VOL. 97, NO. 3/4 SUMMER/FALL 2011

Liberal Education

Association of American Colleges and Universities

THE ANNUAL MEETING

GLOBAL POSITIONING

Essential Learning, Student Success, and the Currency of US Degrees

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Liberal Education

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THE ANNUAL MEETING

GLOBAL POSITIONING Essential Learning, Student Success, and the Currency of US Degrees

In the Western world today, the education sector—like the philanthropic and business sectors—uses the term "global" without having truly challenged the assumptions that lie beneath our engagement with the rest of the world.
—KAVITA N. RAMDAS

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Deepening the Connections:
Liberal Education and Global Learning

There can be little doubt that, if the twentieth century was the "American Century," the twenty-first century has already become a "Global Century," framed by new power dynamics, new economic realities, and new quests for self-determination and freedom across all parts of the globe. In this context, both as educators and as citizens, we in the academy need to situate our goals, practices, and sites for student learning in a reenvisioned global context. And to do this, we need to invent new practices—learning with and from one another, and from partners around the world.

Through the Shared Futures: Global Learning and Social Responsibility initiative, AAC&U has brought together a community of individuals and institutions who are experimenting with curricular and cocurricular designs and strategies that intentionally align student learning goals with the demands of a global century. Launched over a decade ago, Shared Futures is an integral part of the wide-ranging Liberal Education and America's Promise (LEAP) initiative, AAC&U's continuing effort to ensure that liberal education becomes the preferred college-learning framework for all students. Shared Futures' focused efforts to prepare students for global challenges, civic engagement, diverse democracies at home and abroad, and ethical responsibility strongly complement LEAP's work to increase attention to fundamental questions of student learning outcomes and assessment.

PRESIDENT'S MESSAGE

When establishing the Shared Futures initiative, we wondered how AAC&U members were using the term "global." Studying that question with support from the Mellon Foundation, we found that while language about "global interdependence," "global awareness," and "global responsibility" was widely used in institutional mission statements and strategic plans, there was a profound disconnect between those rhetorical commitments and actual campus practice. In most cases, responsibility for global learning was relegated to study abroad offices, language departments, and those departments or programs that focused on international relations or on comparative culture, history, or politics. Consequently, while some students were studying complex global questions as part of their majors, the vast majority were not.

We also have canvassed employers' views on global learning. A series of studies conducted for AAC&U since 2006 show that only one in four employers thinks that two-year and four-year colleges are doing a good job of preparing students for the challenges of the global economy. Forty-eight percent of employers surveyed in 2007 graded graduates' global knowledge as poor. Correspondingly, a majority of employers want colleges to place more emphasis on the ability to understand the global context of situations and decisions (67 percent), the role of the United States in the world (57 percent), cultural diversity in the United States and other countries (57 percent), and intercultural competence or teamwork in diverse groups (71 percent).

The present "global moment" demands fresh attention to what it will take to make preparation for global challenges intentional, pervasive, and effective in all sectors of American higher education. Instead of accepting current educational practices and adjusting on the margins to add "global" features, higher education should take advantage of the convergence of the global learning agenda and the outcomes agenda to raise fundamental questions about what graduates should be able to do with their global learning, and to ask difficult questions about how institutions can match their practices to the need for far-reaching and transformative change.

Essential *global* learning outcomes

Through the LEAP initiative, AAC&U has recognized and built upon an emerging national consensus about the kinds of learning today's college students need for work, life, and citizenship. While the LEAP essential learning outcomes were specifically designed to serve as a framework for discussion about liberal education, they can serve equally well as a powerful blueprint for global learning when we focus on the phrases that describe how that learning might proceed (rather than what is to be learned):

- knowledge focused by engagement with big questions, both contemporary and enduring, *including global and democratic questions and challenges*
- skills practiced extensively, across the curriculum, *with a focus on "big questions" both global and civic,* and in the context of progressively more challenging standards for performance
- personal and social responsibility anchored through active involvement with diverse communities and real-world challenges, *at home and abroad*
- integrative and applied learning demonstrated through the application of knowledge, skills, and responsibilities to new settings and complex problems, *including global and civic problems that students will face in their chosen fields and that they will face as citizens in a globally engaged democracy*

This vision of global learning cannot be met simply by adding a single general education requirement that students study a culture different from their own, or even by encouraging more students to study abroad. It requires a new approach to organizing the curriculum, the cocurriculum, institutional structures, and faculty/staff development—one that brings greater coherence to undergraduate education, that helps students make connections across individual courses and other learning experiences as well as between general education and the major, and that deepens student engagement. It means ensuring, as campuses in Shared Futures are doing, that students have multiple opportunities to grapple with complex global questions, both questions related to their majors and questions related to the future of our planet.

When global learning is treated as just one more content area that needs to be covered in general education—and, perhaps, in some majors—students see it for the "add-on" that it is. But if instead we take the learning outcomes model seriously, global learning can become a transformative rationale for both general education and the major. Can we imagine a sequential global learning progression from the first to final years—keyed to expected student capabilities, rather than specified course content—with integrative and applied work at milestone and culminating points across the curriculum, and flexible points of entry for transfer students?

The present "global moment" demands fresh attention to what it will take to make preparation for global challenges intentional, pervasive, and effective in all sectors of American higher education

At AAC&U, we are heartened by the number of colleges and universities that are rethinking the old breadth-and-depth model for college learning and creating vertical designs for integrative, "braided" learning organized around student engagement with urgent problems and real-world challenges. Connecting these braided designs to global questions can result in far more than a better plan for college learning; it actually can build new capacity to create solutions for our global future.

Higher education today is simultaneously experiencing a crisis of confidence and an explosion of innovation. Both situations create opportunities to rethink and remap students' educational pathways through college, using global learning as an integrative theme. With global challenges all around us, we'd be much better prepared to "make the case for higher education" in a difficult fiscal and political environment if students' liberal learning were more demonstrably tied to global preparation and learning.—CAROL GEARY SCHNEIDER

FROM THE EDITOR

Within American higher education, the increasingly ubiquitous rhetoric of the "global" signals recognition of the need to respond to the economic, cultural, and political changes that began in the run up to the millennium and have since continued apace. More specifically, institutions are working to ensure that college learning is (and will remain) relevant to life, work, and citizenship in an environment being reshaped by globalization and its dramatic and often dislocating effects. It is widely acknowledged, for example, that some form of "global learning" must be brought to bear so that graduates will be better prepared to understand and help address "global challenges," act responsibly as engaged "global citizens," and succeed in the "global economy." But what exactly does all this mean, and how can it actually be accomplished? What, in other words, does a liberal education fully attuned to the times—a "global" liberal education—look like in practice?

These and related questions were raised and explored by the AAC&U community gathered in San Francisco for "Global Positioning: Essential Learning, Student Success, and the Currency of US Degrees," the ninety-seventh annual meeting of the association. In her address to the opening plenary session, Kavita Ramdas noted that, despite "the ease with which the term 'global' is used in almost every setting," including educational settings, "the true implications of what that term requires seem nonetheless opaque to many of us." The title of this year's meeting metaphorically invokes the Global Positioning System, created by the US Department of Defense but perhaps best known for its civilian applications. When we don't know where we are or where we're going—or both—many of us reach for our smart phones or use some other digital navigation device to consult the Global Positioning System. The metaphor seems especially apt, given the opacity of higher education's global aspirations.

In addition to Ramdas's exploration of global education, the Featured Topic section of this issue features four other presentations from the annual meeting. Walter Fluker presents a model for the development of ethical student leadership, a model with implications for "the problem of diversity and culture in a globalized world." Celebrating the fortieth anniversary of the AAC&U Program on the Status and Education of Women, Catharine Stimpson reviews the many accomplishments of the program and, in looking ahead to the next forty years, poses questions about future directions. Any answers, she insists, "must recognize what is now a truism: we live in a global society." Larry Braskamp and Mark Engberg describe the relationship between "global perspective-taking" and student development, noting that "in today's pluralistic and global society . . . this developmental journey is increasingly complex." Finally, John Ottenhoff reports on an annual meeting presentation of the results of a project designed to examine how metacognitive interventions can improve student learning.—DAVID TRITELLI

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

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

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

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

News and Information

New AAC&U Project to Test Degree Qualifications Framework

With funding from Lumina Foundation for Education, AAC&U will bring together faculty leaders, state system leaders, and assessment experts in a new three-year project designed to advance systemic change in the higher education systems of California, Indiana, Kentucky, Massachusetts, Oregon, Utah, Wisconsin, and Virginia. This new project, called Quality Collaboratives, will test the effectiveness of the Degree Qualifications Profile (DQP) in assuring that all students achieve competencies across areas and levels of learning, regardless of where they begin or end their educational journeys.

Quality Collaboratives will build on a consensus framework of learning outcomes—articulated in the DQP—that charts levels of competence that every college student should achieve in four areas: broad and specialized knowledge, intellectual skills, applied learning, and civic learning. Using this framework, the project will test a family of approaches to assessing these outcomes and developing educational practices that help students achieve essential outcomes at appropriately high levels; document students' attainment of outcomes; and facilitate students' transfer of courses and competencies from two-year to four-year institutions.

Bringing Theory to Practice to Host National Conference

The Bringing Theory to Practice project, an independent entity working in partnership with AAC&U, will hold a second national "bridging" conference from January 24 to 25 in Washington, DC—immediately preceding AAC&U's annual meeting. The theme of the conference is "Bridging Institutional Divides: Practical Applications for Strengthening Campus Cultures for Learning, Civic Engagement, and Psychosocial Wellbeing." The conference themes will address patterns of campus division and student disengagement, as well as practical strategies to maximize campus resources, connect mission to action, and strengthen campus cultures for student learning, civic development, and psychosocial wellbeing. Campus teams of three to five are encouraged to attend. For more information or to register, please visit www.aacu.org/bringing_theory/events/2012bridging.cfm.

Upcoming Meetings

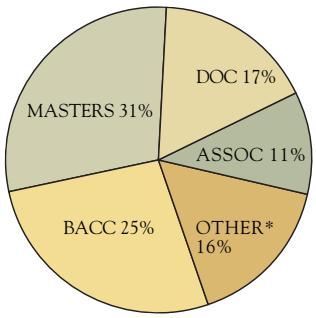
• November 3–5, 2011
Arts & Humanities: *Toward a Flourishing State?*
Providence, Rhode Island

• January 25–28, 2012
Shared Futures/Difficult Choices: *Reclaiming a Democratic Vision for College Learning, Global Engagement, and Success*
AAC&U Annual Meeting
Washington, DC

• February 23–25, 2012
General Education and Assessment: *New Contexts, New Cultures*
New Orleans, Louisiana

March 22–24, 2012
Student Success: *Pushing Boundaries, Raising Bars*
Seattle, Washington

AAC&U MEMBERSHIP 2011
1,263 members



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KAVITA N. RAMDAS

It Ain't What You Do, It's How You Do It

Global Education for Gender Justice

FEATURED TOPIC

"It ain't what you do, but how you do it." I first used this phrase, which comes from an American pop song, in an essay I wrote about global philanthropy. Struck by the ease with which the term "global" is used in almost every setting, I noted in the essay that the true implications of what that term requires seem nonetheless opaque to many of us in the foundation and donor communities. Here, as I seek to challenge us to be similarly open to our blind spots as educators, administrators, and policy makers seeking to provide young people with a global education, I will stress three main points.

A truly liberal global education might be one that aspires to be truly "feminine and feminist"

First, we are at a moment in history when we have no choice but to consider the world as a whole as the only appropriate unit of analysis. The challenges we face—whether those of climate change, militarization, poverty, or disease—are global in nature. They are produced by forces that transcend narrow national boundaries or divisions based on race, ethnicity, and gender. Accordingly, they can only be solved at the global level. Second, education offers the only real hope of meeting and overcoming these global challenges. But—and this is where "how you do it" becomes critical—this education has to be imaginative, inclusive, and fully cognizant of the deep inequalities of the world, especially the persistence of gender inequality. Finally, there are inherent risks in our pursuit of a global education agenda. The inbuilt values and assumptions, which will be projected consciously or unconsciously, can and will have both good and bad consequences. A truly liberal global education might also be one that aspires to be truly "feminine and feminist," opening our world to possibilities hitherto unimagined.

Why global, and why now?

While traveling recently in all three of the countries that were once part of an undivided India—Pakistan, India, and Bangladesh—I saw the depressing impact of a narrow nationalism that has sought to unravel centuries of shared culture by building fences, walls, and weapon inventories. I wept as Pakistani women expressed their frustrations with a government that spends 40 percent of the national budget on defense, but is unwilling to provide toilets, desks, and chairs for girls who are desperate

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to learn. I winced as I watched the Indian middle class pour into expensive shopping malls to purchase junk food and throw its trash into mounting piles of nondegradable plastic on the streets of Mumbai. I witnessed firsthand how the nonpolluting cycle rickshaws and slim catamaran boats of Bangladesh are being squeezed onto the margins by SUVs, trucks, cars, and shipping trawlers.

Home to the vast majority of the world's population, Asia stretches from Palestine and Jordan in the west and to Japan, Indonesia, and the Philippines in the east. Its citizens are among the world's richest, and also among its poorest. Its cities are among the world's most orderly (think Singapore and Seoul), and also among its most chaotic (think Karachi and Kolkata). It is a region where women are among the most oppressed and voiceless, and also where there have been the most women heads of state. Asia is Hindu, Buddhist, Confucian, Muslim, and Animist. It encompasses megacities and remote Himalayan villages, highland and lowland, wetland and desert.

We cannot think about India and Indonesia and Pakistan and Palestine as separate entities. The migrant workers that pour out of poor rural India, Pakistan, and Bangladesh to the Gulf build the multitiered skyscrapers of Dubai and Jeddah. They take with them their food and their Bollywood movies, but their remittances profoundly change the character of their families, communities, and countries. And while some returning workers bring with them a purist version of Islam, others import ideas of equality and opportunity.

Rapid economic growth in both India and China has created huge social tensions as those excluded from the wealth evident all around them express their resentment and anger in worker strikes, protests, and, in India, a growing Maoist movement among landless laborers and impoverished peasants.

The thirty-five-year-old war in Afghanistan has morphed from Cold War dynamics to a new version of the great game in which various actors are jockeying for power. And just as in the nineteenth-century great game between Britain and Russia, the majority of Afghans continue to pay the price. It is not just that access to education, food, employment, and basic rights remain out of reach for most Afghans, but also that the basic security of daily existence has become scarce. And as we all know too well, the long war in Afghanistan spills into Pakistan, India, China, Iran, Europe, and the United States.

India, which is home to the largest number of malnourished children in the world, feels that to compete with the United States and China it has to build up its military and follow a pattern of economic growth that is premised on the relentless exploitation of its resources—from waterways to groundwater to forests. Bangladesh, the Netherlands of Asia, faces basic survival issues as sea levels rise and deforestation to build dams in its powerful neighbors India and China cause flooding, silting, and massive displacement at home.

I use Asia as an example, but the same analysis applies to other parts of the world. The financial crisis that originated in the United States has affected the whole world. On a more basic level, sustaining current consumption patterns of the United States and Europe requires ever-increasing extraction of natural resources globally without much concern for the well-being of either the environment or the peoples inhabiting the exploited regions.

What I am suggesting is that the current models of growth, which we inherited from the industrial revolution and the concurrent rise of capitalism, are simply unsustainable in an environment of limited resources. We need to think in different ways; we need to redefine our notion of who does and who does not have the answers and to become more collaborative rather than competitive. In short, we need to use the world as our shared unit of analysis rather than nations, ethnic groups, religions, or any other narrower category.

Education and the shift to global thinking

The case for thinking and acting globally may seem obvious, yet shifting long entrenched ideas and prejudices about superiority and leadership will not be easy. I thought about this as I listened to the State of the Union address last year. President Obama was emphasizing the need for the United States to invest in its educational infrastructure—surely something we all wish to see. But here are his words: "Meanwhile, China is not waiting to revamp its economy. Germany is not waiting. India is not waiting. These nations—they're not standing still. These nations aren't playing for second place. They're putting more emphasis on math and science. They're rebuilding their

infrastructure. They're making serious investments in clean energy because they want those jobs. Well, I do not accept second place for the United States of America" (2010). Thomas Friedman, who has spoken and written boldly about the earth being flat, ends his otherwise enlightened book *Hot, Flat, and Crowded* (2008) with a similarly nationalistic rallying cry for America to lead the world again—but in this case, in terms of green energy development.

To think globally with our planet as the unit of analysis means we can no longer think in linear terms

What I'd like to suggest to President Obama, Thomas Friedman, and indeed to all of us, is that to think globally with our planet as the unit of analysis means we can no longer think in linear terms. You can only be first or second if you are standing in a line. The United States does not need to be first, and neither does India, China, or Germany. We could choose instead to stand in a circle. The circle—the globe—does not have firsts or seconds, and it must replace the line in our educational values and principles if we are to survive the existential challenges we face today.

I was delighted to see this vision of "one world" so clearly spelled out in *College Learning for the New Global Century,* the report from the Liberal Education and America's Promise (LEAP) initiative of the Association of American Colleges and Universities (AAC&U). "Only a few years ago," it points out, "Americans envisioned a future in which this nation would be the world's only superpower. Today it is clear that the United States—and individual Americans—will be challenged to engage in unprecedented ways

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with the global community, collaboratively and competitively" (AAC&U 2007, 15). The LEAP report goes on to add that "the United States is a world power. But it provides most of its students with a parochial education" (21).

In other words, in the Western world today, the education sector—like the philanthropic and business sectors—uses the term "global" without having truly challenged the assumptions that lie beneath our engagement with the rest of the world. There are now dozens, if not hundreds, of "global" funds, "global" centers, and "global" conferences. Yet, our underlying prejudices are still rooted in a post–World War II and post–Cold War reality where the West, and particularly the United States, is understood to be the dominant power in the world. This shows up in multiple ways. For example, the United Nations (UN) still divides the world into "developing" and "developed" nations; yet, if I told you that South Korea, Singapore, and Qatar fell under the first category and Macedonia and Albania under the second, you might recognize the absurdity of these divisions. Instead of recognizing that many so-called developing nations have made unbelievable strides in terms of education, health, and standard of living for the majority of their populations within a very short period of time, we are still living in world that has an "us-versus-them" mentality. Thus, at least in part, the Western world views the advances of countries such as India and China with growing anxiety and fear, rather than with the hope and anticipation that ought to come from the recognition that this means fewer human beings will live in poverty and deprivation and that new innovative thinking about climate change, energy consumption, and maybe even family values may help to transform and reenergize our own societies for the better.

What, then, will it take for us to prepare our students to be truly global citizens? It will take much more than a narrowly instrumental approach to college. It will take commitment to an education that is fully cognizant of the profound inequalities that exist on our planet. Among these, perhaps the most significant is the persistence of extreme gender inequality. The world continues to be marred by practices that are rooted in the assumption that girls and women are fundamentally "less than" their male peers. Discrimination against girls and women is deeply entrenched and present in every society and in every religious tradition. The statistics from the United Nations (2010) are sobering:

- Most illiterate persons are female; in more than twenty developing nations, women's illiteracy rates exceed 70 percent.
- Girls are more likely to be excluded from school than boys when there isn't enough money to go around; as many as two out of three out-of-school children are girls.
- Every day, more than ten thousand girls get married before they turn fifteen; over five hundred thousand women die each year from childbirth-related causes.
- One in three women and girls in the developing world live on less than two dollars a day.
- One in every three women worldwide has been the victim of violence or has been sexually abused.

Equally compelling statistics from the World Bank (2011) demonstrate clearly that "investing in women" is one of the most effective development strategies for social change. Educated girls and women are less vulnerable to HIV infection, human trafficking, and other forms of exploitation; they are more likely to marry later, raise fewer children who are more likely to go to school, and make important contributions to family income. With regard to the economy, an extensive nineteen-year study of 215 Fortune 500 firms shows a strong correlation between the promotion of women into the executive suite and high profitability (Adler 2009). "Girls' education" has become a fashionable buzzword in the fields of both philanthropy and education. Achieving gender parity or gender equality is universally accepted as a "global good"; like democracy, it is seen as the "right thing." And, most recently, the education of women and girls has been touted as the most effective antidote to terrorism and Islamic fundamentalism.

What I know from my fourteen years of leading the Global Fund for Women is that while women are disproportionately vulnerable and victims of violence and discrimination, they are also amazingly resilient and determined to bring an end to centuries of suffering by taking action themselves. Across the globe, women are mobilizing, organizing, and demanding access to greater opportunity and to greater voice in the key decisions that affect their lives—from the home to the highest levels of global governance. Last year, the Global

Kavita N. Ramdas, Annual Meeting

Fund for Women received over two thousand requests from women in over 150 countries who are challenging unjust laws, running for public office, teaching girls to read, implementing reforestation programs, and offering skills training and education programs to enable women to be economically independent. At the Asian University for Women, a new effort established just three years ago in Chittagong, Bangladesh, over five hundred young women from fourteen different Asian countries are working together to build a different world. Moreover, Michele Bachelet, a single mother and former president of Chile, has just assumed the position of the head of the new UN agency on women's rights, an institution dedicated to achieving gender equality and justice worldwide. Things are moving in a different direction, and women are leading these movements for change.

Why the "how" matters

All of this is exciting and inspiring. Yet, I was recently reminded of how challenging it can be to prepare truly global citizens. I was attending a prominent conference focused on women. The audience was primarily composed of upper-middle-class white American women, all of whom were deeply committed to the cause of gender equality and women's rights on a global scale. A variety of inspiring speakers, from CEOs to artists and writers, had already spoken when the emcee promised us that the next session would be unlike anything we had experienced so far. She shared the story of a sixteen-year-old Kenyan from the Masai community who had fled an arranged marriage and had thus escaped the required accompaniment of female genital mutilation. The girl was brought onto the stage wearing her traditional dress and white sneakers. Her savior, a brave Kenyan woman who runs a safe house, was also present. They told their stories in halting English. Then, as on an Oprah show, the girls' father, who had once threatened his daughter with death for running away, was brought onto the stage. He too was dressed in the traditional herdsman's clothes of the Masai. We were witnessing a "conversion." The father spoke about how he had come to see the error of his ways and about his newfound support for the education of his daughter. His words were translated for an audience that knew very little about either Kenya or the Masai. The daughter did not know that her father would be there. She looked away refusing to meet his

eyes; her face looked sullen and embarrassed.

I found myself angry and upset by the whole incident. It seemed disrespectful to the father and the daughter, to their traditions and their culture, and it seemed simplistic in its analysis. At the same time, of course, I was glad and grateful that the girl had been spared the violence of genital mutilation. Around me, women were crying and standing up in an ovation. Many told me the incident was profoundly moving to them. Yet, I wondered to myself, what would be the reaction among my American friends if I brought a young teenage runaway and prostitute from California to a stage in New Delhi or Nairobi to tell her story? How would they feel?

Far more important than foreign language courses or study abroad programs are the basic tenets of a liberal education

At dinner, I sat at a table with three African women. One runs the first, and only, all-women's auto garage in Mombassa and is training women to be auto mechanics; the second is a senior corporate sales executive with Coca Cola; and the third is a Tanzanian engineer. Their comments about how they had experienced the Masai story were revealing. Each of them mentioned that they had been asked by other participants whether they, too, had experienced genital mutilation. They were angry and annoyed that their experience as African women had been reduced to a single story. Most of the Americans they had spoken with had no idea who the Masai are or what percentage of the population of Kenya they represent, and they knew nothing else about Kenya or Tanzania. A few knew about wildlife safaris.

This is not surprising. Currently, less than 10 percent of US college graduates have the knowledge and experience to make them globally prepared; less than 13 percent achieve basic competency in a language other than English; less than 10 percent participate in study abroad programs (AAC&U 2007). Most Americans have not taken a world geography class since elementary school.

The business owner from Mombassa said, "I know that female genital mutilation happens in our country, but there is more to Kenya than that. Do they know that we just redid our constitution to protect women from violence? Do they know we have a woman, Wangari Mathai, who won a Nobel Peace Prize for her pioneering work in reforestation? Do they know that Kenyans have strong and vibrant civil-society organizations?" The experience of a colonial past is vivid in the memories of women like these—and, indeed, in me. We are the first generation of postindependence Tanzanians, Kenyans, and Indians. Our parents grew up in a world where signs on shops

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and clubs read, "Tanzanians [or Kenyans or Indians] and dogs not allowed."

We should all be uneasy when the push for gender equality masks another inequality, a form of domination. We should all wince at the echo of Marx's famous words about the French peasantry: "they cannot represent themselves, they must be represented" (2008, 124). We know that this is not true, that women and men from different cultures and places can and must be able to speak for themselves in their own voices. If nothing else, the recent revolutions in technology have made that possible.

We can remind ourselves of the wisdom in Bertrand Russell's words: "This is the task of a liberal education: to give a sense of the value of things other than domination, to help create wise citizens of a free community, and through the combination of citizenship with liberty in individual creativeness to enable men to give to human life that splendour which some few have shown that it can achieve" (2009, 663). Far more important than foreign language courses or study abroad programs are the basic tenets of a liberal education, which aim at developing the inner life of self-discovery, values, and moral inspiration and cultivating the pleasures inherent to encounters with beauty, insight, and expressive power. Or as President Kennedy said in a talk at Amherst college many years ago, "When power leads men towards arrogance, poetry reminds him of his limitations. When power narrows the areas of man's concern, poetry reminds him of the richness and diversity of his existence. When power corrupts, poetry cleanses. For art establishes the basic human truth which must serve as the touchstone of our judgment" (1963).

In the end, it is the values that underlie our educational efforts—the intrinsic and unwavering belief in the shared humanity and equality of all beings, our respect for our planet Earth, and our capacity to tolerate differences—that will make it possible for us to live together in a new world. It will be our valuing of so-called feminine insights and intuition in both women and men that will allow us to achieve a gender-equal global education. We are already being given some glimpses into what such a world might look like—a world that values an alternative cosmology, where the practices of indigenous peoples help us design sustainable ecosystems; where knowledge systems like yoga, zen, and acupuncture are not dismissed but reviewed and studied; and where women's voices are not simply tolerated but celebrated in all fields, from religion to the performing arts to science and engineering. In educating for such a world, we liberate ourselves and our students to be part of what Azar Nafisi (2006) calls "the Republic of the Imagination," a space where those who have been marginalized and persecuted can draw courage and hope from stories, language, culture, and example. It is into that heaven of freedom that I would like to see education in the United States and across the world awake. □

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

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WALTER FLUKER

Preparing Students for Ethical Complexity at the Intersection Where Worlds Collide

The Quest for Character, Civility, and Community

FEATURED TOPIC

Ethical leaders come into being through the development of character, civility, and a sense of community

A FAVORITE EXERCISE that I use in workshops with emerging leaders in different cultures and traditions is to ask them to stand, close their eyes, and imagine that they are at the center of a busy intersection with traffic coming from all directions. I ask them to imagine that there are no stop lights or traffic cops—just oncoming traffic. I also ask them to imagine the sounds at the intersection: running motors, screeching brakes, screams and shouts from people on the sidewalks and in cafes. I ask them to visualize the intersection: people of all kinds moving back and forth with the pulsating rhythm of urban life, the beggar sitting in the wheelchair outside a building, children holding their parents' hands, and the rushing traffic coming toward them from the front, the rear, the left, and the right. Then I ask, "How do you feel?" The responses normally are: I am afraid, confused, paralyzed. "What will you do?" I will run and dodge the traffic. I will tell the traffic to stop! I will cry for help! I will pray to God! I don't know what to do! "Do you know which way is north? Do you even have time to figure out which way is north?" Most do not know which way is north. Compasses of all sorts, material and moral, come in handy when you are on hiking trips or sailing through life, but they really are useless at the intersection where most of our students live, learn, play, and survive. Finally, I ask, "How will you negotiate this traffic at the intersection?" Very few have credible responses.

How to negotiate the traffic at the intersection where worlds of difference collide, and to analyze and interrogate complex internal and environmental issues; how to interpret data that do not fit into convenient categories or principles; and how to discern one's fitting decisions and actions—these are dimensions of the problem of diversity and culture. First and foremost, the intersection is fiercely private; it is personal and intimate. This place is not merely psychological or social, but profoundly spiritual. In respect to the formation and role of character education, my concern is with spirituality as a basis for ethical orientation. How might we prepare emerging leaders to recognize the need for spirituality in the development of habits and practices that nurture morally anchored character, transformative acts of civility, and a sense of community? And how might these habits and practices provide students with the resources and skills to live and function well in a world of difference? The intersection is also public in the sense that it is the space where citizens meet and engage in meaningful action and discussion about values, and where they hold one another accountable for what they know and value. In the public sphere, issues such as class, gender, sexual orientation, race, ethnicity, and religion both form and inform the relationship between understanding and motivation in student behavior. Yet, the private self must have a public connection. That is, through a web of relationships and networks, students learn to serve certain values and social determinants of behavior.

WALTER FLUKER *is the Martin Luther King Jr. Professor of Ethical Leadership at Boston University. This article was adapted from an address to the 2011 annual meeting of the Association of American Colleges and Universities.*

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The development of ethical student leadership

Ethical leadership is the critical appropriation and embodiment of moral traditions that have shaped the character and shared meanings of a people (an ethos). In fact, ethical leadership does not emerge from a historical vacuum, but arises from particular traditions. Ethical leaders speak authoritatively and act responsibly with the aim of serving the collective good. They are, therefore, leaders whose characters have been shaped by the wisdom, habits, and practices of particular traditions, yet they tend to be identified with a specific cultural ethos and narrative. Finally, ethical leadership asks the question of values in reference to ultimate concern (Fluker 2009, 33).

Figure 1 depicts the model upon which this definition of ethical leadership is based. The central triangle incorporates three dynamically interrelated dimensions of human existence: *self*, *social*, and *spiritual*. In the dimension of the *self*, or the personal, the concern is with questions of identity and purpose: Who am I? What do I want? What do I propose to do and become? The *social* or public dimension involves the relationship with the other: To whom and what am I ultimately accountable? The *spiritual* addresses the human need for a sense of ultimacy, excellence, and hope with reference to the great mystery of being: Who am I? What do I want? What do I propose to do and become? Who is the other? How am I to respond to the actions of the other upon me? This latter dimension should not be narrowly identified with religion, although religious experience can be vital resource in one's spiritual quest. For this third dimension, I am more interested in answering the questions of identity and purpose in respect to how emerging leaders perceive their own quests for meaning in relation to the demands of the other, which raises germinal questions of recognition, respect, and reverence as well as questions of courage, justice, and compassion.

Following the triadic framework outlined above, the model addresses the psychological, social, and spiritual dimensions of ethical leadership in respect to character, civility, and a sense of community. Within each dimension, there are attendant virtues (good habits that aspire to cognitive competency and emotional sensibility), values (good habits that drive social practices in public space), and virtuosities

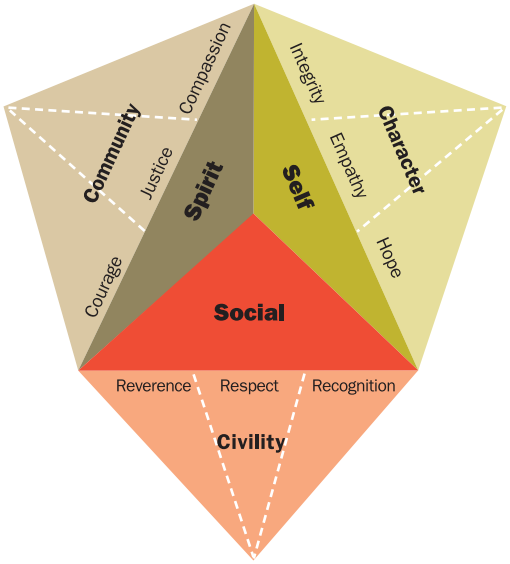

Figure 1. Ethical Leadership: Defining Virtures, Values, and Virtuosities of Character, Civility, and Community

(the excellencies of a virtuous life that drive behavior at personal and public levels). Ethical leaders come into being through the development of character, civility, and a sense of community. This triune of virtues, values, and virtuosities is the bedrock for genuine human development, productivity, and peaceful coexistence.

Character and ethical leadership

As the personal dimension of leadership, character refers to the narrative script that defines the individual, the stories that name the student's experience, and the "inner experience" or core philosophies espoused by the individual. The cultivation of the private life or the student's "inner theater" is the basis for spirituality and ethical awareness. Student leaders involved in acts of personal and social transformation must begin by remembering, retelling, and reliving their own stories. They must examine their life experiences in relation to larger historical and cultural narratives. Reclaiming the ethical center requires that the unfinished business of the student's life story (the pains, the hurts, the unresolved contradictions) be addressed. It also means reattachment to historically grounded values that have protected their communities through ritualistic healing, bringing about integrity and self-esteem, trust and empathy, courage and hope as personal and social practices. Attendant to character,

there are three virtues that ethical student leaders should allow to become part and parcel of their focus and personal deportment: *integrity, empathy,* and *hope* (fig. 1).

Integrity refers to a sense of wholeness, a sense of community within self. A threefold process (identity, purpose, and method) begins with the development of a healthy sense of self, which is the basis upon which one comes to understand one's own distinctive potential and self-worth, without which students drift aimlessly through life without a true understanding of their place in existence. This is an especially significant issue for students from marginalized groups who have been misnamed by a culture in often subtle and surreptitious ways. Integrity informs the student leader's actions and practices and has a definitive impact on how he or she responds to the other with sincerity and truthfulness (Carter 1996; Dreher 1996). It is also the key unifying virtue in the student's response to dehumanizing actions and other forces that work against human development and community. This idea of integrity, as a good habit that is practiced, is pivotal in negotiating incoherent frames of reference at the intersection of complex diverse cultural situations.

Empathy, the psychosocial dimension of character, is the capacity of the ethical leader to put himself or herself in the other's place. It is correlated with *respect of the other* and thrives best where there are shared visions and goals. Empathy is really about intelligent feelings that have been cultivated through practice (Goleman, Boyatzis, and McKee 2002). Empathy, in this sense, is a "lower-order virtue" that is connected to respect and justice, as correlates in the development of public and social interactions (Blasi 2005). The practice of empathy for others is a way of creating a moral ethos within communities of discourse and practice. For student leaders, communities of discourse and practice refer to the contexts of their primary social relations with other students, educators, and the larger public where they are called upon continually to negotiate difference. Imagination plays an important role in this process. Through the use of imagination, students are enabled to transcend self and to empathize with others at the seat of "common consciousness." In doing so, others are addressed at a place beyond all blame and fault—and difference. Integral to the practice of empathy is the ability to listen to the other's story without incorporation or indifference. Learning to listen involves "sounding" the other out, self-regulating, waiting, and responding to the other, however different, with genuineness and integrity.

Hope is genuine anticipation of the future. It is rooted in the confidence that the future is open and that new possibilities exist. Peter Senge (2000) suggests three ways of thinking about the future: (1) to conceive of the future as an extension of the past (extrapolation); (2) to imagine what might be, independent of what is, or as free of the influence of the present as one might become; and (3) to cultivate awareness and reflectiveness—to become open to what is arising in the world and in us and continually ponder what matters most deeply to us. The third option requires creative use of the imagination. For character education, both awareness and effectiveness—or heart and head—are integral to the practice of imagining. The cognitive faculty is not in alien territory in imaginative adventures; rather, it is a key asset (Ayers 2004). Anne Colby (2008) argues that hope and inspiration may be the missing link in empowering disaffected and disempowered groups to become more engaged in the political processes that determine our corporate destiny as citizens.

Civility and ethical leadership

In common usage, civility refers to a set of manners, certain etiquettes and social graces that are rooted in specific class orientations and moral sensibilities. However, civility is also inclusive of social capital and the inherent benefits accrued by these networks of reciprocity. This is an important distinction for the development of civility among students. Civility also has to do with the student's social dignity within systems. The power of market-stimulated moralities and the waning interest in civic life forecast an ominous future for American democracy, especially for many students who have been marginalized at the boundaries of a social contract that from its inception was exclusive and xenophobic (Fluker 2003). Beyond the impact of various forms of media on the prosocial behavior of students and adults is the persistent and inadequately documented effect on the question of diversity and the cultural designation of the other as the hostile stranger.

In our model, the term "civility" is used as a framework for understanding the role of social capital within the context of students' social and public life practices. I do not limit civility, however, to social capital, but refer more broadly to the concept as the social-historical script or contract that the student citizen negotiates within the context of the larger society. Civility is the psychosocial ecology of the student, a certain understanding or self-referential index of the student's place within a social system as it relates to personal character. This description of social capital and its role in creating and sustaining community is important for the ethical student's moral development in two ways. First, social capital provides networks for community engagement that can be inclusive and socially beneficial for the student and his or her environment. Second, social capital derives its life and power from the norms of reciprocity that it engenders and sustains. Ethical leadership in the classroom is essential for the maintenance of social capital. Moreover, civility is the fuel of a strong democratic culture that ensures opportunity and stability for future leaders. Civility, therefore, protects and encourages the key values of liberty, equality, and friendship without which democracy is impossible and which emerging leaders must learn and practice. There are three interrelated values of civility: *recognition*, *respect*, and *reverence* (fig. 1).

Civility protects and encourages the key values of liberty, equality, and friendship without which democracy is impossible

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Recognition in ethical leadership practices begins with consciousness, a focused awareness that is extended through the self, others, and to ultimate frames of references. As an activity of consciousness, recognition has neither moral nor ethical significance. It insists, rather, on the development of a sense of transcendence in which one is able to self-observe as one observes others. This mode of consciousness is sometimes called self-awareness or self-observation. Self-observation allows the student to become aware or to *recognize* himself or herself and to better understand the unconscious motivations that drive thoughts, feelings, and behavior. The primary significance of self-observation for civility lies in the students' personal quests for self-dignity and respect. It also serves as a major fount for the quest of remembering their story and how that story is intertwined with the stories of others. No greater work can be done by the student in repairing the ethical center than becoming aware of his or her inherent worth and dignity, especially when confronted with the judgment, blame, and mistrust that arise in diverse cultural situations. As a practical consideration in promoting healthy environments of diversity, the aim is to create networks of reciprocity and social capital that are based on trust. Beyond social contracting in the formal sense of legislating and mandating institutional codes and values, civility rests on covenantal relations that require the integrity, empathy, and hope that engender and sustain friendship. Friendship extends beyond utility and duty and rests ultimately upon common purpose and vision (King and Devere 2000).

Respect is the public analogue of civility and has profound implications for global citizenship. In the perspective of civility I am proposing, respect has to do with the accepted standards of association of free people (citizens) and with social dignity. In this view, respect includes: (1) a certain self-referential index that recognizes oneself as inhering and therefore deserving

certain acknowledgements of one's human dignity in public space, and (2) a responsibility to demonstrate in public space one's obligation to the other as inhering and therefore deserving certain acknowledgements of human dignity. Fundamental to this twofold definition of respect is the relation between empathy and balance. In this view, Sara Lawrence-Lightfoot's excellent and creative exploration of respect as a non-hierarchal expression of human relationship is invaluable for the task of developing ethical student leadership. Lawrence-Lightfoot notes that respect is often viewed as "a debt due people because of their attained or inherited position, age, gender, class, race, professional status, accomplishments, etc. Whether defined by rules of law, habits, or culture, respect often implies required expressions of esteem, approbation, or submission." By contrast, her "focus is on the way respect creates symmetry, empathy, and connection in all kinds of relationships" (2000, 9–10), which allows students to move beyond strictly hierarchal, rules-based management perspectives, but aspires to the cultivation of a moral ethos that creates balance, creativity, and imaginative enterprise with others.

Reverence has to do fundamentally with recognition and respect of the other as well as with the other's keen interrelatedness to one's self. Reverence is preceded by loyalty. One of the supreme tests of civility has been and continues to be the question of loyalty. For instance, loyalty to friends, groups, and traditions can create serious ethical dilemmas for students in respect to diversity and inclusiveness. The dilemma is how students reconcile contending demands for loyalty: the inclusive demand of one's own moral vision versus the often contradicting demands of friendship, belonging, ideology, race, ethnicity, sexuality, and religious beliefs. Loyalty is not easily defined; it is one of those elusive terms like "love" because it is attached to something profoundly spiritual. Loyalty in its most fundamental sense is a discipline of informed consent of the will to a higher cause to which the person seeks union within the self and with others. But loyalty, for the ethical student leader, does not seek confirmation from external events or rewards, but finds its genesis and actualization in the integrity of the person(s) or cause(s) to which the leader is committed. The spiritual unity that loyalty seeks finds it fullest expression in reverence for life. Ethical student leaders should not, therefore, allow their loyalties to kin, group, nation, or even religious beliefs to supersede the ethic of reverence for life (Clark 1962; Schweitzer 1936). Reverence for life appeals to something that is fundamentally human and that seeks the ultimate unity found in a sense of community (Capra 1996; Devall and Sessions 1985).

Walter Fluker, Annual Meeting

Community and ethical leadership

The quest for community, like character and civility, has a long and ambivalent history in American society and has significant implications for the problem of diversity and culture in a globalized world. Since its founding, the nation has struggled with the antagonistic twins of self-reliance and community. The American obsession with self-reliance, liberty, and individualism has created another dynamic that actually undermines its moral vision of community and challenges the task of creating diversity.

Many of our students come from places on the periphery with distinctive perspectives that dare to see kaleidoscopic visions of America's future in a world where difference and the jagged edges of history collide at the intersection. We are continually discovering

that traditional understandings of character and civility without a diverse community of memory that informs ethical orientation are bereft of authority and influence in our educational environments. Questions of the good, beautiful, and just are spinning at astronomical speeds in our culture, and there is great anxiety about lost values and the need to return to the past for direction. Amidst religiously inspired debates about values and political jostling on leveraging advantage, Americans are asking, "which way is north?" but this is a highly relative question. For those who stand at different places with very different stories, "north" for some may appear as "south."

Kwame Anthony Appiah (2006) has suggested that the future of cosmopolitanism hinges on how well we distinguish between "thin" and "thick" moral arguments in public debates and that, in the final analysis, learning to live with different interpretations of values relies more on practice than on argumentation. The emphasis ought to be on listening to the other, which is a disciplined practice that involves personal virtues—integrity, empathy, and hope—that are related to character and analogous public values—recognition, respect, and reverence—that form the basis of civility and a sense of community. In fact, the ground has shifted with respect to the question of traditional morals and values and how they inform direction at the intersection. This fact alone challenges some of the very basic presuppositions of character education in America.

Most student development models that use character education as a resource and strategy point toward the individual student as the source and director of the moral compass with emphasis on the classical Western tradition as the narrative repository of virtue. One of the challenges that educators will increasingly face is how this country accommodates students from places that were not a part of the original blueprint. The contemporary debate on immigration policies provides a sobering look at the deep and abiding fissures that plague narrow and myopic visions of citizenship. Immigration is more than an issue of what constitutes citizenship and entitlement in our democracy; it is also an issue of who will lead and, by virtue of this question, who gets educated—and how.

The significance of community for self and civil society is the primary concern of our model for the development of ethical leadership and global citizenship

Community represents the spiritual dimension in the tripartite model of ethical leadership depicted in figure 1. Community as a rational construction is the ideal that serves as the goal of human existence and the norm for ethical judgment. Concretely expressed, it is the mutually cooperative and voluntary venture of persons in which they realize the solidarity of humanity by freely assuming responsibility for one another within the context of civil relations. Character education, therefore, must begin with community as both the source and the end of all practices associated with the development of leaders. Integrity—as a sense of wholeness, integration, and balance—is the work of community within self. One can hardly hope to create community in the world without first looking deeply within the self and discovering the challenges of creating a healthy sense of self. Furthermore, community provides the context for the sensuous articulation of the values of compassion, justice, and courage as dynamic and interrelated practices. Community refers to a sense of unity and interdependence with nature as a whole; the centrality of civil society in the development of self-worth and affirmation; community occurring as a network of extended families; and other institutions as media through which persons share their sense of self and belonging—a common ground upon which the diversity of people and/or ideas and values can unite in a spiritual reality that is marked by appreciation of difference (Fluker 1988).

The significance of community for self and civil society is the primary concern of our model for the development of ethical leadership and global citizenship. A healthy sense of self is intricately related to the interaction between self and society. The quest for personal identity is inextricably bound to the quest for wholeness, harmony, and integration in society. Our model seeks to engage students in the quest for community at personal and social levels through the production of their own rituals or creative exercises. For ethical student leaders, the primary questions are: How do

we create and maintain a responsible and respectful relationship with each other in the quest for community? And how does this model relate to the broader and critical issues of ethical student leadership that have been already discussed? Community is defined by three attendant practices or virtuosities: personal and social quests for courage, justice, and *compassion*.

Courage is considered a virtue by nearly every ancient philosopher. It is no small accident that the ancients located courage around the heart. Courage is a balanced coordination of both the mind (cognitive) and the will (volitional). While courage has a rational component, as Aristotle pointed out, it requires more than knowledge; it has, rather, to do with achieving balance between extremes of foolhardiness and fear. Character education that promotes global learning must include nontraditional strategies that teach students to balance these extremes through practice.

Justice refers to the social and public spheres that students engage, but it begins with *a sense of justice*. Human beings, especially children, display what James Q. Wilson calls "the moral sense," certain natural sensibilities that are "formed out of interaction of their innate dispositions and their earliest familial experiences, [which] shape human behavior and the judgments people make of the behavior of others" (1993, 2). The moral sense of justice, according to Wilson, precedes social constructs of justice as in rules, principles, and laws, yet it informs how certain rational renderings of justice are shaped by traditions and customs of different cultures. Human beings are characterized universally by "the desire for survival and sustenance with the desire for companionship and approval" (Wilson, 1993, pp. 122–123) and are constantly in pursuit of social arrangements that best provide for these basic needs and desires. A sense of justice as fairness arises from this basic human instinct.

Compassion is the supreme virtuosity of ethical leadership. Within our proposed framework, compassion is located on the spiritual side of the triangle and is the culmination of hope and reverence—and indeed all the practices. The model begins with integrity and ends in compassion. Compassion is the fulfillment of the *virtues* of character—integrity, empathy, and hope; it provides the moral tissue for the *values* of civility—recognition, respect, and reverence; and the *virtuosities* of courage and justice find their fulfillment in acts of compassion. □

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"I Aim at Being Useful"

CATHARINE R. STIMPSON

WHAT IS OUR WORK? It is nothing less than the seeking of justice *in* education and the seeking of justice *through* education. Indeed, our promise is that the first leads to the second. That is, if we have justice in education, we will create the conditions for the achievement of justice throughout society. If we achieve equity in education, we will radically change, even transform, education. The consequences of this will ripple through and spill over all of society. Educate a girl. You will change her, her family, her village or town, her activities, and her children. In brief, you will change her life and the lives around her. You will have greater stability, well-being, and sustainability. Educate women, and you will achieve such goods as the improvement of health and the reduction of HIV/AIDS.

If we have justice in education, we will create the conditions for the achievement of justice throughout society. If we achieve equity in education, we will radically change, even transform, education

Our work has deep roots. In 1792, a brilliant young woman, Mary Wollstonecraft, sat down to write. She had been born in 1759, the daughter of a restless ex-weaver who abused his wife. She had little education. She had no money. However, she had brains, talent, and nerve. She made her way as a lady's companion, school founder, publisher's assistant, governess, and author. She died young, in 1797, having given birth to two daughters. One of them Mary Shelley, was to become the author of *Frankenstein*. Wollstonecraft's 1792 book, *A Vindication of the Rights of Women*, is now a landmark in the seeking of justice in education and the seeking of justice through education. Introducing it, Wollstonecraft stated, "I aim at being useful."

For forty years, the Program on the Status and Education of Women, its friends, and its partners have also aimed at being useful. Retrospectively, I am astonished at the extent and audacity of our goals. For justice in education meant at the very least equity in access, in the allocation of resources, in staff and faculty hiring, and in the curriculum. Tooting one's own horn is unattractive, but so is false modesty. Hoping to avoid the rock of tooting one's own horn and the hard place of false modesty, I suggest that we have been of use in four ways: through our accomplishments, through our competencies, through our values, and through our dreams. Let me take them in turn, noting some illustrative examples of each.

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Our accomplishments

Sadly, there is no progress without resistance and pain. We learn to cheer and weep at the same moment. The crucial year of 1963 illustrates this truth. It was the setting of the passage of the Equal Pay Act, mandating equal pay for equal work regardless of race, color, religion, national origin, or sex; of the publication of Betty Friedan's *The Feminine Mystique;* and of the issuing of Pauli Murray's *American Women: Report of the President's Commission on the Status of Women*, which led to comparable commissions in individual states. In 1963, the black civil rights movement, which helped establish the women's movement, organized the great March on Washington, DC. In Georgia, Charlayne Hunter became the first black woman to enter the University of Georgia. However, in this same year, bigots bombed a church in Birmingham and murdered four little girls who were at Sunday School. Fannie Lou Hamer was beaten because she sought to register black voters in Mississippi. Medgar Evers and President John F. Kennedy were assassinated.

Yet, building on each other, useful accomplishments happened. A primary one was legal. A legislative scaffolding to surround the search for justice in education went up, and has stayed up. In 1964, Title VII of the Civil Rights Act prohibited discrimination in education based on race, color, and national origin, and discrimination in employment based on race, sex, color, national origin, or religion. It is well known that the word "sex" was mischievously added in an attempt to stop the legislation as a whole, but it is even better known

How Useful Have We Been? What More Must We Do?

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that she or he who laughs last laughs best. Then President Lyndon Johnson added affirmative action to the Civil Rights Act. The legal scaffolding went higher in 1970 when Representative Edith Green, a Democrat from Oregon, held the first congressional hearings on women's education and employment.

Then in 1972, Title IX became law. Let us remember that simple, profound language: "No person in the United States shall, on the basis of sex, be excluded from participation under any educational program or activity receiving federal assistance." Two years later, the Women's Educational Equity Act provided funds for model programs, training, and materials that would support the intent of Title IX. Its administrators created activities for women of color and for women with disabilities. In 1994, still another significant piece of scaffolding was added. The Gender Equity in Education Act asked for the training of teachers in gender equity, the promotion of math and science learning by girls, the giving of advice to pregnant teenagers, and the prevention of sexual harassment.

Program on the Status and Education of Women

The Association of American Colleges and Universities' Program on the Status and Education of Women provides support to women faculty, administrators, and students in higher education. Current priorities include improving curricula and campus climates, promoting women's leadership, and disseminating new research on women and gender. The year 2011 marks the fortieth anniversary of the program. For more information, please visit www.aacu.org/psew.

These useful legislative accomplishments helped to create the conditions for a second great accomplishment: the reconstruction of academic life, its research, teaching, and participants. In 1970, Kate Millett, a doctoral student at Columbia University, published her dissertation under the title of *Sexual Politics*, a book so influential in its own right and so symbolic of change that Millett found herself on the cover of *Time* magazine. San Diego State College opened the first official women's studies program, a system of courses rather than one or two courses being offered here and there as they were in the 1960s. Globally, there are now thousands and thousands of courses, programs, publications, and research centers.

Conceptually, women's studies evolved through several phases. The first, seen in Sexual Politics, was to document the bad differences between women and men, the discrimination and inequities. Next, led by Carol Gilligan, the good differences between women and men were explored, along with the possibility that women spoke in a "different" and constructive voice. Simultaneously encouraged and pushed by women of color, women's studies engaged with the differences among women, at first those of race and class, but then of sexuality, nationality, and religion. Acknowledging and welcoming diversity became a fundamental, ongoing aim.

By the mid-1980s, the study of gender as a system joined the study of women as a group with many differences among its members. Of course, the inevitable backlash whipped out. In 1987, conservative Christians and state legislators went after the women's studies program at California State University–Long Beach. It lost its director, courses, and a campus women's center. However, the great momentum has been with the growth of women's and gender studies rather than with its grumpy opposition.

Inseparable from the developments in teaching, learning, research, and theory has been the creation of academic advocacy groups and infrastructure. For example, in 1971, the Association for Women in Science was started. The sciences remain the most difficult field for women. In that same year, women in Asian studies at the University of California–Berkeley started the journal *Asian Women*, part of an explosion of journals and other publications. To add to the accomplishments, women have won more and more leadership positions. In 1994, Judith Rodin was appointed the first permanent woman president of the University of Pennsylvania—and the first woman president in the Ivy League. In 2001, Ruth Simmons took up the presidency of Brown, becoming the first African American woman to assume an Ivy League presidency.

Education takes place both inside and outside of formal schools. A third primary accomplishment has been to begin to change the institutions that educate men and women outside of the "official classroom." Change entails new thinking as well as the release of women's energies and talents. The media are among the most powerful of these institutions. In 1971, Gloria Steinem and an intrepid band started Ms. magazine. We can appreciate one of Steinem's succinct comments about education, "The first problem for all of us, men and women, is not to learn, but to unlearn." The world of arts and letters, often intersecting with the media, has also battled for equity. In 1985, for example, the Guerilla Girls, a

group of New York artists, started their raucous productions of street theater with the serious purpose of protesting women's exclusion from galleries and museums. Finally, the world of religion is a significant, complicated educational force, which both helps and hampers the quest for justice in education. It is heartening to remember that in 1970, two Lutheran denominations approved the ordination of women. Two years after that, Sally Preisand became the first woman rabbi. Five years after that, in 1977, Pauli Murray was the first African American woman to be ordained as an Episcopal priest.

Our competencies

The usefulness of competencies is that nothing gets accomplished without them. One central competency is just getting the darned job done—no matter how much persistence it might take, how much resilience, how much courage, how much ability to cradle both a child and a cell phone, and how much withstanding of frustration and fools. The supporters of justice in education are multitasking maniacs.

In the midst of busyness and demands, another competency that has necessarily been nurtured is the ability to balance the claims of the self and the claims of community. A particular psychological and moral process lends to the growth of this competency. It cautions us that we cannot really be of use unless we know ourselves and are aware of our own needs, strengths, and weaknesses. Socrates, that iconic educator, did correctly urge us to "know thyself." Then, we move out to recognize the otherness of others, to see how the shadows fall with a difference from someone other than one's paltry self. Only after we are capable of these respectful recognitions can we negotiate and form useful networks, affinity groups, and communities.

Still another competency is the ability to speak well both within these groups and to outsiders. Like Mary Wollstonecraft and so many others, the supporters of justice in education need to communicate, to state clearly and persuasively what is unjust and what is just. We have been competent at getting at the facts, at understanding them, and then getting them out in helpful, responsible ways. We may live in a twenty-four-hour news cycle, but we believe in a twenty-four-hour truth cycle.

To live in a truth cycle involves, of course, being able to admit mistakes. "Second-wave" feminists, and I am one, initially did overgeneralize about women, papering over and erasing differences among us. In addition, some of us "second wavers" may also have wanted too much explicit gratitude from "third-wave" feminists and misunderstood their strengths.

Catharine R. Stimpson, Annual Meeting

I admire "third wavers" for several reasons. Intellectually, they explore theory with agility and poise. Culturally, they are brilliantly adept at managing the new technologies of communication. They are human spiders at work on their websites. Psychologically, they seem at ease with diversity. They also seem to appreciate style and beauty in ways that some of us second wavers could not, fearful as we might have been of being caught in the beauty trap and reduced to our physical appearances.

Our values

The use of values is that they sustain, guide, and inform us in the exercise of our competencies. They provide what is called our "moral compass." A basic principle has been simply to value women and girls as much as men and boys. We urgently reject the devaluing of women and girls to the status of the second, the inferior, the subordinate sex. No man—by divine right or custom—is inherently superior to a woman. This has meant that we argue for literacy and education as a way of releasing each woman's voice and talents. Some of these voices will turn out to be disagreeable; others murderous. But we will not know unless education enables women to shape who they might be. Our fundamental value is inseparable from our commitment to human rights, our belief in the irreducible core of each person that cannot be violated. No woman—by divine right or custom—is inherently superior to a man. Such beliefs are compatible with our support of diversity. Each person can accept or shape an identity around that core.

Viscerally, we are sickened by violence against women and children. We abhor the beatings and the rapes, the battery and the assaults, the cruelties and the tyrannies. We value their opposite: kindness, compassion, empathy.

Our dreams

The use of dreams is that they console and inspire us. They picture a different world to which we might aspire and for which we might work. The supporters of justice in education have a magnificent legacy of dreamers. Think of Emma Willard and Mary Woolley and M. Carey Thomas. Think of the dreams of the three hundred people in that chapel in Seneca Falls in 1848. Think of Harriet Jacobs, born a slave in 1818. In 1861 she published a book under the name of Linda Brent, *Incidents in the Life of a Slave Girl*. She hid from a rapacious slave owner in an attic, stifling in summer, bone-chilling in winter, until she fled in 1842. She dreamt of literacy, of escape, of being reunited with her two children. Think, too, of Eleanor Roosevelt, dreaming and then helping to write a United Nations "Declaration of Human Rights." Passed in 1948, it asserts all our rights to security, food, shelter, and education.

A new aim: To continue to be of use

How, then, do we take our accomplishments, competencies, values, and dreams and plan how to be of use in the next forty years? Any answer must recognize what is now a truism: we live in a global society. We are interdependent and interconnected. I often use this metaphor for our situation: We are travelling together in a big Boeing 777 or one of those new, huge Airbuses with hundreds of passengers. Some of us are first class, on the glamorous top floor of that Airbus; some of us are in the main cabin. But we are together. We literally breathe each other's air. We will land safely together, or we will crash together.

Globality increases the recognition of our differences. If recognizing national differences has been tough enough, recognizing them on a global scale is an even greater order of magnitude. We now live with immense gaps between haves and the have-nots; racial and ethnic diversities; tensions within and among nations; and disagreements about religion and faith and the role of theology in our societies and laws. We have no single conviction about America's place in the world. Will the twenty-first century be, not an American Century, but an Asian Century or a Brazilian Century? The competences we have developed for negotiation and translations will be tested, applied, retested, and reapplied. Fortunately, our new technologies of communication—the Internet—can help us create new coalitions and communities.

What the Program on the Status and Education of Women, its friends, and its partners bring to globalization is that passionate but now well-honed belief in justice—justice in education, and justice through education. This means access to education, beginning with the literacies (written, numerical, computer), going on to primary and secondary and tertiary education, and then progressing further to lifelong learning. People thirst for education—for themselves and for their children.

They know it is the guide to the future.

As evidence, let me turn to another voice. Hoon Eng Khoo recently stepped down as the acting vice chancellor and provost of the new Asian University for Women in Bangladesh. She is an associate professor of biochemistry at the National University of Singapore. Her birthplace was an island in Malaysia—without a telephone, electricity, or running water. She had a dream: to study science and medicine abroad. But she was from a Chinese family. After riots in Malaysia, strict affirmative action plans had been implemented—for native Malays. She knew her chances of a government-sponsored scholarship were few and far between.

How do we take our accomplishments, competencies, values, and dreams and plan how to be of use in the next forty years?

This determined girl got on her bicycle and rode to the United States Information Service and talked to a college counselor. Today, if she had access to a computer, she could go on the Internet. She learned about Smith College. She applied. In 1970, she enrolled and began the process of becoming Professor Koo. She now instructs us as to what girls need during their education. They are often considered "disrespectful" if they speak up in the classroom. They need to thrive in a climate in which they can exert their voices and exercise "creativity and critical thinking." Women's rights have to be modeled throughout their schools.

But, I have heard Professor Koo say, our students will often come from places where water is drawn from a well, light shines from a kerosene lamp, the roads are unpaved, and rickshaws are still a common mode of transportation. Reach out, Professor Koo urges, reach out. Make education a possibility, but help as well with clean water, a light by which to study, and a school building that protects as well as provides a setting for education.

During the next forty years, there is still work to be done in the United States. We have not yet achieved equity in higher education. Look, for example, at women faculty. In 2007, women composed 41.8 percent of our full-time faculty and men 58.2 percent. Of part-time faculty 50.1 percent were women, 49.9 percent were men.

That last figure points to complications that were not present forty years ago. We are close to equity, but in the often tenuous part-time faculty positions. Moreover, in 1978, for the first time, more women than men entered college. Perhaps this is a landmark, but we never wanted to play a zero-sum game in which women might be winners but men might be undeserving losers. We should worry if the happy fact that more women are entering higher education is accompanied by the unhappy fact that more men are either not entering or dropping out. Equity never meant women soaring and boys falling behind. For both women and men, there is an even larger scandal and tragedy: the growing conviction that education is not a public good, but a private benefit. This has helped to bring about a withdrawal of support from our great public institutions. I often quote a bitter joke I heard at a meeting of graduate deans: "Higher education in California used to be highway to opportunity. Now it is the toll road." For forty years, we sought equity in education, largely and spaciously defined. Now, we must seek widespread support of education, largely and spaciously defined, for girls and boys, women and men.

We cannot forget the horrors of 1963. But I also think of that Stephen Sondheim song, "Still here, still here." We are still here. We carry our competencies, our values, and our dreams in our hearts, minds, wheelies, and backpacks. Let our usefulness continue in our global, wired world. The Program on the Status and Education of Women, it friends, and its partners have done work that is real. There is more justice in education and more justice through education. May this program now lead our dreaming about new realities and show us how to stumble, grumble, sing, converse, and toil so that we may usefully create them. □

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

NOTE

1. I met Hoon Eng Khoo at the Bryn Mawr College conference "Heritage and Hope: Women's Education in a Global Context," which was held September 23 to 25, 2010. My paraphrases of her remarks are taken from my notes and from the November 2010 edition of *Bryn Mawr Alumnae Bulletin*.

JOHN OTTENHOFF

Learning How to Learn

Metacognition in Liberal Education

FEATURED TOPIC

KRISTIN BONNIE, assistant professor of psychology at Beloit College (Wisconsin), was curious about her students' performance on exams in the introductory psychology course. As she explained to a packed room at the 2011 annual meeting of the Association of American Colleges and Universities (AAC&U) in San Francisco, she had been giving her students, mostly first-years, the choice of deciding not to answer two or three of the approximately twenty-five multiple-choice questions that appeared on each exam. In some cases, students answered every question anyway, before indicating which ones they did not want graded.

The group found that metacognition was an effective tool for focusing students' attention more consciously on their learning

This anecdotal insight into students' decision-making process sparked Bonnie to wonder about ways that she and her students might gain a better understanding of their learning process. What if she were to ask *all* students to answer every question, and then ask them to decide which few to omit from grading? Going further, what if students had to report *why* they chose each question to omit? Did they eliminate questions that they actually had answered correctly? Did they know why they didn't feel confident about certain answers? Did knowing some of these answers make a difference in their learning?

Bonnie's curiosity was partly just the response of a good teacher and researcher wanting to know more about student learning in her classes. But her questions were considerably deepened and developed—and connected to ongoing discussions about metacognition—by her participation in the Teagle Foundation–funded Collegium on Student Learning through the Associated Colleges of the Midwest (ACM).

In November 2008, participants in the ACM collegium embarked upon a thirty-month project to examine recent work in the cognitive sciences, to test out the theories through classroom interventions and experiments, and, ideally, to improve student learning through the process. They focused especially on the importance of metacognition, which might be summarized as knowledge of one's own thoughts and the factors that influence one's thinking. Other researchers emphasize the ability to plan, monitor, and evaluate the learning process as key elements of metacognition.

As Bonnie and her colleagues reported at the annual meeting, that focus not only had good effects on student learning but often a profound effect on the teachers. In creating scholarship of teaching and learning (SoTL) projects that documented their questions and interventions, and working as part of a group of scholars, collegium members reported becoming significantly more thoughtful about their teaching practice.

Bonnie was joined in the AAC&U session by David Thompson, associate professor of Spanish at Luther College (Iowa); Holly Swyers, assistant professor of anthropology at Lake Forest College (Illinois); Karl Wirth, associate professor of geology at Macalester College (Minnesota); and John Ottenhoff, vice president of the ACM. They worked with a dozen colleagues from other ACM colleges in the collegium, which began with an opening conference featuring a keynote address from Patricia M. King, whose work on reflective thinking and self-authorship helped shape the thinking of the participants. Classroom interventions

JOHN OTTENHOFF *is vice president of the Associated Colleges of the Midwest (ACM).* *On behalf of the ACM, the author expresses deep gratitude to the Teagle Foundation for funding the project described in this article and for its record of extraordinary support for liberal education. The author also thanks Kristin Bonnie, Rachel Ragland, David Schodt, Holly Swyers, and David Thompson for their contributions to this article.*


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were carried out over the 2009–10 academic year, and a final conference about the group's work was held in October 2010.

Throughout the process, as reported in San Francisco, the group found that metacognition was by no means a "silver bullet" for improving student learning, but nonetheless was an effective tool for focusing students' attention more consciously on their learning and, ultimately, providing a means to encourage students to think about the larger purpose of their education. Perhaps as important, the collegium group found that by asking metacognitive questions of students, they became both more aware of their students' learning and increasingly self-reflective about their own teaching practices and effectiveness.

David Thompson's work exemplified well the point about faculty learning. He reported that his early questions about the effects of cumulative testing on increasing students' ability to monitor their learning in Spanish classes prompted him to set up separate "control" and "intervention" sections of intermediate Spanish at Luther. Finding no correlation between cumulative testing and increased self-monitoring, he began introducing students to more explicit self-monitoring processes, including post-assignment and post-exam "wrappers," brief writing exercises that asked students to reflect on their learning process both before and after seeing their graded tests.

Again, Thompson's results were mixed; increased metacognitive skills, as measured by the Metacognitive Self-Regulation subscale of the Motivated Strategies for Learning Questionnaire (Pintrich 1991), didn't necessarily lead to better learning of Spanish. But in comparing the gaps between student predictions and performance on exams, he came to see that instruction in metacognitive skills may be particularly important for first-year students as they adjust to the expectations of college-level work and learn to evaluate and monitor their own understanding relative to those expectations. Tracking metacognitive growth in first-year students and in the weakest test-performers gave Thompson a new focus in his teaching, which he will carry forward in a recursive cycle of new interventions and modifications.

As is true of most good SoTL projects, inquiries into student learning begat further questions and more reflection about the practice of teaching. Thompson learned that as a humanities scholar engaging in this kind of research, he needed to find more suitable methods; humanities approaches such as discourse analysis might serve better than control groups for shedding light on his questions. This realization was made possible in large part by the mix of peer and expert support provided by the collegium, which offered the encouragement and framework for Thompson's initial foray into the literature of metacognition and the scholarship of teaching and learning.

Both Thompson and Bonnie were influenced by Karl Wirth's work on "knowledge surveys" as a central strategy for helping students think about their thinking. Knowledge surveys involve simple self-reports from students about their knowledge of course concepts, content, and skills, Wirth explained at the AAC&U session in San Francisco. In knowledge surveys, students are presented with detailed content and skill objectives for each topic and are asked to indicate their perceived mastery of each. Faculty can use these pre- and post-reports to gauge how confident students feel in their understanding of course material at the beginning or end of a course, before exams or papers, or even as graduating seniors or alumni.

Wirth noted that the surveys need not take much class time and can be administered via paper or the web. The surveys can be significant for clarifying course objectives, structure, and design. For students, knowledge surveys achieve several purposes: they help make clear course objectives and expectations, are useful as study guides, can serve as a formative assessment tool, and, perhaps most critically, aid in their development of self-assessment and metacognitive skills. For instructors, the surveys help them assess learning gains, instructional practices, and course design.

Wirth's San Francisco presentation featured several charts showing how knowledge surveys matched up with student performance on exams. Perhaps most strikingly, Wirth found that students in the lower quartile of performance

The Associated Colleges of the Midwest

The Associated Colleges of the Midwest (ACM) is a consortium of residential liberal arts colleges located in Illinois, Iowa, Minnesota, Wisconsin, and Colorado that share a fundamental commitment to the liberal arts as the best preparation for life, employment, and contributing to society. ACM aims to strengthen its member colleges as leaders and exemplars in liberal arts education through significant, innovative, and sustainable collaborations. More information about ACM is available online at www.acm.edu. Information about the ACM-Teagle Collegium on Student Learning, including project summaries, is available online at http://serc.carleton.edu/acm_teagle.

on exams were least able to predict their performance; students who performed best were often likely to underestimate how well they understood the material.

Wirth's collegium work also involved a collaborative project with Fahima Aziz of Hamline University (Minnesota) on the use of "reading reflections," another attempt to help students monitor their learning through brief online writing about their reading assignments. According to Wirth, expert readers are skilled at using a wide range of strategies during all phases of reading (e.g., setting goals for learning, monitoring comprehension during reading, checking comprehension, and self-reflection), but most college instruction simply assumes the mastery of such metacognitive skills.

In making the reading reflections a regular part of their courses, Wirth and Asiz concluded, "there is no longer any question in our minds whether reading reflections are a powerful intervention for improving learning. With reading reflections, students read more regularly before coming to class, they read more deeply, and they use a wider range of reading strategies. They are better prepared to participate in, and learn from, classroom activities resulting in deeper content learning. There is also evidence that this intervention might hold even greater potential for underperforming students."

Other members of the ACM collegium group experimented with various forms of knowledge surveys, exam wrappers, and reflective writing. The common theme was that metacognitive awareness didn't lead directly to greater mastery of course content, but helped improve the focus of instruction and especially seemed to benefit students who tended to perform poorly. For example, Tim Tibbets (Monmouth College, Illinois) found in his introductory biology classes that "reading reflections give me a tool to hear where students are struggling and respond, knowledge surveys help students see what topics are important and what types of questions they should anticipate on exams." He also found clear improvements in learning outcomes for the students who did exam wrappers.

Diane Angell (St. Olaf College, Minnesota), also a biologist, found that metacognitive assignments in the form of "exam preparation assignments" and "wrappers" produced a consistent, if small, effect on improving student

K. Patricia Cross Future Leaders Awards

The K. Patricia Cross Future Leaders Award recognizes graduate students who show exemplary promise as future leaders of higher education; who demonstrate a commitment to developing academic and civic responsibility in themselves and others; and whose work reflects a strong emphasis on teaching and learning. The awards honor the work of K. Patricia Cross, professor emerita of higher education at the University of California–Berkeley, and are administered by the Association of American Colleges and Universities. Following are the recipients of the 2011 awards:

Adam Bush, American studies and ethnicity, University of Southern California

Edmond Chang, English, University of Washington

Keary Engle, chemistry, The Scripps Research Institute

Michelle Gaffey, literature, Duquesne University

Sam Potolicchio, American government, Georgetown University

Chera Reid, higher education, New York University

Cara Robinson, urban affairs and public policy, University of Delaware

Jennifer Veilleux, psychology, University of Illinois at Chicago

Nominations for the 2012 awards are due October 3, 2011. (For more information, see www.aacu.org.) The recipients will be introduced at the 2012 annual meeting, where they will deliver a presentation on "Faculty of the Future: Voices of the Next Generation."

K. Patricia Cross (center) with the recipients of the 2011 awards

learning. She speculated that even more explicit metacognitive instruction, especially for underprepared students, would be helpful. Clara Hardy (Carleton College, Minnesota) concentrated on making learning strategies more explicit in her introductory Latin classes. Her conclusions, based on a small sample, were that metacognitive activities were especially helpful for the very lowest-achieving students, who in other years did not complete the course successfully. She also found that exam wrappers for the higher-achieving students were much fuller in their accounts of what they had tried and how they had thought about what to try than were the lower-achieving ones.

Metacognitive interventions may be an especially powerful tool in helping the "academically adrift" student find a way to get into the game

The collegium also produced some interesting collocations. At the final conference for the collegium, held at Macalester College in October 2010, Joy Jordan (Lawrence University, Wisconsin) reported about some metacognitive interventions in her intermediate statistics course in the same session in which Kent McWilliams (St. Olaf College, Minnesota) reported on his piano performance class. Jordan concentrated on helping students learn the essential but difficult concept of sampling distribution, focusing especially on reflections about "confidence judgments." She reported being most surprised by the "repeated overconfidence in the lower-performing half of the class" and became interested in what happens when these students, working in groups, become more confident even though their understanding may not have changed. McWilliams also became intrigued by the issue of confidence and by what changed as he asked his piano students to be consistently self-reflective while they learned a new piece of music. He reported that students found the metacognitive framework helped them pose a wider range of questions, from well-structured questions to higher-level ill-structured questions, and that they seem to have been successful in transferring these same learning processes to other repertoire they studied.

Holly Swyers, on the other hand, used metacognition as a common language in a "pod" of three first-year seminar classes, focused in the diverse disciplines of anthropology, chemistry, and education, at Lake Forest College. The "pod" came together throughout the year with a team of colleagues, including not only the faculty teaching the courses but also a coach, a public safety officer, student-life professionals, and learning specialists. As she described in San Francisco, Swyers saw the real breakthrough in the project in the value of a shared vocabulary for talking about what is happening in student learning. "The metacognition frame proved adaptable by all members of the pod, so students would hear the same ideas in the classroom, in the dorm, in study sessions, and on the playing field," Swyers reported. "Most members found the principles very similar to ideas they already had in practice, so the real value was in helping students see that the overriding premise of all their college activities was consistent."

Metacognition is a topic that has attracted increasing attention nationally, starting with the groundbreaking *How People Learn* (Brandsford, Brown, and Cocking 2000), and the ACM collegium offered some intriguing insights into how abilities in self-monitoring and awareness of the learning process can improve learning. The ACM-Teagle collaboration also delivered significant insights into how successful faculty development work can occur.

Quite simply, successful faculty development takes time, particularly if it involves work (like the scholarship of teaching and learning) with which faculty are not familiar. Successful projects are long-term, blending support and accountability. The collegium project, initially funded for thirty months, has been extended, as members of the group continue to collaborate on projects and discussions. Throughout the project, requests for project proposals, updates, and final reports kept participants focused and engaged—and provided opportunities for discussion and suggestions.

Faculty projects such as the Collegium on Student Learning also require collegial conversations nurtured carefully with appropriate support. All the faculty involved in this project engaged in common work, even though they came from disciplines ranging from classics to statistics and geology to music. In order to support this collaborative faculty work, the group reaffirmed the need for an egalitarian

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ethic, substantive collegial interaction, and a supportive intellectual community that inspired and transformed teaching practices. Working together with agreed-upon goals around a common issue (in this case, student learning and metacognition) led to a natural progression of discussions concerning common practices inspired by issues raised by classroom practices. This collegial support was enhanced by the creation of small cohort groups of faculty members who worked closely together across disciplines and institutions.

Colleagues in institutions with a history of close collaboration through the consortium found a network of support and challenge, as well as a way to reduce the isolation that commonly characterizes faculty research. This isolation was further reduced through the use of a project website that allowed for sharing of relevant materials and resources and for continuing online conversations about work in progress. As several members of the group observed, metacognition itself became a fruitful concept for increasing the cohesiveness of the group.

Finally, the work initiated in the ACM-Teagle Collegium project signals a shifting attitude about who learns in college. As Gerald Graff noted in speaking about his *Clueless in Academe*, "We've gotten accustomed to a system in which the very few excel in school (and reap the rewards in the vocational world beyond) and the many stumble along and more or less get by, or get through, or fail. In some ways such a system suits us academics—it's not our fault if the majority stumble or fail, we can easily say, that's just the way it is; only an elite in any society is going to 'get' the intellectual club" (Warner 2003). Metacognitive interventions, this project suggested, may be an especially powerful tool in helping the "academically adrift" student find a way to get into the game, to become more aware of the kind of thinking that supports strong academic performance. And while that's not the whole answer to the problems of "limited learning" on our campuses, it's certainly something worth thinking about. □

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

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How Colleges Can Influence the

LARRY A. BRASKAMP AND MARK E. ENGBERG

FEATURED TOPIC

HIGHER EDUCATION has always stressed the development of the "whole student" along several dimensions—intellectual, social, civic, physical, moral, and spiritual. Students develop their minds, bodies, and spirits simultaneously, and they grow up using their heads, hearts, and hands. As students develop cognitively, integrating knowledge in ways that reflect their learning, they also need to grow both interpersonally, by considering themselves as part of a larger whole, and intrapersonally, by establishing a belief system that can influence and guide their choices and experiences. In today's pluralistic and global society, where multiple worldviews and salient cultural traditions have a lasting influence on how we think, feel, and relate to others, this developmental journey is increasingly complex. We need to understand and empathize with persons who differ dramatically in terms of national origin, ethnicity, and religious or spiritual orientation as well as in terms of race, gender, and sexual orientation. Thus, each of us needs to develop a global perspective.

What environmental conditions are catalysts for spurring students' global learning and development?

Global perspective-taking involves three critical, developmentally based questions: How do I know? Who am I? How do I relate? As students grapple with these questions, their answers mutually reinforce the cognitive, interpersonal, and intrapersonal domains of human development, highlighting its holistic and integrated nature. Thus, as students develop and enlarge their global perspective, they incorporate intercultural knowledge into their epistemological beliefs and sense of self, which simultaneously influences their compassion for difference and their motivation both to engage in intercultural relationships and to behave in socially responsible ways.

The Association of American Colleges and Universities (2007) has highlighted the important role of colleges and universities in fostering global learning, particularly during the undergraduate years. Questions remain, however,

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about which campus strategies are most effective in fostering intercultural development. What environmental conditions—curricular and cocurricular activities as well as the ethos of a campus community—are catalysts for spurring students' global learning and development? In what ways can educators intentionally structure campus environments and learning opportunities to help students integrate multiple dimensions of self?

Our approach to these questions is based on two prominent themes that inform our views of student learning and development. First, we stress the important role of meaning-making, of how students make sense of their journey in life. Making sense of the world is not an intellectual pursuit only; our thinking, feeling, and behaving all become more complex and integrated as we develop. Meaning-making is a motivating experience in which students actively question how they approach and grapple with knowledge, how understanding redefines or reinforces their goals and values, and how they learn from their various encounters with the world around them.

The second theme that informs our views of student learning and development builds on

Development of a Global Perspective


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the symbiotic relationship between the person and environment. Theorists of college student development have always recognized the importance of the college environment (Parks 2000; Pascarella and Terenzini 2005)—especially its potent influence on students' development of a sense of self, which is often couched in terms of identity formation (Chickering and Reisser 1993). Today, the college environment, which extends beyond the campus itself, is more diverse than ever before. Students have unprecedented access to others at the local, national, and global levels. Within this vast landscape, students need to learn to talk and work with individuals who represent a wide and varied range of social, ethnic, and religious identities (Chickering and Braskamp 2009).

As a guide for connecting the dimensions of desired student learning to student development and to campus environmental influences, we have used these two themes to construct a multilevel framework that intersects the campus dimensions of community, curriculum, and cocurriculum with three dimensions of student development: cognitive development, intrapersonal development, and interpersonal development.

Cognitive development is centered on one's knowledge and understanding of what is true and important to know. It includes viewing knowledge and knowing with greater complexity and taking into account multiple cultural perspectives. Reliance on external authorities who have absolute truth gives way to relativism when making commitments within the context of uncertainty. The key question is, how do I know?

Intrapersonal development is focused on increasing awareness of one's own values and self-identity and integrating these into one's sense of personhood. The end of the journey on this dimension is a sense of self-direction and purpose in life; greater awareness of one's strengths, values, personal characteristics, and sense of self; and a view of one's own development in terms of self-identity. The ability to incorporate different and often conflicting ideas about who one is from an increasingly multicultural world is now an important aspect of developing a confident self-identity. The key question is, who am I?

Interpersonal development is centered on one's willingness to interact with persons with different social norms and cultural backgrounds, acceptance of others, and comfort when relating to others. It includes being able to view others differently, seeing one's own uniqueness, and relating to others as they move from dependency to independence to interdependence. The key question is, how do I relate to others?

Research summary

The following research summary is drawn from data gathered using the Global Perspective Inventory (GPI; see https://gpi.central.edu). Developed by Larry Braskamp, David Braskamp, Kelly Carter Merrill, and Mark Engberg, the GPI includes sixty-four-items that measure students' development along each of the cognitive, intrapersonal, and interpersonal domains as well as their engagement with the social and academic environment of their colleges. The developmental questions of the GPI translate into six empirically validated scales (two scales per dimension) that reflect each of the critical development questions addressed above.

The cognitive scales reflect *knowing* (degree of complexity of one's view of the importance of cultural context in judging what is important) and *knowledge* (degree of understanding and awareness of various cultures). Thus, the first scale focuses on how one approaches thinking and learning, whereas the second scale reflects what one knows and understands about our global world. The intrapersonal scales measure aspects of *identity* (level of awareness of one's unique identity and sense of purpose) and *affect* (level of respect for and acceptance of cultural perspectives different from one's own and degree of emotional confidence when living in complex situations). The interpersonal scales capture elements of *social responsibility* (level of interdependence and social concern for others) and *social interaction* (degree of engagement with others who are different from oneself and degree of cultural sensitivity in living in pluralistic settings).

Below, we present findings from the GPI based on 5,352 students who attended one of forty-six different private and public colleges during the 2009–10 academic year. Results are first reported in relation to student and institutional characteristics, followed by an examination of community, curricular, and cocurricular effects across the six development dimensions of the GPI.

Student and institutional characteristics

Students differ on their global perspective-taking depending on their gender, ethnicity, and age. As shown in table 1, female students had higher average scores (a higher score indicates a more advanced level of development on the measured dimension) on four of the six scales—with the largest differences found in *social responsibility*, followed by *knowing*, *social interaction*, and *affect*. Female students scored slightly lower than males on knowledge and scored similarly to male students on *identity*. The findings across race were less consistent, although black and Hispanic students generally had higher developmental scores across the intrapersonal and interpersonal dimensions than did white students. Students who are twenty-five years and older also have higher scores on the scales, but most notably on *social responsibility*, *identity*, and *affect*.

Students differ on their global perspective-taking depending on their class status. Traditionally aged students had higher average scores on all six scales as their class status increased (i.e., freshman, sophomore, junior, and senior). Freshmen and seniors had the largest difference on the *knowing* and *social interaction* scales and the least difference on *identity* and *social responsibility*, as shown in table 1. Moreover, the differences between the cohorts by

Table 1. Mean differences for background items across GPI domains

	Knowing	Knowledge	Identity	Affect	Interaction	Responsibility
Female	3.32	3.50	4.08	3.73	3.55	3.74
Male	3.19	3.63	4.10	3.64	3.46	3.52
White	3.27	3.53	4.07	3.66	3.45	3.64
Black	3.17	3.49	4.21	3.79	3.64	3.76
Hispanic	3.26	3.67	4.19	3.83	3.76	3.72
Native American	3.16	3.57	4.19	3.72	3.56	3.82
Asian	3.33	3.76	4.04	3.73	3.80	3.65
Multi-race	3.40	3.69	4.17	3.84	3.84	3.76
Freshmen	3.13	3.48	4.05	3.60	3.41	3.61
Sophomore	3.39	3.59	4.11	3.74	3.60	3.69
Junior	3.44	3.63	4.13	3.80	3.61	3.73
Senior	3.49	3.70	4.17	3.87	3.74	3.73

class status were more apparent between the freshman and sophomore years, with relatively less-pronounced changes from the sophomore to the senior year of college. Thus, the developmental gains in all three dimensions generally occurred early in the collegiate careers of the traditional-aged students. Some caution is needed in interpreting these changes, however, as the findings are based on differences among cohorts of students and not longitudinal changes of the same students over time.

Students differ on their global perspective-taking depending on the type of college in which they are enrolled. Students enrolled at selective college and universities are more apt early in their college days to express a more developed global perspective, especially in *knowing* and *social interaction*. On the other hand, students at colleges whose mission is religious and evangelical in focus have higher scores on *identity* and *social responsibility* and lower scores on *knowing* (e.g., complexity of thinking).

Community, cocurriculum, and curriculum

Student views of their college as a community. Students who had more positive perceptions of their campus community were associated with higher levels of global perspective-taking, especially in the intrapersonal and interpersonal dimensions, as shown in figures 1, 2, and 3. Students who consider themselves to be "challenged and supported" by their college, have "been encouraged to develop their strengths and talents," and feel "part of a close and supportive community of colleagues and friends" were more comfortable and self confident about their own identity, and were more likely to think of their lives in terms of giving back to society. Additionally, smaller effects were noted in relationship to students' proclivities for social interaction, intercultural knowledge, and tolerance for difference.

Student involvement in cocurricular activities. As students became more engaged in cocurricular activities, they expressed higher scores across all three dimensions of the GPI (see figures 1, 2, and 3). Students' involvement in community service exerted the strongest effect on the *social responsibility* scale, which resonates with much of the literature on experiential education. Students' level of attendance at "events or activities sponsored by groups reflecting a cultural heritage different from their own" was positively associated with their

Figure 1. Effect sizes for curriculum, cocurriculum, and community items across cognitive knowing/knowledge domains (Knowing Knowledge)

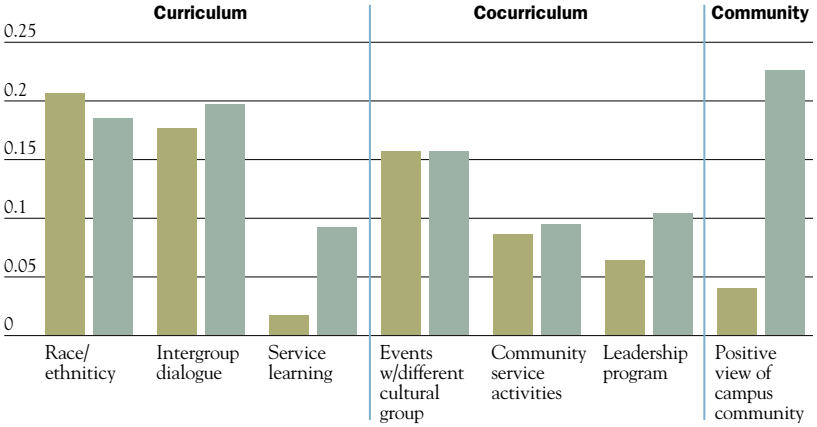


Figure 2. Effect sizes for curriculum, cocurriculum, and community items across intrapersonal identity/affect domains (Identity Affect)

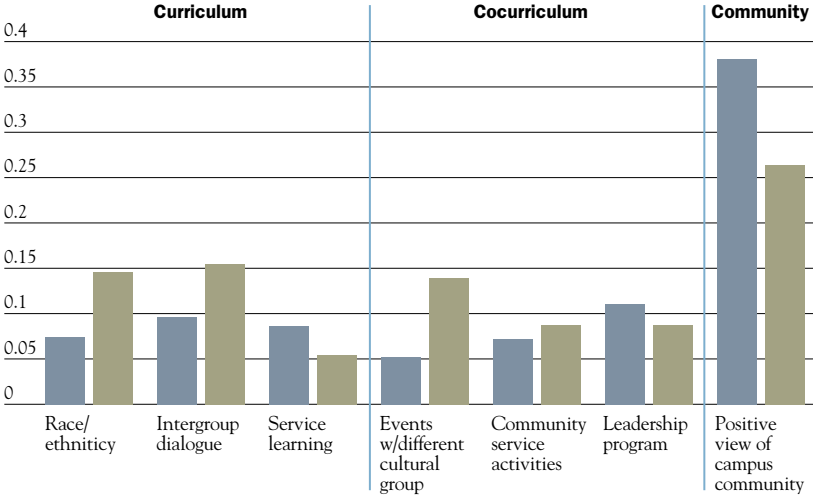
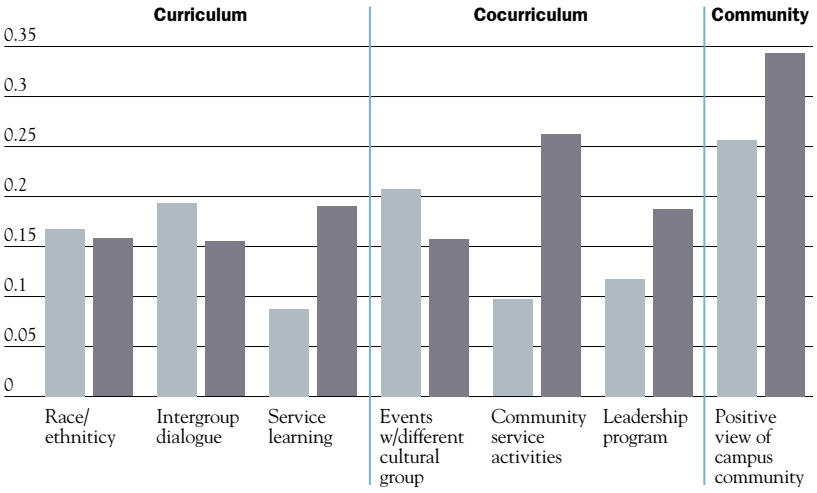


Figure 3. Effect sizes for curriculum, cocurriculum, and community items across interpersonal interaction/responsibility domains (Interaction Responsibility)



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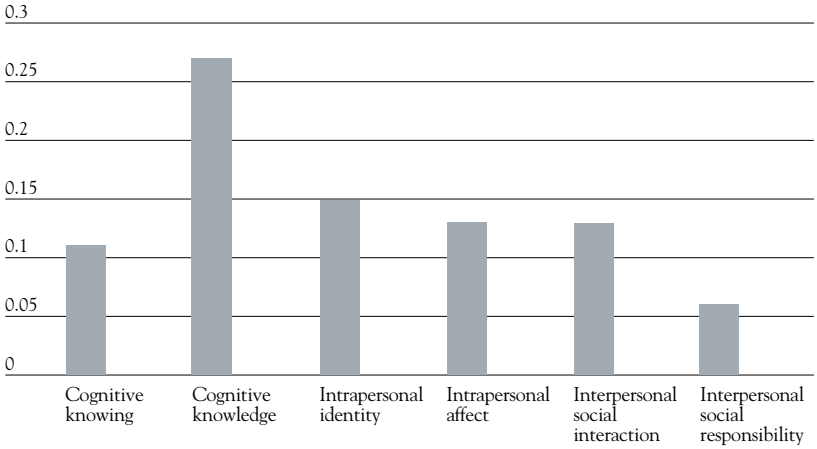
level of *social interaction*, supporting the argument that engagement with difference can lead to greater openness toward and comfort in interacting across cultures. Attending cultural events was also related to students' *knowing* and *knowledge*, as well as their *affect*, which measures self confidence and acceptance of others with different views and values. Student involvement in "leadership programs" demonstrated the strongest relationship with their level of social concern for others, with more modest effects found in the other five dimensions of global perspective-taking. Thus, engagement in activities that purposefully foster pluralism and multiple cultural values outside the classroom are related to all three dimensions of holistic student development, especially in fostering socially responsible dispositions.

Student enrollment in diversity courses. Pedagogical strategies that intentionally incorporate diversity content and opportunities for dialogue were significantly related to all three dimensions of the GPI. Students who more frequently enroll and participate in courses that include "materials/readings on race and ethnicity issues" and "opportunities for intensive dialogue among students with different backgrounds and beliefs" showed preferences for higher levels of complexity in their understanding of the world around them and their acceptance of multiple perspectives in their thinking and knowing. They also appeared more knowledgeable in their understanding of differing cultural backgrounds and values, and demonstrated a stronger preferences toward cross-cultural interaction and making a difference in society

Service learning as a curricular/pedagogical strategy. As students engaged more frequently in for-credit service-learning courses, they demonstrated significant increases across all three dimensions of the GPI with the exception of the cognitive *knowing* scale. The strongest effects, however, were found in relation to *social responsibility*, which resonates with a long line of research connecting service learning to students' desire to make a difference and give back to society. A recent study by Engberg and Fox (2011) found conditional effects related to both gender and ethnicity, with males associated with a significantly stronger effect compared to females, and non-significant effects uncovered for both black and Hispanic students. Significant effects were also noted in relation to class status, with effect sizes incrementally increasing as students moved from freshman to senior status.

Influence of a semester abroad experience on global perspective-taking. A number of studies have been conducted using a pretest-posttest research design in which students completed

Figure 4. Mean pretest-posttest differences on the GPI for study abroad



the GPI at the beginning and end of their education abroad (Chickering and Braskamp 2010). The influence of education abroad on the three dimensions of global learning and development varies, as shown in figure 4. After a semester abroad, students significantly increase their knowledge about different cultures. These changes in the cognitive domain are most apparent in *knowledge* (what students know and understand about cultural differences), rather than in *knowing* (how students come to learn and understand what is true and important to discern and how they become more adept at multiple perspective-taking).

Students also gain a more positive sense of themselves based on their study-abroad experience, express greater self-confidence in their ability to confront novel situations and communicate with others not like them, have a reduced need to be continuously supported by others, and demonstrate greater emotional confidence when living in complex situations. However, after a semester abroad, students demonstrated considerably smaller increases in their social concern for others.

Colleges should intentionally structure and sequence opportunities that take into account the developmental readiness of their students

Implications

We present these results with the goal of having campus leaders focus on the connections between desired outcomes of college—global perspective-taking—and the program, practices, and activities educators can employ most effectively to foster the development of students. In conclusion, we point to four implications of these results. First, not all students are similar in their global perspective-taking when they enter college or when they leave. Students vary within colleges as well as between colleges. Thus, educators need to take into account where individual students actually are on their journey to become global citizens in their thinking, self identity, and relationships. Readiness for change may also be an important factor to consider. That is, colleges should intentionally structure and sequence opportunities that take into account the developmental readiness of their students.

Second, student experiences within the classroom matter. Faculty can influence global perspective-taking by the types of assignments they provide and by the way they structure their classroom settings—neither of these requires any extra funds to implement. Third, "study away" experiences (Sobania and Braskamp 2009), in which students are engaged in domestic and international off-campus learning (i.e., study abroad and service learning), are effective educational practices but are not equally effective in fostering desired learning and developmental outcomes. In fact, educators who use a compliment of both study abroad and service learning may be better positioned to achieve optimal rates of global learning for their students. Finally, for the traditionally aged students, experiences outside the formal classroom setting are influential, especially those in which students are able to interact with others who are unlike them. In their early days away from home, students tend to respond positively to campus interventions that get them out of their comfort zone—especially if they feel they have some social support to explore and expand their horizons. □

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

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Leaving Western Civ Behind

WILLIAM H. MCNEILL

I PROPOSE TO SURVEY MY EFFORT to understand human history, seeking to clarify how I got to *The Human Web* (2003) from earlier worldviews proffered by teachers and then altered and elaborated by me, starting in childhood and proceeding all the way to the senility that begins to beset me today.

In the beginning was Sunday school, where kindly teachers told us Bible stories and did their best to keep us quiet, except when we sang hymns. Christian doctrine was left out: no original sin, no redeeming grace, no hell either; and heaven remained very misty. The core message boiled down to this: Jesus loved us, and we should love him in return, just as we loved and depended on our own mothers. Not much of a worldview, but all a Canadian Presbyterian Sunday school in the early 1920s felt it safe to impart.

My college years contributed lasting assumptions I used when working out all my subsequent notions about human history

Years of subsequent churchgoing with my parents did not expand this core very notably, so much so that I first learned about original sin and redemption by reading a translation of Anselm's *Cur Deus Homo* assigned as required reading for an introductory humanities course at the University of Chicago in 1934. That course constituted a major landmark of my intellectual maturation, exposing me, as it did, to a wide variety of other eye-opening authors of the Western tradition week after week: Plato, Augustine, Luther, Voltaire, Marx, Flaubert, and many others.

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My undergraduate years

The course was put together by Ferdinand Schevill, an elderly history professor who lectured three times a week to a class of several hundred. Schevill's lectures had a clear and comprehensive point of view, juxtaposing reason against faith, St. Socrates against St. Paul, with clear and emphatic preference for Socrates and the human reason he stood for as the best available guide to human affairs. I already had inklings of this secular—really, eighteenth-century—viewpoint from high school, where we had used Carl Becker's textbook for modern European history. But it was only under Schevill's influence that what I will call the "Western Civ" model of the human past came home to me. It was a conversion experience, and I remain grateful for it inasmuch as it introduced me to the European cultural heritage in a coherent—though highly selective and superficial—fashion.

Throughout my undergraduate career, 1934–38, the University of Chicago was staffed by professors born into Christian (and some Jewish) families who had fallen away from inherited religious doctrines with varying degrees of completeness and self-consciousness. So my undergraduate years filled out details of Schevill's secular viewpoint, but did not change fundamentals. Those years were also when the approach of World War II became increasingly obvious and I was much taken by the notion that international affairs constituted a process that overrode human wishes or conscious intentions, and that we were reenacting a pattern already familiar from ancient

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Greek and Roman history. A cycle of civilizational growth, crisis, and decay seemed to be at work resembling the concept of nemesis, which Herodotus used to explain Xerxes' defeat. As an undergraduate I already planned to write an extended history of ancient and modern times, setting forth the cyclical pattern I had glimpsed.

The nearest I came to expanding my outlook beyond the European past occurred almost by chance in 1936 when I enrolled in a summer course entitled Folk Society, taught by the anthropologist Robert Redfield. He was then seeking to contract a scientific, essentially timeless, typology of human societies; and later published his views in a book entitled *The Folk Culture of Yucatan* (1941). But in 1936 he was still working his ideas out for himself, and this lent a special freshness and vivacity to his lectures.

Redfield's basic notion was that isolated village communities could and did work out a more or less complete array of customary responses to all normal human experiences, whereas cities, where strangers abounded, could not sustain firm customary rules, thus opening the way for new forms of behavior—successful sometimes, but more often disruptive and psychologically harmful. By arranging particular communities along a scale from those almost (but never completely) encapsulated within a cake of custom to the polar opposite of a community lacking all customary forms of behavior (another impossibility), Redfield hoped to understand all that happened among actual human beings, and to be able to identify persistent points of strain within both civilized and custom-bound societies.

Incidentally, Redfield's course also introduced me to the Plains Indians of North America and how they had altered their entire way of life by embracing new possibilities created by the spread of horses northward from Spanish Mexico decade by decade, transmitting from tribe to tribe the skills and accouterments needed for hunting buffalo on horseback . This became for me an archetype of intelligent human response to encounters with new and obviously advantageous possibilities—encounters, I assumed, that must have played a large part in human history from the very beginning.

I still adhere to the idea that impersonal process outweighs conscious purpose in human affairs. Likewise I have never since doubted that social change very often arose from encounters with strangers who possessed some obviously superior skill or knowledge that locals could borrow and adjust to their own use. So my college years contributed lasting assumptions I used when working out all my subsequent notions about human history and how we got to where we are.

The influence of Arnold Toynbee

A massive intellectual jolt came my way in the spring of 1941, during my second year of graduate study at Cornell University, when I chanced upon the first three volumes of Arnold J. Toynbee's *A Study of History*—all that had then been published of the eventual ten volumes. I discovered that Toynbee had been a generation ahead of me in glimpsing a repetitive cycle of ancient and modern European history, having reacted to World War I in much the same way as I reacted to the outbreak of World War II. Moreover, Toynbee had worked out details of classical and modern civilizational growth, crisis, and collapse far more precisely than I, and, wonder of wonder, then searched the record of other civilizations—twenty-one in all—to test whether they, too, exhibited similar rhythms of growth and decay. Not surprisingly, he found what he looked for, and with masterful ingenuity—indeed, with almost superhuman omniscience—proceeded to set forth a schema for human history as a whole.

Those volumes of Toynbee's *A Study of History* effected a second conversion, for they showed me how parochial my studies had hitherto been. I suddenly realized that the book I had planned would have to take on the four-fifths of humankind excluded from the Western civilization with which I had previously been exclusively concerned. Though I was then within sight of the completion of my PhD, I had disconcertingly discovered that my education was just beginning, if I were ever to understand the human past as a whole.

To be sure, even in my first raptures, I recognized points of difference with Toynbee. He referred to civilization as a "state of the soul," but I preferred to emphasize more tangible realities—technology, not least, together with social complexity, occupational specialization, and other traits anthropologists were accustomed to invoke. I was also sure that separate civilizations were never insulated and unable

to learn from one another as Toynbee claimed, interacting only exceptionally through renaissances and what he called "aparentation and affiliation." The Plains Indians' reaction to Spanish horses in Mexico was enough to show me how misguided he was.

A few months later, in September 1941, when I had completed note-taking for my dissertation but before I started to write it, my Chicago draft board summoned me to join the army. Accordingly, for the next five years and two months my life altered drastically, and historical ideas and ambitions all but disappeared from my consciousness.

I suddenly realized that the book I had planned would have to take on the four-fifths of humankind excluded from the Western civilization with which I had previously been exclusively concerned

Then in June 1946 I was discharged from the army and returned to Cornell University to write my thesis and qualify for an academic career. A letter addressed to President Robert Maynard Hutchins, whom I had known as an undergraduate, in due course got me a job helping to construct a new "Western Civ" course for the college of the University of Chicago in 1947. The college was then experimenting with a tight-knit, comprehensive curriculum designed to turn out well-rounded citizens in four years; and twin courses, one in philosophy and one in history, were entrusted with the responsibility for bringing everything together in a culminating synthesis. But, as in 1934, only Western Civ counted as history—and its right to stand beside philosophy as a climactic experience was energetically challenged by dogmatic Aristotelians who viewed history as the lowest of the sciences, being only capable of supplying facts for scientists and philosophers to interpret.

In a sense, Hutchins' college was a difficult, even hostile, environment for historians. But for the next seven years I and a group of twelve to fifteen others sat around a table every Friday afternoon, discussing the next week's readings and how best to present them to our discussion groups that met three times a week. Such discussions were supplemented by a weekly lecture one or another of us delivered and thereby exposed our ideas to our colleagues' scrutiny. In the first years, as the course took shape around a series of "topics of concentration," we translated many readings for our own use from various languages, and learned a great deal from one another in our staff discussions. So my college teaching was a stimulating experience, all the more so because we also had to articulate our claim to a place in the curriculum before the college faculty as a whole against doubters who disdained our discipline and denied our right to exist.

Nonetheless, I did not wish to confine my attention to Western Civ permanently and had not forgotten Toynbee. Thanks to my wife, whose father had been Toynbee's closest friend at Balliol College, Oxford, I met him for the first time in my father-in-law's house in March 1947, a week after *Time* magazine had devoted its cover story to his vision of rising and falling civilizations, and declared that he had fully and finally superseded Marx.

I must have made a satisfactory impression since three years later he invited me to come to London and work on what he referred to as the "Wartime Survey of International Affairs." On the strength of funding from the Rockefeller Foundation, Toynbee was able to employ me and a staff of about a dozen others to write the survey at the Royal Institute of International Affairs, where he was director of studies. My share was to compose an 814-page book, *America, Britain and Russia: Their Cooperation and Conflict, 1941–46*, while Toynbee himself was hard at work completing the final four volumes of his massive *A Study of History*.

During those months I saw him almost every day. I was eager to find out how he wrote the *Study*, and often tried to discuss my disagreements with him. He was always courteous, even deferential, and absolutely indifferent to reconsidering anything he had set forth in the early 1920s when he had first designed *A Study of History*. Instead, he was intent on spelling out each part of his original plan, and that despite the fact that he had subsequently changed his mind, especially about religion, in reaction to intense personal crises provoked by his eldest son's suicide and his first wife's decision to leave him.

His rigidity disappointed me, but I did not explore the dynamic of his life and thought until long afterward when I visited England again, combed through his papers at the

Bodleian Library, and wrote *Arnold J. Toynbee: A Life* (1989). In 1950–52 I merely discovered that he wrote from notes already twenty years old—something I had no wish to replicate.

The Rise of the West

In 1954, when at last I began to write my big book, that precedent encouraged me to dispense with notes, since to begin with I had no way of deciding what was worth taking notes on and what to pass by. Instead, I read as widely and rapidly as possible and after six weeks or so, while memory was still fresh, sat down to write with a pile of books still at hand to consult whenever a footnote was called for, or some detail needed checking. Without that shortcut I could never have written *The Rise of the West* in a mere nine years, churning out a chapter every three months when in full career.

Those nine years were the most sustained and profitable learning experience of my life, for it was then that I made a stab a completing my education by becoming acquainted with the history of the world as a whole insofar as available scholarship made it accessible to me. New vistas opened and new relationships suggested themselves month after month, and I let my imagination run free, always seeking for contacts and stimuli extending across space and time and connecting different parts of the world.

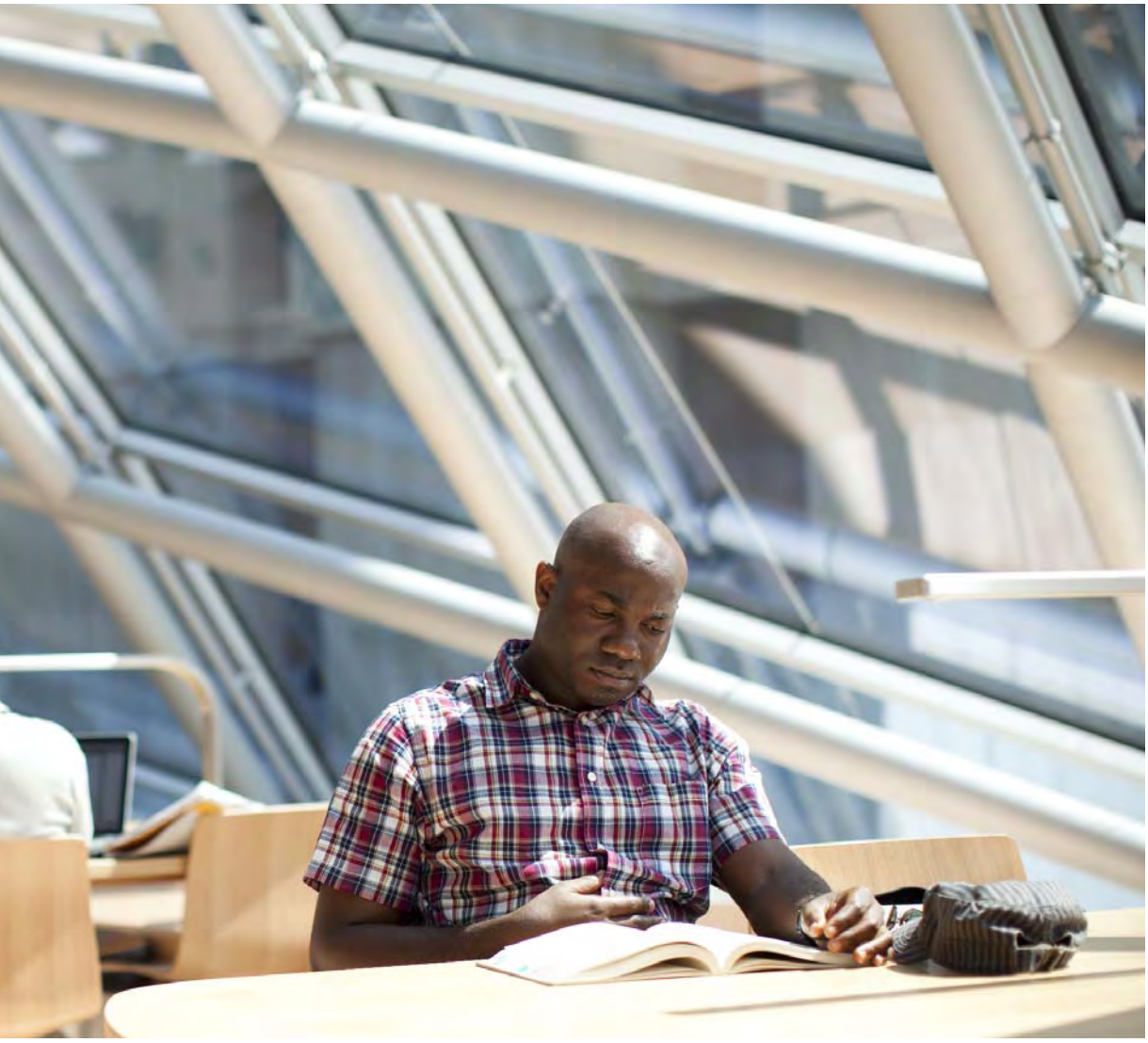
I followed Toynbee and his predecessors by treating separate civilizations as the primary actors of world history and spent some effort in defining exactly what a civilization might be. "A style of life" appealed to me, analogous to styles of art, which art historians already treated as sensitive registers of changes in society a whole. But "styles of life" remained uncomfortably vague, and in the end I decided that what principally held civilizations together was rules of behavior and belief to which a ruling elite gave at least lip service, and to which peasants and other subordinates perforce submitted and sometimes shared in various degrees. Some centuries after the invention of writing, elite rules of behavior became directly accessible to historians in the form of divine scriptures and/or merely human classics. Whereupon, organized education transmitted (and reinterpreted) these revered texts from generation to generation, sustaining widely shared codes of conduct that made human relations more predictable, less uncertain, and less dangerous for all concerned within the borders of a given civilization.

In writing *The Rise of the West* I abandoned my earlier fascination with definite cycles of rise and fall and emphasized instead sporadic changes in transportation and communication that spread crops, ideas, techniques, and diseases from place to place within a given civilization and across civilizational borders as well.

The Rise of the West was also organized around the notion that from the time civilizations first arose, a primary center defined itself where innovation was most vigorous and skills became greater than elsewhere, only to be eventually surpassed by another more powerful and better organized center of civilization in due course. First was the era of Middle Eastern dominance to 500 BCE; then an era of fluctuating balance

within Eurasia from 500 BCE to 1500 CE, when Hellenic civilization, Indian civilization, a resurgent Moslem Middle East, and then Mongol steppe conquerors succeeded one another as the principal agents of innovation. Thereafter came the rise of the West from 1500 to the present; and I projected a future era of worldwide cosmopolitanism, perhaps ruled by non-Westerners but "utilizing such originally Western traits as industrialism, science, and the public palliation of power through advocacy of one or another of the democratic political faiths" (806–7).

When *The Rise of the West* came out in 1963 it became a momentary best seller. It is still in print and remains central to my scholarly career, even though across the subsequent forty-six years I have become aware of many serious defects. Three of my subsequent books—*Plagues and Peoples* (1976), *The Pursuit of Power: Technology, Armed Force and Society since A.D. 1000* (1982), and *Keeping Together in Time: Dance and Drill in Human History* (1995)—were designed to repair some of those defects, and I consider them as extended footnotes to *The Rise of the West*. In addition, immediately after my retirement I was invited teach for a semester at Williams College and chose to organize a seminar in which I asked students to evaluate successive chapters of my magnum opus. They were inadequately prepared for such an assignment; but I reread the whole text for the first time since I had written it and afterward summed up my reactions in article that has been reprinted as a preface to subsequent editions of *The Rise of the West*. That essay concludes by asserting "the evolution of historical concepts has arrived as a



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level of sophistication that makes older efforts at world history, even one as recent as mine, seem fundamentally outmoded and obviously in need of replacement."

Collaboration and correction

When I wrote those words, I did not expect to try to supersede my effort of 1954–64. But my son, John R. McNeill, had become a historian himself, specializing in environmental history; and in 1997 he invited me to collaborate with him in writing what he initially referred to as "a very short history of the whole wide world." Among his other activities, he had been teaching African history and felt his students needed a way to situate the history of that continent within its global setting. That asked for a short book indeed. We projected 250 pages to begin with and ended with 357, which made it too long for its intended niche, but long enough to set forth the multifarious corrections *The Rise of the West* needed.

First and foremost among necessary corrections was to situate human history within earth's ecosystem and set forth major landmarks in the coevolution of human society and other forms of life. This was my son's principal professional endeavor, and I agreed that my former sporadic attention to this dimension of human affairs needed systematic repair. My heightened awareness of ecology dated back to Rachel Carson's *Silent Spring* (1962), but only in 1987 did this aspect of reality take firm hold of my mind thanks to a conference at Clark University that introduced me to a flood of recent data about the mounting rates of air and water pollution.

In the following weeks I came up with the idea that humankind existed within three perpetually interacting, unstable equilibria: one physicochemical (matter and energy), one biological (the multifarious forms of life); and one semiological (words and other forms of human communication). Moreover, it seemed to me that the least material of these equilibria—the semiotic—had an almost magical power to alter the others, acting as limits more often than as initiators of change within the system as a whole. This is an elaborate way of saying that human cultures—i.e., words and cooperation based on common understandings—were the most changeable aspect of reality and impinged on all around us, yet were themselves an unstable equilibrium like all the rest.

To be sure, for all practical purposes the detailed path of interactions among these three levels of reality remains undecipherable; and as before I continued to believe that processes acting within and across them often (but not always) overrode human purposes, leaving humans perpetually surprised and often disappointed by what actually happened. And that in turn kept the whole evolving system in motion, motivating humankind to change its behavior yet again in hope of getting what they sought. But one cannot write a book by invoking an unknowably complicated process, so this figment of my imagination comforted me without shaping our book.

It is also interesting to observe that by the time we were writing what became *The Human Web* (2003) we were aware of David Christian's far more ambitious enterprise of writing a

single coherent history of the universe and of humankind's career within it. His book, *Maps of Time* (2004) was published just a year after ours. Ever since I have likened our work to that of John the Baptist, preparing the way for the larger views and grander synthesis David Christian achieved. I came to believe that the historicization of the natural sciences set forth in *Maps of Time*, reducing the regularities and predictability of physics and chemistry to merely local and temporary conditions, is the central intellectual transformation of the twentieth century.

Human beings are, from earliest infancy, enmeshed in a web of communication that governs our consciousness and coordinates group behavior at every level

The central and most far-reaching of the corrections we presented in our little book was the proposition that human beings are, from earliest infancy, enmeshed in a web of communication that governs our consciousness and coordinates group behavior at every level. Moreover, since communication can be achieved by gesture as well as by language, and since every human group has neighbors and encounters them at least occasionally, the web of human communication has always embraced the whole of humankind, even if geographical barriers might interdict all but trifling contacts across ocean barriers for centuries and even millennia. But the fact that, unlike Darwin's Galapagos finches, humans remained a single species even after their worldwide dispersion proves that contacts and intermingling of genes was never interrupted for long.

It follows that at least in a loose sense the human world is one and has always been so. Civilizations and less complex societies were never separate from surrounding populations, so where contiguous overland travel was possible, as it was throughout Eurasia and Africa and within the Americas, the population as a whole was what evolved rather than separate civilizations, nations, religions, or any other subgroup.

Yet divergent civilizations and less massive human societies existed and how to balance attention to each part with portrayal of the interacting whole was the most delicate and controversial issue that we faced. My son vigorously rejected my tendency to treat relations between separate regions of the Old World as "a horse race" (his phrase) for leadership or dominance over other competing centers. In large part, *The Rise of the West* had been built around that notion; and he thought I persisted in holding to that way of thinking, whereas in my view I now had managed to keep the whole Eurasian ecumene in view without inventing a rivalry of which, at least in early times, no one could possibly be conscious.

Adjusting the text to accommodate this difference was by far the most awkward aspect of our collaboration. We dealt with it by distinguishing a plurality of webs, existing at different levels—in local village or hunting band, in individual cities embracing differentiated occupational subgroups, each with a variant web of its own; and thinner long-distance webs uniting clusters of cities into civilizations, and civilizations into a Eurasian and an American cosmopolis until they merged into a single, and much tightened, worldwide cosmopolitan web after 1500.

Reliance on webs of communication to define how human groups affected one another and the environments in which they lived also has the virtue of emphasizing the semiotic equilibrium that I believe plays such a commanding role in provoking historical change. Our notion, in short, cuts with the grain of things, and lends (perhaps illusory) clarity and intelligibility to the otherwise overwhelming confusion of one surprise after another that has always bothered historians and ordinary people.

That presumptuous claim is more than a prudent man should make. Yet it is how I feel, content with the ideas I have borrowed from others, only to puzzle over them, misunderstand them, and strive to correct them, as I have done ever since my Sunday school days in the early 1920s. □

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CARY MOSKOVITZ

The Duke Reader Project

Engaging the University Community in Undergraduate Writing Instruction

PERSPECTIVES

IN "ASSESSING QUALITY in Higher Education," Douglass Bennett proclaims, "No single capability is more important than writing well. Virtually every college and university seeks to have its students write better when they graduate than when they first enroll" (2001, 45). In a recent survey of Association of American Colleges and Universities (AAC&U) member institutions, writing topped the list of desired learning outcomes for all students (Hart Research Associates 2009). Students report being more engaged in courses with intellectually stimulating writing assignments (Sommers and Saltz 2004). Indeed, there is a clear consensus on the importance of writing instruction in undergraduate education.

If we had the opportunity to design an ideal writing in the disciplines program unencumbered by the assumptions and conventions of normative practice, what might we do differently?

There is also strong agreement that, to be effective, writing instruction must help students understand writing as a contextual act. Students need to learn how to identify the particular conventions of the different genres they undertake, and how to anticipate and accommodate the expectations of the audiences they are addressing. The report of AAC&U's Liberal Education and America's Promise (LEAP) initiative recognizes the need for students to develop such rhetorical awareness in its "Guide to Effective Practices," which promotes writing-intensive courses "at all levels of instruction and across the curriculum" in which students "produce and revise various forms of writing for different audiences in different disciplines" (AAC&U 2007, 53). Such curricula, often labeled "writing in the disciplines," have been essential in the move to help students become more mature and flexible writers, and in shifting responsibility for teaching undergraduate writing from English departments alone to the faculty as a whole (Russell 1991; Carter 2007). But if we had the opportunity to design an ideal writing in the disciplines program unencumbered by the assumptions and conventions of normative practice, what might we do differently?

I believe that the change with the greatest pedagogical implications results from how we interpret the phrase "writing for different audiences." The common interpretation (and likely that which the authors of the LEAP report had in mind) is that students should practice writing as if they were addressing different kinds of readers. A student might, say, write a policy memo intended for school board members in a public policy course, compose an essay suitable for *Harper's* in an English course, and craft a design report in an engineering course. But, under this interpretation, the writing this student produces for these assignments will not be read by any school board member, *Harper's* aficionado, or engineering firm manager. Now imagine a curriculum in which the *for* in "writing for different audiences" was taken literally, a curriculum in which students would regularly get to find out how their attempts at different forms of discourse are actually received by the audiences for which they are intended, to—in effect—test their writing to see how it *works*. Even better, imagine that after their first attempts,

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Table 1. Participating schools and departments and genres of student writing

SCHOOL/ DEPARTMENT	GENRES
Arts and sciences	
Chemistry	Senior thesis (research report)
Economics	Policy briefing, book review, scholarly article
Education	Appellate briefs
English	Film review
Evolutionary anthropology	Journal article
Genomics	Scholarly article
History	Business case study, biography
Political science	Research paper
Psychology	NIH-style grant proposal, research proposal, journal article
Writing	New Yorker–style essay, scientific commentary
Engineering	Product proposal
Environmental sciences	Congressional testimony, reflective nature writing essay, conflict analysis report
Public policy	Policy memo, news story, op-ed, nonfiction narrative

students could revise their papers and test them again. Might not this change have a profound impact on how students understand and approach writing?

The Duke Reader Project

At Duke University, we are experimenting with a new approach to writing in the disciplines that offers students the chance to test out their writing in just this way. The Duke Reader Project, a partnership between Duke's Thompson Writing Program and Office of Alumni Affairs, matches undergraduates working on a course writing assignment with a Duke alum or employee volunteer who can serve as a member of the target audience for that assignment. Depending on the reader's physical location and preference, the pairs interact in person, or by webcam or phone. Volunteers need not be expert writers themselves, but only have experience as consumers of the kind of texts the students will write.

Faculty members may enlist suitable courses in the project, and students enrolled in these courses are invited to participate. Over fifty courses have been included to date, representing all four schools with undergraduate programs and involving a wide range of writing projects (table 1). Audiences for student writing projects have ranged from the highly specialized—biochemists, national security experts and policy makers, environmental scientists, health professionals, lawyers and judges—to educated lay readers with an interest in nature, genomics, philosophy, or film.

Of course, the Reader Project can capitalize on the wonderful diversity of these assignments only if enough qualified readers sign on. In fact, we now have over three hundred volunteers in our reader pool, some of whom have participated as many as four times. Students in a course on American business history worked with the editor of *CIO Magazine*, an employment litigation lawyer, and a business journalist. One student in an international trade and development course got feedback from an alum who ran businesses in Kazakhstan; another worked with the World Bank's country program coordinator for Vietnam. Students in other courses have received feedback from a venture capitalist, an internist, a Coast Guard commander, a Foreign Service officer, a dietician, a biotech CEO, a science journalist, a project manager for the Environmental Defense Fund, the director of NASA's Carbon Cycle and Ecosystems Office, and on and on.

The key to the project is that most of our readers are not otherwise involved in the education of undergraduates. For these volunteers, responding to student writing is an unusual—even novel—activity. Unlike faculty, these readers receive only one paper at a time. And while the commitment of four hours over the course of the writing project is considerably more than most faculty members could devote to each of their students, it is a light burden for our readers. In fact, most of our volunteers have indicated that they would like to spend *more* time interacting with students.

How it works

The process begins each semester with the matching of students and readers. Volunteers in the pool are sent an email with a link to a website that describes each course and the

kinds of readers needed. For example, one course might need readers with graduate degrees and experience in psychology or an allied social science field, while another might only require that volunteers be regular readers of the *New Yorker* or similar magazines. Volunteers who believe they would be a good fit for one or more courses respond with their preferences. If additional readers are needed, they are solicited via targeted appeals to the volunteer pool and other databases and campus listservs.

The key to the project is that most of our readers are not otherwise involved in the education of undergraduates

Students and their assigned readers are then provided with each other's contact information and prompted to schedule an introductory meeting. This meeting gives participants a chance to develop a relationship prior to the exchange of drafts and feedback, and allows students to imagine an audience for their writing from the start. From this point on the process varies by course, but it typically looks something like this: When students have produced a reasonably coherent but still malleable draft, they e-mail it to their readers who provide feedback within a week. After students revise the paper, they meet again with their readers to discuss the revised draft. Finally, students prepare the final versions of their papers, which they are expected to share with their readers.

Feedback

We instruct volunteers to respond as experienced readers rather than as editors or instructors, describing their reactions to student papers honestly and clearly, with a supportive attitude and good humor. Rather than telling students what's wrong with their papers and how they should change them, we want readers to show student authors where they're interested and where they're bored, where they find it easy to follow the logic and where they get confused, where they find an argument compelling and where they are skeptical, and so on. That's not to say that readers should completely refrain from making suggestions, for our readers often have useful advice to give these novice writers. Yet when students get feedback from professionals, they can be tempted to tacitly accept suggestions rather than deciding for themselves which changes are warranted. So when direct advice is warranted, we ask readers to give the advice in relation to principles that students can apply in the future, rather than only as specific fixes to problems in that particular text. To maximize student learning and minimize problems related to academic integrity, we ask volunteers to be careful to avoid taking over student papers.

We encourage readers to give feedback orally when possible—whether in person or via digitally recorded spoken comments. Compared with written comments, audio feedback is generally more easily understood, conveys more nuance, and can give students a greater sense of engagement (Anson 1996; Still 2006; Ice et al. 2008). We provide an online guide to giving feedback that includes models—both written and in recorded audio—on a range of genres.

Assessment

In May of 2009, as a preliminary assessment of the Reader Project, we conducted a survey of participants. Two thirds of student respondents indicated that they had developed a better sense of what it means to write for a particular audience, were better able to revise their writing to fit the demands of a particular context, and were more likely to seek feedback on future writing projects. About the same proportion reported that they would be more critical of their own writing in the future and felt that the final version of their paper was better due to their participation. Approximately 70 percent reported that participating gave them a better sense of the importance of writing beyond the classroom.

There were other benefits as well: a majority of student respondents indicated that they were motivated to complete their drafts earlier and that their participation helped them develop a deeper knowledge of the topic on which they were writing. A large majority of students (76 percent) felt that the amount of interaction was "about right," while the rest would have preferred more.

While the responses of volunteers in this survey were generally positive (some glowingly enthusiastic), they also revealed what has turned out to be the biggest challenge in implementing the project. Some readers noted that students had been slow to make initial contact or insufficiently responsive to

Duke University

e-mails. Others noted that students had procrastinated on their assignments (no surprise here) and then expected them to provide feedback on short notice. A number of students disappointed their readers by not sending final copies of their papers, and a couple essentially disappeared from the project after signing up.

Some of these behavioral problems may be the result of students being embarrassed by the quality of their work. Since students' interactions with their readers do not affect their grades, students who procrastinate excessively or know they have produced sub-par work may simply ignore their readers rather than having to admit their behavior. Similarly, students who fail to send the final version of their papers to their readers may be uncomfortable with the quality of the final product. I must emphasize that the readers who made such comments have been amazingly patient and good-humored, understanding both the realities of young adulthood and the experimental nature of the project itself; almost all indicated their enthusiasm about the concept of the project and a willingness to try again. Nevertheless, we continue to make changes to the project to address these issues. We now require students to sign an agreement that describes our expectations for respectful and professional behavior. And while we encourage instructors to be enthusiastic about the project, we ask them to help us in making sure that students understand their responsibilities and in keeping students informed about the various steps and deadlines.

There have also been two cases in which readers were insufficiently responsive to student communications. Such readers are flagged in our database and will not be used in the future. Finally, in some courses we are unable to provide enough qualified readers for all students who wished to participate. In those cases, we admit students according to the order in which they sign up.

Making connections

The campus writing program and the Office of Alumni Affairs may seem unlikely partners, but collaborating has allowed both units to do things neither could do alone. Alumni Affairs' help in organizing and promoting the project has been essential to its success, and access to their large and diverse pool of potential volunteers has made it possible to find suitable readers for students in a wide range of courses. On the other hand, volunteer opportunities for alumni are usually limited to reunion planning, fundraising, and so on; the Reader Project offers a chance for alumni to participate directly in some of the most important work of the university. The collaboration has also sparked conversations about student writing that I could never have imagined. For example, Alumni Affairs hosted an hour-long presentation about the Reader Project at a recent board of directors meeting. The lively discussion of student writing that followed carried over to that evening's banquet dinner.

The project has also been beneficial from a faculty development perspective, offering occasions to discuss writing pedagogy with many Duke faculty members who would otherwise have little if any interaction with the writing program. This is especially true for faculty in the schools of environmental science, public policy, and engineering, and those who hold joint appointments in an arts and sciences

department but who work principally out of the medical center. Through my work at Duke and as a consultant at other institutions, I know that instructors frequently ask their students to begin work on major writing projects so late in the semester that there is little time for serious reflection and revision; not surprisingly, the work students turn in is often their first serious draft. When I meet with instructors for the Reader Project, we think through the pacing of their assignments together, working out a calendar that gives volunteers a reasonable amount of time to provide feedback on student drafts and that gives students enough time to put that feedback to good use.

We also discuss how to articulate (and often choose) the appropriate rhetorical context for assignments: What type of writing will students be doing and what is this type of writing called? Where are such texts found? Who reads such texts, and why? I work with faculty to answer these questions in ways that will help students understand the rhetorical task and help their readers know what kind of writing students are aiming to produce. These conversations can help instructors realize why students can struggle to do good work in response to putatively generic "school writing" prompts and learn how to stage writing assignments that sponsor the kind of thinking and writing they want students to do.

The intellectual riches of a university community

As long as student writing remains constrained to the classroom, even rhetorically diverse and sophisticated writing assignments may not be sufficient to produce the kind of growth we hope to see in our students. Given their prior experiences with school writing, many students have trouble approaching any assigned writing as something other than a product intended for evaluation by a teacher (Nelson 1990). Unless students have the chance to learn how their writing is received by the intended audience, the very idea of audience remains a mere abstraction. To provide our students with engaged audiences for their writing, we need to look beyond the traditional boundaries of our classrooms.

In their recent *Liberal Education* article, "Engaged Learning," Hodge, Baxter Magolda, and Haynes encourage the development of "a vibrant campus learning community that . . . capitalizes on the roles of all constituents (faculty, staff, and students) in promoting student learning" (2009, 19). The Duke Reader Project embodies this idea and even extends it, including alumni in the learning community as well. For our students, the project offers the opportunity to get detailed feedback on multiple drafts of their papers from engaged readers who are familiar with the kinds of writing they are attempting. For our alumni and our many non-instructor employees, it offers a valued and interesting way to be directly involved in our educational mission. For our institution, it builds meaningful connections between segments of our community that rarely intersect. □

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AIMEE LAPOINTE TEROSKY AND KERRYANN O'MEARA

Assuming Agency

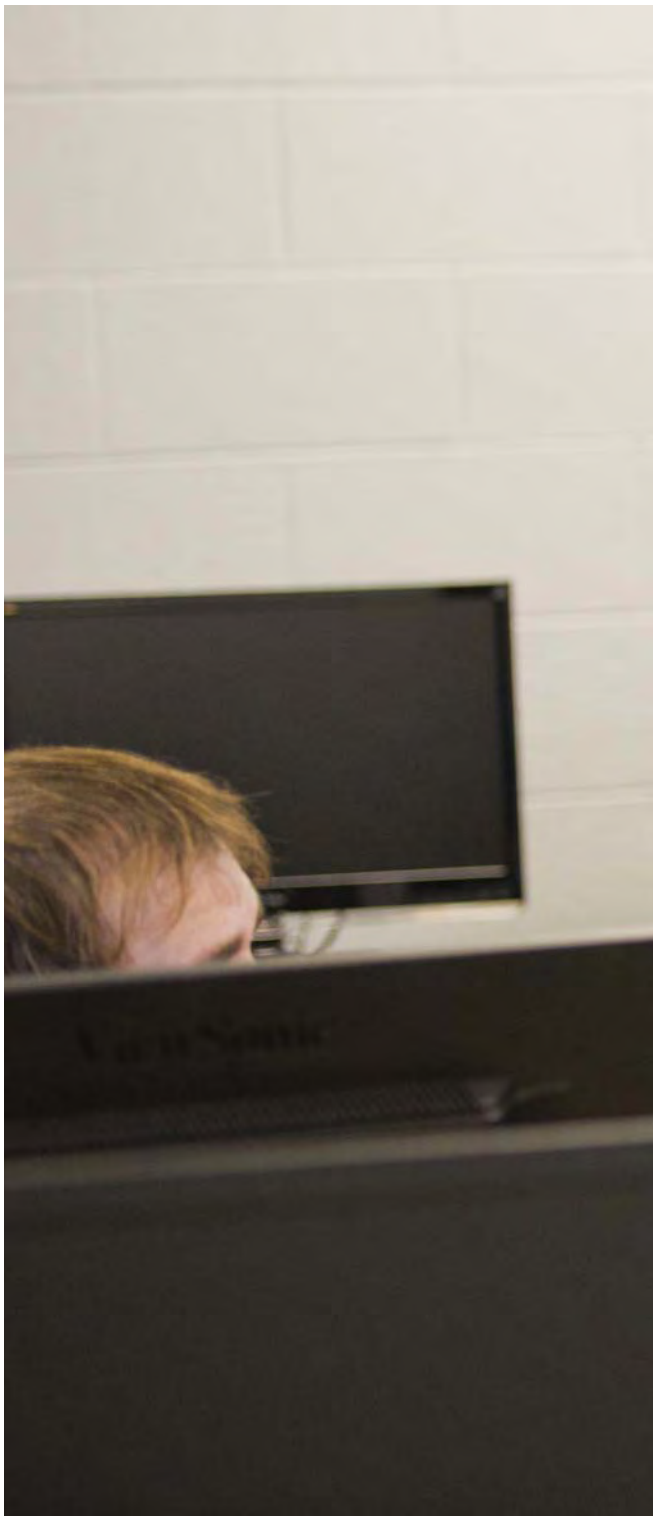
The Power of Strategy and Networks

PERSPECTIVES

What does assuming agency look like in the faculty career?

AT THE START OF EACH SEMESTER, a faculty member in information science identifies relationships he might develop with colleagues on- and off-campus to achieve specific work goals. A professor of women's studies and health carefully structures her day to ensure it is focused on her most important career priorities. A faculty member in education confronts bias against family caregiving, while a faculty member in urban planning develops new curricular and grant strategies to facilitate her community engagement. What do these faculty have in common? They are assuming agency in their work lives, a key aspect of faculty professional growth. In this article, we discuss some manifestations of agency in the faculty career and the potential importance of its role in faculty career development.

We define faculty professional growth as a change occurring in a person throughout his or her career and life that allows him or her to bring new and diverse knowledge, skills, values, and professional orientation to his or her work. This definition positions faculty growth as ongoing and in a constant state of becoming. To help ground faculty professional growth in practice, we developed a framework that explores four of its key aspects: learning, agency, professional relationships, and commitment. These four aspects grew out of a literature review of the academic profession, hundreds of interviews and observations of faculty, and interviews with directors of faculty development centers. In our interviews and observations, we noticed that learning, agency, professional relationships, and commitments were areas that greatly supported faculty growth but were often not explicitly discussed in the literature (O'Meara, Terosky, and Neumann 2008). In subsequent talks and presentations on our work,



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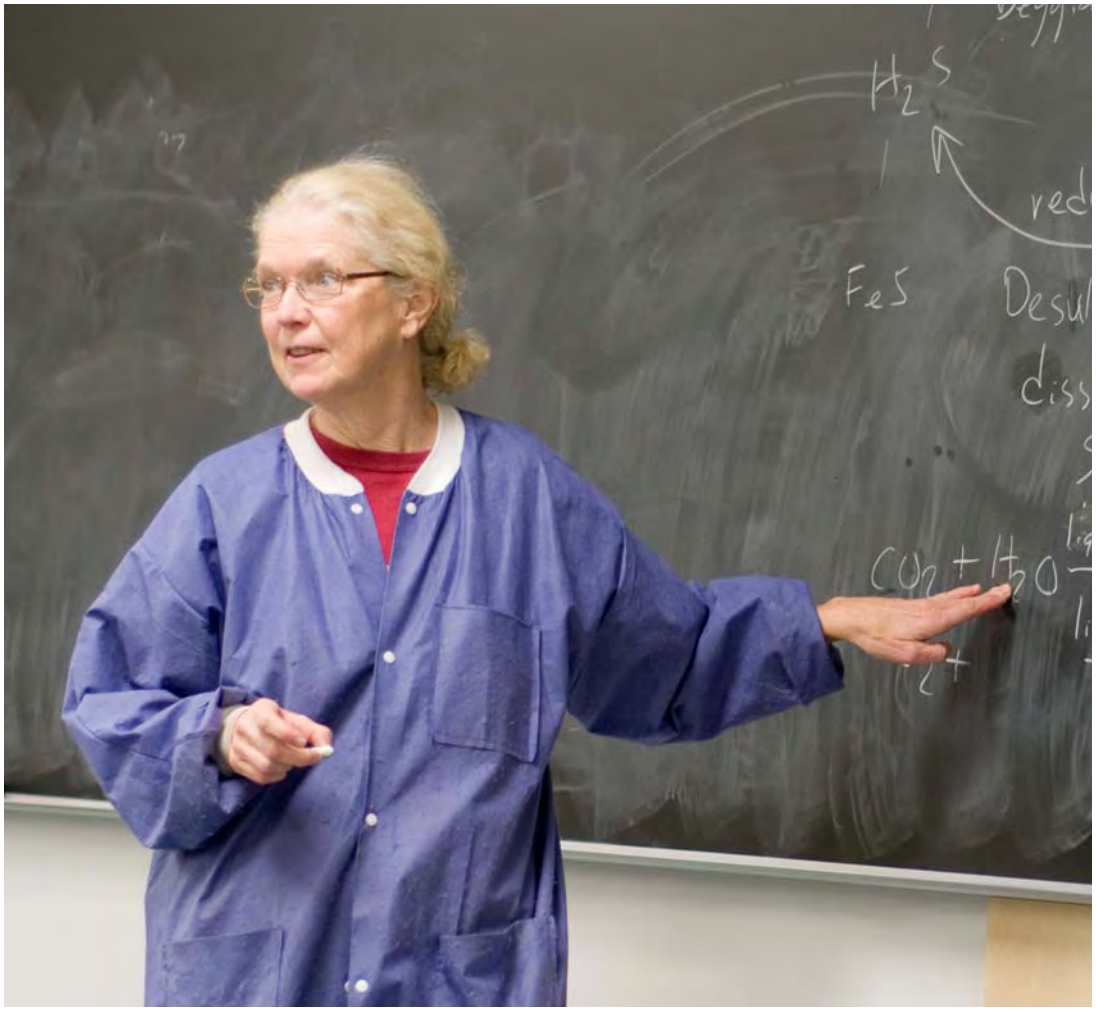
in the Professional Lives of Faculty

St. Joseph's University

Luther College



the concept of agency has drawn particular attention because of its usefulness in thinking about how faculty manage their careers.

To define "agency," we borrow from sociological traditions holding that individuals can and do influence their own life trajectories in intentional ways (Clausen 1991; Elder 1994; Lerner and Busch-Fossnagel 1981; Marshall 2000). In other words, our use of "agency" assumes that "all human beings have free will" to garner power and to create "work contexts conducive to the development of their thought over time" (Elder 1994, 964–65; see also Neumann, Terosky and Schell 2006). Within the context of faculty careers, we apply the word "agency" to questions of how faculty members can structure their own careers in ways that foster meaningful work, effective contributions, and professional passions.

What does assuming agency look like in the faculty career? Based on our case-study data of hundreds of faculty members in various institutional types and career stages, we detected two key patterns of how some of these individual faculty members successfully assumed agency in crafting their careers: (1) creating structures intentionally to manage one's priorities, and (2) developing beneficial relationships to foster one's goals. In the following section, we provide examples of faculty members who represent these patterns. We acknowledge that "some individuals . . . are more effective than others in making positive events happen in the course of their development" (Clausen 1991, 810), and we believe that these examples—of faculty who are effective at making positive events happen in their careers—might be helpful to other faculty members who are striving to assume agency in their own work.

Creating structures to manage priorities

Agency is more than effective time management, although efficient use of time certainly assists. Agency is about prioritizing what really

matters in one's work and life; it's about reflecting on what drove a person into the professorial career or his or her discipline, determining one's potential contributions through his or her expertise, and then acting intentionally in one's career trajectory. Without the proper structures in place, however, a faculty member cannot manage his or her career in ways that promotes his or her priorities.

Participants in our studies commonly sought out and nurtured supportive relationships that foster their goals

Several participants in our recent studies effectively created structures to manage their careers in ways that focused on priorities. One participant, Linda, a full professor of women's studies and health, follows a "quadrant approach" to structuring her time. According to the quadrant approach, which was introduced by Steven Covey, the author of several mainstream life-coaching books, one's personal and professional activities fall into four quadrants based on level of importance and urgency. Covey (1990) argues that people should strive to maximize their time in Quadrant II, which represents activities that are important, but not urgent. In short, Quadrant II consists of reflection, planning, and learning modalities—the very "stuff" needed to successfully assume agency. At midcareer, Linda struggled with the additional responsibilities of directing a women's health institute. By consulting colleagues from her professional field and turning to faculty mentors, she devised a new career structure that allowed her to carve out space for reflection and planning.

As a result, Linda designates the first third of every day on Quadrant II activities, such as reading in her field, reflecting on her teaching, planning her research and engagement activities, and determining resources to further her commitments and contributions (i.e., faculty development programs, partnerships with community organizations, fundraisers, etc.). Following her morning of Quadrant II activities, Linda then turns to more tangible activities such as attending meetings, answering emails, setting up logistics, and managing coursework. In the evening, Linda returns home and focuses on her personal life, leaving her computer and e-mail at the office. By prioritizing her Quadrant II activities and creating a disciplined approach to managing her career, Linda demonstrates one way to assume agency. Her success as a teacher and engaged scholar—as marked by respectable publication rates, glowing student evaluations, and positive contributions to community organizations—demonstrates her ability to effectively influence her professional (and personal) life trajectory. Rather than allow the directorship position and its subsequent responsibilities determine her path, Linda, instead, assumed agency and paved her own route.

Lucy is an assistant professor of urban planning at a research university. She is also a community-engaged scholar, someone who connects her teaching and research to public issues. Shortly after arriving at her university, Lucy developed strategic partnerships with local nonprofit organizations, integrated service learning into her course curriculum, and engaged in action research on social issues; all of these activities received little support from the university's infrastructure. Colleagues in Lucy's department warned her that community-oriented service, research, and teaching might hinder her tenure bid. Despite the warnings, Lucy continued to follow this path because she decided that she would rather not be an academic than "give up on this type of work." While dedicating herself to being a community-engaged scholar, she also decided to structure her work in ways that would benefit her department, namely, by linking undergraduate and graduate requirements to particular social needs in the community and by winning major grants to support her action research and community partnerships. Although the outcome of her tenure bid has not yet been determined, Lucy feels more committed to her work than ever before because she is being true to her passion for using scholarship to promote social change.

Developing supportive relationships

Professors are often depicted as "lone rangers" working in isolated silos. The current realities of higher education, in fact, advance this notion of "lone rangers" as workloads/teaching loads increase and contingent positions rise. Studies show that developing supportive relationships is one of the key factors to improved faculty satisfaction (Hagedorn 2000). Moreover, networks often provide support for faculty in

their work, which, in turn, assists faculty in assuming agency in their careers.

Both individuals and academic environments benefit from the experience of agency

Participants in our studies commonly sought out and nurtured supportive relationships that foster their goals. John, an associate professor of information science, manifests how a faculty member can build his capacity for agency by surrounding himself with networks that aid his growth. Prior to each semester, John proactively develops a plan for "skill-building" (e.g., how to use the e-mail system, how to create videos for classroom use) and "thinking-building" (e.g., how to approach a new line of research, strategies for balancing responsibilities) by reviewing the professional development offerings of his department and the faculty development center and determining which sessions will best support his teaching, research, and service endeavors. Besides learning valuable skills at these sessions, he actively networks with the other faculty attendees, administrators, and support staff members so that he develops "webs of support." At these sessions, he openly discusses his career plans and "throws out into the universe" his hopes for his work. John finds, in turn, that people are thrilled to assist him in his work. Before devising this strategy, he avoided attending such sessions or events because he felt strapped for time. He now believes that every hour spent in a valuable "skill-building" or "thinking-building" session is gained back fourfold. By acting intentionally about his faculty development and using this forum as a means for developing supportive relationships, John demonstrates agency in action.

Latisha, an associate professor of Education, found out at the last minute from a colleague about an impromptu committee meeting the following day. When she explained that her husband was traveling and she could not secure childcare at such late notice, her colleague responded that he did not want to hear any "mommy excuses." In a raised voice, he berated her in front of students and colleagues, questioning her dedication to the committee.

University of Maryland College Park

In the past, Latisha would have been greatly embarrassed and perhaps tried to find emergency childcare; however, she now participates in a faculty group aimed at changing the campus climate for work-family balance. Through her participation in this group, she has gained a sense of agency from their support and wisdom. As a response to her colleague, she confronted him on his tone and treatment of her and demanded an apology for his unprofessional behavior. Although she knew her confrontation would not necessarily improve his behavior, she felt grateful that this group of supportive colleagues had given her the wherewithal to stand up for herself and try to change the culture for others. Several colleagues who overheard both exchanges stopped Latisha that week and expressed gratitude for how she had handled the situation.

Conclusion

We have highlighted two strategies taken by faculty as part of assuming agency in their professional lives—strategic career management efforts and the development of relationships and networks. There were many other factors that assisted our faculty members in assuming agency. Factors such as having tenure, utilizing a teaching and learning center, working with a supportive community partner, and holding significant social capital in a department, among other factors, no doubt played important roles. As such, these two strategies by themselves are by no means cure-alls for overloaded plates, discrimination, or lack of resources. In each case, the individual faculty member's well-being and the quality of his or her work environment was improved as a result of assuming agency. Even when there is backlash from colleagues or when a reward system rejects the faculty member's priorities, both individuals and academic environments benefit from the experience of agency. As such it is a critical area for future research and professional learning. □

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

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CARMEN LATTERELL

Should Liberal Arts Math Courses Be Taught through Mathematics Inquiry?

MOST UNDERGRADUATES are required to take a course in quantitative reasoning. Those majoring in science, technology, engineering, or mathematics (STEM) naturally fulfill the requirement as part of their major requirements. Mathematics courses for non-STEM majors tend to fall into a few different camps. Some non-STEM majors take college algebra or another course meant to lead into higher-level mathematics, even though these students will not take higher-level mathematics. Fortunately, mathematics departments are starting to realize the foolishness of that approach.

One alternative is a survey course designed to demonstrate mathematical concepts and applications—a "math-in-our-world" approach. Another is a "mathematics appreciation" course in which students attempt mathematical thinking by looking at some of the "big ideas" in mathematics that may or may not have real-life application. This approach presents mathematics as an art—no real justification for it is needed—and a beauty in and of itself.

Non-STEM majors should actually do some mathematics, but not mathematics that will lead to the next course (that liberal arts majors never take anyway) or even to real-life applications

Here, I suggest that non-STEM majors should actually do some mathematics, but not mathematics that will lead to the next course (that liberal arts majors never take anyway) or even to real-life applications. Rather, I advocate for students experiencing mathematical inquiry, without regard to any particular content. Some mathematics professors refer to the inquiry style of teaching as the "Modified Moore Method" (search engines will populate numerous websites on this topic).

Mathematical inquiry

To engage in mathematical inquiry is to ask questions, make conjectures, and investigate, in an attempt to answer the questions and prove or disprove the conjectures. Thus, students doing mathematical inquiry will play with questions, make guesses, discover patterns, generate examples, make observations, try simpler problems, look for patterns, make generalizations, form reasonable justifications, reason, make conjectures, and try to reach conclusions—perhaps even proving or disproving. When the inquiry process is used in mathematics courses, students act like mathematicians. They think like mathematicians think. It is as if the students are conducting mathematical research. Of course, the level of the questions differs significantly from that of the questions a research mathematician would investigate, and students

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would probably work with mathematics that has been previously proven or disproven. The mathematics would be new to the students, but not new to the mathematical community.

Many different approaches could be used in such a course for non-STEM majors. The instructor could set up, say, five or six investigations that the students would then have to investigate through a process of mathematical inquiry. The instructor would serve as a facilitator, as well as a reference for help. The investigations could be drawn either from applied or real-life examples, or from pure mathematics. For example, a colleague of mine defined the term "factor" for a group of non-STEM majors, and then asked them to take positive whole numbers (any numbers they wanted) and give all of the factorizations of the numbers. The students were engaged by the unstructured nature of the assignment, and they asked questions such as whether they could pick really big numbers. Once the students had many examples, they were asked to look for patterns and to try to describe the patterns. They also discussed their examples with each other. Soon, the group had "discovered" prime numbers, and what that meant. But then someone said, "look, everyone has a factorization made up of only primes." Next, the group started examining numbers together, and was able perfectly to describe the fundamental theorem of arithmetic—that is, any integer can be written as a unique product of prime numbers.

Conducting investigations around applied problems can be equally effective. Bring three different-sized cereal boxes to class, and tell the students that you want to get the most amount of cereal for your money. Investigation would begin with a decision regarding what "most" and "for your money" really mean. Then, the students would have to explore volumes.

Arguments against mathematical inquiry

There are two main arguments against using mathematical inquiry in courses: one is that mathematical inquiry takes too much time, and the other is that there is no guarantee that a particular set of content will be covered

while using mathematical inquiry. Due to the amount of class time that mathematical inquiry requires, many secondary teachers would like to use inquiry more than they actually do. In a college-level mathematics course for non-STEM majors, there are no outside pressures on the course. There are likely no standardized tests that must be mastered, and there is no further course in the sequence. Thus, the normal time difficulties that arise from inquiry-based courses are considerably less daunting.

Still, mathematical inquiry is rarely the approach taken in a liberal arts math class. Rather, it is often argued that there is a set mathematics content that all educated people should be able to do—including, perhaps, solving for x in algebraic equations. Yet, even most engineers admit that they rarely use algebra in their work. More often, and perhaps reasonably, it is argued that all educated people should be able to do "everyday" mathematics, such as calculate interest on a home mortgage, balance a checkbook, or decide what a better deal at the grocery store is.

If this type of content is truly the goal of a liberal education mathematics course, then mathematical inquiry is not the answer. However, I offer this thought for consideration: in reality, there is no need to be able to do these things. Actually, these things are or can be done for us. Further, if we cannot figure out these things by the time we reach college, will one more mathematics class really allow us to figure them out? Arithmetic is a subset of mathematics that is often conquered in the elementary grades, but if it isn't, modern calculators or computer applications can do the trick. It is more important to be able to think.

Mastery of any particular mathematics content is quite unnecessary at the college level

One possible compromise

Mastery of any particular mathematics content is quite unnecessary at the college level, while understanding of the processes of mathematics is not unnecessary at all. It is the processes of mathematics that one would learn through mathematics by inquiry. However, if this is not convincing, a compromise approach is to conduct mathematical inquiry around certain "real-life" problems. That is, if it is important that students can figure out the interest on their mortgage, assign this as an inquiry project. Depending on the level of guidance that professors want to provide (and what particular abilities professors want the students to achieve), students could search for an online mortgage calculator and give a report on how to use, interpret, and understand such a thing.

After all, why is it that we want students to be able to calculate the interest on a mortgage? What is the means, and what is the end? We want students to be able to solve the mathematical problems that face them in life. Since we certainly cannot predict what those will be, the interest on a mortgage should just be used as an example of how to solve a problem that might arise in life. If we have students solve the problem through inquiry (not telling them how to do anything, but having them inquire), it will use up a lot of time, but it will also teach them how to solve a (any) problem through inquiry! In short, I am not suggesting that mathematical inquiry must center on pure mathematics. Rather, it is the process of inquiry itself that is key.

Benefits of mathematical inquiry

Besides learning how to solve problems, there are numerous other benefits of mathematical inquiry. Evidence shows that conducting mathematical inquiry is more enjoyable for students than traditional mathematics instruction. Once students are successful at mathematical inquiry, they may be more willing to engage in mathematics and have more confidence in doing mathematics. Students who learn mathematical concepts through mathematical inquiry may have a deeper understanding of those concepts than they would gain through more traditional methods.

If a liberal arts major takes one mathematics course, there is no real advantage to learning content that would be used in the next course that they do not take. There is some advantage to knowing how others use mathematics in real life. But, there is clearly an advantage in "owning" some mathematical skills—such as the ability to question, conjecture, investigate, and reason—that could actually serve students well over the course of their lives.

The bottom line about liberal arts math courses for the non-STEM major is that these majors really do not need to know mathematics

Beloit College

content for their future, but mathematical processes offer an opportunity that is essential for their future. In our complex world, it is impossible for educators to provide students with the content they will need for the rest of their lives. Rather, we need to teach students how to think, how to inquire, and how to answer that inquiry. A successful future lies not in knowing a lot of things, but in knowing how to come to know things, in learning how to learn. It is through the process of mathematical inquiry that "habits of mind" can and do form.

It is no longer reasonable to argue that a liberally educated person should be able to do ten to twelve mathematical algorithms that are likely to become obsolete within a few years of graduation. Rather, a liberally educated person should be able to ask questions, and know how to explore the possible answers to the questions, in an unending cycle of inquiry. □

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(1) Title of Publication: *Liberal Education*. (2) Publication no. 311-540. (3) Date of Filing: 9/29/11. (4) Frequency of issue: quarterly. (5) Number of issues published annually: 4. (6) Annual subscription price: individual, $50; libraries, $60. (7) Complete mailing address of known office of publication: Association of American Colleges and Universities, 1818 R Street, NW, Washington, DC 20009. (8) Complete mailing address of the headquarters of the publisher: Association of American Colleges and Universities, 1818 R Street, NW, Washington, DC 20009. (9) Full names and complete mailing addresses of publisher, editor, and managing editor: Publisher: Association of American Colleges and Universities, 1818 R Street, NW, Washington, DC 20009; Editor: David Tritelli, Association of American Colleges and Universities, 1818 R Street, NW, Washington, DC 20009; Managing Editor: none. (10) Owner: Association of American Colleges and Universities, 1818 R Street, NW, Washington, DC 20009. (11) Known bondholders, mortgages, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none. (12) The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes has not changed during preceding 12 months. (13) Publication title: *Liberal Education*. (14) Issue date for circulation data below: Summer/Fall 2011. (15) Extent and nature of circulation (the first figure indicates average number of copies each issue during preceding 12 months; the second number indicates actual number of copies of single issue published nearest to filing date): (A) Total no. of copies: 8,943/9,020. (B) Paid and/or requested circulation: (1) Sales through dealers and carriers, street vendors, and counter sales: 144/106. (2) Mail subscription: 8,120/8,252. (C) Total paid and/or requested circulation: 8,275/8,350. (D) Free distribution by mail, carrier, or other means—samples, complimentary, and other free copies: 136/155. (E) Free distribution outside the mail—carriers or other means: 172/225. (F) Total free distribution: 308/380. (G) Total Distribution: 8,428/8,632. (H) Copies not distributed: (1) Office use, left over, unaccounted, spoiled after printing: 50; 50. (2) Returns from news agents: 0; 0. (I) Total: 8,478/8,632. Percent paid and/or requested circulation: 96%/95%. (16) This statement of ownership will be printed in the Summer/Fall 2011 issue of this publication. (17) I certify that all information furnished is true and complete (signature and title of editor, publisher, business manager, or owner): David Tritelli, Academic Editor.

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