SABBATICAL LEAVE REPORT

1974-1975

by

Ann L. Krueger

A SUMMARY REPORT

PRESENTED TO

MT. SAN ANTONIO COLLEGE

BOARD OF TRUSTEES

December 1, 1975

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In appreciation to the people who contributed to a year of joy, and to the members of the Mt. San Antonio College Board of Trustees who by their support of the sabbatical leave made this year possible, I extend a warm thank you.

Introduction

> If a society hopes to achieve renewal, it will have to be a hospitable environment for creative men and women. It will also have to produce men and women with the capacity for self-renewal. Thanks to recent research, we now know a good deal about the creative person and about the environment which fosters creativity. As for self-renewal, we know that men and women need not fall into a stupor of mind and spirit by the time they are middle-aged. They need not relinquish as early as they do the resilience of youth and the capacity to learn and grow. Self-renewal is possible.
>
> John W. Gardner,
> Self-Renewal

Perhaps the single most important feature of a sabbatical leave, viewed both as a concept and as a personal experience, is the institutional implementation of a procedure for self-renewal. Separation from ongoing, daily tasks and interpersonal interactions provides time and space for reflection, refocusing, and rejuvenation. The direct beneficiary of a sabbatical leave is the person who takes the leave. If there were not also indirect, or spin-off, benefits for the institution, I think one would be hard pressed to continue support. An important assumption which underlies a sabbatical leave policy is that the renewal of individuals (the direct beneficiaries) will facilitate the renewal of the organization (the indirect beneficiary).

As a classroom teacher, I think my greatest impact on the organizational life of this educational institution

occurs as I work with people who are enrolled in courses with me. How I am with students collectively and individually reflects a multi-faceted image: person, teacher, member of a specific discipline (psychologist), member of a college faculty (professional, scholar), and member of a larger, extended community. Consequently, one could expect that the renewal effects of a sabbatical leave would be most apparent for a classroom teacher in those tasks and interpersonal activities that are most closely associated with teaching. Discussion of my response to students and their responses to me will be included as an assessment of the spin-off effects of the sabbatical leave.

A second area of impact which each of us has as a member of a "community of scholars," is with our colleagues. The experiences of a person who is separated from the social milieu for an extended period of time can provide a catalyst to that social milieu with the person's return, and renewed interaction within that milieu. I suspect that as college faculties become composed primarily of tenured faculty, the renewal process which comes by withdrawal and return via a sabbatical leave will come to serve as a critical impetus for professional growth which until recently was facilitated by the continual inclusion (perhaps transfusion) of new faculty. An aging faculty will require repeated opportunities for renewal. The current staff development program (Human Potential Seminars) is one method of initiating and sustaining growth and renewal in a time of retrenchment; the sabbatical

leave program may become the primary method of providing extended professional growth. Discussion of my response to colleagues and their response to me will be included as an assessment of a second spin-off effect of the sabbatical leave.

A third area of impact which can be identified is the extended community. Ancillary activities in which I engaged during the sabbatical year included: (1) consulting in program development and policy formulation at an elementary school district, and (2) presenting information on affirmative action in workshops on sex equality in education. Discussion of these ancillary activities will be included to assess the spin-off effects of a sabbatical leave on the extended community.

Description of Sabbatical Leave

Generally, the plan of activities approved for the sabbatical period focused on professional growth by continuing and completing a specified portion of a doctoral program in higher education at the University of Southern California. Specifically two goals were detailed: (1) completion of the course work required for a doctorate, and (2) completion of the qualifying examinations required for acceptance as a doctoral candidate.

Both of the goals specified were achieved. All course work, except for two units, was completed at the end of the Fall semester, 1974 (January 1975). Two additional

units, to fulfill the unit requirement in higher education, were completed in the Spring semester, 1975 (June 1975). The qualifying examinations were taken on April 3, 4, and 5, 1975; and the qualifying oral examination was on May 5, 1975. On May 9, 1975, I was notified that my Committee on Studies had recommended admittance to candidacy (Document 1).

Figure 1 is a list of courses, with a description and units earned, which were taken during 1974-1975 beginning with the Summer session, 1974. Independent verification of work completed (a transcript) will be sent directly to the President's Office from the Office of the Registrar, University of Southern California.

Figure 1. List of courses with description taken during 1974-1975, at the University of Southern California, Los Angeles, California. Units earned are noted in parentheses.

Summer 1974

EdAD 515 Legal Aspects of School Administration (3): Functions, relationships, and responsibilities of school districts, with interpretations of legal status as shown by statutes and court decisions. (12 weeks)

EdAD 792 Critique of Research in Educational Administration and Supervision (3): A survey and critical analysis of selected research and other literature in the major divisions of the field, with emphasis according to individual interest. (12 weeks)

EdHE 689 Fiscal Support and Expenditure in Higher Education (2): Analysis of private and public financial support and expenditure patterns. Includes recent trends in state and federal legislation related to higher education. (4 weeks)

Figure 1. List of courses with description taken during 1974-1975, at the University of Southern California, Los Angeles, California. Units earned are noted in parentheses. (Figure 1 continued from page 4.)

Fall 1974

EdHE 681 The Learning Environment in Higher Education (2): Factors that influence quality of learning and teaching in colleges and universities; academic freedom and responsibility; admission and graduation standards; library; student activities; faculty welfare. (semester)

EdHE 792 Critique of Research in Higher Education (3): A survey and critical analysis of selected research and other literature in the major divisions of the field, with emphasis according to individual interest. (semester)

EdPS 607 Research Methods in Education (3): Canons of research, use of hypotheses and theories, design models, preparation of reports. (semester)

Spring 1975

EdHE 790 Research (2): Research leading to the doctorate. Maximum units which may be applied to the degree to be determined by the department. (semester)

Each of the courses listed, as well as those previously completed, have contributed to a growing understanding of teaching and learning, as well as an understanding of the context within which these processes occur. Included in the Appendix are several selected examples of the oral and written work completed during the Fall semester, 1974. The materials selected for inclusion were completed in EdHE 681, which, because of the convergence of course ideas, the professor's guidance, and my own proclivity for synthesis, provided a vehicle to bring together divergent ideas and thoughts learned

as bits and pieces in other courses and by other experiences.

Rational for inclusion of each document reflects, in part, the impact of my experience during the sabbatical period on my teaching this semester.

1. Document 2. Notes for Oral Presentation. The ideas developed in reviewing the introduction to volume one of Jaeger's Paideia: The Ideals of Greek Culture (1945) have formed the theoretical context within which I am writing a dissertation describing continuity and discontinuity in the development of higher education in the United States. Ideas contained within this speech have influenced by regard for the liberating (in the largest sense of the word) purpose of higher education in the United States. The organization and presentation of material in the courses I am teaching, reflects an awareness that learning flourishes in an environment which facilitates "wholeness."

2. Document 3.1. Instructions: Midway Exercise. Meaningful written exercises are one feature of a meaningful learning experience. If one of the goals of higher learning is to facilitate the growth of people who are able to make independent judgments, then it seems important to provide appropriate practice which requires assessment and evaluation. Additionally, self-assessment is a first step in learning or developing a capacity for self-renewal. I reworked these instructions, while retaining the format, and gave this as a midway written exercise in Psychology 25 (Psychology of Women). At the end of the course, students will be asked

to evaluate this exercise as one measure of the effectiveness of the procedure in assisting their learning to assess and evaluate ideas, thoughts, feelings and experiences.

3. Document 3.2. Midterm Examination (Midway Exercise). Included is the copy of a midterm examination which I submitted to Dr. Earl Pullias, and which was returned to me with his comments. The comments written by Dr. Pullias and those written by other instructors (e.g., Dr. James D. Young, EdHE 684, Problems of College Teaching, Summer, 1973) provide a constant reminder and a model for what I view to be important feature of quality teaching. This semester I have taken great care in writing comments, both supportive and appreciative, as well as suggestions for improvement, on the written work of students in all three preparations which I teach. Again, at the end of the semester, students will be asked to evaluate the effectiveness of the written comments related to their cognitive and affective growth.

4. Document 4. Purposes of Higher Education: Themes in Variation (A review of three books). The purposes of higher education which one holds are an important feature of how that person may be expected to approach the process of teaching and learning. The ideas reviewed in this paper represent a preliminary exploration of the purposes of higher education as developed in the United States, as well as a glimpse of my own view of higher learning. A follow-up paper which I want to write is an exploration of the purposes of a community college within the purposes of higher education

discussed in this paper.

5. Document 5. In Search of Community: Three Factors Which Influence Decision-Making and Quality of Institutional Life. As I was preparing to return to teaching, I set aside time to write about teaching and human relations. As I wrote this paper, the present shape emerged, which as it stands seems to require a more unitifying closure. I have used many of the ideas in Psychology 50 (Psychology of Human Relations) to explain human relations, as well as to provide a theoretical framework for the course structure. I plan to rework this paper with the guidance of Dr. Pullias and to submit it for publication.

Documents 2, 3.1, 3.2, and 4 represent a selection of the work completed during the Fall semester, 1974. Document 5 was written in part during the Fall semester, 1974, the Spring semester, 1975, and finished during the Summer, 1975. (I suspect that the somewhat disjointed way in which this paper was written may, in part, account for a certain lack of unity.)

Spring 1975, was primarily devoted to four activities related to the specified sabbatical goals: (1) writing a dissertation proposal (which was required before one could take the qualifying examinations), (2) preparation for the qualifying examinations, (3) taking the qualifying examinations, and (4) background research on historical method and historiography. In the Appendix I have included the Bibliography from the dissertation proposal approved by my

Committee on Studies (Document 6). The bibliography on historical method and historiography is incomplete (I have approximately 100 articles and books which I have read.), and I am unwilling to type the material from the bibliography cards until completed.

The experience of preparing for and taking the qualifying examinations is not one which I will soon forget. The time of preparation was both exciting and dull. The exciting moments came when I was working with two other persons, which afforded an opportunity for discussion and exploration of alternative viewpoints. The dull moments came when relearning material for the third and fourth time. A problem faced under such a circumstance is how to keep imagination alive while renewing a vivid recall of information previously stored. I elected to read two books that I had not previously read: Rudolph's The American College and University, A History and Ashton-Warner's Teacher. Additionally, I re-read Pullias' and Young's A Teacher is Many Things. By combining a reading of new material with familiar material, in addition to a review of course notes and thought papers, I was able to maintain a balance between excitement and boredom.

The time of taking the qualifying examinations was filled with anxiety. After finishing the examinations on April 5, 1975, I determined that I would not again subject myself to an experience of this type again. In retrospect,

I think that it was not so much the requirement of taking examinations which was the source of anxiety, but that I wished too much to write well and in a scholarly fashion. Both of these self-expectations may be unreasonable in a stressful situation.

One of the outcomes of my experience has been to recognize the importance of giving people an opportunity, early in their educational experience, to face different levels of stress, to learn to identify the source of any correlated anziety, and to develop healthy ways of reducing tension. The difficult task of evaluating educational achievement which appreciates persons as human beings is not easily accomplished. Not to evaluate one's performance invites inflating an illusion of academic excellence; conversely, to evaluate one's performance as representing the goodness of a person, invites a limited view of the qualities connoted in the concept <u>human being</u>.

As an experiment in Psychology 1A (Introductory General Psychology), I have returned to a modified "recitation" procedure in which students are asked to respond to a quiz each class meeting. Quizzes are multiple choice (8-10 items, 4 alternatives) and cover one textbook chapter. Quizzes are given in a combination of four modes: (1) individual, closed book; (2) individual, open book; (3) small group (5-6 members), closed book; and (4) small group, open book. Each mode for taking quizzes is a symbolic representation of the different types of "real life" circumstances which one

faces: (1) sometimes one is called upon to work with only those resources stored in one's brain, (2) sometimes one is called upon to work by oneself, and has the resources of others available in written documents, (3) sometimes one works in groups of other persons, each with resources stored in his/her brain, and (4) sometimes one works with others and also has available written documents as a resource. Students will be asked to evalute the quiz prodecure as both a cognitive and affective learning device.

Perhaps a highlight of the sabbatical year which I recall with greatest pleasure occurred on May 5, 1975. On that date, I had the oral for the qualifying examinations. The hour spent with my Committee on Studies (Dr. Earl Pullias, acting chairperson; Dr. Marvin Nottingham, sitting in for Dr. Leonard Murdy; and Dr. Johanna Lemlech) will be remembered as a time of affirmation and appreciation. In addition to being a memory of personal joy, the experience serves as a significant reminder of the importance of recognition and support of those persons with whom I work and live.

I think that the above description of events, experiences, and work produced clearly supports the assumption of the spin-off benefits to the institution of a sabbatical leave. Discussion of impact on the organization has been focused particularly on my teaching and classroom acitivites. Assessment of impact on my colleagues is more difficult. This year I have reduced my involvement in the "community life" of the college, as I am writing a somewhat complex

dissertation. With the completion of the dissertation, I expect I will again be willing to serve on campus committees, as well as participate more fully in the "community life" of the college.

Description of Ancillary Activities

A sabbatical period also provides time and space in which one may engage in a variety of experiences that can be characterized as ancillary. Prior to the sabbatical, I focused my professional contribution to activities which were directly related to ongoing events at Mt. San Antonio College. Additional to the goals approved for the sabbatical year, I had the general professional goal of participation in community service activities. Two ancillary community service activities in which I participated were identified previously. (page 3). These two activities were: (1) consulting in program development and policy formulation at an elementary school district, and (2) presenting information on affirmative action in workshops on sex equality in education.

The first activity consisted of working with Dr. Stuart Mandell (whom I met while taking a course from him at the University of Southern California, EdPS 607), who is Director of Research, Planning and Development with the East Whittier City School District, Whittier, California. This experience provided a first-hand awareness of many of the activities, issues, and problems which occur in an elementary school district. The experience was invaluable, as it

contributed to an enlarged perspective of the educational enterprise. I have continued my association with Dr. Mandell, as a volunteer consultant, in the two areas of policy development and project development. At sometime in the future, I would like to expand the consultation service to include staff development.

The second activity consisted of working with Kay Ragan, Coordinator of Student Activities, Mt. San Antonio College. As you may recall, last year Ms. Ragan was the designated trainer for workshops on Sex Equality in Guidance Opporutnities (American Personnel and Guidance Association, United States Office of Education Grant) in the state of California. Ms. Ragan graciously invited me to participate as a presenter of information on affirmative action. I participated in five workshops, the dates and location are given in Document 7.

Two features of this experience are significant to my professional growth. First, I had an opportunity to work with a friend and colleague whom I admire. Ms. Ragan has the remarkable ability to facilitate the growth of awareness and ability of those with whom she works. Secondly, I had an opportunity to meet and listen to people from other campuses (high school and college).

Without frequent opportunties for association with people in different geographic areas and different occupations, one's viewpoint may easily become narrow and perhaps constricted. Both experiences of working with Dr. Mandell and

with Ms. Ragan have contributed to my professional growth by enlarging the range of my experience.

Conclusion

Separation from ongoing, daily tasks and interpersonal interactions during the sabbatical year provided me with the time and space for self-renewal. I have a plaque on the office wall which serves as a constant reminder: it is one matter to have the time and the space and quite another matter to fill time and space with quality experiences. I think I filled the sabbatical year provided by the District with quality experiences. Further, I think I have been able, in part, to share the renewal effects I enjoy with friends, colleagues, and students. Perhaps a fitting end, because one is also left with an opening, would be to quote the few lines from the plaque on the office wall:

Joy
life itself
can't give me joy
unless i really
will it.
life just gives me
time and space--
it's up to me
to fill it.

anonymous

Reference

1. Gardner, John W. Self-renewal: The individual and the innovative society. New York: Harper Colophon (Harper and Row), 1965. (Originally published, Harper and Row, 1963.)

APPENDIX

DOCUMENT 1:

LETTER RECOMMENDING CANDIDACY

SCHOOL OF EDUCATION
STEPHEN J. KNEZEVICH, DEAN
(213) 746-2383

May 9, 1975

Ms. Ann L. Krueger
21851 Newland Avenue #47
Huntington Beach, California 92646

Dear Ms. Krueger:

Your Committee on Studies has reported that your showing on the Qualifying Examination has been satisfactory, and it is their recommendation that you be admitted to candidacy, subject to faculty approval, for the degree of Doctor of Education.

According to our records, you have completed all of the requirements for the degree with the exception of your dissertation, which includes registration in the Dissertation Seminar (794 series). You will be expected to enroll in 794a during the next fall semester, and you must continue to enroll in 794 each semester until your dissertation is completed. A minimum of two registrations is required.

Sincerely,

S. J. Knezevich

Stephen J. Knezevich
Dean

SJK:lp

DOCUMENT 2:

NOTES FOR ORAL PRESENTATION

Document 2

Notes for Oral Presentation

Paideia: The Ideals of Greek Culture

I. Introduction: Overview

A. There are two central features to be covered:

1. First a presentation of the essence of Jaeger's Introduction to Vol. I, "The Place of the Greeks in the History of Education," Paideia: The Ideals of Greek Culture.

2. Secondly, to discuss the concept of paideia-culture within the Greek view focusing on its elements and unitifying principles.

B. Quotation from Peter S. Beagle, The Last Unicorn:

"My lady," he said, "I am not a hero. It is a trade, no more, like weaving or brewing, and like them it has its own tricks and knacks and small arts. There are ways of perceiving witches, and of knowing poison streams; there are certain weak spots that all dragons have, and certain riddles that hooded strangers tend to set you. But the true secret of being a hero lies in knowing the order of things. The swineherd cannot already be wed to the princess when he embarks on his adventures, nor can the boy knock at the witch's door when she is away on vacation. The wicked uncle cannot be found out and foiled before he does something wicked. Things must happen when it is time for them to happen. Quests may not simple be abandoned: prophecies may

not be left to rot like unpicked fruit; unicorns may go unrescued for a long time, but not forever. The happy ending cannot come in the middle of the story."

II. Generalizations and assertions regarding education and history

A. Every nation reaches a stage in its development at which it is impelled to practice education (Jaeger).

1. Defintion of education: Education is defined as "the process by which a community perserves and transmits its physical and intellectual character" (Jaeger, 1945, p. xiii).

a. ". . . (T)he individual passes away, but the type remains" (Jaeger, 1945, p. xiii).

b. A human social and intellectual nature can only be transmitted "by exercising (using) the qualities through which they created it--reason and conscious will" (Jaeger, 1945, p. xiii).

2. It is through education that one learns of one's physical, social and intellectual characteristics/nature, as well as being transformed by the process into what is known as a human being.

a. One becomes what one learns.

b. "As man becomes increasingly aware of his own powers, he strives by learning more of the two worlds, the world without him and the world

within, to create for himself the best kind of life" (Jaeger, 1945, p. xiii). (emphasis added)

Ortega speaks of this as the "height of the times" (Mission of the University).

3. The purpose of education is to form, or perhaps transform, being into human being, capable of creating and living the best kind of life.

   a. It is this process (this transformation) that one's civilization is preserved and transmitted to the next generation. ((Preservation and transmittal are both directly and indirectly learned--young children probably by modeling--indirectly; and young adults by both, and adults both with a greater emphasis on direct--cognitive with the added feature of reflection.)) ((Hold--used during discussion which followed.))

   b. It is also in this process that renewal and growth of a civilization occurs.

      (1) One of the dilemmas facing contemporary societies, perhaps our world civilization, is the renewal of their (its) economic, political and social institutions without expanded depletion of finite energy resources.

(2) A critical question remains to be answered: Is it possible to have renewal and growth of a society, of a civilization without expansion economic-political policy?

B. Characteristics of education--Three (Jaeger calls these conclusions)

1. First, education is essentially a function of the community. ". . . (E)ducation is not a practice which concerns the individual alone: it is essentially a function of the community" (Jaeger, 1945, p. xiii).

a. In our contemporary times, one tends to view education as an individual experience, as an opportunity for one's own personal growth and development.

(1) Our contemporary view would be alien to the classical Greek view, as it may well be to the function of education within a society.

(2) The <u>individual</u> Greek was never far removed from his community. His individual experience, growth, and development were not separated from his community's experience, growth, and development.

(a) He was a reflection of his community, as well as his community a reflection

of him.

(b) The individual and community were separate while being a whole.

b. Jaeger asserts that the "character of the community is expressed in the individuals who compose it. . . the community is the source of all behaviour" (1945, p. xiv).

2. Second: "The structure of every society is based on the written or unwritten laws which bind it and its members" (Jaeger, 1945, p. xiv).

a. I suspect there were at least four (4) elements which contributed to the unity of the classical Greek civilization:

(1) myth -- a common ground

(2) manner -- a common way

(3) goal -- a common ideal**

(**ideal -- a common vision, revised later)

(4) community -- a common sense

b. It was out of this familarity--out of this consensus that diversity of individual feeling, thought and action emerged. ((A fundamental principle of learning is that first one has generalization than discrimination.))

c. The task for a society or civilization as it ages becomes one of providing this common heritage without which the laws written or

unwritten--no matter how grand or humane--will not suffice to bind members and community to each other.

d. There is no good reason for any culture to survive. There is no good reason for our culture to survive, because you and I will not be here in a 100 years. And if we cannot come up with particular reasons for our culture to survive, then so much the worse for us and our culture. (paraphrased from B. F. Skinner, CRM film, Learning, circa 1970.)

3. Third: "(E)ducation in any human community (be it a family, a social class, a profession. . .) . . . is the direct expression of its active awareness of a standard" (Jaeger, 1945, p. xiv).

a. Contemporary society, and the members who comprise it, seem reluctant, if not reticent, to declare societal and/or individual standards/expectations of appropriate behavior.

(1) Sources of this reticence may stem from a concern with the individual's development of self-esteem, and concern for individual freedom of choice.

(2) In personal growth and development we have difficulty distinguishing between

(a) failure = bad = bad person

(b) success = good = good person

b. Again, a classical Greek would be alienated from our times (as we with his). And he might well ask: "If you have no standards, how measure you a man?"

III. Question and answer period followed.

Speech presented, October 23, 1974

EdHe 681, The Learning Environment, University of Southern California.

DOCUMENT 3.1:

INSTRUCTIONS: MIDWAY EXERCISE

Higher Education 681 - The Environment of Learning - Fall Semester, 1974

Written exercise midway in the experience:

I am concerned as to the progress you are making in achieving the basic goals of this course. State what you consider to be the central goal of this experience, and a few of its subgoals, if you wish. Then describe your experience in such detail and in such way as would best help me to perceive the progress you have made to this point and the means you have used to achieve that progress. What I want is a picture of your approach as an advanced graduate student to the learning in this seminar.

Your task is to inform me - perform the task in whatever way seems proper and most effective to you. Do not hesitate to present negative factors or difficulties if this will help. What I want is a sincere, authentic report of your progress, including difficulties if you wish, to this point in the journey. So near as possible, let this too be a learning experience. Use about the time it would take to write an exam.

Thanks very much.

Earl V. Pullias
November 1974

Note: Your midway report on your journey is due not later than December 4, the first class after Thanksgiving, but may be presented earlier if you wish.

approach to learning is of particular focus.

DOCUMENT 3.2:

MIDTERM EXAMINATION

Excellent, Ann: all that I hope from a program or effective report. This proves your desirable small mature it is, clear what I dream for it to be.

EdHe 681
The Learning Environment
Dr. Earl V. Pullias
Midterm Examination

Ann L. Krueger
December 11, 1974

Learning continues to be a process which proceeds in small irregular increments. The process is often a conscious focusing on a particular topic, idea, or concept; as well as, frequently a phenomenological experience which becomes intelligible by reflective after-thinking. Through reading, re-reading, thinking, reflection, writing, and reflective after-thinking small irregular increments are integrated, if not with each other, at least with my on-going phenomenological self.

Excellent

I have developed a habit of reading a minimum of two hours a day; frequently I find I have read all day totally six to eight hours. Prior to writing or preparing a formal paper or oral presentation, I find I have spent the entire previous two or three days immersed in reading and re-reading related material. As I emerge from a total involvement, ideas form more readily, and hopefully new in-sights are expressed (if not for others, surely for me). It is as though, for me to write comfortably, I must give myself up to a meeting of the minds. I am not able to sustain this intensity of learning more than for three to four weeks without some withdrawal to other activities and to less intense reading and writing.

Excellent process

In an attempt to mitigate the intenseness with which I pursue learning, I have this semester been writing "something" at least once a week. This writing has taken essentially three or four forms.

(1) Review of lecture-discussion material. I have found typing my notes and reacting to the ideas and questions raised in the quietness of my home an important part of my learning experience. One class period frequently lends enough material for two to four hours of review and reflective after-thinking. In reviewing these notes, I find that I have written a couple of pages of my thoughts for each class period. Though rough and without literary polish, these ideas came with a rush, and I had determined to put them down without censorship for later review and rewriting of those ideas which stand the test of time and later thought.

Excellent

(2) Thinking notes. My thinking notes revolve primarily around a proposed dissertation and the ideas and questions raised in EdHe 681.

(a) Notes related to a dissertation. These notes have taken the shape of sorting major issues, tasks to be completed, and preparation of two mini-proposals. The first proposal, which was not feasible to complete in a couple of years, focused on an ecological analysis of community college governance. The second proposal, which Dr. Grafton has approved, is a case study of the relationship between perceived institutional operation and perceived instructional quality in a selected large urban community college in Southern California.

(b) Forethoughts. Prior to a couple of class meetings of EdHe 681, I have written my ideas on the topic which would be discussed. Again, my instruction to myself was to put the ideas down in writing without evaluating them, and to write until the rush of ideas stopped. In retrospect, I think this is a habit which would be useful for any class similar in intent and structure as EdHe 681.

(c) Notes for thought papers. I have in process several papers which are at this juncture a series of "Thinking Notes" that include:

(i) Preliminary Notes on Human Personality

(ii) Higher Education in the United States: Three Perspectives (A comparison of Kerr, Goheen, and Pusey)

(iii) Community: Lost, Stolen, or Strayed (paraphased from the film on Black history)

I anticipate that the first two papers will be ready for your consideration on December 18; and the third, an indepth study on the idea of community will be completed on January 8.

(3) Poetry. Approximately mid-way through the semester, I reviewed how I was spending my time; and I observed the intenseness of my study. Realizing, and perhaps wanting a time to breathe, a sabbatical means as much rest and renewal as study, I determined to focus for a time on rest and renewal. I promptly, with characteristic decisiveness, (I suspect even my rest and renewal borders on the intense) took Wendell Berry's A Continuous Harmony, pad and pen, and walked one-half block to the beach. I spent the day, which was after a previous day's rain, sitting on the sand against a low tide-created

bluff. Sometimes reading, sometimes watching the birds and the sea, as well as an occasional person strolling along the edge of the water, I basked in the warmth of the sun (bundled in sweater and windbreaker), the briskness of the breeze, and the roar of the surf. I wrote the following poem, though in retrospect I view it to be somewhat rudimentary, it is a reflection of a day of pure joy.

What makes the sea roar?
The ebb? The flow?
Never ending, the waves
rise as if to touch the sky
for a moment
and then roll, crashing home to the
water and sand below.

Roar of waves, seemingly continuous
is the pulse of wave after wave.
Beating, beating
now even, now rushing,
now slow.
A cry of a bird is heard above the pulse
now another.

At the edge of the sea where water recedes,
two birds peck at the sand
for nourishment
undetected by a human eye.

The mood is broken by a momentary
human exchange of words.
And the roar of the sea and surf
recedes
to the background.

Since the break for Thanksgiving, I have found myself renewed and refreshed; and I have once again immersed myself in my study. Much remains to be completed, and the spector of waning time looms

large. I suspect that a re-occurring theme in my own life pattern/ style is one of balance and the discovery of my own living-harmony. Establishing harmony seems painfully slow, maintaining a continuous living-harmony joyfully fleet; both demanding a constant vigilance.

I have not included a list of my reading materials at this time, however, I plan to do so at the end of the semester. In addition, I am aware that I have not mentioned, except indirectly, the importance the class time holds for stimulating and directing my own study and learning experiences. The class is as a well nourished garden where life flourishes, and you, sir, are the master gardener who seems to know what each of us needs to facilitate our growth. A case in point: I would not have given an oral presentation, had you not suggested it. The experience was one which I shall treasure for the warmth of the response by my classmates, and by you, which was a delightful surprise. I trust that each of us, learners all, might continue to grow and to flourish, and that the seedlings we plant, might become what we have learned together.

DOCUMENT 4:

PURPOSES OF HIGHER EDUCATION:

THEMES IN VARIATION

Purposes of Higher Education: Themes in Variation

Ann L. Krueger

> There was once a university in the heart of America where all life seemed to be in harmony with its surroundings. The university lay in a verdant grove of academe; autonomous, self-perpetuating, and buoyant. In the spring black and white clouds of commencement robes signaled the end of another prosperous year of learning; a year in which professors had taught and students had listened. Then a strange blight crept over the university, and everything began to change. Some evil spell had settled on the academy. Everywhere there was the shadow of death. There was a strange stillness in the classroom. Teachers no longer taught; students no longer listened. The professors, for example, where had they gone? Many spoke of them, puzzled and disturbed. Classrooms once vibrant with dialogue were now dull with apathy. The campus, once green, was now arid with alienation or else afire with revolt. No witchcraft, no enemy action had silenced the rebirth of new life in this stricken world. The professors had done it themselves.
>
> Robert A. Nisbet, 1966

Writing in the fall of 1974, one observes that the fires of rebellion, and perhaps revolution, have been quenched on most college and university campuses in the United States. Externalized rage is barely visible, rather one senses an uneasy calm. People come and go to classes, to meetings, to activities with apparent congeniality. When one presses the congeniality too hard for a commitment, excuses abound: one suspects beneath the surface of congeniality lies a layer of dispair and depression laid on a foundation of unfulfilled

dreams and promises. Observing more closely, without lenses of cynicism, one can see new life taking shape in an occasional classroom, in a meeting, and in a cocurricular activity. Whether these new lives will flourish remains a major unanswered question in contemporary higher education. Indeed, it is a question which must wait a test of time in a civilization grown impatient and seeking answers for tomorrow's questions with neither a thorough understanding of yesterday's problems nor a vision for uncatastrophic dreaming.

A pause of reflection which renews and re-establishes the concord which is the foundation of higher education seems warranted and urgently required.

> Higher education in America is not in need of striking new pronouncements; even less does it need new activities to demonstrate its usefulness to the nation. It is not even certain--though this may seem heresy to some--that it would profit greatly from increased federal support, for purposes now defined. The problems of higher education are often internal to itself; these problems will not be resolved if certain individuals become 'leaders' and speak eloquently to the vast bureaucratic machines that they alone are able to call into action. The colleges and universities of America are not in need of new 'Manhattan Projects,' nor is it at all certain that they stand to gain significantly from whatever happens in elections in 1976, 1980, or 1984. <u>The reform, or, better, the renewal of American higher education will be helped through the establishment of a greater consensus on educational purposes and goals</u>. (Emphasis added) What the Assembly (American Academy of Arts and Sciences) set itself as its task in 1969 remains to be done. The objectives in 1969 was not to calm dissent. The purpose, today, cannot be to discover a rationale for what is being done, so that funds become more readily available for existing programs, particularly for those that appear to be in danger. A larger perspective is demanded, and it is by no means certain that this perspective can be provided

> by the weary academic foot soldier--the professor--or even by his commander--the dean or president--who imagines himself to be on the firing line and who knows all too well what the threatened cost of fuel oil may mean to his institution's already precarious budget. When fires appear to be burning everywhere--no longer set by rebellious students but by more impersonal economic forces--all talk of goals may seem academic. The officers of the Assembly persist in believing that nothing is more practical, and that nothing is more urgent (Graubard, 1969, 4-5).

Out of the crisis of the Nineteen-sixities, the institution of higher education has been preserved; the structure remains. The first step in institutional crisis intervention has been completed; the process of problem resolution, adaptability of responding, and integration of new responses with the existing structure remains fragmented. Determination of location and direction seems a prerequisite to renewal and re-establishment of a concord or consensus. Refocusing on the purposes of higher education seems an integral part of a determination of location and direction. As in a Greek play of old, one imagines a chorus on stage, words ringing loud and clear:

Where is this place?
Dark and filled with foreboding.
How did the wise
    come to this:
Vision of past glories
    dimmed and dwarfed
    by impending perils?

Past, fading in memory
Is there no Golden Thread?
Present, moving to and fro
excitedly: rush, rush
Is ther no rest?
Future, suspending in space
without shape
Is there no bridge?

Where are the wise leading?
What is their vision?
Golden Thread bonding
present perils on a path
leading to a future.
Who knows where?

Speak Pusey, Kerr, and Goheen!
You are our past.
Our present
we would compare.
Our bridges we would build
together, as One.
Our future awaits.

Writing in 1960, Pusey raises the question of whether within the evolving American university there is any central idea or concept to hold the institution together. His answer is immediate and affirmative:

> Despite all its service functions, despite all the distractions occasioned by demands from many kinds and conditions of people, despite the variety of interests it serves, the extent of the field of knowledge with which it wrestles, and its incredible array of enterprises, it is and remains, before all else and in the midst of all else, a community for learning--a community in which all participants continue steadfastly to hold learning in high regard (1963, p. 163).

Nathan Pusey's The Age of the Scholar, is a collection of essays and speeches covering a ten year period (1953-1962) in which once can identify recurrent themes. Each theme is grounded on his answer that higher education begins with a community of scholars. The purposes and functions of higher education emerge out of the community and become the vision which directs teacher and learner:

> The university is a community of scholars. Its task is to know, to study, to care, to guide--to seek to know all that has been learned and is of concern to men, to keep this knowledge viable, to have it studied and taught, to add to it--and in so doing, by a myriad of separate efforts to increase mind's influence in the world (1963, pp. 93-94).

Recurrent themes of the purposes and functions of higher education which emerge from Pusey's essays and speeches seem to center on the following:

1. A modern university has two primary functions: teaching and research. All other functions develop from these two.

> There is a need to recognize that though universities have a concern and a responsibility toward the everyday world their primary, their fundamental responsibility lies totally elsewhere. This is for

> basic investigation, for the pursuit of learning almost for learning's own sake, for poetry and vision, and then from this kind of experience for the provision within society of a critically constructive force. And this is the kind of activity that communities should respect in and indeed demand from, their universities (1963, p. 51).

2. The central purpose of higher education is the development of human character, the enhancement of human beings, and the improvement of the quality of human life. The essence of this purpose is embodied in the liberally educated person.

> America is her citizens. What they are--what they can become--depends upon her schools. It depends not least on the finest insights of our finest citizens, and on getting them understood and accepted. There should be no settlement here for a second best. There is a fullness of vision, a richness of life, that transcends ordinary awareness. It is time now through education to endeavor to make this operative in the lives of more and more of our people. Education for free men is what used to be called liberal education. If education is now to be made available to all, it is this kind of education, not some inferior version, that we should endeavor to provide (1963, p. 41).

Pusey's "American Scholar" seems similar in kind to the scholar cherished by Emerson and Cardinal Newman. His essays and speeches are a record of one person's efforts to keep the mission of the university clear and visible to a constituency within and without the developing university who were seeking to make it serve their immediate needs. Continued calls for service would not go unanswered, and Pusey was no longer visible to provide a reasoned rejoiner.

In sharp contrast to Pusey's scholar, Clark Kerr sings the praise of the modern multiversity. In the Uses of the University, Kerr describes higher education within the contemporary context of the early Nineteen-sixities. His description rests upon a "basic reality" of the importance of the university to economic and social growth. "The basic reality, for the university, is the wide-spread recognition that new knowledge is the most important factor in economic and social growth" (1966, pp. vi-vii). Changes in the purposes and functions of higher education were determined by this basic reality. "This reality is reshaping the very nature and quality of the university. Old concepts of faculty-student relations, of research, of faculty-administration roles are being changed at a rate without parallel" (1966, p. vii).

According to Kerr, much of the malaise in the university is caused by competing visions of the purposes and functions of higher education. Three competing visions are characterized.

1. Cardinal Newman's Idea of the University placed an emphasis upon liberal education. One hears Newman re-echoed in Pusey's speeches.

> 'A university training,' said Newman, 'aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political powers, and refining the intercourse of private life.' It prepares a man 'to fill any post with credit, and to master any subject with facility' (1966, p. 3).

Contemporary supporters include humanists, generalists, and undergraduates.

2. Flexner's "Idea of the Modern University" places an emphasis upon the specialist, the discovery of the new, and science and research. A modern university is " 'an institution consciously devoted to the pursuit of knowledge, the solution of problems, the critical appreciation of achievement and the training of men at a really high level' " (Kerr, 1966, p. 4). Supporters, today, are found among scientists, research specialists, and graduate students.

3. "The Idea of the Multiversity" according to Kerr has no champion; "no bard to sing its praises; no prophet to proclaim its vision; no guardian to protect its sancity" (1966, p. 6). The multiversity is more a mechanism than an organism, "a mechanism held together by administrative rules and powered by money" (1966, p. 20). The multiversity is a product of a managerial revolution which has been going on within the university. The contemporary adherents are "Chiefly the administrators, who now number many of the faculty among them, and the leadership groups in a society at large" (1966, p. 8).

Kerr compares these three visions as follows:

> The 'Idea of a University' was a village with its priests. The 'Idea of a Modern University' was a town--a one-industry town--with its intellectual oligarchy. 'The Idea of a Multiversity' is a city of infinite variety. Some get lost in the city; some rise to the top within it; most fashion their lives within one of its many subcultures.

> There is less sense of community than in the village but also less sense of confinement. There is less sense of purpose than in the town but there are more ways to excel (1966, p. 41).

The purpose and function of the multiversity centers on service based on an ever expanding body of new knowledge. The function of teaching will continue, its importance is diminished. Research and service are bonded together in the pursuit of economic and social rewards. A community of scholars is no longer to be found in the multiversity; Kerr suggests a sense of community is unnecessary for the work of the multiversity to be conducted. His vision rests on the basic reality of the importance of service to meet the conomic and social needs of a society grown dependent on immediate responsiveness. Direction is a response, not a reasoned choice. The multiversity stands as "an imperative rather than a reasoned choice among elegant alternatives" (Kerr, 1966, p. 6). Kerr's Uses of the University was written in 1963, prior to the height of campus crises, which causes one to wonder if the structure that remains in 1974, will continue as an imperative. As indicated by Graubard (1969), a time of reasoned dialogue, exploring alternatives, might serve to renew and redirect the purposes and functions of higher education in the United States.

Robert Goheen, compared to Kerr's multiversity as a mechanism, conceives of a university as an organism with a "human nature." Goheen's vision, as described in The Human Nature of a University, seems to focus on the essentials

in higher education. One imagines that he might assert that essential characteristics are fundamental universals which form the foundation of higher learning.

The human nature of a university is composed of a number of tensions. These basic tensions (Detachment and Involvement, Conservation and Innovation, Teaching and Research, Mind and Spirit) require balance. Balancing of tension within a university is not to be achieved by relaxing the tension, but by keeping the tension taut without breaking the bond. It is in the play between and among the various tensions, each taut and in tune, that one hears the harmony and melody of a university.

Within the framework of the three ideas of a university described by Kerr, Goheen's views seem most closely related to Newman's. However, Goheen's idea of the human nature of a university may represent a synthesis. Fine and mannerly young men and women are not enough; trained specialists are not enough; and services without judgment are not enough.

> The modern university is involved in no less than the survival of our civilization and the future of the human race. Indeed, it bears toward these grave issues a special responsibility: the development of the fresh talent and techniques and insights required better to comprehend and cope with them. No other institutions or agencies in our society are so particularly designed and dedicated to the large and essential task of searching for clarity and understanding, of trying to see the requirements of our civilization steadily and whole, of developing the root knowledge (and the men who can use it) on which wise action depends.

> It is the universities who are engaged in preserving and re-examining ideas and knowledge, always looking to the relation between the individual and the state. It is universities who insist on man's duty and right to think otherwise, and to say so--and who habitually seek to bring the light of reason to the understanding and conduct of human affairs (Goheen, 1969, pp. 24-25).

The central purpose of higher education is the advancement of learning and the training of young men and women who will become the nation's citizens who have a sense of past, present and future potentiality. Both purposes would be poorly accomplished without the dynamic tension of teaching and research. "Brought into effective interaction, teaching and scholarship produce a harmony that cannot be achieved by either separately. Pursued together, they generate an atmosphere of learning that invigorates and gives added point to both" (1969, p. 77).

Goheen's analysis of the basic tensions in a university is not exhaustive; nor is that his claim. He has presented "primarily a way of looking at the university, and at other human institutions: at ourselves" (1969, p. 15). Not to look at our inner conflicts, to recognize and deal with them invites loss of balance, loss of effectiveness, and loss of direction. His vision of higher education seems to integrate past purposes with a present reality without losing sight of what could and what ought to be. He has not ignored a quotation which he cites from Louis Halle's The Society of Man: " 'The scholar's business is direction. He is like the navigator of a ship. . .' " (1969, p. 27).

Where are the wise leading?
What is their vision?
Golden Thread bonding
present perils on a path
leading to a future.
Who knows where?

Pusey, Kerr, and Goheen
each vision is clear.
Taken together, a whole
might form.
Our bond is fragile,
our way dim.

There on the horizon
a faint light.
Sparked by courage,
nourished by temperance
our way is marked.
Justice and wisdom
companions to guide each step.

Where is this place?
Sunny and filled with warmth.
How did the wise
come to this?
Together, as One!

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DOCUMENT 5:

IN SEARCH OF COMMUNITY: THREE FACTORS WHICH INFLUENCE DECISION-MAKING AND QUALITY OF INSTITUTIONAL LIFE

In Search of Community: Three Factors Which Influence Decision-Making and Quality of Institutional Life

by

Ann L. Krueger

Ed He 681

Dr. Earl V. Pullias

August 21, 1975

"Men work together," I told him from the heart,
"Whether they work together or apart."

Robert Frost,
The Tuft of Flowers

Individual perception of one's place and function on a college campus is frequently isolated from the social fabric which comprises the gestalt of an organization. Isolated and fragmented perception does not rest with any single person or groups of persons who compose the human context of a college campus, rather it is a human condition which is mitigated by ongoing interchanges and transactions of ideas, feelings, and actions frequently called human relations.

Understanding of human relations seems an important foundation to an understanding of the college as a learning environment, as well as to an understanding of college teaching. The human relations in an organization, group, or classroom are the operational means by which the parts (structural, functional, and human) of a whole enterprise are interrelated. Principles of human relations provide the lines of communication, the learning environment the context, and college teaching an essential organizational function. An understanding of the contributions of each element is predicated on an understanding of each separate from the other. By focusing on each element separately, one may

identify the nature and essence of each; likewise by focusing on each together, one may identify commonalities and differences between and among elements.

A frequently overheard statement, often a complaint, when misunderstandings, mistakes, or errors occur is: "We need better communication." As often, the following few days are filled with an increase in memos about the need to improve communication; perhaps a committee will be established to study how to improve communication, not only in the affected area but throughout the entire organizational network. In a few weeks the committee report is filed, and if it doesn't get buried under a stack of other important papers, it may proceed up the organization to be filed in an appropriate folder in the appropriate office. This brief description is not meant to impune the motives or intentions of the participants of such random behavior, and one suspects that each of us have engaged at various points in our professional lives in such an episode. The purpose of the example is to underscore the following: When misunderstanding, mistakes, or errors occur in an organization, seldom is it a result of poor communication, rather it is a symptom of poor human relations (Schutz, 1958). If we continue to define our organizational problems as poor communication, rather than one which involves human relations, one possible consequence is a repetition of misunderstandings, mistakes, and errors, as well as development of negative images of persons and groups of persons involved in the

"misunderstandings." Furthermore, as this mode of problem resolution continues over time, the entire organizational climate may come to be perceived as negative and resistive to change.

Initially one joins a community of scholars (college organization) to satisfy individual needs and desires, whether one is a student, professor, administrator, or support-staff member. After joining, based largely on one's self-satisfying need structure, one's perception of a group or a community changes according to attractions and rejections between and among individual community members and subgroups (Levy, 1969). Established social organizations may be characterized as having patterns of perceptions which frequently become self-fulfilling prophecies of organizational behavior (Rosenthal and Jacobson, 1968a, 1968b).

Levy (1969) suggests that small groups require a conscious awareness of the overall group climate or atmosphere for change to occur, whether the climate is negative or positive. Once the members of a group are consciously aware of the group climate, discussion of the climate includes analysis, evaluation, and development of plans for change. The likelihood of implementation of agreed to plans is increased if the atmosphere is one which reinforced individual self-esteem (Maslow, 1954; McGregor, 1960). The following set of principles of human relations seem fundamental:

1. One becomes human and remains so only insofar as one is effectively involved with other people in various

life experiences (Levy, 1969).

2. One's perception of oneself, of others as a group, and of the surrounding world influences individual and collective behavior (Combs and Snygg, 1959; Levy, 1969).

3. An individual's experience, growth, and development are not separated from his community's experience, growth, and development (Jaeger, 1945).

4. Individual behavior change is more likely if one's perception about oneself and others is grounded on positive self-esteem (Coopersmith, 1967; Levy, 1969).

5. Group behavior change is more likely if the group perception about itself and others is grounded on positive group-esteem (Levy, 1969).

6. Effective human relations require frequent opportunities for face-to-face discussion (Levy, 1969).

7. Group climate or atmosphere is a product of the members' interactions between and among each other (Levy, 1969).

In the last fifteen years considerable attention has been concentrated on the study of environments. The general rubric for these studies is ecology, and the special focus on human behavior in social settings is social ecology. Moos (1974) suggests a framework for conceptualizing human environments of which college and university environments are one type of human milieu. Moos describes six approaches which have been used to study human milieus:

1. Objective ecological dimensions: A search for

variables which include geographical and meteorological variables, as well as physical design and architectural characteristics.

2. Behavior setting: Studies focus on molar behavior within specified ecological settings.

3. Organizational structure: Studies included in this category focus on size, faculty-student ratio, span of control, etc. Also included are studies of organizational function and effects on individual and group behavior.

4. Personal and behavioral characteristics of the milieu inhabitants: Implied in studies are two generalizations. First, the character of an environment is dependent on the nature of its members; and second, the dominant features of an environment are dependent on the members typical characteristics.

5. Psychosocial characteristics and organizational climate: Evidence in this category rests on the methodology of perceptual ratings of outside observers or by participant observers.

6. Functional or reinforcement analysis of environment: Investigation in this category attempts to characterize situational variables by identifying the reinforcement contigencies that maintain particular behaviors.

To data the data collected by these six approaches are framentary and the methodologies used rudimentary; however with improvement comes the possibility for the improvement in the quality of life which is an underlying concern in social research.

Study of the learning environment centers on a search for the difference between learning in a community of scholars and other types of learning (Pullias, 1973). Pullias (1963) further asserts that the search for an understanding of higher learning and the contribution of the learning environment rests on the quality of an institution as a whole, which profoundly affects the institution's ability to accomplish its purpose(s). Spirit or quality of an institution is dynamic, the direction is provided by a "goodness of purpose" and a "goodness of means."

"Goodness of purpose" represents a complex mixture of the three purposes of higher learning: transmission, research, and service. (1) Transmission of accumulated knowledge provides the members of a group (society, nation) with a common background, which is one facet of a sense of community. (2) Research provides the members of a group with an expanded awareness and re-evaluation of accepted ways, which is one facet of renewal. (3) Service provides the acquisition of practical knowledge and useable skills, which is an expression of concern that one's learning correspond to individual and/or societal wants or desires.

"Goodness of means" represents a complex mixture of human relations and values. The principles of human relations listed above are predicated on the value that human beings are important. The environment of an institution as a whole is composed of a variety of parts, structural, functional and

human. Several investigators (Argyris, 1964; Astin, 1962; Astin and Holland, 1961; Katz and Kahn, 1966; Levy, 1969; Likert, 1967; Maslow, 1954; McGregor, 1960; Myers, 1964; Pace and Stern, 1958; and Schutz, 1958) suggest that the manner by which the variety of parts are integrated in an organization influences the quality of the climate.

Three hypotheses suggested by Pullias (1963) are supported directly or indirectly in a variety of studies. These hypotheses are:

1. The quality of the climate, "spirit of the place," or environment determines in large measure the ability of an organization to achieve its goals.

2. In the case of a college or university, the quality of an institution as a whole, educates more profoundly and more permanently than any of its parts separately.

3. A whole (healthy) community can form whole, healthy persons; whereas a fragmented community produces fragmented, broken individuals.

Hypothesis 1 is supported by data collected in categories 3, 4, and 5 of Moos' framework (organizational structure, personal and behavioral characteristics of the milieu inhabitants, and psychosocial characteristics and organizational climate respectively). Maslow (1954) and McGregor (1960) provided the theoretical context in which subsequent studies have been conducted. McGregor's delineation of two assumptive views of human behavior, Theory X and Theory Y, seems to have been of particular influence on Likert (1967) and Katz

and Kahn (1966). Their works suggest that the climate of an organization is enhanced as the members are active participants, involved in decision-making which affects their lives as "community" members. Activism by students and faculty, in recent years, has concentrated on issues related to extended participation in the governance of the college or of the university. Governance of a college or a university is a vehicle for achieving the purposes and goals of the institution, not a goal in itself. The quality of an institution is enhanced by participatory governance; however, it is likely to be distorted if one ignores the "interpersonal underworld" (Levy, 1969; Myers, 1964; and Schutz, 1958).

Empirical data to support hypothesis 2 and hypothesis 3 are scant, rather support is based on inference from the literature on learning phenomena. Generalization of learning (whether bits or whole concepts) is facilitated when the information to be learned is presented within a consistent, identifiable context which integrates thought, feeling, and action (Dewey, 1961; Holt, 1967; and Nyberg, 1971). Generalization is the basis for transfer of learning, which is the bridge that connects diverse contextual situations and experiences. Without generalization of learning, experience becomes fragmented and the likelihood of isolation of thought, feeling, and action is increased (Laing, 1967; and Nyberg, 1971).

Further theoretical support for hypothesis 3 is available in the work of Jaeger (1945). Jaeger asserts that the

character of a community is expressed in the individuals who compose it and that the community is the source of all behavior. Bandura and Walters (1963) support Jaeger's contention with their data on the learning of social relations via role models. Social learning is a fine mixture of direct and incidential learning.

Within the learning environment, a teacher becomes an important mediator of the learning experience. Study of college teaching centers on a search of and for the ways and methods of best guiding students in securing the amount and quality of experience which will promote the optimum development of their potential as human beings (Pullias and Young, 1968).

Studies of teaching rest on the assertion that experience educates. Infrahuman organisms are more dependent in their development on innate patterns of responding. Indeed, as one ascends the phylogenetic scale, one finds organisms become less stimulus-bound. To date, homo sapiens have been placed at the apex of the phylogenetic scale, which means human beings as a species are less stimulus-bound than other forms of life. This "freedom to be" carries with it a companion named "choice." Choice becomes a viable reality only as one becomes aware of alternatives and the consequences which follow the selection of particular alternatives.

Jaeger (1945) suggests that every nation reaches a point in its development at which it is impelled to practice education. He defines education as the "process by which a

community perserves and transmits its physical and intellectual character" (p. xiii). He further asserts that a nation's human social and intellectual nature can only be transmitted by using ("exercising") the skills ("qualities") through which it was created, namely, reason and conscious will (p. xiii). It is through education that one learns of one's physical, social and intellectual characteristics or nature, as well as being transformed by the process into what is known as a human being. Clearly, one becomes what one learns. The liberating purpose of education is to form, or perhaps transform, being into human being, capable of creating and living the best kind of life.

Evaluation of teaching is not a new phenomenon; it has a long history which includes assessment by deans of instruction, faculty peers, and student classmembers. Menges (1973) asserts that the teacher and his or her students are the only direct sources of information on what occurs in a college classroom. Further, Steele, House, and Kerins (1971) indicate that teachers have been shown to be less accurate reporters of classroom events than their students. Colleague ratings seem to be more influenced by the academic rank of a teacher than are the ratings by students (Aleamoni and Yimer, 1973). Menges (1973) concludes: "Colleagues' and students' ratings may be complimentary but there is no indication that colleague ratings are sufficient to evaluate individual faculty members" (p. 67).

Isolation of college teaching from the institution of higher education in which it occurs seems inappropriate. Good and poor teaching occur within a context. "Teachers are members of a larger environment which not only constrains and sets limits for their behavior but helps determine their attitudes about teaching and their own definitions of their role" (Baird, 1973, p. 94). Sometimes the context is such that a college is alive with good and great teachers; other-times the context promotes dull and poor teachers; more frequently the vastness of an institution, along with the mobility of teacher and learner creates a context in which both the quick and vibrant co-exist with the dead and dull.

Discussion of the multifaceted role behavior expected of college teachers by Pullias and Young (1968) is predicated on their assertion that the quality of a teacher determines the quality of the educational experience. Within this view, one is reminded, as well as mindful, of the statement by Helen Keller: "The most important day I remember in all my life is the one on which my teacher, Anne Mansfield Sullivan, came to me" (1902/1961, p. 32). Helen Keller has expressed eloquently in word and deed the hope and obligation of a person who would enter the learning process as either teacher or learner.

Two implications of the foregoing discussion would seem to necessitate further thought and study.

1. Decisions regarding one aspect of an institution's life will have consequences in areas not directly involved.

Three elements which reflect overall consequences of decisions are the quality of human relations, the quality of the environment, and the quality of teaching/learning. Recognition of this implication may facilitate collection of data appropriate for long-term evaluation for consistency of decisions with goals and quality of institutional life.

2. Coordination of case study institutional research with compatible data collection instruments would facilitate comparison across institutions, as well as individual institutional assessment as a basis for directed institutional change. Risk of reduced diversity among institutions is to be weighed against the current difficulty of reliable generalization across institutional settings. If an institution's decision-makers weigh their decisions in view of the developments in other institutions along with their own internal needs assessment and goals, the pressure to conform which accompanies coordination will be partially mitigated.

I went to turn the grass once after one
Who mowed it in the dew before the sun.

The dew was gone that made his blade so keen
Before I came to view the levelled scene.

I looked for him behind an isle of trees;
I listened for his whetstone on the breeze.

But he had gone his way, the grass all mown,
And I must be, as he had been, --alone,

"As all must be," I said within my heart,
"Whether they work together or apart."

But as I said it, swift there passed me by
On noiseless wing a bewildered butterfly,

Seeking with memories grown dim o'er night
Some resting flower of yesterday's delight.

And once I marked his flight go round and round,
As where some flower lay withering on the ground.

And then he flew as far as eye could see,
And then on tremulous wing came back to me.

I thought of questions that have no reply,
And would have turned to toss the grass to dry;

But he turned first, and led my eye to look
At a tall tuft of flowers beside a brook,

A leaping tongue of bloom the scythe had spared
Beside a reedy brook the scythe had bared.

I left my place to know them by their name,
Finding them butterfly weed when I came.

The mower in the dew had loved them thus,
Leaving them to flourish, not for us,

Nor yet to draw one thought of ours to him,
But from sheer morning gladness at the brim.

The butterfly and I had lit upon,
Nevertheless, a message from the dawn,

That made me hear the wakening birds around,
And hear his long scythe whispering to the ground,

And feel a spirit kindred to my own;
So that henceforth I worked no more alone;

But glad with him, I worked as with his aid,
And weary, sought at noon with him the shade;

And dreaming, as it were, held brotherly speech
With one whose thought I had not hoped to reach.

"Men work together," I told him from the heart,
"Whether they work together or apart."

Robert Frost,
The Tuft of Flowers

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1.	December 13, 1974	Lowell High School, Whittier, California
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4.	February 21, 1975	Sacramento City College, Sacramento, California
5.	March 7, 1975	Auburn County Schools Office, Auburn, California

Department	Course Number	Descriptive Title	Grade		Sem. Units	Grade Points
		MARKS OF INCOMPLETE EARNED IN FALL 1972 AND SUBSEQUENT THERETO ARE NOT TO BE COMPUTED IN THE STUDENT'S GRADE POINT AVERAGE.				
		SUMMER SESS 1973 6 WKS				
		06-18-73 TO 07-30-73				
EDHE	684	PROB OF COLLEGE TEACHING	A		3	12
					3.0	12.
		SUMMER SESS 1973 4 WKS				
		07-30-73 TO 08-24-73				
EDAD	658	COMMUNITY COLLEGE ADMIN	A		3	12
					3.0	12.
		SUMMER SESS 1973 12 WKS				
		06-11-73 TO 09-01-73				
EDAD	681	HUM PROB AND ADM BEHAVIOR	A		2	8
					2.0	8.
		FALL SEMESTER 1973				
EDHE	688	SYS GOVERNANCE OF EDHE	IN-	A	3	12
					3.0	12.
		SUMMER SESSION 1974 4 WKS				
		08-05-74 TO 08-31-74				
EDHE	689	FISCAL SUP EXPEND EDHE	A		2	8
					2.0	8.
		SUMMER SESSION 1974 12WKS				
		06-10-74 TO 08-31-74				
EDAD	515	LEGAL ASPECTS OF SCH ADM	B		3	9
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		SPRING SEMESTER 1975				
EDHE	790	RESEARCH	CR		2	
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