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2008 Annual Meeting

AAC&U

Liberal Education

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2008 ANNUAL MEETING

The skills, perspectives, and self-identity that come from a liberal education are foundational to all advanced education
—DAVID HODGE, PAUL LEPORE, KIRA PASQUESI, AND MARISSA HIRSH

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FROM 1818 R STREET, NW

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FEATURED TOPIC

COVER:
AAC&U TV interviews Dr. Marcia A. Grant, academic planning head of the faculty of arts and sciences at Aga Khan University.

AAC&U thanks Chartwells for its generous sponsorship support of the welcoming reception at both the 2007 and 2008 annual meetings.

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PERSPECTIVES

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MY VIEW

Give Students a Compass:
Can General Education Rise to the Challenge?

PRESIDENT'S MESSAGE

AAC&U members are strongly committed to general education, and the association is a recognized resource for institutions that are taking a fresh look at general education and its assessment. Now, through our newest national project—**Give Students a Compass:** College Learning, General Education, and Student Success—AAC&U members are poised to lead a next generation of work on the design and practice of general education.

Funded by Carnegie Corporation, State Farm, and the participating partners, the Compass project is part of AAC&U's ongoing initiative Liberal Education and America's Promise (LEAP). Through Compass, campus faculty and other academic leaders in three state systems—Wisconsin, Oregon, and California State University—will work to map expected student learning outcomes, deploy "high-impact" educational practices that help students achieve the intended outcomes, and adopt educationally meaningful assessment strategies for general education. As a point of departure, all three systems will use the LEAP "essential learning outcomes" (see www.aacu.org/leap/vision.cfm). Making general education "work" for underserved students will be a strong and sustained focus of the Compass project.

As AAC&U has said consistently through its Greater Expectations initiative (2000–2006) and now through LEAP: if higher education is to foster intentional and integrative learning in students, then we ourselves need to become more intentional in clarifying our shared purposes and designing curricular pathways that support them. The Compass project will test our collective capacity to respond to this challenge.

We need to be honest about the full scope of the problems that beset general education today. General education is the academic "commons" of higher education, yet all the practical resources—faculty, teaching time, rewards, scholarly work—have long since been assigned to departments. This depletion of the commons has, in turn, left general education fragmented and incoherent.

To make general education "work," we need to create new practices that will reliably provide it with a strong, ongoing educational vision and continuously nurture strong intellectual, collaborative, cross-disciplinary leadership committed to the importance of that vision. And we need to provide general education programs with practical resources such as dedicated budgets, a predictable fraction of faculty time allocations, ongoing guidance for new faculty (including adjuncts!), and an accounting system keyed to learning rather than to departments' compilation of student credit hours alone.

Even as we face these chronic problems, there really are strong reasons for hope. The ultimate question for general education today is: what's the purpose? For a very long time, the main purpose has seemed to be the provision of content coverage through required survey courses in various "distribution" categories. Distribution was the latest thing in

1911, and it should embarrass us all that it remains so dominant a design a full century later. But even as the distribution strategy continues to predominate, many campuses have developed general education purposes and programs that are much more vibrantly attuned to the contemporary world. The Compass project will draw directly from these veins of educational creativity.

One useful catalyst for new direction in general education is the call to "be accountable," which leads us back to much-needed discussions of core purposes: accountable for what? AAC&U members have been engaged in such discussions for a decade—long before Secretary Spellings turned her lens on higher education. The LEAP-recommended framework of essential learning outcomes draws directly on the results of literally hundreds of campus dialogues that asked, What are the most important aims and outcomes of a good undergraduate education, and how do we help students achieve them? The LEAP answers, which came *from* faculty, provide a fresh framing for undergraduate learning and general education in our time: broad knowledge of the wider world; high-level intellectual *and* practical skills; an examined sense of personal and social responsibility; the demonstrated ability to apply one's integrative learning to new problems and settings.

This vision for student learning does not preclude the inclusion of disciplinary surveys, but it certainly cannot be enacted by a general education program that is restricted to such studies alone. And, more constructively, it points us toward the power and value of *integrative* educational practices: vertical rather than foundational designs for general education; "big questions" studied across multiple courses that help students gain insight into the wider world; a strong emphasis on practicing and demonstrating advanced intellectual and practical skills; engagement with significant ethical, civic, and societal questions, both enduring and contemporary; integrative assignments and experiences, anchored at progressively more advanced points across both general and specialized studies.

Higher education is beginning to see "high-impact" results from a long list of engaged learning practices

Another catalyst for general education renewal is new research showing that higher education is beginning to see "high-impact" results from a long list of engaged learning practices that have been developed over the last twenty years: learning communities, service learning, diversity and global studies, undergraduate research, collaborative studies, capstone projects and the like. All of these practices have been tested in the context of general education. The good news is that they raise student performance, with particularly noteworthy benefits for students from underserved communities.

So what's new about the Compass project? In brief: its clarity about the purposes of general education; its focus on practices that demonstrably raise achievement, especially for the most vulnerable students; its emphasis on assessments that deepen as well as document learning; its recognition that "coverage" is not enough; its attention to global and intercultural learning; and above all else, its determination to help students themselves internalize new standards for what matters in college. General education is poised to drive a new vitality in liberal education. Giving students a compass, it turns out, can help the academy itself more successfully fulfill our educational mission.—CAROL GEARY SCHNEIDER

From the Editor

Every year since 1915, AAC&U has struggled to capture and preserve something of the flavor of our annual meetings and the insights expressed and debated there. We have done this principally through *Liberal Education* (formerly *The Bulletin*). Then, in 2006, the advent of podcasting technology enabled us to share audio recordings of selected sessions. Fourteen such podcasts are available from this year's meeting (see page 22).

As you can see from the cover of this issue, which depicts the makeshift television studio set up in a hotel foyer during the 2008 meeting, we continue to expand our options for sharing the annual meeting experience more widely. Along with presentations from the ongoing meeting itself, interviews with participants were broadcast on televisions throughout the hotel and in guest rooms as well as on the Internet. AAC&U TV also broadcast a series of video segments about effective educational programs and practices at eleven campuses active in the Liberal Education and America's Promise (LEAP) initiative. Several of the broadcasts—including all eleven LEAP campus videos—are now available to view or download from the AAC&U Web site, iTunes, and even a specially created YouTube page (for more information, see page 28).

For its part, in addition to many lovely photographs taken at the 2008 annual meeting, the Featured Topic section of this issue carries adaptations of three presentations. Miami University President David Hodge presented the "student as scholar" model as a framework for undergraduate liberal education; he and three colleagues further elaborate the model here. Addressing the Networking Luncheon for Faculty and Administrators of Color, held on the first day of the meeting, Diana Akiyama, director of religious and spiritual life at Occidental College and a member of AAC&U's board of directors, called for a corporate campaign for diversity; the full text of her speech is printed here. Finally, rounding out the annual meeting highlights is an article on helping students develop the kind of teamwork skills employers are seeking. This article is adapted from a presentation made by Cecilia McInnis-Bowers, professor of international business at Rollins College, and E. Byron Chew, the Monaghan Professor of Management at Birmingham-Southern College.

Two thousand eight has so far been a banner year for attendance at AAC&U meetings. More than sixteen hundred people gathered in January for the annual meeting, making it the largest ever held. Then, in February, a record-setting eight hundred people attended the Network for Academic Renewal conference on general education and assessment. Stanley Katz's plenary address to that conference appears here in the Perspectives section.—DAVID TRITELLI

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News and Information

New AAC&U Staff and Fellow Appointments

Susan Albertine, formerly dean of the School of Culture and Society and professor of English at the College of New Jersey, has been appointed to serve as the first senior director of LEAP State Initiatives in AAC&U's Office of Curriculum, Quality, and Assessment. Albertine will provide proactive intellectual and practical leadership for the overall program of LEAP partner state initiatives. She will serve as the key liaison with multiple project contacts in the field, including policy, campus, business, PreK–16 (prekindergarten through college), and community leaders.

Frederick A. Winter, formerly senior program officer in the Office of Challenge Grants at the National Endowment for the Humanities, has been appointed to serve as senior director of advancement and leadership development.

Marian Osterweis, executive vice president of the Association of Academic Health Centers from 1989 to 2006, has been appointed as senior fellow. Osterweis will work with AAC&U's Office of Diversity, Equity, and Global Initiatives on its Educated Citizen and Public Health initiative.

99 Institutions Send Teams to AAC&U Summer Institutes

Teams from ninety-nine colleges and universities attended the 2008 summer institutes, which offered a time and a place for sustained collaborative work on a project of particular importance to the participating teams' campuses. The Institute on General Education was held in Minneapolis, Minnesota, from May 30 to June 4. The Greater Expectations Institute on Campus Leadership for Student Engagement, Inclusion, and Achievement was held in Snowbird, Utah, from June 18 to 22. And the Educated Citizen and Public Health Institute was held in Crystal City, Virginia, from July 14 to 15.

The Institute on General Education provided participants an opportunity to examine current trends in general education, discuss strategies for implementing curricular reforms, and refine campus-specific general education reform plans in the context of campus missions. Teams came to the Greater Expectations Institute to advance a specific educational change project by aligning it to their institution's mission, clarifying outcomes, refining planning and processes, and building a culture of organizational learning. Teams at the Public Health Institute built upon established core courses to create intentional, coherent, and creative undergraduate public health curricula.

Upcoming Meetings

- October 16–18, 2008, ***Diversity, Learning, and Inclusive Excellence:*** *Accelerating and Assessing Progress*, Network for Academic Renewal conference, Long Beach, California
- November 6–8, 2008, ***Engaging Science, Advancing Learning:*** *General Education, Majors, and the New Global Century*, Network for Academic Renewal conference, Providence, Rhode Island
- January 21–24, 2009, ***Ready or Not:*** *Global Challenges, College Learning, and America's Promise*, AAC&U annual meeting, Seattle, Washington
- February 26–28, 2009, ***General Education, Assessment, and the Learning Students Need,*** Network for Academic Renewal conference, Baltimore, Maryland

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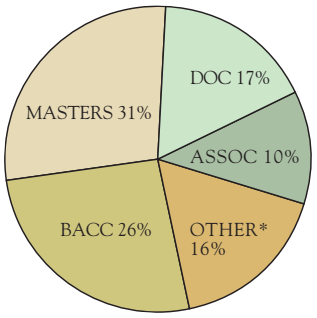

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DAVID HODGE, PAUL LEPORE, KIRA PASQUESI, AND MARISSA HIRSH

It Takes a Curriculum

Preparing Students for

FEATURED TOPIC

APPROACHES TO HIGHER EDUCATION have changed dramatically over the course of the past decade or so. Much of this change stems from the seminal work of Barr and Tagg (1995), whose Learning Paradigm brought coherence and energy to the study of collegiate education. At a minimum, the Learning Paradigm calls for a more open approach to student learning and an emphasis on engaging students, adopting multiple learning formats, and assessing outcomes. Three years after Barr and Tagg launched the Learning Paradigm into the mainstream of higher education, the Boyer Commission on Educating Undergraduates in the Research University took research universities to task for their neglect of undergraduates and urged a "radical reconstruction" of the approach to undergraduate education. In its 1998 report, the commission issued ten recommendations that draw directly from the research mission of research universities and build on the Learning Paradigm by emphasizing an inquiry-based freshman year.

The Student as Scholar Model gives additional impetus to the best aspects of liberal education and provides a framework for linking curricular progression with student intellectual development

The Boyer report offers a powerful vision of undergraduate education, but as presented and implemented, the commission's recommendations fall short in three critical ways. First, the report emphasizes research-based learning solely for research universities. Second, most universities have conceived of the undergraduate research experience only as an isolated component of a student's education, or as suitable for only some of the most advanced students. Third, both the Learning Paradigm and the research-based learning proposed by the Boyer Commission overlook the importance of student development theory for positioning research-based learning appropriately in the progression from freshman to senior year.

Technological advances have made research-based learning possible now in ways that were unimaginable in previous generations. Such learning can and, we argue, should be at the center of the undergraduate experience. In what follows, we describe an approach that combines research-based learning with student development theory to offer a more comprehensive model for organizing undergraduate education. We label

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Annual Meeting

Research & Creative Work

this approach the Student as Scholar Model, where "scholar" is conceived in terms of an attitude or frame of mind derived from the best traditions of an engaged liberal education. The model operationalizes the Discovery Paradigm, in which scholarship—defined as original research and creative work—extends and transcends classroom learning.

Developing the Student as Scholar Model requires a fundamental shift in how the whole undergraduate experience is structured and imagined. It requires, at a minimum, the comprehensive adoption of the Learning Paradigm—from the first introductory course through the final capstone experience. It requires that a culture of inquiry-based learning be infused throughout the entire liberal arts curriculum, starting with the very first day of college and reinforced in every classroom and program. The Student as Scholar Model transcends the boundaries of the traditional classroom by taking advantage of the vast amount of raw material now available to undergraduates. And it draws heavily from a developmentally appropriate perspective on undergraduate education, one where the student moves from a more passive, externally motivated experience to the active, internally motivated posture of the scholar.

Technology as the enabler

The adoption of the Discovery Paradigm and the Student as Scholar Model as frameworks for education is possible now, in ways that were nearly impossible before, because both the nature of scholarship and access to the raw material of scholarship have changed so dramatically. The most obvious technological changes revolve around the development of the Internet and the concomitant increases in the amount of raw material readily available to students. Whether it is the human genome or images of rare documents, digital output from the Sloan Digital Sky project or galleries of art, vast sets of demographic data, or collections of historic maps, students today can readily access original materials that in years past were available only to the most advanced scholars who had privileged physical access to those materials. Students of only a generation or two ago learned by reading the summaries or conclusions put forward by others; they had, at best, very limited access to the raw material underpinning journal articles and books. Thus the possibilities of encouraging original student research were highly constrained, and student involvement in original research—especially research authored by them—was the exception.

With the availability of information limited and heavily filtered, the Instructional Paradigm provided a reasonable approach to education. With increases in the availability of information, and improvements in the tools used to examine that information, the Learning Paradigm, with its emphasis on inquiry-based education—even if constrained by prepared sets of data—became both more plausible and more effective. The explosion of technical capability over the past decade has dramatically changed the foundations for learning, especially the ability of students to access, process, and explore the raw material of scholarship. It is possible, really for the first time, for the motivated student to feel excited by a question posed in a class, generate new questions, and seek answers that might also turn out to be new. Perhaps most importantly, the student *believes* that this outcome is possible.

Technological change has also dramatically altered the availability of research equipment.

It is now common for sophisticated equipment, such as a DNA synthesizer, to be available in advanced undergraduate courses, or for undergraduates to have access to such equipment as part of a research team. Through the use of this sophisticated equipment in controlled environments, students gain the knowledge of how to use cutting-edge devices and, even more importantly, how to imagine questions that require their use. Technology enables a sophisticated and successful adaptation of the Discovery Paradigm and the Student as Scholar Model by making it possible for students to create new knowledge and to collaborate and communicate effectively with peers.

The student as scholar

Many of the attributes of a scholar are similar to those of a learner, most notably accepting personal responsibility for learning, engaging in inquiry-driven study, and thinking critically from multiple perspectives. Others focus on elements of how to conduct scholarship, such as the ability to employ appropriate methodologies. Several attributes, however, focus on the core aspects of the "frame of mind" critical to the student as scholar, including internal motivation, a belief in one's capacity to do original research or creative practice, reliance on personal authority, and the self-perception of being a peer in the larger community of scholars. All of these attributes are critical to the success of the Student as Scholar Model, and they provide a frame through which specific goals for a curriculum, an individual course, or cocurricular activities can be established. In the broadest sense, the Student as Scholar Model provides an integrating vision of student success and development.

Set in the context of the emerging Discovery Paradigm, the Student as Scholar Model extends the Learning Paradigm in three significant ways. First, it obliterates the boundaries of a traditional course, infusing in students the sense that the course is a platform from which they launch their search for understanding, and that it does not define limits on their learning and discovery. Second, it emphasizes the integration of learning across both the curricular and cocurricular environments. Third, and perhaps most essentially, it instills in students the belief that they can be authors of new knowledge. Thus the Student as Scholar Model gives additional impetus to the best aspects of liberal education and provides a framework for linking curricular progression with student intellectual development.

Liberal education

In recent years there has been a resurgence of interest in liberal education, including the launch of the Liberal Education and America's Promise (LEAP) initiative by the Association of American Colleges and Universities (2007). LEAP argues convincingly for the relevance of liberal education to modern society. Whether or not a student majors in a liberal arts discipline, the skills, perspectives, and self-identity that come from a liberal education are foundational to all advanced education. We build on LEAP by arguing that the Student as Scholar Model both draws on and adds to the impact of liberal education on durable and long-term student learning. A truly extraordinary student experience with superior learning outcomes can be created by combining key aspects of the Learning Paradigm—for example, establishing goals, assessing outcomes, and making learning an active process—and the philosophical

foundations of liberal education through the mental frame of the student as scholar set within the Discovery Paradigm.

The complementarities between liberal education and the Student as Scholar Model are remarkable. Almost all discussions of liberal education focus on critical thinking and reasoning. It is difficult to imagine skills more central to the Student as Scholar Model, with its emphasis on developing the capacity to pose and pursue important questions. Similarly, the vastly increased access to raw material brought about by technological improvements brings opportunity and challenge that fit beautifully within the liberal education framework. Developing skills to find, critically evaluate, analyze, and synthesize information are foundational to both liberal education and the Student as Scholar Model.

Ultimately, the capacity to undertake original research rests not only on the skills achieved, but also, and most emphatically, on the extent to which the student understands his or her own capacity to author original material

But perhaps most interesting of all is the need to understand the role of personal development. Ultimately, the capacity to undertake original research rests not only on the skills achieved, but also, and most emphatically, on the extent to which the student understands his or her own capacity to author original material. Here again, the linkages between the Student as Scholar Model and liberal education are exceptionally strong. One of the most enduring goals of liberal education is to create "the educated person." The Student as Scholar Model provides an organizing framework precisely designed to achieve this important goal.

Annual Meeting

Using developmental theory to shape the curriculum

An understanding of the personal and intellectual development of (especially) traditional college-age students is critical to the successful adoption of the Student as Scholar Model. Specifically, an understanding of models of student development should be used purposefully to create developmentally appropriate curricular and cocurricular activities that build student capability *progressively* throughout the college years.

In Kegan's (1994) personal development framework, individuals move from the first to the fifth order of consciousness over their lifetimes—developing along the way internal foundations that help them make meaning of the world. College students typically make meaning from the second or third order of consciousness within the prototypical time frame of the traditional four-year higher education experience, although the (usually unachieved) goal is to achieve the fourth order of consciousness (Love and Guthrie 1999).

In the second order of consciousness, students have developed durable categories but view the world through an instrumentalist self-absorption lens; that is, they look at how the world serves their needs. In the third order of consciousness, students can intrinsically value others' perspectives; however, they have a strong reliance on external authorities in forming their values and personal identities. In the fourth order of consciousness, students develop a reliance on their own internal authority. The Student as Scholar Model focuses on students progressing from their reliance on external authority in the third order of consciousness to an internal authority in the fourth order. The Instructional Paradigm, in which students passively receive knowledge, upholds students' development in the third order of consciousness. The Learning Paradigm supports students in their developmental crossroad between the third and fourth order, while the Discovery Paradigm challenges students to author knowledge and utilize their developing internal foundation in the fourth order.

The challenge for higher education, Kegan explains, is consciously to build an evolutionary bridge that "fosters developmental transformation" leading from the third to fourth orders of self-consciousness. Kegan urges educators to "fashion a bridge that is more respectfully

K. Patricia Cross Future Leaders Awards

The K. Patricia Cross Future Leaders Awards recognize 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 are sponsored by K. Patricia Cross, professor emerita of higher education at the University of California-Berkeley, and administered by the Association of American Colleges and Universities. Following are the recipients of the 2008 awards:

Thomas Eatmon Jr., public policy, Southern University

Andrew Farke, vertebrate anatomy/paleontology, Stony Brook University

Kyle Gobrogge, neuroscience, Florida State University

Frances Gratacos, molecular biology, University of Medicine and Dentistry of New Jersey/Rutgers

Jennifer Lavy, theatre history and criticism, University of Washington

Christine Reiser, anthropology, Brown University

Paul Rogers, education, University of California, Santa Barbara

Cindy Spurlock, communication studies, University of North Carolina

Kimberly Van Orman, philosophy, University at Albany, SUNY

Dumaine Williams, pharmacology, Stony Brook University

Nominations for the 2009 awards are due October 6, 2008. (For more information, see www.aacu.org.) The recipients will be introduced at the 2009 annual meeting, where they will deliver a presentation on "Faculty of the Future: Voices of the Next Generation."

Recipients of the 2008 awards

anchored on both sides of the chasm, instead of assuming that such a bridge already exists and wondering why the other has not long ago walked over it" (1994, 332–33). It is important for us to understand the level of support students need while they are "in over their heads" with challenging and transformative educational experiences.

One effective approach to Kegan's evolutionary bridge is the Learning Partnerships Model that emerged from Baxter Magolda's (2004a) longitudinal study of college students.

Miami University

The model supports students in learning to construct knowledge and challenges them to achieve self-authorship during college. From a developmental perspective, learning involves actively making sense of one's experiences (King and Baxter Magolda 1996). This sense-making and concomitant knowledge construction helps students grow their own personal identities *and* academic capabilities. The opportunity for students to author their own educational experiences is critical to the development of the Student as Scholar Model. Indeed, Baxter Magolda advocates for self-authorship as a central goal of higher education. She explains how possessing an internal foundation—that is, a foundation based on internal rather than external motivation and authority—"yields the capacity to actively listen to multiple perspectives, critically interpret those perspectives in light of relevant evidence and the internal foundation, and make judgments accordingly" (2004b, xxii).

Designing a curriculum becomes a two-dimensional problem in which both the complexity of the material and students' developmental capacities are considered

In the Student as Scholar Model, educators must let go of their power of authority in traditional educational practices and empower students to see themselves as authorities and creators of knowledge. Rather than imposing the educator's internal authority on the educational curriculum inside and outside of the classroom, we should more consciously support the development of students' internal foundations. The Student as Scholar Model, with its emphasis on developing the habits of mind and the skills of the scholar, can be used purposefully to build those internal foundations by employing developmentally appropriate, research-based learning across the curriculum.

Most faculty and staff tend to view the distinction between lower-level and upper-level courses primarily as a matter of complexity—more skill and experience are required for advanced courses than for beginning courses—without actively considering, or even recognizing, students' developmental capacities. As a result, "what teachers expect students to understand might be different from what they are, in fact, capable of understanding," and thus "our job as instructors is both to gain a 'reading' of where our students are and then to reach out to them in a way that helps them move beyond where they are to where they want to be" (Tinberg and Weisberg 1998, 46). With this approach, designing a curriculum becomes a two-dimensional problem in which both the complexity of the material and students' developmental capacities are considered. The goal is to integrate personal and intellectual development with student learning in one seamless educational experience through immersion in a developmentally appropriate, research-based curriculum that leads students across Kegan's evolutionary bridge.

The developmental bridge

To be truly successful, the Student as Scholar Model should apply to the entire undergraduate experience and take into account the development of students. Foundational courses anchor one end of the "developmental bridge." At the beginning level, students have a limited vision of themselves as legitimate authors of new knowledge and rely on external authority for discipline and guidance. They tend to look at knowledge in absolutist terms, and are learning to understand multiple perspectives. Educators can fail to provide support "by neglecting to build a bridge out of and beyond the old world and by expecting individuals to take up immediate residence in the new world" (Love and Guthrie 1999, 75). The foundational courses should thus begin with understanding students' current developmental capabilities, especially the need to balance discipline and inquiry.

Once students have successfully completed their foundational courses, they should find themselves in the middle of the bridge (although research suggests that many will not yet be there). At this point in their undergraduate careers, students are engaging in intermediate-level experiences—experiences that take them "beyond the book" and challenge them to continue their development as scholars. These students are active participants in their learning. They find themselves involved in opportunities that demonstrate how to work collaboratively with others and enable them to feel a part of a larger community of scholars—they can look to their peers for help and support. They are more intrinsically motivated since they better understand their capabilities for authoring their own knowledge. Through these intermediate experiences, students develop the capacities necessary to judge new information based on their own personal values; they spend less time looking to external authorities for answers—and they recognize that absolute answers may not exit at all. Students are more likely to develop scholarly work by using original material, and they have a better understanding of how they can integrate their learning within and across disciplines. The Student as Scholar Model challenges the intermediate student to take on more sophisticated tasks, yet continues to recognize the developmental limitations that, though diminished, still affect the effectiveness of different pedagogical strategies.

University of Washington

Colorado College

At the far end of the bridge, advanced students have the opportunity to create their own research questions and develop their own methodologies, believing that their goal is to

provide original contributions. They understand that motivation and authority come from within. They see themselves as peers in the larger research community. And, of course, they are more skilled in research. The capstone experience provides the highest level of freedom and challenge. Students extend their learning in a particular area of focus, critique existing knowledge, apply learning across disciplines, and, hopefully, discover new knowledge. Capstone experiences like this, Project DEEP (Documenting Effective Educational Practice) (2005, 188) found, "contribute to the high levels of academic challenge." If properly prepared, students are now at the far end of the developmental bridge, at the fourth order of consciousness, and they no longer need as much outside support or discipline as they did in foundational or intermediate courses.

The Student as Scholar Model provides a sharper image of what it means to be an "educated person"

Conclusion

The Student as Scholar Model has the potential to improve dramatically the impact of American colleges and universities. First and foremost, it can provide better-educated undergraduates, students who have the skills needed to deal with a fluid world. These students will also have the confidence, as well as the ability, to perform at a much higher level immediately upon graduation—and, thus, be well positioned as lifelong learners. Second, by merging developmental understanding with liberal education in the context of the Discovery Paradigm, the Student as Scholar Model provides a framework that colleges and universities can use to set goals across the entire curriculum. Third, it offers a powerful path to reducing the boundaries that separate the core higher education missions of teaching, research, and service. And the "fusion of learning" brought about by the Student as Scholar Model does not just reduce the boundaries, it actively reaches across them to draw energy for building the attitudes and competencies required to be a successful scholar.

The Student as Scholar Model also poses many significant challenges, including most directly the challenge of constructing a curriculum that embraces the model. Most faculty have little training in pedagogy, let alone student development theory. And yet, the successful adoption of the Student as Scholar

Annual Meeting

Model requires a deep understanding of the bridge needed to move students from the third to the fourth order of consciousness. Additionally, moving first to the Learning Paradigm and then to the Discovery Paradigm requires faculty to take on a new and different role in the classroom. Instead of holding the power, they are now empowering students to take control of their own education and to author knowledge as well. This requires difficult self-assessment of how faculty view themselves and their relationships with students. The "developmental bridge" also requires a better melding of the curricular and the cocurricular. Students learn, learn how to learn, and develop the confidence to learn and discover on their own through the full range of college activities. Thus we need more purposively to develop and link cocurricular activities to the ultimate goal of the student as scholar.

Finally, as we work hard to spread an appreciation of the power of liberal education to the broader public, we need to see the Student as Scholar Model as providing a motivating clarity to those values of liberal education that we hold most dear. The Student as Scholar Model provides a sharper image of what it means to be an "educated person." While it may not provide all of the breadth that many would associate with this label, it does energize and coalesce many of the most essential elements of liberal education.

This is an exciting time in higher education. We have unprecedented opportunities to engage our students in their learning in new ways. We know more about how students develop, what enduring skills are most critical, what motivates students, and how to provide students with virtually unlimited access to original raw material that they can explore with "attitude." It is this attitude, this frame of mind, that can fundamentally change how students think about their education. This attitude can lead to deeper, better motivated, and more enduring learning not only during the years of formal study, but also throughout a lifetime of informal and formal learning and discovery in an ever-changing world. □

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

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DIANA D. AKIYAMA

Diversity

A Corporate Campaign

FEATURED TOPIC

THE TITLE OF THIS ARTICLE requires some explanation. The current trend is to use terms like "multiculturalism," "global citizens," or "interactive pluralism." This shift toward different terms reflects changes that have taken place as a result of the civil rights movement. Where once the focus was on racism, it has now been widened to include other forms of discrimination and, most recently, religious difference. I welcome this move toward greater awareness of all those who are marginalized because it helps expose the very narrow worldview that presumes to exclude. I have no argument with changes in the lexicon that sharpen how we talk about the full inclusion of all people. Yet I stick with the word "diversity" as a way to remind us that the work started years ago under that rubric is far from finished. This may be an obvious point to make, but I often hear it said that diversity initiatives have achieved their goal and that to go any further would be to go too far.

A corporate campaign for diversity ought to begin by rethinking the common assumption that religious belief and persons of faith are anathema to liberal learning

I call for a "campaign" because I believe we need to build upon the successes of diversity initiatives with renewed commitment, in much the same way as capital campaigns build upon past successes and refocus campuses on their work. Just as a capital campaign invests in financial stability by stimulating commitment to the future of the institution, a "corporate campaign for diversity" also would invest in a particular vision for an institution. And just as there is never a final capital campaign in the life of a college or university, a corporate campaign for diversity would remind us that, at this moment in history, the work is far from done. Diversity work requires a cycle of recommitment and planning that includes, every so many years, a campaign that takes stock of the work currently being done, builds on its successes, and focuses on the horizon of new and more ambitious goals.

Finally, in calling for a "corporate" campaign, I hope to draw attention to the Latin root of the word: *corpus*, meaning "body." This work—this campaign—is undertaken by the community, a living body that strives to be healthy, functional, and dynamic. A corporate campaign for diversity would renew our commitment to the well-being of the community as a whole.

Of course, the achievements and initiatives related to diversity vary from campus to campus. Some campuses are working to attract a diverse student population; others have achieved a level of numerical diversity and now seek to address new challenges that have emerged from this success. Yet regardless of the status of diversity work on our individual campuses, we all would benefit from a corporate campaign that creates the space to step back, reflect, and reimagine our vision for success.

A corporate campaign for diversity ought to begin by rethinking the common assumption that religious belief and persons of faith are anathema to liberal learning. The moral reasoning motivated by religious faith can move communities toward becoming more fully functioning, diverse communities. I refer here to intelligent religion, which I am confident is not an oxymoron. By "intelligent religion" I mean faith that is always and already informed by reason. Faith without reason is a cult. But faith informed by reason has produced leaders

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Annual Meeting

who have helped us overcome ignorance, injustice, hopelessness, and despair. Faith informed by reason has given us figures like Martin Luther King Jr.—whose birthday we, as a nation, recently celebrated.

I do not propose to replace the secular humanism that is so highly lauded within the academy but, rather, to invite discussion and consideration of the fact that secular humanism has not done so well in shaping ethical leaders or articulating a way forward for diversity work. While it has succeeded in challenging the destructive assumption that blind faith has epistemological value, secular humanism has not given us a viable alternative to the kind of moral reasoning that is informed by faith.

Many colleges and universities with diverse populations now face the complex challenge of community formation. Decades ago, I held a simplistic view of diversity and how it would contribute to community formation. It was all about power sharing, I believed, and our task was to wrest power away from those who held it. We had only to convince those in power that the cultural change we had in mind would be good for them.

The power *is* shifting, and we have witnessed some benefits from this shift. The tensions that have surfaced on many campuses are not just about power sharing, however; they are also about inability to dialogue, unwillingness to show respect for others, holding grudges, and distrust. These problems are surfacing not only in the residence halls where students live, but also in classrooms, faculty meetings, boardrooms, and searches for new faculty and administrators. In other words, the challenge of forming healthy diverse communities is pervasive. But these tensions and challenges are not cause for despair; they are signs that the culture *is* changing. Sociologists tell us that when major shifts occur in the culture of a community, the tendency is to defend against change and to argue the reasons why it was better the way it was.

Detractors of diversity—whose voices seem to be louder now than ever before—assert that diversity is tearing apart the fabric of historical bonds. The breakdown in civil society, they believe, is the result of too much difference—the result of diversity. Their alarming assumption is that *sameness* builds community and that *difference* destroys it. This assumption idealizes the homogeneity of the past as benign when, in fact, it was shaped by oppression and exclusion. Diversity is not the cause of our current problems with forming and sustaining communities. But when things are not working out, people tend to blame others. This tendency erodes communities through fear and distrust, as the fearful retreat into a world of self-protection. The fear expressed through hyperindividualism is deadly to communities.

Healthy communities are among the most important pillars of democracy. In order to be effective and to make significant investments in democracy, we must be able to participate in generative forms of community. Democracy does not thrive in the absence of healthy, vibrant, generative communities. Our ability to build, nurture, and sustain community is also a critical challenge facing efforts to embrace diversity. If democracy is about our rights as individuals, community is all about how responsible we are to each other.

Churches, synagogues, and temples used to play an important role in sustaining communities. In the last few decades, however, fundamentalist expressions in each of the major world religions have encouraged the faithful to retract from civil society and to either convert or reject nonmembers. This approach encourages the creation of communities motivated by fear, distrust, and blind faith. It rejects anyone who engages in critical thinking. This is not intelligent religion. Intelligent religion has much to offer the formation of healthy diverse communities—not because there is an easy or clear answer available, but because intelligent religion frames fear and distrust as opportunities for spiritual development.

Trust and courage

In addition to the rational strategies we can apply, there are profound nonrational or spiritual qualities that can be recruited to sustain communities. These spiritual resources are not creeds or statements of belief; rather, they are resources like trust and courage. Framed by a spiritual perspective, trust and courage are generated by an awareness that we are not, ultimately, in control, that there is an element of transcendent wisdom that can sustain us as we struggle to do the right thing. Acting with trust and courage is extremely difficult because it is not always immediately rewarding. To be courageous and trusting can often be painful.

There are profound nonrational or spiritual qualities that can be recruited to sustain communities

My father, who was interned along with 120,000 other Japanese Americans during World War II, felt betrayed by the democracy he had trusted. "Don't trust people," he would say to me when I was growing up. I heeded his advice, even though there were times when I inherently trusted people. When we are young, our instinct is to trust. It takes extra energy to distrust people all the time.

As an adult, I realized that what I thought was my father's advice against ever trusting people was not reflected in the way he pursued his own relationships. He often entered into arrangements and agreements based only on a handshake and a gut instinct. He would size up someone and determine whether they were trustworthy. His experiences with racism had sharpened his ability to detect insincerity. Those in our community who were racist against the Japanese were specific individuals my father would not trust. But he knew that, in order to participate in civil society, his distrust could not become a blanket judgment on all white people. The people he trusted did not have to look a certain way, nor did they need to be a certain race or to have attained some level of professional status or education. He was looking for what he and my mother often described as "decent and honest people," trust*-worthy* people.

When I reflect on the people whom I have trusted over the years, I can count some really good calls and some horrible ones. A particularly bad experience with misplaced trust took place at a job I had quite a few years ago. This experience was one of the worst, for me, because the person that I trusted was a minister, like me, who, like me, was very committed to diversity. We shared many of the same goals grounded in similar theological thinking. I still remember the staggering realization that this colleague was systematically setting out to

Annual Meeting

sabotage my work and my reputation. I was deeply hurt, bewildered, and then angry. I was angry not only at my colleague but at myself for having trusted so quickly. As I considered how to deal with this situation, and with the help of wise and seasoned colleagues, I found my way through the fog of disappointment. I did this by realigning important areas of my work and by continuing to work with integrity. I did not gossip about this colleague; I did not seek to malign or otherwise strike back.

In order to attain the clarity required to employ these rational strategies, I had to go deep inside and allow my faith to buoy and replenish me. I did not pray for my colleague's demise; I prayed for the strength and wisdom to continue my work with goodwill, trustworthiness, and courage. And it took an enormous amount of courage to hang in there. Even though this was one of my worst experiences, I learned a lot from it; I did succeed in my work, and my commitment to diversity remains steadfast. Most important, this bad experience did not cause me to retreat from trusting people. The human desire to trust is good, and it should be nurtured.

When we decide we cannot trust someone, we become wary, cautious, guarded, defensive, and sometimes even paranoid. We may be vigilant and suspicious about every action taken and every word spoken. If circumstance or job requires us to partner with those we do not trust, we proceed with caution and low investment in the outcome. Environments of distrust are disconnected, hostile, and lacking in creativity. Partnerships are often brittle and easily shattered. Individuals in these environments feel isolated and stifled. Conflict resolution is often a cycle of blaming the other with unsatisfactory results. The stress created by distrust can be devastating. All of this, of course, is the antithesis of building community.

To trust someone is to experience a feeling of expansiveness, assurance, generosity, even safety and security. We look forward to and enjoy being with those whom we trust. We think of them when something happens that we want to share. We reach out to and confide in the people we trust. Relationships of trust stimulate feelings of optimism, hope, and goodwill. Problem solving is more creative and generative, and it often accomplishes more than resolving the identified problem.

Perhaps surprisingly for those of us who work in colleges, this type of trust is not the product of a rational calculation or academic study; it is accessible even to those who never darken the door of a lecture hall. It is the result of so-called irrational or intuitive qualities like self-assurance, a positive outlook, and a sense of overall well-being. Families and communities instill some of this, and so too can a spiritual center from which one can draw strength.

When we foster and achieve trust in our lives, we are establishing a vital piece of the foundation upon which transformative, courageous diversity work can be built. If prejudice is rooted in fear, and fear fuels distrust, a cycle of hopelessness forms. Building relationships of trust allows us to hope. When hopeful people come together, we begin the process of transforming fear and distrust into courage and trust.

Courage is often present when we establish and maintain trust—whether we are the givers or receivers of that trust. My own observations about diversity work on college campuses make me reflect on the collateral damage we do to our students, ourselves, and our institutions when we give in to our fears, when our personal courage deserts us as we yield to fear or ease or conformity.

If we teach students to advocate for their rights without also teaching them the concurrent need to meet the responsibilities that accompany those rights, we betray a lack of courage as educators. If we fail to speak to our colleagues about diversity because we fear rejection from the "club," we are not demonstrating courageous leadership. And if we cannot muster the courage required to admit being wrong when we are, we are demonstrating one of the worst obstacles to learning. Courage and leadership can be lonely. But I would much rather be lonely for being a courageous leader than to be a popular member of a fearful and distrustful community.

Students learn from what we tell them, but—make no mistake—they learn more by watching us. If we behave in ways that are callow, opportunistic, selfish, and fearful, our students will likely follow. If we complain about a lack of community but behave in ways that erode community, then we are teaching how to be toxic to the community and fearful. Courage is not simply tamping down one's fears in the face of danger. To quote Anne Lamott, an exemplar of intelligent religion, "courage is just

fear that has said its prayers." The best form of courage is wrestling with one's fears while reaching to uphold a bigger moral principle.

Marion Jones, the Olympic gold medalist recently in the news, is, for me, an example of this principle in action. Courage and its cousin, trust, can carry us from triumph to loss to redemption—and, perhaps, to another kind of triumph. I am a fan of Marion Jones even after reading about her recent confession to the use of performance-enhancing drugs. Her career is at an all-time low right now; why should I still be a fan? I admire her because she decided to do the right thing amidst huge controversy, scandal, and risk. Knowing she was a role model and a source of inspiration to others, she decided to confess to lying. It takes courage to admit a wrong and then to take the steps—in this case painfully public steps—to make things right. It takes even more courage when you know there will be profound personal, family, and professional consequences. No doubt some rational calculations went into Jones's decision, but I am convinced that she relied on an irrational and spiritual source in deciding to tell the truth.

If we teach students to advocate for their rights without also teaching them the concurrent need to meet the responsibilities that accompany those rights, we betray a lack of courage as educators

Cultivating habits of courage and trust in our lives does not come easily. I do not care whether its source is spiritual or moral or personal. Courage is as courage does. It is actually surprising to reflect on how often we find refuge in fear and conveniently ignore an opportunity to step forward and be accountable. Indeed, it may be easier to seek our own self-interest and even to herald that as an inescapable human drive. Self-interest is relatively easy to calculate; it is a rational approach to motivating people toward a desired goal.

Occidental College

PODCASTS

www.aacu.org/podcast

The annual meeting of the Association of American Colleges and Universities was held in Washington, DC, from January 23 to 26, 2008. The following presentations were recorded and are now available as podcasts from the AAC&U Web site.

Moral Development in College (Theirs and Ours)
By Elizabeth Kiss, president of Agnes Scott College and coeditor of *Debating Moral Education*

AAC&U Public Forum: Scientific Literacy and the Beautiful Basics of Science
By Natalie Angier, Pulitzer Prize-winning science writer for the *New York Times* and author of *The Canon: A Whirligig Tour of the Beautiful Basics of Science*

Teaching Race: Engaged Scholarship Beyond the Classroom
By Melissa Harris-Lacewell, associate professor of politics and African American studies at Princeton University and author of *Barbershops, Bibles, and BET: Everyday Talk and Black Political Thought*

Global Citizenship and the Humanities
By Martha Nussbaum, Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago and author of *The Clash Within: Democracy, Religious Violence, and India's Future*

Diversity: A Corporate Campaign
By Diana Akiyama, director of religious and spiritual life at Occidental College

It Takes a Curriculum: Preparing Students for Research and Creative Work
By David Hodge, president of Miami University

A New Agenda for American Higher Education: Shaping a Life of the Mind for Practice
By William Sullivan, senior scholar, and Matthew Rosin, consulting scholar, both at the Carnegie Foundation for the Advancement of Teaching; Daisy Floyd, dean and professor of law at Mercer University School of Law; and Gary Downey, alumni distinguished professor at Virginia Polytechnic Institute and State University

Engaging Science: Bringing Creativity to the Undergraduate Classroom
By Peter J. Bruns, vice president for grants and special programs at Howard Hughes Medical Institute (HHMI); Claudia M. Neuhauser, HHMI professor and head of the Department of Ecology, Evolution, and Behavior at the University of Minnesota, Twin Cities; Utpal Banerjee, HHMI professor and chair of the Molecular, Cell, and Developmental Biology Department at the University of California-Los Angeles; and Jo Handelsman, HHMI professor of bacteriology and plant pathology at the University of Wisconsin Madison


Annual Meeting

Promoting Interdisciplinarity? Aligning Faculty Rewards with Curricular and Institutional Realities
Cathy Trower, director and research associate at the Collaborative on Academic Careers in Higher Education at Harvard University's Graduate School of Education

Cultivating the Spirit: College and the Search for Meaning
By Alexander W. Astin, senior scholar and founding director, and Helen S. Astin, professor emerita and senior scholar, both at the Higher Education Research Institute, University of California-Los Angeles

Academic Governance in the New Academy
By Neil Hamilton, professor of law at University of Saint Thomas, and Peter Ewell, vice president at the National Center for Higher Education Management Systems

Reframing the Quality and Accountability Challenge: Employers, Educators, and the Quest for Meaningful Evidence
By Carol Geary Schneider, president of AAC&U; Wayne Johnson, vice president for university relations worldwide at Hewlett Packard; and Robert Sternberg, dean of arts and sciences at Tufts University

The Special Promise of the Scholarship of Teaching and Learning: Looking to the Past and to the Future
By Pat Hutchings, vice president, Barbara Cambridge, consultant, and Tony Ciccone, senior scholar and director, all of the Carnegie Academy for the Scholarship of Teaching and Learning

Intentional Learning Requires Intentional Leadership: What Will It Take to Move to the Next Level?
By Carol Geary Schneider, president of AAC&U; Derek Bok, president emeritus of Harvard University; George D. Kuh, Chancellor's Professor and director of the Indiana University Center for Postsecondary Research; and Azar Nafisi, visiting fellow in the Foreign Policy Institute at Johns Hopkins University

But it does not feel inspirational, does it? The key to deep, transformational change in diversity work requires a less rational motivation: the willingness to do something because it is right and good for more than just oneself.

Faith and reason

Prejudice comes from both deep and superficial places within the human psyche. The superficial ones generate stereotypical truths that can be disproved even if we are not inclined to confront them. "Asians are devious," for example; "women are poor at math" or "men are not nurturing." These ideas can be dispelled with new information and through critical thinking. They can be successfully challenged through reason.

The deeper places that harbor prejudice are more complex and well defended, even if they involve irrational beliefs based on fear. It does seem to me that fear trumps reason, at least some of the time. Fear is more visceral and more difficult to challenge. But to practice the habits of courage and trust, we have to wrestle with fear. To draw from the best of who we are, we need to understand the shared limitations of being human. It is just not the case that rational approaches alone will eradicate biases fueled by irrational fear.

We have to acknowledge that wisdom and truth and beauty exist beyond our full comprehension and control. In fact, these qualities call us to awareness of a source of knowing that transcends rational means. Humans need something greater than ourselves that inspires us or calls us to reach beyond our rational and irrational calculations. How else do we build communities of trust? How else do we take a stand for what we know to be right?

It is no coincidence that the civil rights movement was grounded in the spiritual values of courage, trust, love, forgiveness, compassion, and peace. Martin Luther King Jr.'s training as a minister and his unwavering faith provided the foundation for his work as a civil rights leader. While he and his supporters developed rational strategies to push for equality, spiritual values grounded and centered their work. Rational and spiritual values are complementary. How else could so many stand resolute in the face of organized hatred and press forward?

We, each of us, are in control of whether we build communities through courage and trust or through fear and suspicion. We do this by example, by teaching and role modeling, and by drawing from our larger selves and, hopefully, inspiring others to do the same. We do this best when we acknowledge that we are not in ultimate control, not "masters of the universe." We can each be great by being humble.

Human communities are imperfect organisms, but communities can create what no single individual can. What makes democracy so compelling, and what makes communities strong, is the freedom to control one's humanity while consenting to cooperate with others in civil society. This is a political goal and a social contract enlivened by spiritual ideas and, for many of us, faith. Sustaining a robust, healthy, and diverse democracy is impossible without courage and trust—mine, yours, ours. These are foundational elements necessary to transform prejudice and bias, the enemies of democracy. Courage and trust are best expressed not as the result of rational calculation but as the result of faith or moral fiber or both. Communities sustained by courage and trust have the power to transform hate into love, isolation into community, disrespect into compassion, and divisiveness into unity.

Unlike a capital campaign, a corporate campaign for diversity cannot be measured by how much the endowment grows. Instead, the fruits of a corporate campaign for diversity are measured by the health of the community as it embraces its diversity. A corporate campaign for diversity will show its fruits in the degree to which we, individually and collectively, grow into our diversity. Courage and trust will be cornerstones. Courageous and trustworthy communities will accomplish more than any of us can by ourselves. Courageous and trustworthy campus communities will transform individuals, inspire leaders for tomorrow, and invest in our democracy.

Iconic leaders like Gandhi, Mandela, Tutu, King, Chavez, and Tubman all understood that faith and reason are not opposites; they are not mutually exclusive. Faith inspires reason; reason informs faith. A corporate campaign for diversity that grasps this fundamental truth will transform our communities and ensure the promise of democracy. □

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

CECILIA MCINNIS-BOWERS AND E. BYRON CHEW

The True Teamwork

FEATURED TOPIC

It is imperative to find better ways of helping students successfully master what are not only the constituent elements of teamwork but, arguably, also representative outcomes of a liberal education

AS CRUCIAL STAKEHOLDERS in higher education, employers have long requested, demanded, and implored that colleges and universities help students develop the team skills needed to address challenges posed by innovation. Employers seek college graduates who, in the face of persistent ambiguity and within increasingly complex environments, are able to collaborate with people with a broad diversity of backgrounds, cultural origins, attitudes, beliefs, and behaviors. In response, colleges and universities nationwide have offered public assurances that, upon graduation, students possess those skills.

Why then do graduates still lack real team skills? Haven't they been provided with opportunities to deepen their self-knowledge, appreciation for diversity, and knowledge of different cultures? Haven't they been given opportunities to work together in classes? What's the problem?

Traditional curricula provide learning experiences that place the responsibility on students to capture the salient points, catalog those points, retrieve and apply them at an appropriate moment; students learn, synthesize, and apply. A student may, for example, take an introductory course that focuses on gaining self-knowledge and, near the end of his or her studies, another course on or involving collaborative methods, consensus building, group dynamics, small-group processes, or teamwork. These topics may be explored either theoretically or through a practical project and either with or without intentional processing to extract and reinforce the learning that takes place. The student may also have undertaken leadership roles in the cocurriculum. But the key question raised by this traditional approach is

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Annual Meeting

Model

Blending the Liberal Arts and International Business Education

Student Benefits from the True Teamwork Model

Gain Meaningful Self-knowledge

- Explore dimensions of their personality through an affirming process using the Myers-Briggs Type Indicator (MBTI) and Goleman's Emotional Intelligence (EI) model
- Value diversity by exploring cultural heritage and thereby establishing a platform to genuinely value and better understand the nuances and complexities of different cultures
- Explore behaviors and attitudes that frequently are associated with friction and misunderstandings between people from different cultures via Hofstede's Cultural Dimensions

Gain Understanding of Others

- Share, with respect for personal comfort zones, within a discussion group, insights from the MBTI and the Emotional Intelligence model
- Share insights about cultural heritages and the cultural dimensions

Learn Meaningful Collaboration

- Learn the expected stages of team development and progression via Tuckman's model
- Practice meaningful collaboration via teamwork by combining individual competencies to tackle complex, new tasks

whether the responsibility for making connections should rest predominately, let alone exclusively, with students.

It is not uncommon for the elements of teamwork to be developed separately across the student's curricular and cocurricular experiences. Courses involving one or more of these elements are taught by different instructors from different disciplines and domains. This segmentation in time, teachers, disciplines, and domains jeopardizes the cohesion of learning. It is, therefore, imperative to find better ways of helping students successfully master what are not only the constituent elements of teamwork but, arguably, also representative outcomes of a liberal education: deeper, richer understanding of oneself as an individual; perception, knowledge, and understanding of others who are different from oneself; and the ability to engage in meaningful and effective collaboration to solve complex problems. Can these outcomes be "blended" together and presented as facets of a cohesive whole—and if so, how?

In some cases, the architecture of academic programs has been specifically designed either to bridge professional studies and the liberal arts or to enable students to make connections across learning experiences and academic domains. These purposes are often accomplished through a discipline distribution approach to course planning that mandates a percentage of courses be taken outside of the major. But how much more powerful would it be if students saw and participated with faculty in blending purposes from across domains? By drawing from concepts typically present in introductory-level courses, faculty can model for students the process of making connections between seemingly disparate domains of knowledge. In other words, content can be blended to enhance student learning. Most faculty members view themselves as specialists and are likely to resist teaching outside their particular domains. Yet we expect our students to make connections across their learning to apply concepts from several different domains to solve problems. We claim, indeed we hope, that liberally educated graduates do this intentionally. In order to help students learn to make connections, we, as faculty, need to step a bit outside of our comfort zones of specialization and demonstrate the power of an interdisciplinary or multidimensional approach to problem solving.

Decision making, for example, involves the use of oral and written communication skills to receive information and disseminate decisions to those affected; recognition of patterns from past experience to determine the appropriate methodology to apply in a given situation; utilization of cost-benefit analysis to value alternative courses of action; and drawing upon behavioral knowledge to gain "buy in" for the decision. Blending these into one cohesive learning experience enables students to combine skills and abilities developed through coursework in the humanities, fine arts, natural sciences, and social sciences as well as through professional studies. Faculty can orchestrate blended learning opportunities via materials selected from an array of academic domains, assignments, and class discussions. Wouldn't

such faculty modeling and student blending be a more effective educational approach than expecting students on their own to recall, select, and properly utilize the necessary elements of their liberal education—elements that were introduced by different instructors, from different academic domains, and at different moments in time?

The True Teamwork Model

By blending concepts from psychology, anthropology, management, and philosophy, we have developed the True Teamwork Model. The model represents a cohesive teaching and learning strategy designed to enable students to develop teamwork skills through a three-pronged approach: knowing self, understanding others, and collaborating to solve complex problems (see sidebar). The self-guided format of the model ensures that its use by students does not compete with time for in-class content delivery by faculty. The True Teamwork Model can readily be replicated or adapted to emphasize any of the three elements, and it is transferable across programs of study.

Students expect the college experience to provide them with opportunities to find out more about who they are—their authentic identity, what they value, what they want to do with their lives. They seek self-knowledge. Using the True Teamwork Model, students explore such questions as: Why do I tend to procrastinate? Why can't I study in the café with my friends and learn the material like they do? Why do I always need media playing when I study? Why can't I speak up in class? Why do I tend to do what my friends want, when I do not really want to? Why do I always jump to conclusions? The self-questioning model helps students learn how personal traits constitute an identity as well as how they can create blind spots that impede decision making.

Further, through the use of the Myers-Briggs Type Indicator (MBTI), students gain an understanding of the range of human personality types and extend their discussion of diversity beyond race, religion, and ethnicity (Hirsch

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As part of the Liberal Education and America's Promise (LEAP) initiative, an initial series of eleven videos was created to shine a spotlight on effective educational programs and practices developed by LEAP partner campuses. During the 2008 annual meeting, these campus videos, along with interviews and presentations from the ongoing meeting itself, were broadcast on television screens throughout the conference site and in hotel rooms as well as online. Excerpts from the annual meeting broadcasts and the full content of the eleven campus videos are now available online as video podcasts.

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and Kummerow 1998). Similarly, Goleman's (1995) Emotional Intelligence model can be used to explore emotional or social forms of intelligence. A person might be a brilliant theoretical thinker, for example, and yet, without the social awareness required to anticipate the needs of a particular audience, he or she may be unable to communicate effectively. By adding such an exploration to student research projects, or by incorporating it into group discussions, faculty can help students learn to value people in new ways.

The self-guided process also includes an exploration of cultural heritage, an area that can be eye-opening for students. In out-of-class small-group discussions, students learn about other cultures as they share what they learned about themselves and their own cultures. At first, one of our students responded flippantly to this assignment. "I'm just an American," she said. Yet in exploring her own cultural heritage, she came to see herself as Polish-American. She discovered that she had relatives who died at Auschwitz; her parents had never discussed this with her. Through the assignment, she deepened and enriched her sense of her own identity. She learned about what it means to be Jewish, Polish, and American—and so too did the other students in her discussion group.

Enriching the understanding of others is a natural extension of the students' personal exploration. Indeed a key advantage of the True Teamwork model is that, even as it enables students to deepen their own self-knowledge, it also provides opportunities for students to learn about others. Through group discussion, students share among themselves what they learn about their own personalities and cultural heritage. The knowledge gained by listening to peers share their "stories" tends to move the concept of gaining insights into others from the "nice-to-know" category to the "need-to-know," especially when the students will later collaborate on a project.

To further emphasize cultural diversity, the True Teamwork Model draws from anthropology to incorporate Hofstede's (1981) Cultural Dimensions framework, which enables students to gain insights into the key behavioral or attitudinal dimensions that are associated with friction and misunderstanding between people from different cultures. These insights complement those gained from the MBTI. Students discover the similarities between the personality conflicts that may arise in personal and professional relationships, on the one hand, and the conflicts caused by differences in the expression of cultural dimensions, on the other.

When we face challenging or complex situations, we often do so with clear expectations. The incoming student is given an overview of the academic program across the four years of college; the expectant mother is given an overview of the stages of gestation; the patient is given an overview of the stages of recovery. Typically, however, students charged with "teamwork" are not given an overview of the collaborative process. To counteract that the True Teamwork Model draws from educational

The True Teamwork Model teaches teamwork, not group work

psychology to incorporate Tuckman's model of team development, which helps students understand teamwork as a process that requires attention and intentionality. Tuckman (1992) presents stages of team development that involve becoming familiar with one another, establishing a common understanding of acceptable and unacceptable behaviors, "fighting" through inevitable tensions and conflicts, and streamlining efficiencies as meaningful and mindful collaborations become the norm. The learning achieved through the MBTI, the Emotional Intelligence model, and the Cultural Dimensions framework can usefully be applied through Tuckman's model.

Applying the model

A "lab" environment is needed to enable students to process and apply these concepts. Individual faculty members must determine how best to assess students' self-knowledge, abilities to make insights into others, and progress from an assembly of individuals to a true team. The faculty member creates the "lab" experience by designing the project or series of tasks associated with the specific content of his or her course. In an international marketing class, for example, the "lab" experience might involve the identification of a need present in an emerging economy, the creation of a new product to meet the need, and the development of a marketing plan. This complex and multifaceted task would require knowledge about developing countries and emerging economies as well as about political, economic, sociocultural, technological, legal-regulatory, and competitive environments. Successful completion of the task would of necessity require teamwork.

As determined by the faculty member, and depending upon the goals of the course, students' abilities in analyzing and improving their team skills, interpersonal dynamics, project management, and decision making can be enhanced by requiring reflective thinking. Donald Schon (1983), a philosopher by training, adapted the concept of reflective thinking into a pragmatic skill. Through what Schon calls "reflection-in-action," business professionals can enhance their decision-making skills as situations actually occur. Reflective journals or blogs give students an opportunity to "reflect-do-rethink-do again." Distancing to rethink trains their cognitive skills in reflective thinking and bringing those skills to bear at decisive moments. When read and responded to, journals can increase student accountability to the team process. So too can peer and self evaluations.

Conclusion

We undertook to teach teamwork in response to the needs of employers, but we learned how to teach it effectively in response to the learning needs of our students. Teamwork is not a single construct. Rather, it is a three-layered learning outcome: knowing self, understanding others, and collaborating to solve complex problems. Students cannot successfully develop the skills and abilities required for true teamwork when the three components are treated in isolation across the curriculum and cocurriculum.

The True Teamwork Model teaches teamwork, not group work, and it can be utilized in the liberal arts as well as in professional studies. It gives faculty the opportunity to demonstrate, or model, how to make connections across the curriculum. The model's "blended" approach can be used in any course intended to help students gain self-knowledge, understand others, and collaborate. In addition to teaching team skills, the True Teamwork Model also provides students with an example of how to connect and blend the knowledge gained from their liberal education. □

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STANLEY N. KATZ

Assessment and

Resisting Reductionism without Resisting Responsibility

PERSPECTIVES

GENERALIZATIONS about longitudinal collegiate assessment are difficult to make, and they are often problematic. For one thing, there is an incredible range of institutional types. Even if we were to stipulate a primary interest in four-year liberal arts institutions, we would find that almost all colleges and universities lay claim—however plausibly—to this designation. And apart from their differing educational structures and missions, institutions also differ in terms of access to resources, geographical location, faculty, and much else. Further, there is no modal student in American higher education. Public discussions frequently imagine student bodies composed of recent high school graduates, mostly native-born, who attend school full time, graduate in roughly four years, live on or near campus, and seek a liberal education. Yet the majority of college students are part-time, and many attend two or even three institutions before gaining a degree. Liberal education is not a personal goal for most of these students.

I feel fairly sure that we can assess across comparable groups of institutions and that both the community as a whole and individual institutions would benefit from the effort

If we cannot readily generalize about the universe we would like to assess, then how can we even begin to think about the problem of longitudinal assessment? We could take a deep breath and assert that, regardless of the institutional differences, the relevant group in each institution is the students; students are the constant, and student learning is what we need to measure. Or we could throw up our hands

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General Education


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and say that, because both students and institutions differ so widely, there is no point in making comparisons that are inevitably artificial or even meaningless. We might still conclude, however, that such objections do not hold for intrainstitutional assessment or, perhaps, assessment within peer groups of institutions.

Any attempt at institutional assessment is likely to provoke objections like those raised in reaction to the Spellings Commission, which, in the name of educational accountability, touted mandatory national outcomes assessment through standardized tests as the reform of the future. Although the commission ultimately backed off this extreme and ill-considered recommendation, the specter of a Spellings future has turned many educators into adamant opponents of outcomes assessment per se. The rationale for these objections needs to be taken seriously. Moreover, there seems to be something inherent in liberal education itself that is hostile to formal assessment. From this point of view, students are works of art in progress; we cannot know whether they have truly been liberally educated until many years after graduation—if ever.

While I strongly believe that we must attempt to assess the effectiveness of liberal education, I recognize that "liberal education" means different things to different people and that different sorts of institutions have quite different formal duties of accountability. I refuse to accept the consumerist assumptions that Chairman Charles Miller of the Spellings Commission and many others apply to higher education, but I also reject the notion that

the higher education community as a whole does not share important values and goals. I am not yet convinced that there is any adequate way to assess across this vast universe, but my mind is open on the subject. I do, however, feel fairly sure that we can assess across comparable groups of institutions and that both the community as a whole and individual institutions would benefit from the effort.

The specter of a Spellings future has turned many educators into adamant opponents of outcomes assessment per se

Institutional self-assessment

Individual institutions can and should attempt to determine how much and how well their students have learned, but it is not clear how best that could be done. Every institution has a responsibility, both to itself and to the broader educational community, to learn the extent to which it is meeting its educational goals. Therefore, institutional self-accountability is what matters most. As faculty members and administrators, we need to be able to say to ourselves that we are clear about both what our objectives are and whether we are achieving them. From this point of view, the most important use of assessment is in the reevaluation of curriculum, cocurriculum, and anything else relevant to the student learning experience.

Measurable proxies for the student educational experience are clearly needed to provide fixed points of comparison over time, and in order to enable comparisons across institutions, these proxies would have to exist across all forms of liberal education. The more subjective the proxies are—and, thus, more difficult to measure with a high degree of confidence—the less useful they would be. The more objective and easily measured the proxies are, the less subtle and meaningful they may be. The specification of fixed points to measure is the most significant challenge.

Most advocates of liberal education deny that a primarily content-based evaluation of what seniors have learned represents an assessment of the totality of the educational experience. Obviously, the graduating history or biology major should be able to demonstrate considerably greater subject-matter competence than the student just entering the major. Nor do we accept the senior's comparably broader general knowledge, beyond his or her field of concentration, as a proxy for liberal education. Yet these are the aspects of student learning that are most easily and objectively measured, and they are the ones usually assessed.

The unwillingness to accept these fairly objective proxies is rooted in a commitment to the notion that liberal learning has more to do with the cultivation of qualities of the mind than with the mastery of any quantum of information. What the liberal educator seeks to develop is the capacity to recognize meaningful problems and to identify the information and modes of analysis necessary to address them as well as the instinct to bring these to bear in problem solving. These capacities are much more difficult to measure, although a variety of tests and other assessment exercises have been constructed to try to assess them with some level of precision.

Many right-minded skeptics assert that the very attempt to measure learning outcomes is likely to stifle student creativity, since the forms of assessment create incentives for students to mimic what they assume the assessors seek. This is not a trivial problem, and it is the reason many stress the need for culminating demonstrations of knowledge in the senior year. Having directed senior theses for many years, I am very sympathetic to this view; but senior theses are not enough. Liberal educators should seek more adequate means of both culminating and longitudinal assessment of undergraduate learning. Over the past decade there have been a number of serious attempts to do just that.

National assessment instruments

A wide variety of institutional assessment instruments are now available. Some address institution-specific student experiences, others are topic specific, and still others portray national information relating to higher education. The two instruments currently thought to hold the greatest promise are the National Survey of Student Engagement (NSSE) and the Collegiate Learning Assessment (CLA).

NSSE and CLA are, however, very different sorts of assessment instruments. NSSE is designed to obtain from large numbers of colleges and universities, on an annual basis, information about participation in programs and activities provided for student learning

and personal development. NSSE inquires about institutional actions and behavior, student behavior inside and outside the classroom, and student reactions to their own collegiate experiences. CLA, on the other hand, is an approach to assessing an institution's contribution to student learning by measuring the outcomes of simulations of complex, ambiguous situations that students may face after graduation. CLA attempts to measure critical thinking, analytical reasoning, written communication, and problem solving through the use of "performance tasks" and "analytical writing tasks."

Both of these assessment projects result from substantial financial investment and research, and both are serious efforts to create quantifiable measures of the outcomes of liberal education for samples of college students. The proxies each uses for learning outcomes are very different, as are their assessment strategies. Nonetheless, the general project to collect meaningful institutional data represents a good-faith effort to respond to national calls for accountability, and NSSE and CLA provide such data. We are in the early days of this movement, however, and are not yet capable of confidently assessing the assessments.

The more interesting question is, what can and should be done with these data? Some clearly hope that cross-institutional comparisons based on them will provide for a quality ranking of institutions that is more reliable than the faux-scientific rankings currently offered in popular magazines. If one takes a consumerist view of higher education, this makes sense; it would give prospective college students (and their parents) more objective information about the respective educational merits of different colleges and universities. Yet many of the institutional participants in these new assessment exercises will not release the findings, and even if they did, it is not altogether clear that what is being measured would provide satisfactory purchasing signals to prospective students. To the extent that making the findings available can genuinely facilitate informed college selection, however, all responsible educators should favor it. But we are not there yet, and so we will just have to live with *U.S. News & World Report*

The general project to collect meaningful institutional data represents a good-faith effort to respond to national calls for accountabiity

for the foreseeable future—doing our best to be noncooperative and noncomplicit in a deeply flawed and poorly motivated process.

More consequentially, we will also have to live with continuing Spellings-like demands for accountability in higher education. This, I suspect, is why the Association of American Colleges and Universities (AAC&U) has collaborated with the Council for Higher Education Accreditation to issue the recent report *New Leadership for Student Learning and Accountability* (2008). Most striking about this report is what, in contrast to the Spellings Commission report, it does *not* include—namely, a demand for standardized metrics of outcomes assessment that would permit systematic comparison across institutions of higher education. Instead, the report emphasizes the responsibility of colleges and universities to "develop ambitious, specific, and clearly

stated goals for student learning" appropriate to their "mission, resources, tradition, student body, and community setting" in order to "achiev[e] excellence."

> Each college and university should gather evidence about how well students in various programs are achieving learning goals across the curriculum and about the ability of its graduates to succeed in a challenging and rapidly changing world. The evidence gathered . . . should be used by each institution and its faculty to develop coherent, effective strategies for educational improvement. (2)

I agree with almost all of this—and why not, since the statement so carefully avoids endorsing cross-institutional comparisons? Yet I am concerned by the double bottom line: (1) the assessment of the achievement of "learning goals across the curriculum" and (2) the assessment of "the ability of graduates to succeed." Are we really responsible for the future success of our graduates in the same way that we are responsible for their learning while in college? Can we really assess future success in ways that do not privilege income and social status as measures of accomplishment? I doubt it, and I firmly oppose such a commitment.

Individual colleges and universities themselves might be able to make creative use of data from institutional assessment instruments in order to determine what works in their own learning programs, and what does not. The one certainty that emerges from the rather tedious ongoing debate about accountability is that each institution has a duty to itself rigorously to evaluate the effectiveness of the student learning it facilitates. And it follows that we owe this duty to our students, to their parents, to the faculty, and to our (public and private) donors.

Public institutions have additional responsibilities to external stakeholders, not least their state legislatures. In response to the special political pressures for accountability on public institutions, the National Association of State Universities and Land-Grant Colleges

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and the American Association of State Colleges and Universities have created the Voluntary System of Accountability (VSA), a highly objective and potentially comparable cross-institutional database. Setting aside such a project as unlikely for all of higher education, and acknowledging that the non-compliance of the University of California system does not bode well for the VSA, it seems to me that American educational pluralism dictates that each institution must think through its own standards of accountability. In doing so, an institution should involve all of its many stakeholders.

Is it possible that we will need to assess something more precise than "liberal education" and broader than student performance in courses?

It seems quite reasonable for colleges and universities to avail themselves of national assessment instruments that at least provide significant benchmarks for evaluating the success of student learning. Depending upon the open availability of data, it may also be possible for institutions to compare themselves to one another. Yet many institutions will not consider these instruments to be sufficient or, perhaps, adequate. But in that case, the burden should fall on that college or university to develop its own internal modes of assessment.

Lessons from history

Conscientious institutions are careful in constructing curricula. We devote time and human resources to designing both general education and field of concentration curricula. We take evaluation of student performance in courses seriously. We are increasingly concerned to support new types of learning experiences, from freshman seminars and undergraduate research to service learning and study abroad. We are experimenting with the potential of information technology and new media to enhance student learning. We are steadily making new fields of knowledge, most of them interdisciplinary, available to our students. These are exciting days in American higher education. But do we really know whether and why we are successful in promoting student learning, if we are?

In a new report, the Education Testing Service advocates a seven-step approach to creating "an evidence-based accountability system for student learning outcomes." The penultimate step is to determine "What Institutional Changes Need to be Made to Address Learning Shortfalls and Ensure Continued Success." The report recommends communicating the results of data analysis, "using the internal decision-making processes of the institution [to determine] the meaning of the successes and the shortfalls," and then making educational policy decisions based on this analysis (Millett et al. 2008, 17). The double assumption here is that the data analysis will lead to clear policy decisions and that the institution will have the will and capacity to shift educational policies accordingly. Is it too cynical to suggest that few institutions are fully capable of carrying out step six?

The history of higher education in this regard is not encouraging. We have been worrying about just these sorts of problems for more than a century. In 1933, for example, the American Association of University Professors (AAUP) addressed many of the same questions that vex us today. That year, the AAUP Committee on College and University Teaching issued a report that begins by noting the very problem that remains at the core of our assessment challenge: "The college classroom is the professor's castle. He does not object to the invasion of it by his own colleagues who understand his problems and difficulties, but he reacts against the intrusion of anyone outside that circle who undertakes to scrutinize and appraise his work" (7). The report then picks up on what is today one of the leading criticisms: "Does the college teacher, as such, have a clear conception of what he is trying to do, or indeed of what his institution is seeking to do?" (36). And its assumption of what constitutes good teaching is one that still commands respect. Good teaching "is the kind of teaching which inspires the student to take an active part in the educational process, in other words inspires him to educate himself rather than to expect that someone else will do it for him" (36). The report goes on to assert that "any teacher who gains the desired end, who induces self-education on the part of his students, is an effective teacher no matter what his methods or personal attributes may be" (36). It then asserts that "the main function of the teacher is to stimulate critical thinking, to train his students in methods of reasoning and to carry them back to the sources of the

facts, as well as to encourage them to form their own conclusions" (95).

Reading the 1933 AAUP report is an unsettling experience; it might well have been written last year. It notes that many of our difficulties "are connected with the great expansion in college enrollment which has taken place during the past twenty years" (39). And the bottom line is devastatingly reminiscent of our current assessment debates:

> There is reason to feel that the general standards of college teaching in the United States have been, on the whole commendably high. Unfortunately, when any one takes issue with this assertion, there is no convincing way of substantiating it. For college teachers have as yet devised no systematic means of having the results of their own work fairly evaluated. They have worked out no objective way of determining whether their work is good or bad.
>
> The college teacher plans his own course and gives his own instruction; at the end of the term he prepares his own examinations, tests his own students, and renders his own verdicat upon what he has accomplished. He looks on his handiwork and says that it is good. This self-appraisal of results is not checked by anyone else. (41)

Taking away the current student evaluation system, a very partial reform at best, can we claim much more today in most colleges and universities? The AAUP concluded that "if even a small portion of the ingenuity and persistence which are now being expended on research of the usual type in American colleges and universities could be deflected . . . toward research into the results of their own teaching, the improvement in the general standards of collegiate instruction might be considerable" (68). These words were written eighty-five years ago!

The AAUP report is disturbing for another, more important, reason. Its authors were propagandists for "general education" in the same way that AAC&U currently advocates for "liberal education." But the history of higher education in the last century suggests that, in fact, "general education" was a weak idea with little unifying or binding power either within or across institutions. If that is correct, then how likely is it that switching from "general" to "liberal" is going to solve the problem? If we are to have meaningful assessment, is it possible that we will need to assess something more precise than "liberal education" and broader than student performance in courses? The courage to assess, and the capacity to assess, is dependent upon the courage of an institution to do something other than to put the pea under a different shell. This is the real issue, and resolving it will take a massive effort of educational reimagination.

Conclusion

The present utility of institutional assessment lies in its potential capacity to enable us to begin to understand what we are doing, and to plan for educational change. If we truly can measure student learning at the levels of sophistication necessary to know whether we are achieving the outcomes we strive for, then assessment data should enable us to begin to make informed judgments about what we are doing wrong, and what we are doing right. And then we can adjust our learning strategies accordingly. Or at least we can have a more meaningful debate about our goals and strategies. Right now, we too often fail to see beyond tactics.

Many thoughtful critics of outcomes assessment warn that a Spellings-like mandate would violate the educational self-determination of institutions and move higher education in the direction of robotic self-imitation. That is indeed a terrible prospect. Secretary Spellings herself has moved away from such an approach, however, and I do not think we ought to behave like Chicken Little. It is possible for us to assess ourselves in ways that will not only help institutions improve student learning, but might also create the norms and benchmarks that will enable us to move ahead nationally in our quest to improve the quality of undergraduate education. □

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Posing Tougher Questions about the Advanced Placement Program

ROBERT H. TAI

The explosive growth in the number of students participating in the program has raised questions about its role in education

THE COLLEGE BOARD'S Advanced Placement (AP) program began in the middle of the twentieth century through the convergence of two separate but parallel efforts, both funded by the Ford Foundation, to find a means to enhance the educational experience of high-achieving high school students. Until very recently, the AP program has been above reproach; it has enjoyed a strong reputation as the most rigorous means of accelerating the learning of precocious high school students. Over the past decade, however, the explosive 10 percent annual growth in the number of students participating in the program has raised questions about its role in education (Lichten 2000). Few doubt the integrity of the program itself, but doubts have been raised about how the AP label and examination scores are being used (Geiser and Santelices 1999).

The profile of the AP program was raised significantly in 2006, when President Bush singled it out in his State of the Union address as an important mechanism for reinvigorating the growth of the U.S. science and technology workforce (National Science Board 2008). The role of the AP program in the president's American Competitiveness Initiative is to increase the number of high school graduates entering the "science pipeline," the academic and professional pathway leading to work at the cutting edge of science and technology. The $122 million initiative is aimed, in part, at broadening the accessibility of the AP program for underserved and underrepresented groups across the United States.

In the news media, coverage of the AP program is often muddled by discussions that interweave college admissions decisions with the granting of college coursework credit. In my view, there are actually three groupings for Advanced Placement issues: high school AP courses and their role in college admissions, AP exams and college course credit, and issues of access and equity.

AP courses and college admissions

What do high school students taking AP courses experience? What content is included in the courses? For the first time since the inception of the AP program, the College Board conducted a worldwide audit of AP course syllabi in 2007–8. This effort involved 839 college professors who reviewed more than 134,000 syllabi from more than 14,000 high schools. On average, each professor reviewed 160 high school course syllabi.

Yet while syllabi may indicate *what* content is taught, they offer little or no evidence of *how* content is taught. When considering the quality of courses, content is only part of the question. Other factors of comparable or even greater importance include the instructional approach; the knowledge, background, and skill of the teacher; and the methods of assessment. A review of syllabi simply ensures that, for each course approved by the College Board, the expectations of content knowledge coverage are clear. Other than the AP examination scores

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from the students themselves, there is no means of gauging the quality of these courses. In short, the worldwide audit amounted to little more than a cursory review of a list of topics potentially included in an AP course, with no documented connection to actual instruction. This is comparable to using a list of available medical equipment and supplies to judge the quality of a doctor's visit; simply because they are listed does not guarantee that they are used well or effectively.

The AP exams have traditionally been optional, due in part to the fee (currently $84). Despite the fact that the College Board and various states have offered substantial subsidies, the exams remain optional for the vast majority of high school AP courses. If high school students do not intend to use AP credit, taking the AP exams may seem like an ineffective use of time and money. In some instances, however, high school AP teachers do recommend that students take the exams for the sake of experience.

In addition, the scores from AP exams administered in April and May are reported during the summer months. Clearly, unless the exams are taken the year before graduation, the scores are unlikely to play a role in college admissions decisions. In order to make the scores available for use in the college admissions process, students would need to take AP courses in the junior year of high school. Indeed, some high-achieving students begin taking AP courses as early as the sophomore year. This acceleration of AP program participation ignores the importance of life experiences in helping students process and interpret course content, which is an essential part of learning for life.

At highly selective institutions, the fact that an applicant has taken AP courses—regardless of his or her examination scores—is often used in ranking students for admissions purposes. Yet research suggests that, while AP examination scores are strongly correlated with college performance, merely taking AP courses in high school is not a good indicator of college performance. One such study conducted among students in California universities by Geiser and Santelices (1999) drew a direct and forceful response from the College Board, which called into question its methodology and conclusions (Camara and Michealides 2005). However, in a more specific study of AP science grades as a predictor of introductory college science performance, my colleague Philip Sadler and I (2007a) reached conclusions very similar to those of Geiser and Santelices.

The AP program was not originally intended for use in the college admissions process. For those students targeted by the original program, college admission was a foregone conclusion. Decades later, however, the circumstances and the program both have changed. It would be naive to expect college admissions officers to overlook or ignore the tendency of high-achieving students to seek out these courses in high school. And indeed, the fervency of its response to the research findings of Geiser and Santelices seems to indicate that the College Board supports the use of AP course-taking as an indicator of academic capacity and achievement. Certainly, additional research is needed to determine the appropriateness of considering AP course-taking when ranking students for admissions purposes.

The élan of Advanced Placement comes from its long history as a rigorous academic approach to offering an accelerated curriculum to precocious high school students. In instances where these students have sought such a curriculum, they certainly do not seem to have diminished their readiness to succeed in college. It remains to be seen how beneficial the program is when its "accelerated" curriculum goes in search of academically precocious students.

AP exams and college course credit

At its inception, the Advanced Placement program involved only a small number of students. Although it has now expanded to many times its original size, the AP program remained relatively small until the 1990s, when the number of participating high schools grew by 40 percent (Klopfenstein 2004). This unprecedented expansion was coupled with significant growth in the number of topics offered. The current AP program includes thirty-seven examinations in twenty-two different disciplines, ranging from art history to statistics. An ambitious student in the right high school, with enough AP credits, has a reasonable chance to attain second-year (sophomore) status before even setting foot on a college campus. More commonly, students enter with qualifying scores on a more modest number of AP examinations. Yet the financial cost of granting even these credits is

highly relevant to colleges, students, and their families.

College is about much more than the simple accrual of credits, however. The role of a college education in expanding the minds and the perspectives of students is fundamental, and this personal growth may come from a variety of sources—including introductory-level courses, which are the only types of courses affected by the Advanced Placement program. Given the limited number of textbooks used across hundreds of colleges, it is arguable that introductory-level course content would not vary greatly from college to college. But there are professors teaching introductory courses who offer something unique and immensely valuable. They possess extraordinarily deep and complex knowledge, a remarkable capacity to engage their students, and access to resources that only a college can offer.

The AP program was not originally intended for use in the college admissions process

An important related point to consider is the breadth and depth of knowledge measured by an AP examination, which lasts about three hours. While a multiple-choice section is included to assess the breadth of a student's knowledge, the more in-depth free-response questions are necessarily limited to a smaller number and, therefore, cover only a few topics. The problem with any standardized test, not just the AP exams, is that it can only be expected to measure students' command of the topics included on the test. In contrast, college courses are, typically, much more comprehensive with respect to the content included on quizzes, examinations, and assignments. As a result, AP exams rely on limited information when gauging the understanding of individual students. Our own survey research found that, among students reporting AP examination scores of 5 who take the same course in college, only about half ended up earning an "A" (Sadler and Tai 2007b).

That said, as standardized tests, the AP exams are the best that can reasonably be expected. In the end, students, their parents, and colleges must consider both educational as well as fiscal realities when determining the role these exams should play in a college career. We are currently under the influence of a culture of acceleration. We are awed by kindergarteners reading at high school levels, but we should

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also consider whether they understand the meanings of the words they read. We see students being required to choose majors in high school, but can we reasonably expect fourteen-year-olds to make informed choices about concentrations of study? Students who score well on AP exams should not necessarily choose to take the AP credit and skip the course in college.

Turning to Advanced Placement as a means of achieving educational equity is an approach similar to that taken by proponents of affirmative action

Access and equity

Apart from the issues related to college admissions and credit, issues of access and equity permeate the discussion of the AP program. These issues are central to Geiser and Santelices's argument against the use of AP course-taking in admissions decisions. The academic ability of students from schools or districts that either do not offer AP courses or lack qualified teachers for them is systematically undervalued.

With its $122 million federal commitment both to propagate AP courses in science and mathematics and to bolster the teaching force, the American Competitiveness Initiative may indicate some progress toward achieving educational equity. The federal commitment does not extend to earlier years of schooling, however. It is precisely this lack of a comprehensive commitment to educational equity that may prove to be the fatal flaw in this approach. Offering AP courses to students whose previous educational experiences are otherwise underfunded might, in the end, amount to little more than tying a bow on a flawed system of funding for K–12 public education.

Notwithstanding the successes of Jaime Escalante, the teacher depicted in the film *Stand and Deliver*, and his colleagues Ben Jimenez and Angelo Villavicencio, would we expect students from underfunded public schools to be able to make up enough ground to take advantage of an AP program? One critical point Escalante makes is that the film does not adequately depict the actual amount of time and effort required for his work at Garfield High School in East Los Angeles. The fact remains that, even with highly qualified teachers, the task is Herculean and involves a series of courses culminating in a capstone AP course. It is very likely that, rather than teaching the high-level science and mathematics required to pass the AP exams, the new teachers hired through the American Competitiveness Initiative would find themselves focusing on remediation.

Turning to Advanced Placement as a means of achieving educational equity is an approach similar to that taken by proponents of affirmative action. While I believe that affirmative action is better than nothing, a conversation I had with Stanley Aronowitz over a decade ago remains with me. I was a graduate student at the time, and we were discussing a review I had written of one of his many books. During the conversation, he matter-of-factly stated his opposition to affirmative action. Given his national reputation as a leading progressive thinker, the shock value was immense. He reminded me that affirmative action was originally designed as a stopgap measure to avoid the massive federal and state expenditures that were looming in response to vast inequities in educational access due to racist segregation practices. Affirmative action, Aronowitz argued, has distracted the public from addressing the true problem: festering educational inequities.

The possibility that Advanced Placement may also be a stopgap has not gone unnoticed (Dougherty, Mellor, and Jian 2006). There is a very good chance that education will be merely relabeled rather than reformed. We do have the past to learn from, however. And through its examination scores, the AP program does at least offer a means of accountability. But will nonindividually identifiable AP examination scores be disclosed, analyzed, and monitored? And will our leaders take the action necessary to make changes based on the findings?

Conclusion

The topic of Advanced Placement has been muddled by discussion of costs, admissions, and syllabi as well as by a general lack of disclosure and accountability. A potential solution to this current entanglement comes from the AP examination itself. Notwithstanding the need for serious consideration of whether the experience of an AP course and a qualifying AP examination score can replace a college course, all students who wish to receive credit for an AP

course should be required to take the AP examination, and the cost should be subsidized. The exam scores—stripped of information that could be used to identify students individually—ought to be publicly reported by school or district. Questions about whether high school grades ought to factor in AP exam scores are moot. Since AP exam scores typically are not reported until many months after the end of the school year, high school grade reports should be based solely on course assignments and classroom performance. The AP exams themselves ought to be used as a summative assessment of the performance of the students as a body.

What, then, should be done with the scores? They should be used to gauge the quality of the educational systems they represent, and high schools that fall short ought to be given greater attention and support. Test scores have traditionally been used as a means of identifying whom to "punish," an approach that is generally counterproductive. Schools that repeatedly report low AP exam scores offer an important indicator of the general lack of student preparation for the exam. They also indicate which schools need the most help—not criticism, but actual support from the state and federal governments. As mentioned above, President Bush has recommended a $122 million federal commitment to fund AP programs. In order to target the use of these funds effectively, student performance on AP exams must be openly disclosed and made available for independent analysis.

For high school students, the AP program offers a means of distinguishing themselves from the crowd. For college students, it offers a means of moving ahead more quickly or obtaining credits more frugally. For high schools, it offers a degree of prestige. For colleges, it offers a systematic means of identifying high-achieving applicants. For our nation, it offers a means of enhancing the STEM workforce and maintaining our place as a global economic leader. We, as a nation, have certainly heaped a great number of expectations on the AP program, and the College Board has played no small role in this.

We must keep in mind, however, that Advanced Placement is a testing program, albeit a very intense and highly involved one. AP will not make weak students better. And AP will not change the economic fortunes of American science and technology—though it may have a

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positive influence. In the end, AP is a three-hour standardized test. We must use it as a resource, as a means of gauging our effectiveness as educators. Examinations are best used to tell us what we still need to do better, and AP has the potential to do that at the national level. □

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DOUGLAS JACOBSEN AND
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Religion in Higher Education

PERSPECTIVES

SOME SCHOLARS CALL IT the reenchantment of American culture: religion is back in the public square. Stories related to religion appear with regularity on the nightly news, in the paper, on talk radio. These stories range from the analysis of religious tensions that feed military struggles across the globe to the analysis of the spiritual journeys of presidential candidates. Others are local news stories: an urban church gives an award for community service to a Muslim leader, or an evangelical minister tells his congregation to protect both the environment and unborn babies. In less structured media events like those of Oprah or sportscasts, it is not uncommon for guests and commentators to mention casually that God is their source of personal strength.

Lack of clarity about the subject and substance of religion has, at times, led to heated arguments, frustrating conversations, and the foreclosure of constructive debate

Given that religion is so embedded in the culture at large, it is no surprise that religion is also part of the news that emanates from the domain of higher education. A college president is forced to resign after removing a cross from the campus chapel. Muslim students request places for daily prayers. A debate over general education at a prestigious university makes national headlines when a required religion course is proposed.

What is perhaps more surprising is that those of us involved in higher education—and particularly those of us committed to the liberal arts—have been so casual in our attention to this subject. An Internet search would reveal "religion" as a key word in all of the above stories, but the actual subject matter varies considerably from case to case. What is this thing we call "religion"? Are we using the term with sufficient precision to enable intelligent discussion across the academy? Lack of clarity about the subject and substance of religion has, at times, led to heated arguments, frustrating conversations, and the foreclosure of constructive debate.

Educators might be well served by differentiating among three roles that religion commonly plays in individual lives and in society. First, religion often appears in *historic* form as "organized religion." Second, religion frequently takes a more *personal* form, something contemporary Americans often call "spirituality." Third, religion has a *public* dimension that can have a part in shaping civic and civil interactions. Each of these three faces of religion can operate independently, but of course the three often coexist. Conceptual clarity about these three separate, but interrelated, faces of religion might help the academy engage in more coherent and fruitful conversations about when and how religion might either enhance or undermine liberal learning.

Historic religion

The early twentieth-century philosopher George Santayana once observed that it is as impossible to be religious in general as it is to speak language in general. Religion, he said, is always particular; a person belongs to one religious tradition or another. What Santayana described is historic religion—religion organized into sociological communities that define themselves largely in terms of normative beliefs and practices.

Historic religion includes the various large religious groups discussed in any introduction to religion textbook (e.g., Buddhism,

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Historic, Personal, and Public

Messiah College

Christianity, Hinduism, Islam, and Judaism), and it also includes the many smaller subtraditions within these large groups that exist as independent historic religions in their own right (such as Lutheran Christianity, Orthodox Judaism, Sunni Islam, and Zen Buddhism). A huge percentage of the world's population is affiliated with one or another of these organized religious groups, and many of these people take their faith very seriously. Religion shapes their daily, weekly, and yearly schedules; religion provides guidance for how to behave in family, business, and social relations; and religion helps them understand the world intellectually.

Historic religion is historic because it is *traditional*, a term derived from the Latin word *traditio*, which means to hand down or to hand over. Historic religions hand down wisdom from generation to generation. They hand down beliefs and religious practices. They even hand down affective orientations toward the world. Historic religion exists before the individual, and it is bigger than the individual. That is part of its appeal: historic religion gives people a point of reference that transcends the limits of their own short lives. Historic religions are not changeless—they all have developed and altered over time—but many of the world's historic religions have existed in recognizable form for hundreds or even thousands of years.

To join or be reared in a traditional religious community is to be nurtured into a very specific way of seeing, feeling, and behaving in the world, a way of life that a whole community shares. Different historic religions tell different stories, affirm different beliefs, follow different moral codes, and value different emotional states of being. Followers of Islam believe Muhammad was God's last and best prophet; Hindus tell stories of the playful god Krishna; Christians claim that Jesus was uniquely God incarnate; Buddhists venerate many bodhisattvas. While these different religions may overlap with regard to some beliefs and practices, and while all religions may agree that there is wisdom in faith that transcends human comprehension, the overall configuration of each religion is unique. They do not converge. Because of that, pluralism is a genuine and at times irreducible fact of life within the domain of historic religion.

Pluralism is a genuine and at times irreducible fact of life within the domain of historic religion

Personal religion

Personal religion refers to the many ways individual human beings experience their lives as imbued with meaning, purpose, sacredness, or significance. While historic religion is defined by organizational structures, rituals, and beliefs that can be handed down from generation to generation, personal religion is about meaning and experience in the present, about why life matters, about knowing who one is and what one is called to do, and about "being centered" in a busy and distracting world. Personal religion has to do with the "inner life" of the individual as much as it has to do with the outer life everyone else can observe, and typically the ability to put that inner experience into words is not the central concern. Life itself is what counts, not the way it is explained.

The term *spirituality* is often used as a synonym for personal religion. When linked to the domain of historic religion, spirituality refers to the lived experience of faith and is often associated with "spiritual disciplines" like meditation, prayer, fasting, or other ascetic practices as well as acts of charity. Sometimes, however, the word *spirituality* is used in contrast to *religion*, to distinguish the two. Thus it is not uncommon today to hear people describe themselves as "spiritual, but not religious," indicating an uneasiness about submitting to the strictures of any one organized, historic religious tradition. For these individuals, spirituality is seen as something that is internal—it comes from within—while the word "religion" sounds like an imposition from outside.

Contemporary Americans, confronted with a culture that emphasizes freedom and that provides a dizzying array of personal and religious choices, often describe themselves as spiritual seekers. Seekers assume that all the answers of life have not yet been found by them or by anyone else (i.e., a person needs more than merely historic religion). Even if they are relatively satisfied with their present spiritual state, seekers are on the lookout for something deeper or more compelling. They may adapt elements from historic religion into a larger framework that is flexible and personalized.

Questions about God and ultimate values naturally blend into questions about the meaning of human life in general. Within the domain of personal religion, our humanity and religiosity intermingle. Many historic religions understand this. They know that hints and flashes of the sacred can be present in even the most mundane facets of life: the divine and the human overlap. In the Roman Catholic tradition, this is described in terms of the confluence of nature and grace. Other traditions have developed different ways of acknowledging the presence of the holy in the ordinary. Whether housed in historic tradition or in seeker individuality, personal religion is about the human quest for purpose and meaning.

Public religion

Religious experience is never merely personal; religion always has a public or social dimension. Public religion focuses on the world in its entirety and on understanding one's proper role or roles in it. Public religion is like a social compass, supplying a sense of location and direction in life and pointing the way forward to a better world. Public religion focuses neither on personal meaning and salvation nor on doctrine and religious ritual. Rather, its concern is the shape and structure of our common life in the here and now, and our shared work toward a better tomorrow.

Public religion is sometimes political, as when shari'a law defines the jurisprudence of a country or when abortion is legally restricted on specifically religious grounds. Those who pursue such goals assume that the implementation of their religious ethics will make the world a better place for everyone, even if some people must be coerced into behavioral change. From the perspective of those who hold different moral and social values, of course, coercion per se makes the world a worse and not a better place. Political religion can lead to social strife as well as to progress. It has motivated countless conservative as well as progressive causes in the United States, ranging from nineteenth-century abolitionism to twenty-first-century immigration activism. Progressive or conservative or something in between, there is no question that religion can promote powerful, even cataclysmic, social change.

Yet public religion need not be political and, in fact, it usually is not. Much more often public religion is a matter of cultural orientation. Cultural orientation is simply a way of seeing the world that gives individuals and groups a sense of their special responsibilities within society. For example, Americans were transfixed by the cultural orientation of the Amish of Lancaster County, Pennsylvania, who immediately forgive a man who had senselessly murdered five schoolgirls from their community. The actions of the Amish reflected their long-standing cultural identity of being a people set apart from the larger society and commanded to be peaceable even in the face of evil. The public religion of the Amish was newsworthy in part because of its stark contrast with the cultural orientation of other Christians in America.

Public religion is not only a matter of ideas and ideals. It is also a matter of social practices and the common good that is created in and through those practices. Social capital refers to the resources created by the connections people have with one another. Those resources help individuals to weather the downturns of life, such as sickness, marital problems, loss of a job, or personal injury, and to take on the positive risks involved in trying to enhance life, such as raising a family, furthering one's education, starting a new business, or organizing a community service project. All of these activities require not only dollars, but also the moral and psychological support of others. Faith communities in America are massive producers of that social capital.

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Religion as the subject of discussion

Colleges and universities will likely benefit by clarifying which dimension of religion is predominant in any particular campus conversation. For example, Stephen Prothero's best-selling book *Religious Literacy* is primarily

about historic religion. He proposes that colleges and universities ought to help students become sufficiently informed about religion so that they can "participate fully in social, political, and economic life in a nation and a world in which religion counts" (2007, 15). And about what are they to be informed? Prothero's answer is straightforward: "the seven great religious traditions of the world—Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam" (2007, 136), though he adds that local circumstances might make it desirable to include a few other religions as well, such as Native American religions, Sikhism, or Santería. Conversations about religious literacy are conversations about historic religion, and they are likely to result in energetic debates about general education that will vary significantly from campus to campus.

Very different conversations occur when campuses address issues like those raised by the educator Sharon Parks in her book *Big Questions, Worthy Dreams* (2000). She argues that universities have the responsibility to raise the big questions for students: Who am I? What gifts do I possess? How can I help make the world a better place? It is undoubtedly the case that some faculty members will prefer to point students with such questions toward the career center or some other cocurricular office, but other faculty members consider those big questions to be part and parcel of a liberal education. (See, for example, the spring 2007 issue of *Liberal Education*.) These "big questions" do not require religious responses, but for many students reflection on them will overlap with their own sense of personal religion. These "big questions" also pose a challenge for educators in general: How can we help students wrestle with the questions of meaning and purpose in ways that blend critical thinking with passionate conviction and that also require students to express their views in language that others can understand and, if necessary, contest?

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Public religion poses a different kind of challenge. At colleges and universities, public religion typically operates only "under the radar" in conversations about civic engagement, community service, and individual responsibility, but at times the religious dimension may become explicit. This is the case, for example, when students participate in community projects that are directed or sponsored or coordinated by faith-based organizations. But public religion is not only local, it also pertains to national and international affairs. Almost every hotspot of violence around the world involves religious faith in one way or another. What can colleges and universities do to help students understand those dynamics? Charles Kimball, author of *When Religion Becomes Evil* (2002), believes that all Americans need to be educated about when and how to keep religion in check. The place of religion in the public sphere is, of course, highly debatable, but perhaps such debate is something that a healthy university (or a healthy democracy) will not only endure but promote.

Religion and academic conversational manners

There is no doubt that conversing about religion—whether the topic under discussion is historic, personal, or public—carries risks. Religion is explosive stuff. In matters of religion, we all necessarily speak out of our own particularity. Our life histories have shaped us in different ways, and those differences shape and color our religious ideas and ideals. Often they go even deeper, molding the underlying unconscious categories through which we view the world, the ways in which we process information, and the emotional associations we bring to bear on our perceptions of reality and our relationships with others.

The goal is not absolute neutrality when talking about religion

The goal is not absolute neutrality when talking about religion. In fact, trying to situate ourselves above the fray may make it harder to see our own biases. We all have gut-level positive and negative reactions to particular religious ideas and practices. We understand some religious things intuitively, finding ourselves attuned to the subjective structure of some religious experiences, while being tone-deaf with regard to others. Some people find particular forms of religious life attractive and others repulsive, and some people find it incomprehensible that religion has any power whatsoever either to attract or to repulse. Every one of us has these kinds of "natural" reactions to religion—that is who we are—but it is important to remember that what feels natural (or some would say self-evident) is not necessarily natural (or self-evident) to anyone else.

In the culture at large, religion is often understood in terms of competition and conversion. Religions seek loyal followers and devotees. In the academy, however, the rules are different. In the academy, understanding is the goal, not conversion, and the voices of religion are expected to follow the rules of academic discourse. Most people who favor taking religion more seriously in higher education would strongly affirm that there is a distinction between making space for religious perspectives and opening the door to proselytism. The editors of a new translation of *The Analects of Confucius* exemplify this constructive but nonconversional stance when they express hope that readers will find "much in this text that speaks not only to East Asians, but perhaps to everyone; not only to scholars of the past, but perhaps to all those who wish to help shape a more decent and humane future today" (1998, 19). Their goal is not to turn readers into Confucians, but rather to present Confucian insights in a way that has the potential to enrich the broader human conversation about values, ethics, and the purposes of life.

The distinguished American educator Ernest L. Boyer said that "good communication means not just cleverness, not just clarity; it means integrity as well. This, in my judgment, is the key to building community on campus" (1997, 67). Conversations about religion on college and university campuses require that kind of good communication. These are not discussions where clever repartees are the best way forward, and the goal is not to win an argument. Clarity is essential, but clarity by itself is not sufficient. The aim is genuine dialogue, authentic encounters between people where the hopes and fears of religious faith can be discussed alongside hopes and fears about religion's influence in the world.

To include religion in the educational programs and policies of a college or university creates the potential for discord. When religion promotes anti-intellectualism, it can be antithetical to critical thinking and rational discourse, legitimating the concerns of those who worry about the resurgence of religion in the world generally and in higher education specifically. But in some places and at some times, the inclusion of religion—historic, personal, and public—has the potential to deepen and enrich the learning that takes place on college and university campuses. Included intelligently, religion can strengthen, rather than undercut, liberal learning—and orchestrating those deep and honest conversations about religion will require the skill, practice, and openness to experimentation that are hallmarks of the liberally educated. □

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JONATHAN JACOBS

The Odd Couple

Reflections on

PERSPECTIVES

Education should help people really care about the difference between the freedom to express an opinion, on the one hand, and having a considered view, on the other

LIBERAL EDUCATION is crucial, among other reasons, because it educates people to have a textured, informed, articulate understanding of the ways in which conceptual, empirical, and normative issues are interrelated. It can cultivate habits of intellectual responsibility that motivate people to think *through* and *across* those issues in an integrated manner, without compartmentalizing them. It also helps people develop abilities to formulate and address questions in ways not confined to the perspective of just one or another discipline, while also educating students in the rigor of different disciplines.

Liberal education enables people to appreciate that our thinking often comes to a stop too soon, and that, in fact, we are never done. Our understanding is always partial, less than fully informed and fully coherent. It can always be more integrated, more explanatorily complete, more fine-grained, and so forth. In addition, liberal education also helps people appreciate the significance of thinking as an exercise that is never complete. Acknowledgment of this helps sustain the recognition of liberal education as a necessity for the culture rather than just an expensive detour before entering the "real world." In addition, to the extent that liberal education is general or involves general education, it is not *merely* general. Rather, it is an education in abilities and habits of mind that are applicable in nearly all contexts. It would be better to see it as *fully* general rather than *merely* general. For all of these reasons, we should be alert to habits and tendencies of thought that misdirect or undermine liberal education.

In the following discussion, I identify some tendencies evident in liberal education and suggest reasons why those tendencies should elicit considerable concern. The concern is appropriate because of the importance of liberal education and the ways in which the tendencies defeat its purposes. The main phenomenon I want to draw attention to is what I shall call "the odd couple," a combination of naivete and cynicism that is evident in many students. It is especially unfortunate when this combination of naivete and cynicism is a *result* of their education, as it should be something that is overcome by it.

Naivete

There is wide agreement that liberal education should not simply teach doctrine but that it should instead cultivate critical abilities, analytical rigor, and both intellectual responsibility and intellectual curiosity, perhaps with a measure of skepticism as well. There need be nothing corrosive about the critical dimension. Appreciation and criticism can be taught together. There is hardly a more compelling example of this than Aristotle's standpoint with respect to his teacher, Plato. The combination of respect for his teacher along with powerful critique of his views and arguments is an extraordinary model. Moreover, the notion that if we teach key texts and ideas from the past we are just reinforcing certain intellectual or cultural prejudices is simply an error. A great many of those texts and ideas are themselves critical responses to others. They teach *thought*, not doctrine. Originality, imagination, and one's own thinking are made possible by developing fluency with ideas.

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Liberal Education

Otherwise, education is easily corrupted into a competitive form of "what about me" in a free-for-all of perspectives, rather than an attempt at enlarged understanding through engagement with texts, ideas, and classmates.

Accordingly, liberal education should teach the importance of comprehension preceding judgment. Otherwise, power and manipulation replace good reasons as the currency of intellectual exchange. For too many students there is a comfortable rush to judgment, which is not just reflective of their youth. One effect of some recent trends in education is that many students seem increasingly comfortable with what I shall call a "verdictive" approach to issues and problems. They take the valuative dimensions to be the *most* evident, rather than the last to be brought into view—at least in the justificatory sense—and as needing to be supported by evidence. The verdictive disposition keeps many students in a state of intellectual naivete. Critical stance and verdicts (on thinkers, periods, issues) often seem to come first, prior to considered examination of ideas and complex situations. This disposition seems to be encouraged in high school education, and far too few students come to university with a sense of what is involved in responsible argumentation, criticism, or interpretation.

Frequently, complex relations between evidence and judgment fail to be recognized, especially when expression is encouraged without patient thought. (By "evidence" I don't mean a narrow notion of data. I mean whatever considerations help to make something more, rather than less, evident in the full variety of ways relevant to different areas of thought and inquiry. There can be "evidence" supporting interpretation of literature as well as evidence bearing on claims about the relation between interest rates and employment, for instance.) The sort of intellectual conscientiousness required for real understanding and for sound critical judgment seems not to be taught or encouraged very widely, and that leaves students in a state of intellectual naivete.

Unhappily, the result is that positions often take the form of litmus-test conceptualizations wherein the mark of "understanding" concerns whether one has a certain valuative stance, rather than whether one can actually elaborate the considerations that underwrite the stance. This is exactly the kind of rush to judgment that education should slow down and bring into question. As noted above,

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many students arrive at the university already in the habit of expressing valuations without also having developed abilities to explicate grounds to support them. It is unsurprising that such students find it awkward or even threatening to be asked to give reasons; it comes across as an attack rather than a perfectly appropriate and respectful expectation.

Liberal education should teach the importance of comprehension preceding judgment

Yet, while some students rush eagerly to judgment, others seem to be reluctant to express their own thoughts, either for fear of being wrong or for fear of being out of step with what seems to them the dominant verdictive stance. It is natural enough that many students should be apprehensive about speaking up. But there is this additional phenomenon of the verdictive stance creating an atmosphere of brittleness on account of only certain views seeming to be endorsable or presentable. Often, whole problem areas or positions end up being effectively undiscussable. This shuts down a great deal of the mutual engagement that is often necessary to real learning. That is one of the most important kinds of mischief the verdictive tendency causes. It is not a victory for anyone.

Genuine liberal education requires depth, clarity, and dialectical texture as well as a willingness to consider critiques and responses to them. To really gain from, say, Nietzsche, it is enormously helpful to have first learned from or about Plato or Augustine or Kant (for example). Otherwise, Nietzsche's critique of Christianity and morality are untethered in important ways. To just "pick up" the critical, verdictive spirit without a grasp of what is being criticized invites a misunderstanding of both the critic and the object criticized. Nietzsche is a good example because his thinking is verdictive and perspectival, but also rigorous. There is substantive and normative depth, not just expressive self-indulgence, whatever one's view of his thought. Consider whether students can do a good job of responding to objections if they have confident views about globalization or tax policy or the environment, but without being expected at least to explore some of the relevant economic, historical, and scientific matters. For a person with a liberal education, valuative stances should come as a kind of culminating attainment after a lot of hard thought. One's studies should not be mainly a matter of perspectival reinforcement, even if, after much study, one's position has not much changed. It is the way one *holds* one's position that should have changed.

My point is not that education should be infinitely deep before one is entitled to a judgment on an issue, but that education should help people really care about the difference between the freedom to express an opinion, on the one hand, and having a considered view, on the other. The latter includes the supporting reasons and critical consideration of evidence (of whatever relevant kinds) concerning the different sides of the issue. Education should help students become responsive to objections with something other than just more verdicts. It should draw them out and urge them out of verdictive naivete.

Cynicism

It is to the credit of students that they sometimes sense that something is amiss in their education. Some are aware that it does not enable them to think through things in ways that will underwrite judgments with merited confidence rather than just passionate endorsement. Some students have a genuine, if inarticulate, sense of their own naivete. In addition, they may tell you that sometimes they are expected to deploy idioms for issuing verdicts, instead of being challenged to exhibit the penetrating, careful comprehension upon which judgment should rest. It is a good thing that students recognize the ways in which they are being shortchanged, but those students may still be left without the resources to work their way out of their own discomfort.

Overexposure to litmus-test thinking, or excessive toleration of it, sometimes motivates cynicism, the other partner in the "odd couple." If education has the effect of eroding the conscientiousness to seek comprehension before judgment, it is unsurprising that people should begin to suspect that comprehension is needless work or that adoption of an idiom can replace the patient work of understanding. One form cynicism takes—probably a quite old form that is not likely to disappear anytime soon, if at all—is "surfing the wave you're given"; that is, saying and writing the things one thinks the instructor wants to hear,

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fully realizing that these may be different and possibly contradictory across different instructors' courses. This is especially discreditable when it is made clear to students that, if they do not surf in a particular way, they will drown in the course. In that case, the cynicism is not motivated just by the student's attempt to please and to get high marks, but by a message from the instructor that this is an intellectually closed shop. Though students are often naive, they are not so naive that they cannot tell that they are not being asked to think, or worse, that they are being asked *not* to think. It is unsurprising that this motivates cynicism, and it can lead to thinking that it is more important to be rhetorically well armed than to be able to think carefully. This cynicism makes it seem that intellectual debates are merely political.

Indeed, there are some respects in which education is ineliminably political. Education reflects commitments and judgments concerning (among other things) how to shape minds and lives as well as how to interpret and engage the social and cultural worlds. It involves judgments about what is important and what is worth examining in depth; it involves judgments about what are sound methods of inquiry and explanation. Education has to do with how to live, which is a political matter— assuming we are not too constrained in our interpretation of politics.

Inappropriate politicization of education is not confined to the left or the right. But it is, I believe, quite plain that many instructors make the political (in the less creditable sense) an aim of their pedagogy, and they do so in ways that involve either intentional or unintentional contempt for their students. It does not always go unnoticed by them. There are students who expect something more and better, and politicization is one of the motivating sources of cynicism. The point is not that education should be blandly neutral but that it should avoid becoming a setting in which the centrifugal effects of intellectual party and ideological confessionalism are increased. There are healthy versions of skeptical alertness and critical acuity, and they are the opposite of the cynicism that makes students less, rather than more, critically sophisticated.

Liberal education can encourage the virtue of alertness to the imperfection of one's thinking

at the same time that it does not insist upon suspension of judgment. We do have to judge, and make decisions, and make commitments, and follow through with them. And we have to do that without the assurance of certainty and without guarantees that things will work out for the best. That calls for a combination of resolve and humility, both intellectually and practically. If we cultivate cynicism and contempt for intellectual patience, and if we are blind to the value of the combination of humility and resolve, then the cultural, political, and cultural consequences will be disastrous. Our student will get into the habit of thinking that judgment comes easily, that those who disagree with them are morally or intellectually corrupt, and that intellectual disagreements are contests to be won by rhetorical domination rather than rational persuasion.

Inappropriate politicization of education is not confined to the left or the right

Often, because the relevant demands have not been made on them, many very able students do not recognize reasoning when they are presented with it. That is a serious matter and is troubling in a number of ways. Being demanding with respect to articulation can make a crucial contribution to the development of good habits of reasoning and discourse. Because clarity of language and thought are so intimately intertwined, a considerable service would be done by pressing students to honor the differences among argument, opinion, theory, ideology, faith, and supposition (and several other categories as well). Much more hangs on this than neurotic fastidiousness about word choice: it is a matter of quite fundamental differences in the statuses of claims and what is appropriate to expect by way of supporting and deploying them. When such distinctions are not honored, it is a short step to regarding all claims as ideological in the pejorative sense.

Conclusion

Of all things, liberal education should contribute least to naivete and cynicism. This is especially so because of what those acquiring liberal education are so often told about their prospective roles and responsibilities as citizens and leaders. In reflecting on liberal education, we should attend to the issue of whether students are learning to *follow reasoning* as well as encouraging their expectation that they will be *leading people*. Otherwise, we risk enlarging the potential for our students to ill serve the world. Liberal education *is* well suited to prepare people for leadership, on account of the intellectual habits it properly cultivates and the wide scope of their applicability. However, if corrupted into a form that encourages naive and cynical verdictive tendencies, there will only be further erosion of the health of, and confidence in, public debate and political deliberation and discourse. Who would wish to argue with someone who does not recognize reasoning or who claims that all reasoning is ideological? How *can* one argue with such a person?

Colgate University

The opportunity to become liberally educated is, among other things, the opportunity to learn what is wrong with that picture and what would make it right. Much needs to be done to redirect the energy of some widespread tendencies that are well underway and that, unfortunately, find reinforcement where it should not be found. When we sit down together to consider the aims and methods of liberal education, the odd couple should not go unacknowledged or unaddressed. It is already filling seats in the room. □

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

JULIE K. CHISHOLM

Technology Administration

"Technology is a human activity."
—Martin Heidegger, *The Question Concerning Technology*

FROM 2002–4, as postdoc-cum-director of computers and writing at a large university's writing center, in addition to studying the emerging field of technology and pedagogy, I stocked and maintained a five-classroom lab, hired tech support personnel, and encouraged humanities faculty to use computers in their classrooms. How did a freshly minted PhD in *creative writing* find herself in this position? Like many of my generation (X), I had been pulled toward teaching with technology while in graduate school. Those who experimented with computers were given better courses and classrooms—sometimes even free machines.

After receiving my degree, the pull became stronger; this time, it came from institutions offering correspondence-style online courses. I preferred face-to-face, computer-*enhanced* teaching and learning, but competition was fierce and employment opportunities were few. So while actively on the teaching market, I took the tech-heavy administrative job at the writing center. The following is a summary of the useful things I learned over two years of "guerrilla technology administration." It is meant to inspire—dare I say empower—even the most right-brained of people.

Active critical thinking —not thinking like a computer—can transform technology from a mystifying force into a fascinating tool

Cutting edge, bleeding edge

In 2002, we had to rebuild our computer lab from scratch after a tropical storm rolled through. As soon as our tech vendors learned of the damage to our facility, they lined up outside our door (now three floors up). One sales representative came by with a "cute new box with a tiny footprint" (read: a PC that takes up little room on your desk).

I said, "it's so small you can't even tell where the diskette goes!"

He said, "it doesn't go anywhere! There is no diskette drive!"

(Remember, this was 2002.)

"But our students still *use* diskettes," I said. "We sell them every day."

He said, "that's phasing out pretty soon, you know. You don't want to stay behind the times, do you?"

The slippery slope is a formidable argument in technology sales. It usually appeared after I persisted in any sort of critical

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for/by/in the Humanities

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questioning, and seemed rooted in what my rhetoric professors would call an "argument from technology": treating the vast and variously performed theater of inquiry called technology as a single or monolithic enterprise that leads to the discovery of truth (Trail 1996). The medium—not our message—was what mattered. This was mystifying, but it was just the beginning. I was often blindsided by a second argument asserting that new technologies were necessary in order to "maintain our image as an innovative facility." Implicit, of course, was that our image needed maintenance. But I also knew that we had a closet full of cutting-edge "pro-educational" devices—electric pens for electric whiteboards, tablet PCs, Palm Pilots—that were overly expensive, difficult to use, buggy, and/or ill-suited to our needs.

In my new job, I often fought against the critical thinking skills I'd carefully cultivated as a humanities student

In my new job, I often fought against the critical thinking skills I'd carefully cultivated as a humanities student. I was ashamed at my ignorance: in the geek world, I was a total dweeb. Thankfully, the students using the lab confirmed my suspicion that most regular people don't live on the cutting edge; they just want to put their diskette or flash drive into a computer and have it work. Needless to say, we didn't buy the diskette-less machines (though we did get extra USB ports). And believe it or not, everything was fine. Even today, in 2008, everything is still fine.

Eventually, I began to insist that a large gap (in time) remain between what was "cool" and what was actually needed in the lab, much to the chagrin of sales reps like my friend above (and unfortunately, a few of my colleagues). Steven W. Gilbert, who helped build the technology-in-higher-education nonprofit Educause, has coined the term "low threshold applications" to describe products that are cheap, easy to use, and ubiquitous. His guidelines (see www.tltgroup.org) helped me greatly. I asked staff in our Information Technology (IT) department what students were using at home, what discounts the university offered students and teachers, and what our lab computers could tolerate. Adopting Gilbert's guidelines also helped me keep an eye on the most common problems our university's tech support people were solving. When I told these people that we were cloning all of our lab computers to last year's operating system, they didn't exactly turn cartwheels, but neither did they get out the tar and feathers. "It's what you've got to do to stay sane around here," they'd say. Then their pagers would go off and they'd disappear.

My advice to decision makers who would rather be doing research . . . in their fields? Stay off of what instructional designers call "the bleeding edge." Doing so will free up a great deal of time for other things, like deciding who really deserves a course reduction in your department or figuring out the real point in your essay about twentieth-century film interpretations of the Robin Hood myth. And stick to your instincts when dealing with vendors. Ask questions that will intimidate *them*: Which methodologies were used in determining the efficacy of this technology? Who has used and, more importantly, who has assessed this technology? Who owns this technology, and how much has my university invested in it? And finally, learn to say no.

In 2002, when I began my work at the writing center, we employed a tech guy I'll call Joe. Expensive, powerful machines lined Joe's desk. One day, I came to him with a question: which Web-building software would he recommend for teachers? He pulled out a telephone book–sized manual called *HTML*. When I timidly suggested that my students had learned to convert Word documents to HTML at the touch of a button, he threw up his hands.

I tried again. "But you realize that English professors don't have time to learn to code."

"Would you assign the Cliff's Notes version of *Hamlet*," he asked, "in a Shakespeare class?"

Joe's successor was a young IT student who wore a T-shirt proclaiming, "been there; hacked that." When we had problems with our network, his suggestion was to convert the whole facility to Linux—"because it's cool."

Consider this: you may not need a "professional"! Ellie Chambers (2000, 251) of the UK Open University's Institute of Educational Technology recommends hiring "lower-tech" people to manage your department's use of technology—preferably someone with a background in your field who understands and

respects what you teach. Savvy graduates from your programs tend to be loyal and to know both the campus's IT weaknesses and your department's strengths. The nice, capable work-study tech person we eventually hired cost so much less than a professional that we were able to hire her full time. Since the winter of 2002, she has taken care of 125 computers, mostly by herself.

Toward an entry-level computing facility

Prioritizing connections among people at a large, publicly funded campus was an unusual way for me to do my job as a technology administrator, but I was good at it. It was, arguably, what my humanities background trained me to do. When classes began in the spring of 2002, the computers worked, the printers printed, the remotes were cabled down. And I began receiving calls from faculty members. Some wanted to learn Java; a few weren't sure what the right mouse button did. It soon became clear that our writing center needed a technology mission statement with clear boundaries—the most important boundary being its ceiling. This was when I coined the term "entry-level computing facility." (I encourage you to use it.) After all, we were part of the English department! When I learned that the education department taught advanced software applications for specific purposes—video editing, Flash, and Cold Fusion, to name a few—my message to those who came into our lab asking where the videography desk was became, "Dr. X in education will make your wishes come true." People quickly stopped expecting me to tweak their server-side software, and I was able to return guilt-free to my beginners (who were beginning to do interesting things).

I eventually created a brochure that outlined a three-step, three-semester plan for teaching with technology. The first step consisted of teaching a face-to-face course in one of the writing center's computer classrooms, using technology as a supplementary tool. The second added a course management system to the mix. The third step shifted from the course management system to an independent course Web site, with or without student Web portfolios. Teachers could enter at any step, wherever they felt comfortable, and stop at any time. Baby steps were good: the important thing was the setting of low-stress goals over a longer period of time. In this way, content and confidence were guaranteed to rule. Soon, our Web site showcased more than twenty wonderful course projects, many of which continued from semester to semester. Ironically, the most frequent comment I received from visitors was, "how did you teach them so much so quickly?"

In my short time as a poet-cum-tech administrator, I came to learn (remember?) that active critical thinking—not thinking like a computer—can transform technology from a mystifying force into a fascinating tool. When employed humanistically, this tool enhances rather than obstructs the subjects we really love to teach. So who is best qualified to make technology decisions for our academic departments? IT? Distance Ed? Educational Technologies? No. These difficult, often crucial decisions are best made by those deeply invested in interpersonal communication—in other words, faculty. We can do it. □

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