you insight into how they process information (more entry points!), increase your credibility, and demonstrate that you are open to learning new things—something you are trying to model for them. Students may tell you that “Facebook is for old people,” but it is probably still something you should know about. With any new technology, learning one platform will also help you with the next one and provide a basis for comparison. And despite what they say, most students still peek at Facebook more than they like to admit. Find a student or a small child to help you.

While the Internet offers almost limitless online content, none of it is specific to your students. Only you know (or can discover) the right entry point that will stimulate them. Use e-mail or other forms of electronic communication to offer short motivational introductions to readings, study questions, encouragement, connections, additional thoughts, and further explanations.

First exposure to content

Forget your personal eagerness for school, and try searching online for content related to your courses as though you were a student trying to avoid going to class. Start with a Google search (and note the ability to search just for videos), but then make sure you also know about OpenYale, EdX, iTunesU, Khan Academy, CrashCourse,

PHeT, Utubersidad (with its Spanish-language academic lectures), and Merlot.org—just to start. For most subjects, the Internet offers a much broader range of lectures, explanations, examples, different analogies, songs, animations, games, and unique ways to learn than any individual professor can.

If you don't want to spend a lifetime trolling through millions of online lectures, then set up a free wiki (try PBworks or your campus Course Management System) and ask your students to create a community study guide using the resources they find. If you offer to make up your final exam from this wiki, you will add an extra incentive and they may be willing to share their sites.

Critical reading is still an important skill, but you need to teach it as a skill. Start by assigning shorter portions (especially in the first year), and help students read them in more depth. Tell them why they are reading in advance, and then discuss and use *all* of what you assign until students get better at digesting readings on their own. Reading is more work than watching a video, so you will need an even better entry point to motivate them. If reading is important for your department, then you need a progressive, multi-course, multiyear plan that teaches students how to do it.

Online quizzes

Creating online quizzes or even just giving students a few “thought” or “study” questions before every class can encourage them to read an article or watch a video, can help guide their learning, and can provide insight into what they're thinking. Online quizzes also can provide students with feedback to guide their reading and give them some control over their own learning. Many kinds of questions can be graded automatically in a course management system, so both you and your students can see the results instantly. If these quizzes are due one hour before class, you can use the results to shape your use of class time. (You can condition students from day one by making the course syllabus available online only and creating a syllabus quiz that is due before the second class meeting.)

Although they can be difficult to write, multiple-choice questions can be used to encourage critical thinking even in large classes (see, for example, the question template in figure 1). Figure 2 presents a sample question about contracts, and the sample responses given there

Figure 1.

Sample multiple choice question template

The following are all true statements.

Which are summaries of X? (Comprehension)

What would be the best way to improve X? (Application)

Which of the following develop the thesis of X further? (Synthesis)

Which are facts, which are opinions, or which are judgments? (Evaluation)

Check all that apply. Partial credit is available.

Figure 2.

Sample application-level question

(Below, “Yes” and “No” indicate what I think are the “best” answers, and the percentages indicate the proportion of students who agreed with me.)

The following are all true statements. Which are the best reasons for you to issue, negotiate, and sign a contract (or letter of agreement) before you agree to sell work or services? Check all that apply. Partial credit is available.

- A contract helps all parties understand what is expected. (Yes = 50%)
- Without a contract, you can be sued for damages; a contract allows you to limit your liability. (Yes = 96%)
- You can break a contract, if both parties agree. (No = 40%)
- You can always amend a contract later, if you change your mind. (No = 42%)
- A “tech rider” specifies what technical requirements you might need. (No = 33%)
- A contract will help you think about all the extra charges (like shipping, transportation, or parking) for which you might want the client to pay. (Yes = 88%)
- A contract will help ensure you get paid. (Yes = 92%)
- Contracts are often long and boring. (No = 8%)

represent my own judgments—and, like all judgments, there are arguments for and against each. When I use this question in classes, I am less concerned about the “no” answers; this “just-in-time” feedback gives me the opportunity to emphasize that a contract is useful for clarifying expectations.

While not as difficult as having students create their own arguments in writing, these sorts of multiple-choice questions can help students break problems down and, given the immediate

Figure 3.**Sample analysis-level question**

The following are all true statements.

A. Which are most likely to be used by Democrats to support government policy?

- Government spending creates jobs.
- Tax cuts stimulate job creation.
- Uncertainty is bad for business
- A large debt can hurt the economy.
- Government spending cuts can hurt the economy.

B. Which are most likely to be used by Republicans to support government policy?

feedback, further stimulate their thinking. The quizzes can be graded automatically, which gives you time for other things. These questions are mostly diagnostic, so it is most important that they get at crucial issues and be used to guide student thinking. If students want to argue about the answers in class, that is fantastic. Let them. (Think, for example, about the

class discussion that might follow the sample question presented in figure 3).

Don't worry about cheating. The world is "open book": when was the last time you were asked to produce work without access to the Internet or other sources? Besides, these are not the kinds of multiple-choice questions that Siri or Google could answer anyway. If you make the online quizzes worth something relatively small—maybe 10 percent of a course grade—and use them primarily for diagnostic purposes, then you will lower the stakes and make it far less likely that students will cheat.

There are, of course, other ways to reach the same goal. Ask students to post strategies for solving problems on the course website, to make their own video summaries, or to post on the course discussion board. The point is that technology provides new ways for both you and your students to prepare for class.

Reflection

I frequently ask my students to write brief responses to course readings or videos on index

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cards. For example, I may ask them to identify the weakest argument or most controversial claim in an article, correct three mistakes in a Wikipedia entry, argue for the importance of a theme left out of the CliffNotes video on *Hamlet*, or copy a quotation and explain why they think it is essential for the persuasiveness of a particular reading. Students then bring these index cards to class and swap them with a neighbor who then reads the response, turns the card over, and, on the back, writes a rebuttal, paraphrases the argument, or provides another perspective.

Maintaining vigilance about the veracity or persuasiveness of everything found on the Internet is an essential skill. Scholars are trained to be skeptical, but too often we do not address this “complex” skill until after more “basic” skills have been covered—and after the rigidity of disciplinary thinking has been allowed to calcify. But now that the bar to publishing on

**More content,
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the Internet is essentially zero, providing “trusted” sources like textbooks may evoke a false comfort that ironically exists only in the Ivory Tower. Employers will be grateful for graduates who question sources.

Before class is also a good time for students to create diagrams, imagine alternative theories, find relevance, explore connections, outline proposals, summarize data, and provide solutions to problems. These do not have to be long assignments, but it is essential that they get student thinking, evaluating, and synthesizing before class.

Using class time

Now you face a room full of prepared students with time for discussion, application, active learning, role playing, or problem solving. Can you structure your class more like a lab or studio now? Try applying something prepared as “homework” to a new situation. Have students



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prepare a presentation for a meeting in New York, for example. Then, at the start of the class, tell them the meeting has been moved to Tokyo, that the original data were flawed, or the client wants something different. Give them fifteen minutes in class to figure out how to alter the presentation.

Now you can really learn what students think and how they process. If your class is large, and since you no longer need to cover the content, perhaps you can meet with students in small groups only, rather than as a large class. Your preparation will now focus more on the design of an experience than on the coverage of content. Remember that more content, more reading, and more “exposure” do not necessarily result in more learning. Especially in introductory courses, less content and more focus on how to study and apply can create more motivated learners for upper-division courses. Nothing kills academic motivation like a freshmen “survey” course that skims the surface all semester.

Cognitive wrappers

The goal of college is to help students develop more complex mental models. John Dewey called it “thinking about your own thinking.” This is mostly a process of helping students learn to self-regulate their own learning process.

A great way to do this is to use cognitive wrappers, a generalized approach based on Marsha Lovett’s exam wrappers in STEM fields.³ When handing back a paper, a problem set, an exam, or audition results, consider also providing students with a single sheet of paper and asking them to reflect on three questions: (1) How did they prepare? (2) Where did they lose points? (3) How might they prepare differently next time? The students themselves will start to see that these three things might be connected.

Do not grade these student reflections. Simply allow students to complete this exercise in class. You can collect them and hand them out before the next test, paper assignment, or audition. Wrappers are much more effective when used simultaneously in very different classes or situations, as students will then start to think about how their preparation and study habits might need to be customized for different tasks.⁴

Using technology to reinforce

Social media can be used as teaching tools, allowing students to connect ideas. Try asking students to use your Twitter hashtag (#mycourse)

and find one connection (a web link) per week that they can post. Twitter is all about connections, and your students often don’t even look for the connections between your class and the outside world. In fact, if you don’t ever contact students outside of class, you are reinforcing the idea that the information in your class is not relevant to the “real world.” First, connect.

Social media also enable you to show your passion (students perceive your messages as supportive and motivating). And, oddly, they also offer a way to demonstrate the power of slow thinking. Students think that because you are smart and know lots of things, you must always know the answer. They will be shocked when, instead of answering a question in class, you want to “think about that question” or “first do more research” and then respond in an e-mail message to the entire class. Time for reflection and interaction is a casualty of the digital age, but you can help reclaim this time.

By interacting with your students, you serve as a role model for them. Only you can demonstrate that what really makes you “smart” is that you are open to new ideas and allow them to give you new perspectives. You have another superpower: you can change your mind. □

To respond to this article, e-mail liberaled@aacu.org, with the author’s name on the subject line.

NOTES

1. See Hart Research Associates, *It Takes More Than a Major: Employer Priorities for College Learning and Student Success* (Washington, DC: Association of American Colleges and Universities, 2013).
2. L. Dee Fink, *Creating Significant Learning Experiences: An Integrated Approach to Designing College Courses* (San Francisco: Jossey-Bass, 2003).
3. Marsha C. Lovett, “Make Exams Worth More Than the Grade: Using Exam Wrappers to Promote Metacognition,” in *Using Reflection and Metacognition to Improve Student Learning*, ed. Matthew Kaplan, Naomi Silver, Danielle LaVaque-Manty, and Deborah Meizlish (Sterling, VA: Stylus, 2013), 18–52.
4. I have created a general template for cognitive wrappers in any field. It’s available for free at <http://teachingnaked.com/handouts/>.

BETTY NEAL CRUTCHER

Cross-Cultural Mentoring

A Pathway to Making Excellence Inclusive

FEATURED TOPIC

CROSS-CULTURAL MENTORING involves an ongoing, intentional, and mutually enriching relationship with someone of a different race, gender, ethnicity, religion, cultural background, socioeconomic background, sexual orientation, or nationality. Generally more experienced, the cross-cultural mentor guides the intellectual and personal development of the mentee over time. At its best, this relationship is built on a foundation of what I call “the three Vs”: values, virtues, and vision. The identification of *values* that are held in common, even across difference, leads to the development of trust and understanding. The cultivation of *virtues*—the abilities and ways of knowing that enable one to deal with various personalities, cultures, and experiences—enables one to maintain individual

and institutional boundaries and to

overcome barriers between people. The commitment to a *vision* of inclusive excellence inspires one to clear educational pathways and help others overcome obstacles and limitations.

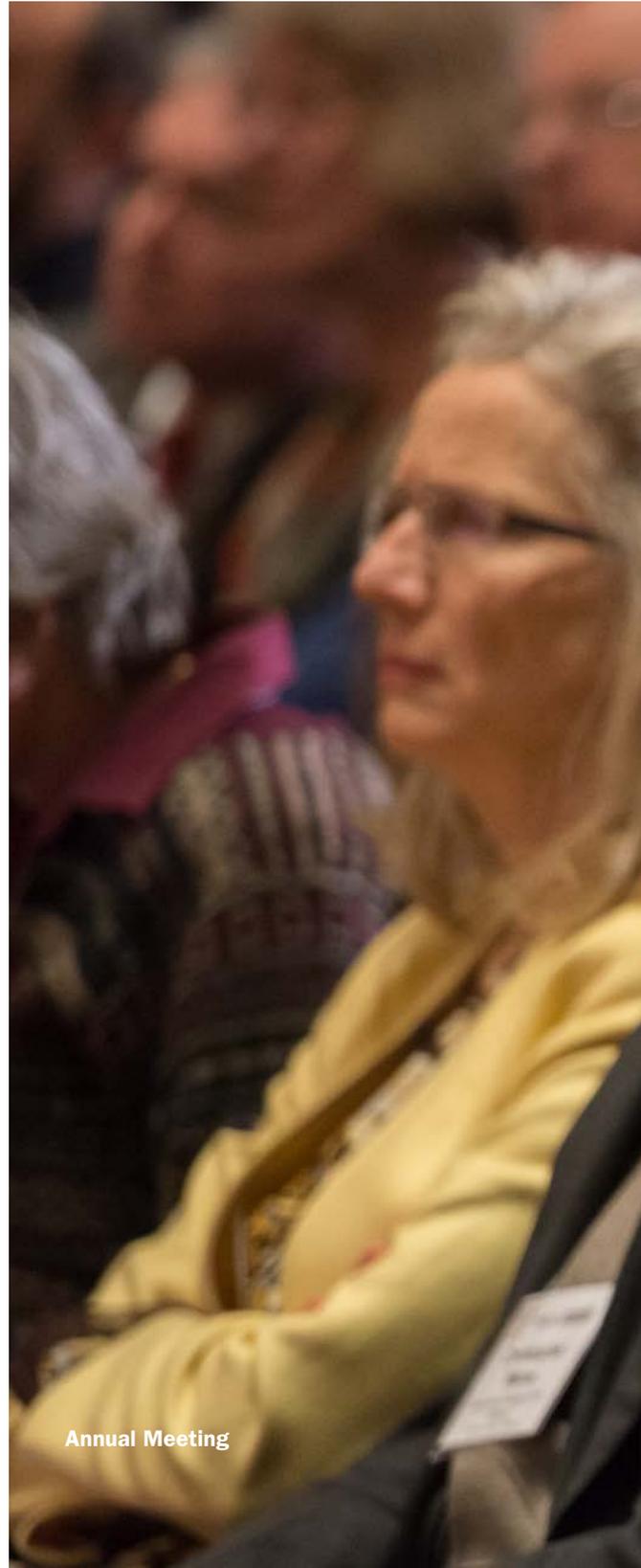
A sense of trust and understanding between mentor and mentee is a crucial element in the relationship. While my focus here is on cross-cultural mentoring, the overall purpose of all forms of mentoring is to find commonality and common ground among individual values, virtues, and visions. It is in doing this that a special sense of trust, care, guidance, and support can grow. But before discussing cross-cultural mentoring more generally, let me begin by sharing my own experience of its importance.

From the warmth of the South to the cold of the Midwest

The oldest of four children, I was born in Alabama on the campus of the Tuskegee Institute (now known as Tuskegee University). Although I grew up in a highly segregated and

BETTY NEAL CRUTCHER is presidential spouse and senior mentoring consultant at Wheaton College. This article was adapted from the author’s address to the networking luncheon for faculty and administrators of color at the 2014 annual meeting of the Association of American Colleges and Universities.

The shared values, virtues, and vision that undergird the mentoring relationship enable one to transcend differences and create commonalities that provide new pathways to inclusive excellence



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stratified community, under the cloud of legally sanctioned segregation, I, like many African Americans, benefitted from the love and support of a close-knit community. This love and support cultivated in my family, friends, and me a passion to grow and excel despite the hurdles we faced. And in time, due in part to a relationship between my father and “Mr. P.,” a white Southerner who came to our home and who worked side by side with him, I began to see the possibility of relationships that were unconditional, revolutionary, and evolutionary. What I had witnessed as a child, though I didn’t have the words for it at the time, was a cross-cultural mentoring relationship.

At the age of twenty-one, I left Alabama and entered the larger world, joining several Tuskegee classmates on an exchange program at the University of Michigan. When my plane landed in Michigan, I looked out the window and got the shock of my young life: there was a foot of snow on the ground! That was just the first of many changes. In addition to the weather and the landscape, the people—regardless of their color or ethnicity—were different. The culture was different. It was the most diverse setting I had ever been in. It was also the most baffling. How, I wondered, could I relate to people who had such different life experiences? How could I ever find something in common with them? Perhaps I thought of my father’s mentoring relationship with Mr. P., who had come to our house and gotten to know us; yet, how could I get to know, trust, and understand people who didn’t serve grits and bacon at breakfast and collard greens and cornbread at dinner?

After my classmates returned to Tuskegee, I remained at the University of Michigan, where I had the privilege of making personal and professional connections with individual educators who had different cultural and racial backgrounds but similar values, virtues, and visions. By including me in their lives and becoming my mentors, these educators helped me feel less disoriented and less isolated. I felt that I was surrounded with care, support, and trusting relationships—all elements of good mentoring. The gratitude I felt created in me a lasting passion for cross-cultural mentoring.

At all the institutions we’ve been a part of, my husband and I have made ourselves available

Cross-cultural mentoring can support our democratic ideals by helping level the playing field

to students as mentors. My husband is currently president of Wheaton College, where I lead a mentoring group for women and he leads one for men. We both take the time to

host monthly gatherings that create safe spaces in which our mentees can share anything that is on their minds and contribute to the topic of discussion. At these gatherings, we take the time to listen and support one another as we learn the values, virtues, and visions that have helped shape and strengthen the Wheaton community. In addition to mentoring in group settings, we also provide individual mentoring to students.

Cross-cultural mentoring and inclusive excellence

Why is it important to mentor cross-culturally? Those of us on campuses that are committed to the principle of inclusive excellence are working not only to make our student bodies more diverse but also to be more attentive to the educational, social, and emotional needs of all our students. Cross-cultural mentoring is one pathway for making excellence inclusive.

Cross-cultural mentoring offers a possible solution to the lack of access to education in the United States. Henry Louis Gates Jr. and Cornell West have underscored that one of the primary ways to advance a more radical democracy is to recapture and include the voices of all ethnic and cultural groups and to discuss and analyze their contributions open and honestly.¹ No one, according to Patricia Hill Collins, can be defined solely by one feature, such as race. We are all complex, multifaceted beings living in a multicultural world with varying, complex, and sometimes conflicting ways of understanding that world. By understanding our complexities and our fluidity, we are engaging in a “process of self-conscious struggle that empowers women and men to actualize a humanist vision of community.”² Calling for us to envision a new way of viewing the world, bell hooks urges “all of us to open our minds and hearts so that we can know beyond the boundaries of what is acceptable, so we can think and rethink, so that we can create new visions.”³ Cross-cultural mentoring can help us create these new visions, along with clear pathways to future success. Moreover, cross-cultural mentoring also can support our democratic ideals by helping level the playing field, especially for those from low-income backgrounds.



One of my newest mentees is a high school student from a working-class suburb of Boston. Although she and I may both claim African American heritage, an abundance of very different cultural experiences make me seem to her almost like an inhabitant of another planet. I am trying to level the playing field for this new mentee not only so that she will understand and be able to take advantage of the opportunities before her, but also so that she will become a more active citizen with a better grasp of the issues of our time.

The best possible preparation for meeting the challenges of the twenty-first century is a liberal education. Such an education fosters the qualities of agile learning and the capacity to clarify and adapt to developments in an ever-changing world. Yet, first-generation and less-advantaged students—like my new mentee—are most likely to enroll in institutions and

programs that instead provide narrow training. My mentee deserves the opportunity to develop the skills that will create her world; she deserves the opportunity to develop the hallmark skills of a liberal education. Regrettably, however, policy makers and politicians often focus on access, affordability, accountability, and completion without also considering the actual content and purpose of higher education. Cross-cultural mentoring can help bridge this gap.

Best practices for cross-cultural mentoring

Does everyone possess the ability to be a cross-cultural mentor? The answer is yes, if they desire it and are able to find the time to do it.

In a series of interviews, I asked administrators, faculty, and staff who had mentored students and other administrators, faculty, and staff to reflect on their mentoring practices, both formal and informal.⁴ Not all the cross-cultural mentoring

they described was directed toward students of color; some of these mentors were faculty of color who mentored white students and students from other ethnic groups. But each participant in my study had something to share about ways to support students and junior colleagues. The following best practices are based on lessons learned by these seasoned mentors:

- Those motivated to mentor mentees whose backgrounds or identities differ from their own must be adept at navigating cultural boundaries—personal, gendered, racial, ethnic, and geographic.
- Because of the complexity of cross-cultural mentoring, mentors need to possess certain attributes or virtues, including active listening skills, honesty, a nonjudgmental attitude, persistence, patience, and an appreciation for diversity.
- Mentors must maintain a dual perspective, seeing the mentee as an individual as well as part of a larger social context.
- For the relationship to survive times when the mentee does not take the mentor's advice,

it is important that the mentor avoid becoming overly prescriptive or invested in the mentee's choices.

- Mentors set boundaries and don't become friends with their mentees, at least not for quite a while.

There are challenges to mentoring and cross-cultural mentoring, and there are rewards. Time is perhaps the greatest challenge. It takes time to build mentoring relationships. But as I know from my own experience as both mentor and mentee, the shared values, virtues, and vision that undergird the mentoring relationship enable one to transcend differences and create commonalities that provide new pathways to inclusive excellence.

Conclusion

I'd like to end with a well-known quotation from Martin Luther King Jr.: "An individual has not started living fully until they can rise above the narrow confines of individualistic concerns to the broader concerns of humanity. Every person must decide at some point, whether



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they will walk in light of creative altruism or in the darkness of destructive selfishness. This is the judgment: ‘Life’s most persistent and urgent question is, what are you doing for others?’”⁵

I could not have completed my doctoral dissertation without the help of cross-cultural mentoring from faculty and administrators, in addition to the support of my family, friends, and other cross-cultural mentors. As a person of color who returned to graduate school after years of learning outside of the classroom, I will be forever grateful for the wise counsel of all who assisted me. Each was instrumental in creating my pathway to inclusive excellence.

For those of you who have not yet acted on it, I hope this article will inspire you to value cross-cultural mentoring, both personally and professionally. I would like to encourage you—if you have not already, and as your time allows—to think about becoming a cross-cultural mentor to one of your students or junior colleagues. This can be a pathway to make excellence inclusive, the next step in bringing us closer to the world of our dreams. □

To respond to this article, e-mail liberaled@aacu.org, with the author’s name on the subject line.

NOTES

1. See Henry Louis Gates Jr. and Cornell West, *The Future of the Race* (New York: Knopf, 1996).
2. Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York: Routledge, 2000), 39.
3. bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York: Routledge, 1994), 12.
4. See Betty Neal Crutcher, “Cross-Cultural Mentoring: An Examination of the Perspectives of Mentors,” (PhD diss., Miami University, 2006), http://rave.ohiolink.edu/etdc/view?acc_num=miami1151683574.
5. Martin Luther King Jr., “Conquering Self-Centeredness” (speech, Montgomery, AL, August 11, 1957).

K. Patricia Cross Future Leaders Awards

The K. Patricia Cross Future Leaders Award recognizes graduate students who show exemplary promise as future leaders of higher education; who demonstrate a commitment to developing academic and civic responsibility in themselves and others; and whose work reflects a strong emphasis on teaching and learning. The awards honor the work of K. Patricia Cross, professor emerita of higher education at the University of California–Berkeley, and are administered by the Association of American Colleges and Universities. Following are the recipients of the 2014 awards:

Elena K. Abbott, history, Georgetown University

Sarah J. Hatteberg, sociology, Indiana University

Jennifer King Chen, education in math, science, and technology, University of California–Berkeley

Amy Lueck, English, University of Louisville

Yedalis Ruiz Santana, higher education, University of Massachusetts Amherst

Michael VanElzakker, psychology and neuroscience, Tufts University

Omar Villanueva, chemistry, Emory University

Cathery Yeh, education, University of California–Irvine

Nominations for the 2015 awards are due October 1, 2014. (For more information, see www.aacu.org.) The recipients will be introduced at the 2015 annual meeting, where they will deliver a presentation on “Faculty of the Future: Voices of the Next Generation.”



The recipients of the 2014 K. Patricia Cross Future Leaders Awards

The Degree Qualifications

CLIFFORD ADELMAN, PETER T. EWELL,
PAUL L. GASTON, AND CAROL GEARY SCHNEIDER

FEATURED TOPIC

EDITOR'S NOTE: *The Degree Qualifications Profile (DQP) is a postsecondary learning outcomes framework that specifies what students should be expected to know and be able to do at the associate's, bachelor's, and master's levels. Since the DQP was first introduced at AAC&U's 2011 annual meeting, over four hundred colleges and universities have used the framework to guide curricular revisions, retool assessment approaches, support student success efforts, and organize quality improvements in line with accreditation standards. Based on data and feedback from campuses and national associations, the authors of the Degree Qualifications Profile have prepared a new draft version, the DQP 2.0, which was previewed at AAC&U's 2014 annual*

meeting and posted for public comment and response by Lumina Foundation. Following final revisions, the second edition of the DQP will be published by Lumina Foundation later this year. Following is an excerpt from the DQP 2.0; the full text is available at www.luminafoundation.org/dqp.

While this second iteration of the DQP improves on the first in several ways, it represents less a revision than an enhancement

Preface

Since its publication in January 2011, the *Degree Qualifications Profile (DQP)* has proved its usefulness to higher education institutions and associations from coast to coast. About 400 colleges and universities have used the DQP, and its applications have been as diverse as the copious variety of missions in higher education.¹ A few examples will indicate the range.

- Many institutions have used the DQP to review and strengthen their general education curricula and to enhance the connections between general education and the major.

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- One institution has implemented a reorientation of its mission and curriculum in light of the DQP.
- Some institutions with existing statements of learning outcomes have used the DQP in a “gap analysis” to determine their statements’ inclusiveness, sufficiency and distinctive strengths.
- Some institutions have used the DQP as a platform for discussions with employers and other stakeholders about their needs and expectations.
- Two- and four-year institutions in nine states have worked together on ways to assess DQP proficiencies in the context of transfer.

While this second iteration of the DQP improves on the first in several ways, it represents less a revision than an enhancement. The fundamental strength of the DQP—succinct, active definitions of what degree recipients should know and be able to do at each degree level—remains essentially unchanged. *Those engaged in implementation or adaptation of the DQP may be confident that its structure and contents have not been substantially altered.*

What has changed since January 2011? In addition to colleges and universities, four of the seven regional accrediting associations and constituency organizations such as the Council of Independent Colleges (CIC), the American Association of State Colleges and Universities (AASCU), and the Association of American Colleges and Universities (AAC&U) have found the DQP a stimulus to creative and innovative projects. Some institutions are encouraging students’ independent attainment of competencies documented by direct assessment. The range of higher education providers has expanded. And concrete efforts to enhance the preparedness of high school graduates, such as the Common Core State Standards, are gaining traction.

Informed by feedback, this iteration thus includes new proficiencies concerning ethical reasoning and global learning, strengthened statements on quantitative reasoning, and more

Profile 2.0 **Defining US Degrees through Demonstration and Documentation of College Learning**



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explicit attention to research. It highlights analytical and cooperative approaches to learning that transcend specific fields of study. It provides guidance on integrating the development of students' intellectual skills with their broad, specialized, applied, and civic learning. And in response to requests, it points to resources that support the assessment of *DQP* proficiencies.

DQP 2.0 is meant to build on its successful predecessor so as to offer an even more useful, flexible, and practical “tool that can help transform U.S. higher education.”

Executive summary

With the assistance of the original authors and many expert reviewers, Lumina Foundation offers the second iteration of its *Degree Qualifications Profile* for U.S. higher education: *DQP 2.0*. Reflecting nearly three years of wide and diverse application, the *DQP* continues to provide a baseline set of reference points for what students should know and be able to do to merit the award of associate, bachelor's and master's degrees, regardless of their field of study.²

Although the *DQP* stands on the shoulders of many in its effort to describe what postsecondary degrees should mean in terms of learning outcomes, it sets a new direction for U.S. higher education in the following ways:

- The student, not the institution, is the primary reference point. The *DQP* describes what students should know and be able to do as they progress through progressively higher levels of postsecondary study.
- The *DQP* presents outcomes for three levels of degrees by articulating increasing levels of challenge for student performance for each of the learning outcomes it frames.



Carol Geary Schneider,
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- The degree, not the field of study, is its emphasis. The *DQP* is presented as a “profile,” in the expectation that faculty responsible for fields of study and programs will provide the field-specific expectations for student accomplishment in their particular areas of specialized knowledge. Accrediting associations in many fields of study have established such expectations, and explicit field-level outcomes are being developed also through the allied “Tuning” process.
- The *DQP*'s learning outcomes are written using active verbs—e.g., “identifies,” “categorizes,” “prioritizes,” “evaluates”—because such verbs describe what students actually do when they demonstrate proficiency through assignments (papers, performances, projects, examinations, exhibits, etc.). Nouns such as “ability,” “awareness,” and “appreciation” are avoided because they do not lead to assessments of proficiency.
- The *DQP* is transformational in that it provides a *qualitative* set of important learning outcomes—not *quantitative* measures such as number of credits and grade point averages—as the basis for awarding degrees.
- The process of developing this second iteration involved many stakeholders testing many potential applications over a three-year period—a non-governmental process undertaken voluntarily by nearly 400 institutions engaged in sponsored and independent projects.
- *DQP* proficiencies are intended not as statements of aspiration for some, but as descriptions of what *every* graduate at a given level ought to know and be able to do. Compared to other approaches to accountability in U.S. higher education, the *DQP* differs in important ways.
- Current accountability markers are principally limited to degree-completion data based on numbers of courses or credit hours; these measures fail to describe what degrees mean in terms of demonstrated student performance.
- Many emerging state or system-level accountability strategies feature simplistic measurements based on a small set of standardized test scores or on retrospective opinions captured through surveys. In contrast, the *DQP* offers qualitative guidance both to students and to a society that asks, “So, you hold this degree; what did you really do to earn it?”
- Current assessment practice often rests on learning goals developed by each institution

in isolation. Their attainment is then usually investigated *on average*, by examining the performance of samples of students using various methods — summative examinations (standardized or developed by the institution's faculty), portfolios, capstone exercises, etc. These methods are *added on to* the teaching and learning process to verify its effectiveness. The *DQP* proposes a more integrated approach, one focused on the expected and performed accomplishments of individual students in the course of multiple teaching and learning experiences.

The *DQP* addresses specific current issues:

- In response to questions about higher education's effectiveness, academic administrators and faculty have few adequate answers. The *DQP* invites—and prepares pathways for—the documentation of student learning in broadly understood and easily appreciated terms.
- Facing the complexity of contemporary curricula in higher education and the many locations and technologies through which curricula are delivered, few students receive adequate guidance on the structure and cumulative force of their learning. The *DQP* invites them to make choices informed by a shared awareness of degree-level outcomes.
- Recognizing that faculty members are more likely to work within their departments or fields of study than to work collaboratively with peers in other fields, the *DQP* calls for meaningful collaboration among faculty that enables students to achieve expected proficiencies across the entirety of their studies.
- Acknowledging a proliferation of higher education providers and modes of delivery, the *DQP* offers a perspective on proficiencies that transcends providers and learning contexts. It is as applicable to learning that is assessed outside the framework of courses as it is to traditional course-based degree programs. Proficiencies are organized in the *DQP* according to five broad categories:

1. Specialized Knowledge. Beyond the vocabularies, theories, and skills of fields of study, this category addresses what students in *any* specialization should demonstrate with respect to the specialization.

**This iteration includes
new proficiencies
concerning
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and more
explicit attention
to research**

2. Broad and Integrative Knowledge. This category asks students at all degree levels covered in the *DQP* to consolidate learning from different broad fields of study—the humanities, arts, sciences, and social sciences—and to discover and explore concepts and questions that bridge these essential areas of learning.

3. Intellectual Skills. Both traditional and non-traditional cognitive operations are included

in these skills: analytic inquiry, use of information resources, engaging diverse perspectives, ethical reasoning, quantitative fluency, and communicative fluency. There appears throughout an emphasis on the capacity to make, engage, and interpret ideas and arguments from different points of reference (cultural, technological, political, etc.).

4. Applied and Collaborative Learning. This element of the *DQP* emphasizes what students can *do* with what they know, demonstrated by innovation and fluency in addressing unscripted problems in scholarly inquiry, at work and in other settings outside the classroom. This category includes research and creative activities involving both individual and group effort.

5. Civic and Global Learning. Recognizing higher education's responsibilities both to democracy and to the global community, this fifth area of learning addresses the integration of knowledge and skills in applications that facilitate student engagement with and response to civic, social, environmental and economic challenges at local, national and global levels. □

To respond to this article, e-mail liberaled@aacu.org, with the authors' names on the subject line.

NOTES

1. References to “colleges and universities” are meant to include community colleges, junior colleges, and non-traditional providers.
2. By Fall 2014, the *DQP* is also expected to incorporate postsecondary certificates (credentials recognizing knowledge and skill below the degree level). Academic doctorates (i.e., Ph.D.s) are not included at this time because of their emphasis on advanced research skills specific to individual disciplines. Qualifications profiles for professional doctorates in medicine, law, physical therapy, audiology and other fields may be proposed later.

DEBORAH DUNN

Bearing Witness

Seeing as a Form of Service

For professors committed to helping students engage in authentic meetings with others, the traditional service-learning models may fall short

WE ARE ON A SUMMER STUDY PROGRAM. Students studying conflict and reconciliation in South Africa and Northern Ireland are spending the day in Guguletu, a township just outside Cape Town, South Africa. They feel guilty. They feel bad. They feel helpless. They feel that they are gawking at other people's pain. They've spent a very brief time at a health center run out of cargo containers donated by the Canadian government. They've also spent a very brief period of time at an elementary school and in the home of a woman who cares for several AIDS orphans. Two weeks later, they are walking through a Belfast neighborhood where signs of sectarian violence are still in evidence. Again, they feel guilty. They feel they should not just watch other people's pain or troubles. They feel they should *do* something.

In Guguletu, we did not arrive on a tourist bus with a guide on a microphone explaining the history and legacy of apartheid. Our guide was the pastor of the local church. He didn't bring us to the health center or the school or the home for AIDS orphans to put us to work. He didn't ask for our money. He didn't ask for our pity. He didn't even earnestly ask for our prayers. He showed us the work his community is doing. In Belfast, we were not on a "Troubles Tour" bus. We were walking with former prisoners, men deeply involved in the rejuvenation of their communities. They did not ask for our help, either.

Students are well acquainted with the basic concept of service learning and community

engagement, as some form of service or engagement is often required for them to graduate both high school and college these days. My students are "good" at service learning. They think it is their duty to help those who are less fortunate, to volunteer in the community, to make a difference. Of course, both students and communities benefit enormously from well-run service-learning programs, but I wince when students simply "check off" the service-learning requirement.

It is perhaps more "winced-worthy" when students approach their fellow human beings in a service project as somehow less human or less capable or less intelligent than the bright young college student sent to help—not that students consciously place themselves above the person being helped, but there is a notion that the educated elite are somehow more able to give of resources and expertise to "the Other." For professors committed to helping students engage in authentic meetings with others, the traditional service-learning models may fall short in shaping our students and the larger society.

In thinking about service in which students do not descend from on high, but rather come alongside, I come back to the students' reactions in both Guguletu and Belfast.

What is seeing?

Hearing my students articulate their feelings of guilt and helplessness—guilt in "merely" seeing, and helplessness in feeling powerless to effect change—I was gratified that they felt compassion, that they wanted to enact change, and that they did not want to be mere spectators of the troubles of others. I wondered, however, if they weren't also finding ways to distance themselves from just

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Westmont College

“being” in the presence of poverty or sickness or violence.

If they could just put on the familiar hat—descending from their place of privilege to dispense their kind services—then they would feel much better, much safer, much more on solid ground. As Susan Sontag notes, “It seems normal for people to fend off thinking about the ordeals of others, even others with whom it would be easy to identify.”¹ To simply walk beside the locals and be present for their illnesses, their hardships, their frustrations—well, that was just too uncomfortable. Yet clearly the locals acting as our guides wanted us to witness their work, to nod, to say to them, “we see what you are doing. We see that this work is good. We see you.” When I introduce students to communication research

**There are advantages
to thinking of
service learning as
more than performing
acts of service**

or discuss how to intervene in organizations, I teach them that they must first understand the question being asked before proposing a methodology or an intervention. But even this presumes a question, an asking. Not all organizations are seeking intervention. Not all individuals are asking for help.

This is not to say that we should replace service with diversity tourism or some kind of voyeurism. I do want to suggest, however, that there are advantages to thinking of service learning as more than performing acts of service. At my institution, the label for the general education course that includes a service-learning option is “Competent and Compassionate Action.” Though these can be bifurcated (doing research in the lab is competent action, while



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**For my students,
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serving others would seem to be the compassionate action), ideally, they should go together. A student learns and feels compassion, and has been equipped in basic communication skills, common sense, and specialized training such that intelligent, competent action can be undertaken.

Would we want students simply to feel compassion but never do anything about social injustices? We might find that compassion without action is sterile, but uninformed compassion may lead to sterile or even harmful over-action. Witnessing how others go about solving their own problems, and then coming alongside them in these efforts—whether as a witness, a volunteer, or a donor—may lead to more informed compassion. Furthermore, the persons engaged in helping their own communities are seen and their efforts are validated when others bear witness to their work. And, ultimately, for the student who tends to rely on charitable acts of service as a buffer or a way to avoid engaging in true dialogue with different others, perhaps bearing witness is a fundamental first step.

What works against us here? I think there are two natural inhibitors to bearing witness. First, we do not truly *see* others. We don't even problematize the nature of seeing. We assume that life is, that others *are*. Claire Huang Kinsley, in writing about being both white and Asian, observes that "sometimes when people aren't perceptive enough to notice something, they take for granted that it isn't there. People often assume that I'm white (nothing but white). That, I think, is an understandable mistake. What gets to me, though, is if, after finding out that their assumption was wrong, they nevertheless figure that it was inevitable. That anybody in their place would have thought the same thing. That this assumption was entirely a result of the way *I look*, and nothing to do with the way *they see*."²

Second, we have been trained to regard it as impolite to stare, to watch, to make a spectacle of someone else. It is wrong simply to observe an accident without offering to help or make the 911 call. We want to see—as evidenced by the YouTube colonization of the world—but we feel bad for wanting merely to see. So our natural response when confronted with pain or tragedy is either to look away or to do something. We don't know how to see the pain of others. Sontag says that "sight is effortless; sight requires

spatial distance; sight can be turned off (we have lids on our eyes, we do not have doors on our ears). The very qualities that made the ancient Greek philosophers consider sight the most excellent, the noblest of the senses are now associated with a deficit."³

In non-Western contexts, however, seeing is less suspect. Among the Zulu and Xhosa of northern Natal in South Africa, the most common greeting, equivalent to "hello" in English, is "sawu bona." It literally means, "I see you." You might reply in kind, or you might say "sikhona," which means "I am here." As Peter Senge explains, "The order is important—until you see me, I do not exist. It's as if, when you see me, you bring me into existence."⁴ This is what Desmond Tutu calls the spirit of Africa, the spirit of *ubuntu*. In Xhosa, "ubuntu" means "people are people through other people." In Zulu it means, "one is a person through others." It resonates through centuries of African communitarian tradition. It speaks of community building, a basic respect for human nature, sharing, empathy, tolerance, the common good, and acts of kindness. It is African humanism.⁵

At that church in Guguletu, during Sunday worship, a guest speaker asked the congregation (almost entirely black South Africans) to see people with AIDS, to not look past the problem, to truly see their neighbors as people with AIDS. He then asked all the gathered faithful to turn toward one another and to see who was standing near. This moment was incredibly powerful for my students. They wrote of this moment in their journals and in their application statements for graduate programs. It was powerful not because they turned and "saw" someone. It was powerful because the people in the church turned to the students in order to see *them*. For my students, it was an awe-inspiring moment when they felt *seen*.

As I think about this notion of seeing, I want to suggest, tentatively, that there may be two kinds of seeing necessary for service: (1) *seeing as interpreting*, which involves thinking, planning, and learning; and (2) *seeing for the sake of others*, which involves affirming the humanity and worth of the other, an acknowledgement, a spirit of *ubuntu*. Academics, and perhaps Americans in general, may be very good at the first kind of seeing—seeing a problem and working to solve it. We are good at action.

What shall we do about this problem? How shall we meet this need? Of course we may disagree on appropriate action, but we seem bent on acting, once we have seen.

Seeing for the sake of others, seeing as respecting the personhood of others, seeing as a step in

building community with others—this is more challenging. Perhaps we, as well as our students, need to learn how to foster a non-anxious presence. “It is hard to be non-anxious *and* present. This takes the ultimate in courage—the courage to take responsibility for one’s own



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We would do well to help our students truly to see others

anxiety *and* the courage to fully show up.”⁶ The second kind of seeing is important because it goes beyond the seeing that inevitably leads to action or service. The first kind of seeing relies on our interpretation, our sense-making, which does not happen outside of language, both to understand as well as to organize. The second kind of seeing is more about the recognition of the embodied human before us.

Derrida argues that bearing witness is not entirely discursive: “it is sometimes silent. It has to involve something of the body which does not have the right of speech.”⁷ Ironically, Marc Gopin notes that Westerners and inheritors of the Abrahamic faith traditions honor dialogue, words, and text over deeds, actions, and gestures—a potential stumbling block for interfaith dialogue—and urges us to take seriously embodied deeds, gestures, and rituals as critical components of dialogue and peacemaking.⁸

Bearing witness

So, first we must *see* others. Once we see on both levels—seeing in order to experience, interpret, and understand as well as seeing the human beings we encounter—then we may “bear witness.” We bear witness to their suffering, to their pain, to their grief—but also to their action as human agents, their triumphs, their ingenuity. Witnessing as in perceiving or registering is not the same as bearing witness. To only see, as Sontag says, is still just watching. We must see and then bear some responsibility for what we have seen. Perhaps this responsibility will lead to an account that can be shared with others, a joining in the enactment of future actions and accounts, or a way of speaking to the cultural and social significance. In any event, bearing witness requires the witness to own a stance in relation to what one has seen. Further, bearing witness may join one to a body composed of both participants and other witnesses. Derrida says that bearing witness (unlike giving proof) “appeals to the act of faith with regard to a speech given under oath, and is therefore itself produced in the space of sworn faith. . . . I swear that I have seen, I have heard, I have touched, I have felt, I have been *present*.”⁹

Yes, we want students to feel compassion, to serve others, to enact certain civic virtues. We require service learning and community engagement courses, as well as international

travel programs, in order to cultivate these values and rhythms. As important as these efforts are, however, we would do

well to help our students truly to see others—to complicate their notions of seeing, to urge them to bear witness, to find creative ways to be non-anxiously present in the face of extreme poverty and pain. How wonderful it would be for a college student to take the hand of the Guguletu pastor, look him in the eye, and say to him, “I see the work you are doing. I see you. I see the child with AIDS. I see the old man dying. I see the pain in this township. I will bear witness to what I have seen and to the work you are doing here.” □

To respond to this article, e-mail liberaled@aacu.org, with the author's name on the subject line.

NOTES

1. Susan Sontag, *Regarding the Pain of Others* (New York: Picador, 2004), 99.
2. Claire Huang Kinsley, “Questions People Have Asked Me, Questions I Have Asked Myself,” in *Miscegenation Blues: Voices of Mixed Race Women*, ed. Carol Camper (Toronto: Sister Vision Press, 1994), 118.
3. Sontag, *Regarding the Pain of Others*, 118.
4. Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, 2006), 3.
5. Susan Collin Marks, *Watching the Wind: Conflict Resolution During South Africa's Transition to Democracy* (Washington, DC: United States Institute of Peace, 2000) 182–3.
6. Steven J. Geske and Howard R. Hansen, *Healing Leadership: Survival Guide for the Enlightened Leader* (Clearlake, MN: Healing Leaders, 2011), 148.
7. Jacques Derrida, “A Self-Unsealing Poetic Text” in *Revenge of the Aesthetic: The Place of Literature in Theory Today*, ed. Michael P. Clark (Oakland, CA: University of California Press, 2000), 190.
8. Marc Gopin, “The Use of the Word and Its Limits,” in *Interfaith Dialogue and Peacebuilding*, ed. David R. Smock (Washington, DC: United States Institute of Peace Press, 2003), 33–46.
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ROBERT J. STERNBERG

Three Traditions of Democracy in Relation to American Higher Education

The most valuable rankings for colleges and universities depend not on what the media value, but on what each of us values in educating our citizenry and our children

WHAT IS THE BEST BRAND OF CAR? Of course, the answer depends on whom you ask. For example, one person might value a sturdy SUV with all-wheel drive, another a fast sports car, and yet another a roomy minivan with enough seating to accommodate a large family. Why, if we can recognize the foolhardiness of overall ratings of cars (or computers or mobile phones), do we put up with overall ratings of colleges and universities? What qualifies as “best” depends on what the individual consumer wants, in institutions of higher learning as in anything else.

In this essay, I identify three distinct traditions of democracy in relation to American higher education and suggest that the type of college or university one values most depends, at least in part, upon which of these traditions one espouses.

The Jacksonian tradition: Education—who cares?

The first tradition derives from Andrew Jackson’s belief that almost anyone can do any job if he or she works hard enough at it. In particular, the leaders of society need not be especially well educated in order to be successful. Jackson’s views may or may not have made sense in his own times. It is hard to know for sure, in retrospect, just how much in the way of specialized knowledge and skill was important in

those days. But it is fairly clear today that this tradition is an antiquated one. Too many jobs now require high levels of knowledge and skill for the unschooled to be confident of meeting even their own goals for success. There certainly are initial jobs for those without a college education. But getting the second, third, and fourth jobs—and even retaining the first—can prove challenging for those without at least some level of higher education.

There are some who are willing to pay select students to drop out of college. The entrepreneur and investor Peter Thiel, for example, founded the Thiel Fellowship to award large grants to exceptionally able young people willing to skip college. But this movement has not caught on, and the Thiel Fellows are hardly representative of potential college-goers. For the typical student, trusting in the Jacksonian model would be a serious mistake. Society, at least in the United States, has largely abandoned this model.

The Hamiltonian tradition: Educating the elite for leadership

The Hamiltonian tradition is the one that has been adopted most widely in the United States. It is based on Alexander Hamilton’s notion that a society should identify its elite members and then put them into positions of leadership. In Hamilton’s day, the elite consisted of the upper social and economic classes. This was also true for much of the history of the United States, until the demands for high grades and high scores in standardized testing came to dominate college admissions in the 1960s.

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These high grades and high scores are the primary credentials required for entrance to Hamiltonian institutions—those often at or near the top of media ratings—and they are actually the credentials most likely to lead youngsters today into the upper social and economic classes.

The Hamiltonian tradition makes sense to the extent that one believes that a student's potential as an active citizen and ethical leader largely can be predicted by limited assessments of performance in the years of senior high school. In practice, this tradition is compromised by the inability of many students to afford an education at Hamiltonian institutions, even with scholarship aid. It is further compromised by legacy admissions (i.e., the applicant's parents are alumni of the school to which he or she is applying) and development admissions (i.e., the applicant's parents are viewed as potential large donors, but only if the applicant is accepted). And the measures used to determine admission are often narrow and limited.

**The Jeffersonian tradition:
Higher education for the masses**

The Jeffersonian tradition is, in a sense, a blend of the other two traditions. Like the Jacksonian tradition, it holds that almost anyone can become, at some level, an ethical leader in society. But like the Hamiltonian tradition, it avers that the individual first must be well educated in order to be socialized into such a role. Education, then, provides the key to ethical leadership, but high school credentials, such as grades and standardized test scores, are unlikely to tell us who will become an ethical leader. The reason is that while successful leadership requires the knowledge and analytical skill measured by standardized tests, it also requires, among other things, ethical behavior, a strong work ethic, creativity and a vision of the future, common sense, a sense of responsibility, a willingness to subordinate personal gain to the gain of the larger community, skill in teamwork, resilience in the face of failure, social and emotional intelligence, and, as in the movie by the same name, “true grit.”

Standardized tests and even high school grades measure only a tiny sliver of the skills needed for successful leadership. And there is the risk that someone who is very successful on such tests may actually come to over-rely on his or her IQ at the expense of other skills required for leadership, to the detriment of his or her

overall leadership skills. Such overreliance is, in part, a product of our society's great emphasis—and, I believe, overemphasis—on the purported role of memory and analytical skill in career success.

The nature of abilities

A college or university that is true to a Jeffersonian mission will emphasize access for as many students as possible, so long as those students can succeed at the institution and eventually get a credible degree. A college or university in the Hamiltonian tradition will be proud of its selectivity, which in essence amounts to accepting the smallest possible proportion of applicants (or rejecting the largest possible proportion). This means that, for institutions in the Jeffersonian tradition, there is no “free ride” with regard to retention and graduation rates. Because students with relatively limited academic backgrounds will be accepted, these institutions have to work very hard to retain them. Colleges and universities in the Hamiltonian tradition, which are more selective, generally find retention less challenging because their students enter with good, and often superb, academic acculturation.

Many rating systems use selectivity as one basis for evaluating the quality of a college or university, but this basis does not translate well to Jeffersonian institutions. The reason is that, in the Jeffersonian tradition, abilities are viewed as modifiable rather than fixed. One can be at any level of intelligence and become smarter. There is strong evidence in the psychological literature to support this claim.¹ Thus, admissions officers should not take scores on standardized admissions tests too seriously; these scores represent only where a student is now, with respect to those skills measured by the tests, not where the student could be after four years of instruction. Increased years of schooling raise IQs.² Hence, a Jeffersonian institution that is true to its mission will look at college instruction as an opportunity for students to grow intellectually and reach new heights. Indeed, research on what is sometimes called “dynamic assessment” has shown that conventional “static” standardized tests only show the level of skill reached, not the level students are capable of attaining.³

The modifiability of human ability is demonstrated by the so-called “Flynn effect,” which refers to the fact that during the twentieth

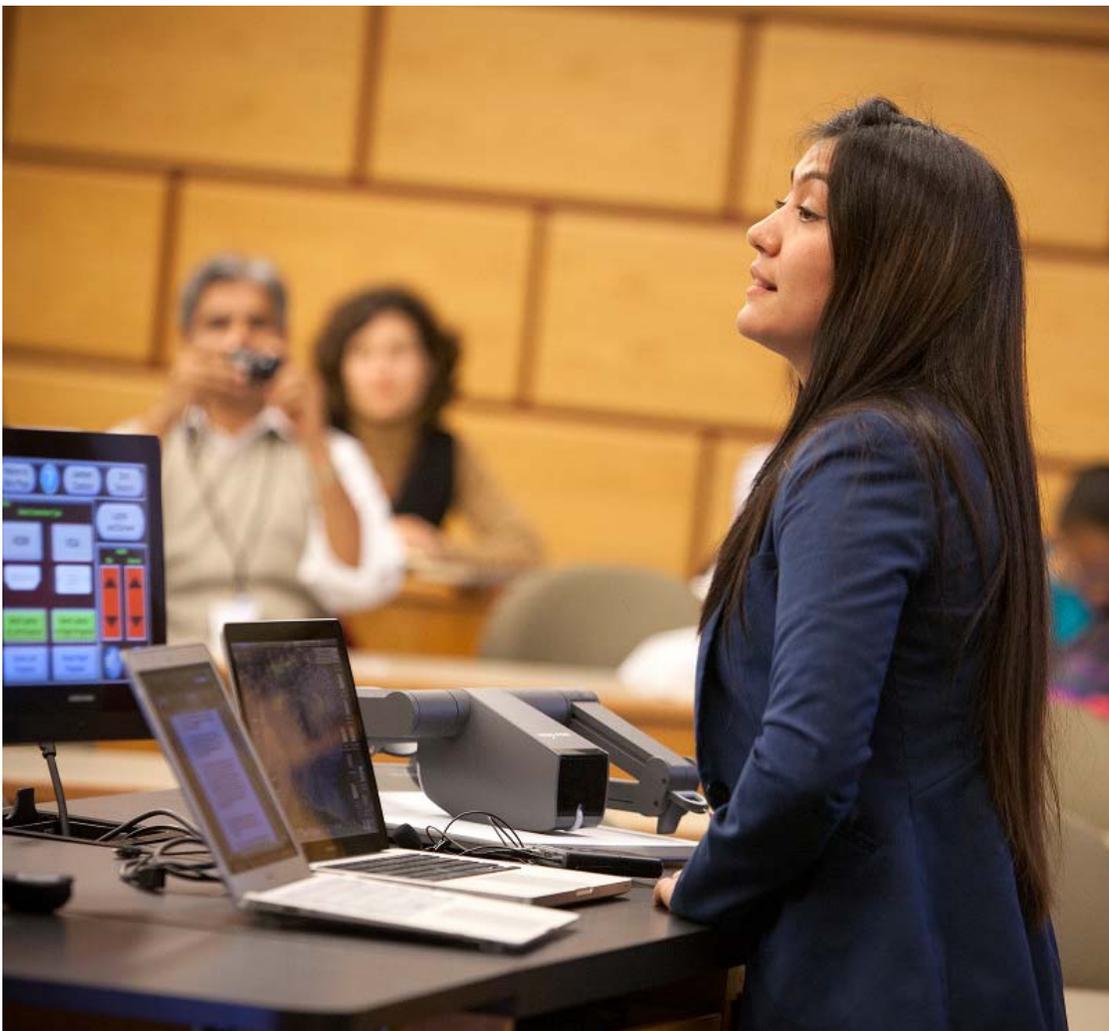
century, all around the world, the average IQ rose by three points each decade, or thirty points over the century. This astonishing increase means, for instance, that a test raw score (number correct) yielding an IQ of 100 in the year 2000 would have come in at roughly 130 in the year 1900 or that an IQ of 70 in the year 2000 would have come in at 100 in the year 1900. In either case, IQs rose roughly 30 points in a century. The performance of a person who looked quite smart in 1900 would no longer look so smart at all in 2000 because the average level of performance rose so much. To get an idea of how astonishing this increase is, consider that an IQ of 130 is in roughly the ninety-eighth percentile, an IQ of 100 is in the fiftieth percentile, and an IQ of 70 is in the second percentile. (“Percentile” is defined as

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the number of people out of one hundred who score below the given IQ score.)

The reason that the average IQ has remained at 100 is simply that IQ tests have been re-standardized and re-normed every so often in order to keep the average for a given time period at 100. Clearly, the environment somehow has modified at least some aspects of human cognitive ability. The result cannot be attributed to genetics. Genetic mutations just do not create change of this magnitude and breadth in a hundred years.

Nonetheless, the Hamiltonian tradition views ability as more or less fixed. From this perspective, one can identify elite talent at a relatively early age. Thus, it makes sense to use standardized tests, at the high school level or even earlier, to identify those students with



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the greatest potential for success. Moreover, research has shown that standardized tests display moderate correlations with both academic success and job success.⁴ Therefore, according to the Hamiltonian tradition, it makes sense to identify early those who will succeed and then to cultivate their talent in order to maximize it for elite positions in leadership.

Broad vs. narrow

As noted above, standardized tests measure a relatively narrow range of skills, especially memory and analytical skill. But active citizenship and ethical leadership require a much broader range of skills.

In the Jeffersonian tradition, abilities are seen as very broad, and so conventional standardized tests are inadequate to measure potential for active citizenship and ethical leadership, even at a first pass. In the extreme, there are

Conventional standardized tests are inadequate to measure potential for active citizenship and ethical leadership

some “brilliant” leaders who have been total disasters when it comes to ethical leadership. In the Hamiltonian tradition, by contrast, the abilities that serve as the focus of the funnel for positions of ethical leadership are narrower. Indeed, grades and standardized test scores count to a very great extent in many undergraduate, graduate, and professional school admissions programs.

But if a Jeffersonian institution is true to its mission, it will need to emphasize the assessment of creative, practical, and wisdom-based thinking, something I did in undergraduate admissions with my colleagues at both Tufts University and Oklahoma State University. We found that assessing this broader range of skills actually enhanced our ability to predict not only academic performance, but also extracurricular and, in particular, leadership performance. Broadened skill assessment also reduces the magnitude of ethnic-group differences and



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sends the message that the institution views the applicant as a whole person, not just as a test score and a high school grade point average.

Criteria for success

The criteria for success in Jeffersonian institutions are somewhat different from those in Hamiltonian institutions, although there is certainly some overlap. At Jeffersonian institutions, retention rates and six-year graduation rates take on special meaning because so many students enter with less than solid academic backgrounds. The quantifiable contribution of the institution to the local economy also matters greatly, as does the willingness of local businesses to invest in research and development done at the institution.

The number of employers who come to campus in order to recruit students is important to Jeffersonian institutions, and even more important is the number of employers who come for return visits. Such institutions also care about the percentage of graduates who are employed in jobs that use their college-related skills and the percentage of them who succeed, or at least are retained, in these jobs. These emphases derive from the fact that Jeffersonian institutions are less selective in whom they accept, according to traditional criteria, and, therefore, have to show that they produce students who can succeed in the job market, despite their more diverse credentials at admission.

To educate students for ethical leadership, an institution needs to have dedicated programs that infuse ethical-leadership case studies and training into already existing courses and that, perhaps, have a capstone experience in which students are required to show how they have integrated what they have learned about ethical leadership in their courses and student-affairs activities. In the Jeffersonian tradition, there is no clear line dividing academics from student affairs: both are part of a holistic educational design.

So, what do Hamiltonian and Jeffersonian institutions look like in practice?

Institution H

A fairly large, prestigious, private institution in the Northeast, Institution H embodies the Hamiltonian ideal. It is very highly selective in admissions, with most scoring between 1350 and 1550 on the combined verbal and math SATs. The overwhelming majority of students who enter were in the top 10 percent of their



high school classes, many in the top 5 percent. The admissions office takes into account many factors in addition to standardized test scores and grades, including letters of recommendation from teachers and guidance counselors, records of extracurricular activities, and application essays. But these additional factors are largely supplementary. Except in unusual cases (such as athletes, legacy applicants with close relatives who attended the institution, and students with highly atypical backgrounds), the students admitted excelled academically while in high school. Most students come from upper-middle-class and upperclass backgrounds, with a sprinkling of students from working-class backgrounds, most of whom receive significant scholarship aid. Most challenging is the matriculation of middle middle-class students, who typically qualify for aid but not necessarily enough to enable them to attend.

The instruction at Institution H is geared toward academically high-performing students. There are virtually no true remedial courses. Professors are somewhat at a loss as to how to deal with students who are not academically adept. Although there is an academic counseling center, it is equipped to handle only a small number of students and, for the most part, those

with certified learning disabilities or attentional disorders. Although there are many extracurricular activities offered at the university, the stress tends to be on academics.

Institution J

A large public institution in the Midwest, Institution J embodies the Jeffersonian ideal. It accepts students largely on the basis of ACT scores and high school GPAs. However, the bar for admission by these standards is relatively low; the overwhelmingly large majority of applicants are accepted, and applicants who do not reach the bar can still gain access through alternative

The Hamiltonian tradition dominates conceptions of “quality” higher education in the United States today

routes—by taking supplementary courses at a community college, for example, or by showing personal qualities that the admissions staff believe indicate that the student could succeed at the institution.

The instruction at Institution J is geared toward the typical college student, with extensive opportunities for remediation and extra help provided by a student success center. The extra help is available to all students, and it is utilized by almost one-third of them at some point in their college careers, mostly in the first year. Many students at this institution place a lot of emphasis



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on extracurricular activities, such as athletics, Greek life, and participation in various student organizations. There is a strong honors program for academically successful students.

Comparison between Institutions H and J

It might seem that the relative selectivity of admissions accounts for the main difference between Institutions H and J—and, indeed, that is a major difference. But I would argue that the difference in institutional beliefs regarding the modifiability and breadth of abilities is more significant. At Institution H, student ability is viewed as largely fixed, and high school grades and scores on standardized tests are accepted as good indicators of ability. At Institution J, by contrast, education is understood to modify student abilities, and a broader view of abilities themselves leads to consideration of more than just test scores and grades. Institution J emphasizes access, in part because of the belief that it is difficult to predict whether high school seniors will succeed in the future in the sense of making a positive, meaningful, and enduring difference in the world.

Simply by virtue of its high level of selectivity and the related selection criteria, Institution H makes it clear to students, parents, and society what it stands for, namely, identifying at the high school level those who will be the future elite of society. Institution J does not place such a strong bet, instead giving students with weaker academic records a chance to prove themselves.

Not all unselective institutions are necessarily Jeffersonian. A college or university that accepts those who aspire to elite schools but cannot gain access to them, for example, may not be Jeffersonian at all. Rather, in relation to more elite colleges and universities, such an institution may view itself as a repository for weaker students with weaker prospects. Such a college or university would be more accurately described as an aspiring Hamiltonian institution or a Hamiltonian “also-ran.”

Conclusion

The Hamiltonian tradition dominates conceptions of “quality” higher education in the United States today. But ethical servant leadership is in no great supply in our society. As a result, there is almost certainly an important place for the Jeffersonian tradition as well. This latter tradition is not well appreciated or measured by

such ratings as one finds in the media or even in scholarly publications. Perhaps that needs to change. And we need to remember that the most valuable rankings for colleges and universities, like those for cars, depend not on what the media value, but on what each of us values in educating our citizenry and our children. □

To respond to this article, e-mail liberaled@aacu.org, with the author's name on the subject line.

NOTES

1. See C. T. Ramey and S. L. Ramey, “Early Learning and School Readiness: Can Early Intervention Make a Difference?,” in *The Crisis in Youth Mental Health: Early Intervention Programs and Policies*, ed. N. F. Watt, C. C. Ayoub, R. H. Bradley, J. E. Puma, and W. A. Lebeouf (Westport, CT: Praeger Press, 2006), 291–317; S. M. Jaeggi, M. Burschkuel, J. Jonides, and W. J. Perrig, “Improving Fluid Intelligence with Training in Working Memory,” *Proceedings of the National Academy of Sciences of the United States of America* 105, no. 19 (2008): 6829–33; R. S. Nickerson, D. N. Perkins, and E. E. Smith, *The Teaching of Thinking* (Hillsdale, NJ: Erlbaum, 1985); and R. J. Sternberg, “Raising the Achievement of All Students: Teaching for Successful Intelligence,” *Educational Psychology Review* 14, no. 4 (2002): 383–93.
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4. See F. L. Schmidt and J. E. Hunter, “The Validity and Utility of Selection Methods in Personnel Psychology: Practical and Theoretical Implications of 85 Years of Research Findings,” *Psychological Bulletin* 124, no. 2 (1998): 262–74; L. S. Gottfredson, “Where and Why g Matters: Not a Mystery,” *Human Performance* 15, no. 1/2 (2002): 25–46; H. J. Kell, D. Lubinski, and C. P. Benbow, “Who Rises to the Top? Early Indicators,” *Psychological Science* 24, no. 5 (2013): 648–59; and I. J. Deary, L. J. Whalley, and J. M. Starr, *A Lifetime of Intelligence* (Washington, DC: American Psychological Association, 2009).

Behind the Headlines

Remembering the Fundamentals

ARTHUR L. COLEMAN

AFTER A DECADE OF SILENCE, the US Supreme Court in two recent cases has spoken on issues of race and ethnicity in higher education—in June 2013, with its *Fisher v. University of Texas* opinion, and in April 2014, with the *Schuetz v. BAMN* decision. In *Fisher*, the court amplified and elaborated on key points of its “affirmative action” jurisprudence (principally emphasizing the need to consider and, where appropriate, try race-neutral alternatives). In *Schuetz*, the court ruled that race-conscious admissions practices by public institutions may in most cases be controlled through the ballot box.¹

Although the more immediate and operational questions posed by higher education leaders in the wake of those decisions are today front and center—What does this mean for me? What do I need to do differently? How should I proceed in light of these decisions?—we should not let the important details of the decisions distract us from the fundamentals associated with educational diversity. These fundamentals are sometimes too easy to bypass in the mad dash to interpret court opinions and read the tea leaves regarding what’s to come.

Fundamentals about diversity

As many institutions of higher education endeavor to pursue the educational benefits of diversity (including, in some cases, through race- and ethnicity-conscious means), it is vitally important that several key points remain central to deliberations and decision making within higher education.

First, we must ensure that our mission-based diversity goals are clear, and that relevant education rationales related to those goals are well articulated and understood. From a policy leadership perspective—and as a matter of law—these foundations are essential. Building understanding and support among key stakeholders, developing effective and efficient strategies and programs, and mitigating legal risk all depend on the clarity of mission-related goals and objectives. (Nothing in *Fisher* or *Schuetz* alters these key points.) In that vein, it is important to understand what educational goals associated with student diversity an institution intends to achieve, and how those particular goals relate to other mission-based efforts that, for example, may be more directly relevant to access or opportunity aims.

Second, we must ensure that our discussions of diversity do not center exclusively on the numbers. Notably, the aims associated with diversity, as most institutions frame them and as the courts have sanctioned them, are not about simply assembling a diverse student body. Rather, the generally recognized (and legally sanctioned) approach is centered on the educational benefits that flow from diversity—understood, in broad terms, to include improved teaching and learning, preparation of students for a twenty-first-century workforce, and enhanced preparation for civic engagement and leadership. These benefits, which can accrue in different ways in different institutional settings for students from all backgrounds, depend on more than the sufficiency of compositional diversity or critical mass (just as they depend on a conception of diversity that is about more than race and ethnicity). In short, achieving the benefits of student diversity is about creating an environment where students dynamically interact with their peers and professors in multiple campus settings that reflect a true mix of student backgrounds, perspectives, and life experiences. These conditions allow learning

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MY VIEW

As we sort out the meaning and implications of *Fisher* and *Schuetz*, let’s not forget the bigger picture of what our higher education institutions want to accomplish in service to their students, their communities, and our country

about Diversity

and growth to occur. (And no, nothing in *Fisher* or *Schuetz* alters these principles, either.)

Third, and in corresponding fashion, we must ensure that relevant experience and research drive our diversity efforts. With reference to particular issues associated with diversity, I am often asked, “What does the court say about...?” My response is usually along the lines of, “For starters, I care less about what the court says and more about what *you* say, given your educational goals. Tell me...” Said simply, educational foundations should drive court judgments. In fact, an underlying theme of every Supreme Court case involving challenges to race-conscious admissions has been one of ensuring that the challenged policies were supported by relevant (and the right kinds of) evidence. Notably, as recently as the *Fisher* decision, Justice Kennedy (on behalf of seven justices) acknowledged the importance of institutions’ educationally grounded “experience and expertise” in a court’s assessment of the evidence presented. Those vital foundations have, indeed, been pivotal in every case the Supreme Court has considered on this front—including in *Fisher*, where Justice Kennedy admonished the lower court to ensure on remand that sufficient, relevant evidence supporting the University of Texas’ race-conscious policy was duly considered in light of governing legal standards.

Fourth, we must be open to—indeed, invite—wide-ranging dialogue on issues of diversity and inclusion. In homage to Justice Powell’s appreciation of the “wide exposure to that robust exchange of ideas which discovers truth out of a multitude of tongues” in higher education settings,² we must all walk the talk of diversity. Differences are part and parcel of the higher education experience, and rather than shut them down with the heated, polarizing rhetoric sometimes manifested under the thrust of political correctness, we should embrace the opportunity to listen and learn . . . and lead. Building understanding—and, where possible, affirmation—about the role of diversity in higher education



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and the key policies and practices necessary to achieve associated educational benefits is essential for success.

This aim also brings with it the need for higher education leaders, particularly those involved in admissions and other enrollment efforts, to become more transparent about their goals, their supporting educational rationales, and the logic of their practices—which are shaped, ultimately, by (imperfect, but informed) human judgment. The court in *Schuetz* reinforces the imperative of meaningful, sustained stakeholder engagement, as it permits the pursuit and adoption of state voter initiatives that can overrule the considered judgment of higher education officials in determining the means to pursue diversity goals. As our friends in Michigan can attest, the court of public opinion (at least for public institutions) can matter as much as the courts of law.

Finally, we must be intentional about our diversity and inclusion efforts—matching our words with our deeds. Anything doing is worth doing well, and when institutions identify diversity-related goals as “mission-central,” they must invest the time and effort to make those goals a reality. That requires focus, direction, and collaboration across many institutional sectors—precisely the kind of process the federal courts envision when they insist on “periodic review” of race- and ethnicity-conscious practices in light of the diversity goals they are designed to achieve.

In this context, indeed, we should remember that the probing questions that courts have

posed regarding race-conscious admissions align directly with the kinds of questions leaders of any institution should pose: Are those practices in pursuit of clear, mission-based goals, through well-developed and appropriate means, which yield positive results over time in line with goals, as efficiently as possible? (If you map this very long question against the Supreme Court's strict scrutiny analysis applicable to race-conscious practices, you'll see what I mean.)

The big picture

We should never lose sight of the fact that, while paths toward success may be challenging, success is not impossible to achieve. As a matter of law, the sky is not falling. It is true that, over the course of almost four decades, federal courts have wrestled with race-conscious practices in multiple educational settings and struck down more practices than they have upheld. But, importantly, no Supreme Court ruling (or lower court ruling that has survived for very long) has *categorically* barred the consideration of race or ethnicity in admissions or other enrollment practices associated with diversity goals. Doors and windows remain open to policies and practices that are the result of careful deliberation and grounded in research and experience. And, even in the limited number of states where public institutions are barred from pursuing race-conscious practices as a matter of state law, emerging lessons from what is working suggest that there is more to learn and consider as we work to expand our understanding of viable strategies that can help achieve our mission-related goals.

In the end, while questions of diversity and inclusion generate claims, disputes, and court

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decisions about “discrimination,” those sometimes unsettling events should not mask the underlying principles of the academic freedom that institutions have to define their mission-based goals—or institutions’ corresponding responsibility to do everything they can to fulfill them in educationally and legally sound ways. As we sort out the meaning and implications of *Fisher* and

Schuetz, let’s not forget the bigger picture of what our higher education institutions want to accomplish in service to their students, their communities, and our country.

As the parent of a child who will go off to college for the first time this fall, I have a new stake in this effort. I want my daughter to be given the opportunities and experiences that only come from interaction and engagement with people, ideas, and experiences that challenge her assumptions, extend her comfort zones, expand her horizons, and shape her path toward adulthood. In short, I want her college experience to be one defined by “diversity” in all its forms, with all its benefits. □

To respond to this article, e-mail liberaled@aacu.org, with the author’s name on the subject line.

NOTES

1. For relevant case analyses and implications for higher education institutions, see the College Board’s Access and Diversity Collaborative website at <http://diversitycollaborative.collegeboard.org>.
2. *Regents of the University of California v. Bakke*, 438 U.S. 265, 312 (1978). Powell quotes from Justice Brennan’s opinion in *Keyishian v. Board of Regents*, 385 U.S. 589, 603 (1967).

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