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ABSTRACT

MEANS AND ENDS OF THE ANDREWS UNIVERSITY LEADERSHIP  
PROGRAM: A STUDY OF ITS CRITICAL COMPONENTS  
AND OUTCOMES AS THEY RELATE TO THE  
MISSION STATEMENT

by

José A. Alaby

Chair: Shirley A. Freed

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: MEANS AND ENDS OF THE LEADERSHIP PROGRAM OF ANDREWS UNIVERSITY: A STUDY OF ITS CRITICAL COMPONENTS AND OUTCOMES AS THEY RELATE TO THE MISSION STATEMENT

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### Problem

The history of education shows tensions between its means and ends. Tensions became more apparent in contemporary Christian educational institutions. The Leadership Program (LP) of Andrews University was developed as an alternative and innovative means of delivering graduate education with a defined mission. It is job-embedded—theory and practice are united in the participants' workplaces, where they show their competency in 20 areas. It stresses the importance of the individuality of the participant in the development of a teaching/learning community. Yet, the dialectical relationship of the LP's ends and means has not been systematically studied in light of its Christian identity.

## Method

This qualitative study interpreted philosophically the responses of graduates and faculty of the Leadership Program to three online interviews about their perception of the program's essential ideas/critical components/means in connection with its outcomes/ends/mission statement. Their responses and metaphors were coded and clustered into major themes related to means and ends.

## Results

Participants perceived six major critical components (means) of the program—job-embedded, community support, faculty issues, individualized nature, competency-based, and academic credibility—and six major outcomes (ends)—professionals able to implement change, competent professionals, empowered leaders, network of professionals, integrated people, and scholars able to think critically—which provided two paradoxes: theory-practice and individuality-community. Participants perceived the connections of the two paradoxes, although they diverged on the mission statement and its connection with today's great issues, thus revealing a lack of emphasis on the social ethical/spiritual dimension of the program.

## Conclusions

Critical reflection in the pedagogy of praxis at the intersection of the two paradoxes establishes the ideal equilibrium through which the LP can cope with the dialectics of means and ends, and the unity between its epistemological, ontological, and ethical dimensions.

Andrews University

School of Education

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MISSION STATEMENT

A Dissertation

Presented in Partial Fulfillment  
of the Requirements for the Degree

Doctor of Philosophy

by

José A. Alaby

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To God in Christ,  
powerful Creator, just Judge, and loving Redeemer  
of life,  
source of knowledge, wisdom, and compassion.

To my wise wife, Ises,  
with love and gratitude.



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## CHAPTER ONE

### INTRODUCTION

#### **Foreword**

One of Jesus Christ's mission statements has indelibly impressed me: "I have come that they may have life, and have it to the full" (John 10:10 NIV).<sup>1</sup> His mission characterized His self-identity. The Master Jesus once asked His disciples what people were saying about who He was. He received different answers about His identity. People had different concepts about Him.

Concepts usually define identities. When we want to use words to express our mission, aims or goals, we also use *concepts*, from the Latin verb *concipere* (Webster's, 1991; cf. *Cassell's Latin Dictionary*, 1959), which means to conceive, to make pregnant, to generate, to originate. Concepts are essential to describing an individual identity, and, by extension, also an institutional identity. They are the substantial elements of a being as contrasted with its accidental aspects. Being *human*, for instance, is substantial; but being an American or a Brazilian is accidental, and even provisory, as a human being can become an American or a Brazilian citizen through naturalization processes. Essential concepts are the attributes by which something can be identified as being what it *is*. Paul Tillich (McKelway, 1964) says that *essence* is that which makes a thing what it *is*, and against which a thing is judged; it is the power and the criterion of being. *Existence* is

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<sup>1</sup>All Bible quotations in this dissertation are taken from the New International Version.



actuality, that which is *fallen* from essence. “Whenever the ideal is held against the real, truth against error, good against evil, a distortion of essential being is presupposed” (as cited in McKelway, 1964, p. 112).

Essential concepts have also to do with axiological and ethical questions, that is, with values and morality. When a university or educational program—such as the Leadership Program of Andrews University, for example—identifies itself as *Christian* in its mission statement, and is committed to developing Christian leaders, then “being Christian” becomes a definitive attribute that gives this program a unique identity.

In June of 1999, I learned about the Leadership Program of Andrews University (hereafter referred to as LP of AU). What left a lasting impression in my heart and mind was its mission statement: “The Leadership Program is dedicated to developing Christian leaders who are able to integrate faith and learning in the workplace. It prepares a community of learners and leaders dedicated to service” (*Andrews University 2001-2002 Bulletin*, p. 268).

Established in 1994 in the midst of a financial crisis, the LP of AU has since captured the interest of professional leaders from a varied field of human activities and beyond national boundaries. Its founders and present participants seem to have opened a historical opportunity to set a kind of “ecumenical” environment for scholars of all cultures. This interdisciplinary program emphasizes the individual development of 20 competencies in the “*laboratory*” of everyday work expectations. In regional groups, participants (in contrast to students) review one another’s portfolio documentation. Being gathered as a learning/teaching community, these scholars may hopefully be

committed to the supreme value of *life*, “and life to the full,” as Christ defined His mission (Cf. the motto of the School of Education: “To Educate Is to Redeem.”)

“An education that fails to consider the fundamental questions of human existence—the questions about the meaning of life and the nature of truth, goodness, beauty, and justice, with which philosophy is concerned—is a very inadequate type of education” (Titus, 1964, p. 504). Bertholt Brecht sustains that “the only end of science is to alleviate the misery of human existence” (as cited by Alves, 1981, p. 207). And T. S. Eliot (1940) stated,

In a Christian society, education must be religious, not in the sense that it will be administered by ecclesiastics, still less in the sense that it will exercise pressure, or attempt to instruct everyone in theology, but in the sense that its aims will be directed by a Christian philosophy of life. (p. 30)

### **Background of the Problem**

This study addresses the fundamental question of the relationship between means and ends, presuming that the character of the means affects both its users and the character of its ends. The means also may easily become ends in themselves, being developed and deployed just because it is possible to do so, and not in conscious service of some good end. Moreover, mission statements—through which ends can also be expressed—are not to be taken just as decorative words or mere fruit of rhetoric.

Nonprofit institutions Drucker (1993) reasons: exist for the sake of their mission. . . . When you ask me, “What is the mission?” I will ask you in return, “What is your reason for being; why do you do what you do?” and the mission better be focused and narrow. . . . Every three to five years you should look at the mission again to decide whether it needs to be refocused. (pp. 11, 12, 13)

“The end justifies the means” is a common saying, but such an assumption seems to be a signal for opportunist and cynical practices. It is also generally assumed that

everything is in the process, but, if the end is reduced to a nothing, then the process cannot negate or affirm what *is*. If the end is properly understood and is true, then there can be no contradiction between means and ends. Such a dialectic of means and ends presupposes the development of a theory and practice, which enables the researcher to concretely see how means and ends already exist or are in the process of *becoming*.

“Education for what?” is the fundamental question of the book edited by Monson (1970) on ends and means of education. According to Monson, both the wisdom of the past and the present of the educational enterprise “should be considered thoughtfully, but better still, critically” (p. x).

Why education? To what purpose? Knight (1998) thinks educators “have been concerned more with motion than progress, with means than ends. They have failed to ask the larger question of purpose; and the professional training of educators, with its emphasis on methodology, has largely set them up for this problem” (p. 2).

Do means and ends need to be constantly regulated by a dynamic balance? The metaphor of the old type of scale called a balance (Latin: *bi* = two + *lanx* = plates. Cf. Cassell’s, 1959) may help clarify the dynamic balance between means and ends. Actually, “dynamic” balance seems to be contradictory if one thinks of “balance” as something static. Here is the paradox of the dynamic “state” of equilibrium between means and ends (*Equilibrium* from Latin: *aequi* = equal + *libra* = weight. Cf. Cassell’s, 1959). If one weighs more than the other, there will be *unbalance*. Means without ends are aimless. Ends without means are romantic utopia. What is the value of mission statements and how do they relate to the means to accomplish them?

Postman (1995) says, “In tracking what people have to say about schooling, I notice that most of the conversation is about means, rarely about ends” (p. x). Johnston (2001) states that the purposes of education “in fact should be our primary conversation.” In this specific case, what are the essential ideas permeating the relationship between the critical components of the LP of AU and its mission statement? What is the dynamic balance the LP’s means and ends? All these issues call for a conceptual framework, which I believe is in the unity of three basic philosophical activities: ontology, epistemology, and ethics. “What exists? Is existence organized? What counts as knowledge? How do we know things? How should we act? Do we act according to a human nature?” (Stevenson, 1998, p. 1). Philosophers (and theologians) continually ask questions about issues of *being*, *knowing*, and *acting*. All these issues are likely to be evidenced in the means, ends, and mission statement of any academic program including the LP of AU.

#### The Problem in Historical Perspective

A brief look at educational history demonstrates the constant struggle to balance means and ends. One example can be taken from the cathedral school, the early *collegia*, which were defined as a body of clergy living together for an educational or religious purpose. This study is also a philosophical study, but not in the sense of attempting to evaluate or develop a new philosophical model for graduate education; it is philosophical in the sense of questioning the dialectical relationship between the principles (the foundational starting points), the means (methods/ways), and the ends (the reason of being) of a graduate program – in this case, the LP of AU.

Later on, early institutions of higher learning in the original American colonies were founded on the notion of piety (Cf. Lucas, 1994; Rudolph, 1962). The early colleges established before the American Revolution followed the purpose of preparing both a learned clergy for the church and civic leaders for the state.

The Jacksonian ideals started a trend toward practical vocationalism away from liberal learning. After the Civil War, educational institutions began to reexamine their basic purposes and goals. Then came discussions of the birth of the land-grant college, institutions of higher learning for women and Black students, and the rise of the elective curricula and graduate education.

The beginning of the 20<sup>th</sup> century was “underlain by a certain ambiguity of purpose” (Lucas, 1944, p. 185). Statements of academic purpose became hazier, less distinct. Commentators tended to speak in generalities about the values of higher education. The paradigm prevailing at the time differed distinctly from the old ideal of a half-century before as universities became more impersonal, more permissive, larger, and more focused on graduate education and inquiry. Faculties and administrators in leading research universities sought considerable support from government and private corporations (Aronowitz, 2000).

Veblen (1918) wrote against the vocationalization of education and the transformation of universities into teaching machines. This fact signaled that the American university model fundamentally differed from that of Europe (Nasaw, 1976; Readings, 1996). A fixed curriculum, dominated by classical languages and literature, gave place to utilitarian programs of study. Institutions became more dedicated to transmitting knowledge rather than generating it. The elective system showed signs of

concomitant loss of coherence and intellectual integration. This resulted in fragmentation of the curricula, separatism, courses taken in isolation from the others, and the whole lacking overall unity. Emphasis on specialization and professionalism neglected general education of a more liberal character, which had assumed that people should share in the accumulated wisdom of the past (cf. Lucas, 1994; Veysey, 1965).

Barber (1992) showed that the university was increasingly for sale to corporations and state agencies. “I do not mean the university *in service* to the public and private sectors. I mean the university *in servitude* to the public and private sectors” (p. 197, emphasis added). Soley (1995) wrote about the corporate takeover of academia in a process of “leasing the ivory tower.”

In summary, this brief historical overview gives indications of how the relationship between means and ends became unbalanced in traditional institutions of higher education, and how historical forces and social, economical, and political factors have forced them to come to grips with contradictions between their means and the ends for which they were founded. Their first purpose was to serve a religious system (the clergy). Then, they broadened the purpose to serve the political system (the government), and ended up serving primarily the purposes of the economic system.

#### The Problem in the Perspective of “Christian” Higher Education

“In a Christian worldview, at least, there is an indissoluble relation of means to ends. Our means cannot be independent but must exhibit and partake of the end” (Gill, 1999). There must be no contradiction of means and ends, no talk of good ends justifying dubious or evil means. And vice-versa: There must be no talk of efficient means

justifying questionable ends. In this context it would be worthy to interpret how Jesus stated His mission in an integrated manner: “I am the way [means/method] and the truth [our ultimate epistemological concern] and the life [the supreme human and divine value]” (John 14:6). In light of these words I understand Christ’s ultimate end to be the abundant life.

The American organization Coalition of Christian Colleges and Universities (1995) aims at “taking values seriously by assessing the mission of Church-related higher education.” Their main concern is: “How do we know if those promises made in the mission statements are being fulfilled?”

In examining the philosophical foundations of Christian educational institutions (and even secular ones), there is a strong emphasis on principles and mission statements, which supposedly should create the *ethos*—the moral environment—by which to implement them. Focusing on the Christian vision of the Reformed schools, Beversluis (1971) pointed out that in anyone's educational philosophy the religious question is central. This issue has to do with what H. R. Niebuhr (1956) called the "Christ and Culture" question. It precedes the school's choice of teaching methods, because the school's religious vision must give point and focus to all the rest. According to Beversluis, that vision has to do with the "distinctiveness" in Christian education. Another way of saying this is that the mission (vision) shapes identity.

According to Saint Louis University (2001-2002)—a typical Jesuit graduate school—the mission is to educate leaders who will use, integrate, and disseminate their knowledge consistent with the values, ethics, and intellectual ideals of the Society of Jesus.

The Seventh-day Adventist Church sets its principles and philosophy of education based on Ellen White's (1903) understanding of redemption as "restoration," which is to be at the heart of all educational philosophy: "To restore in man the image of his Maker" (p. 15). All the other purposes of education are enlightened and molded by this primary purpose. Moreover, "religion and business are not two separate things: they are one. Bible religion is to be interwoven with all we do or say" (White, 1900, p. 349).

In summary, means and ends also constitute an issue in the perspective of "Christian" higher education. A spectrum of Christian universities and church-related institutions of higher education from different religious "colors" shows that the problem of reconciling means and ends persists. They struggle to articulate their Christian heritage, identity, beliefs, and moral values with the demands of "secular" forces in all areas of their existence in the context of the power of social, multicultural, scientific, technological, political, and economic systems. Their problem of means and ends has to do with the "distinctiveness" in Christian education, with the "Christ and Culture" question.

#### The Problem in the Perspective of Graduate Education

By 1830, "The University Idea" began to be popularized (Cowley & Williams, 1991, p. 136). The major question was whether America really had universities. Should graduate education and research be separated from undergraduate education, and become research-centered institutions? American leaders came up with three courses of action: A proposal for the creation of graduate universities apart from undergraduate colleges; another proposal was to turn over the first 2 years of colleges to the secondary schools, so



the universities would begin with the traditional junior year; and a third course of action proposed was to expand the existing colleges into comprehensive universities with graduate instruction and research. Of these three, the third course of action has become standard. Universities are engaged in both teaching and research (cf. Cowley & Williams, 1991, 138).

In Wright's (1976) study of graduate education through alternative approaches, after contrasting traditional and alternative forms of graduate education, he makes at least three meaningful recommendations regarding this issue: (1) graduate institutions and departments should periodically redefine their goals and objectives and make them public, (2) graduate institutions should reexamine their policies and procedures so that they are consistent with their goals and objectives so that they become more flexible and more responsive to both student and societal needs, and (3) graduate faculties should expect to change their practices regularly to be responsive to what research evidence shows to be desirable with respect to teaching and learning. In fact, several educational institutions started to experiment with new ways of delivering graduate education, such as the University of Phoenix, the Western Governors University (Dun, March-April 2000, p. 34), and the Jesuit Universities.

In summary, in the perspective of institutions of graduate education, there is need for a reappraisal of the relationship between means and ends; a need for this relationship to be periodically reexamined and redefined, aiming at the creation of a new society, and "inspired by love for humanity, and guided by wisdom" (UNESCO, 1998).

### **Statement of the Problem**

The major issue addressed in this study is the dialectical relationship that exists between means and ends in the LP of AU. This program was developed as an alternative and innovative means of delivering graduate education. It is job-embedded; theory and practice are united through the activities of the participants in their workplaces. The participants' competency is demonstrated at their workplace. Moreover, the LP seeks to develop a collaborative community of teaching/learning scholars through orientation programs, regional groups, and annual conferences.

Yet, the LP's ultimate "ends", as also expressed in its mission statement, have not been systematically studied in close connection with its means. There is a need to constantly question and renew its ends and strategic means in order to maintain its Christian identity. It is imperative to collect, analyze, and interpret the perceptions, ideas, and suggestions from the participants of the LP of AU regarding its essential ideas and mission statement so that it can maintain its identity, as well as its continuing distinctiveness and relevance.

### **Purpose of the Study**

The purpose of this study is to raise the issue of the dialectical relationship that exists between the LP's means and its ends. It will briefly describe the genesis of the LP of AU. It will describe its critical components/essential ideas (means) and outcomes (ends) from the perception of graduates and faculty members of the program.

### **Research Questions**

The core questions of this study are:

1. What are the perceived essential ideas (principles, critical components) underlying the LP of AU from the perspective of the participants (graduates and faculty)?
2. What are the perceived outcomes of the LP of AU from the perspective of participants?
3. What is the dialectical relationship between the means and ends (critical components/essential ideas) and ends (outcomes/mission statement) of the LP of AU? In what ways are the stated means and ends related?

### **General Method**

Reason and Rowan (1981) recommend using both philosophy and methodology to critically examine practice. But actually they recommend the use of all three to give direction to research. “It is this capacity,” they say, “to critically relate philosophy to method, and both to practice, which has been so sadly lacking in human inquiry” (p. xix).

The method follows the purpose of the study. “Purpose is the controlling force in research” (Patton, 1990, p. 150). The purpose of this study was to examine the dialectical relationship between the means and ends of the LP at AU. The qualitative case study method is an approach designed to study the process and the context of a particular situation (cf. Eisner, 1998, p. 11). For Merriam (1988), the qualitative case study is “an intensive, holistic description and analysis of a single entity, phenomenon, or social unit” (p. 16). According to Yin (1994), a case study “investigates a contemporary phenomenon within its real-life context, especially when the boundaries between

phenomenon and context are not clearly evident” (p. 13). All the graduates of the LP of AU (19) and eight faculty members were chosen as a purposive sample.

The fundamental principle of qualitative research is to provide a framework within which respondents can express their own understanding in their own terms (cf. Patton, 1980, p. 204). In order to understand what is happening in a particular setting, Eisner (1998a) recommends, “We need to listen to what people have to say about their activities, their feelings, their lives” (p. 183).

### **Importance of the Study**

Considering that the LP represents a shift of paradigm in the educational process of graduate programs at Andrews University, it is important to explore, describe, record, and communicate the meaning of its essential ideas (means) and their dialectical relationship with its mission statement (ends). The LP has captured the interest of leaders and scholars from different parts of the world, various fields of knowledge, different ideological preferences, and from a multicultural variety of creeds, races, and professional activities. This scholarly “ecumenicity” of the LP represents a unique opportunity for a renewed discussion around the great ideas and issues of our times. It is also an opportunity for Christians, by facing different perspectives, not to “conform any longer to the pattern of this world, but be transformed by the renewing of [their] mind. Then [they] will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom 12:2, NIV).

### **Delimitations**

This study deals with the dialectical relationship between means and ends in the LP of AU as perceived by its graduates and faculty members. It is limited to graduates (since the establishment of the program in 1994) because they will reveal perception of the “fruits,” the outcomes, the end-results, the “final product” of the program, even beyond the ends expressed in its mission statement. It is limited to faculty members because, being directly involved in the graduate educational process, in which means and ends are dialectically related, they might reveal other critical components and ultimate purposes beyond the ones expressed in the present program.

### **Definitions of Terms**

**Community** refers to a unified body of persons scattered through a larger society, having common interests, characteristics, and history, or common ideals, and mission. The concept involves a network of mutual responsibility (cf. Tierney, 1993; Ladner, & Gbadegesin, 1996; p. 7; Clarck, 1994; Webster’s, 1991; see also **Individuality**)

**Critical reflection** is an important aim of education. It is associated with goals such as rationality, creativity, and discernable skills (e.g, “following an argument, visualizing a proposal, imagining alternatives” [Barrow & Milburn, 1990, p. 77] ).

**Dialectics** is not taken here in Hegel’s or Marx’s sense as “the actual movement of the historical coming or humanity” (Gadotti, 1996, p. 4) but as the method of reasoning which aims to understand things in all their movement, change, and interconnection, with their opposite and contradictory sides in unity (cf. Gadotti, 1996, 4-30).

**Dialectics of means and ends** states that if the end is properly understood and is *true*, then there can be no contradiction between means and ends. Such an identity of means and ends presupposes the development of a theory and practice, which enables the subject to concretely see how means and ends already exist or are in the process of *becoming*.

**Ends** is interchangeably used with aims, mission, or ultimate purposes. The term is linked with *teleology*, which means purposive activity directed towards an end. The end refers to an ideal state of affairs, which is intended and means are the methods by which the end is achieved. The end is first the subjective end—the desired change in the objective world, but subsequently becomes the realized end—the result of the means adopted.

**Epistemology** is the study of nature and origin of truth and knowledge, and how these are attained (cf. Knight, 1998; Vita, 1965, p. 91).

**Ethics** is the study of moral values and conduct. “It seeks to answer questions as “What should I do?” “What is the good life for all people?” and “What is the right conduct?” Ethical theory is concerned with providing right values as the foundation for right actions” (Knight, 1998, p. 28). The root of the words “morals” and “ethics” have the same meaning, respectively, in Latin and Greek (cf. Cassell’s, 1959)

**Individuality** is used here instead of “individual” to emphasize the “total character peculiar to and distinguishing and individual from others” (Webster’s, 1991); refers to the unique personality of each individual before others (cf. Tierney, 1993; Ladner, & Gbadegesin, 1996, p. 5-6; Buber, 1958; see also **Community**).

**Means** are the methods by which the end is achieved.

**Morals** (see also **Ethics**) relate values and principles of right and wrong in behavior.

**Ontology** is the study of the nature of existence, or what it means for anything to be. The ontological question is to determine what we mean when we say that something *is* (cf. Butler, 1968, p. 21; Knight, 1998, p. 16; McKelway, 1964, p. 104). The key terms in the ontological problem are “essence”, “existence”, and “truly/really” (From Latin *esse* = to be; *onta*, present participle = the existent; *ontos*, adverb = truly, really) (cf. Alves, 1985, 41).

**Paradox** is “a statement that is seemingly contradictory or opposed to common sense and yet is perhaps true.” (Webster’s, 1991; see also **Dialectics**).

**Practice** is taken here as actual performance or application of theory (cf. Wick, 1997; Gadotti, 1996; Alves, 1985).

**Praxis** is a dialectical concept to mean the constant reciprocity of theory and practice (cf. Bernstein, 1971; Gadotti, 1996; Wink, 1997).

**Theory** is taken here as “a plausible or scientifically accepted general principle or body of principles offered to explain phenomena” (Webster’s, 1991). A scientific theory has the presumption to offer a universally valid “receipt”, that is, valid for every case (cf. Alves, 1985, p. 50).

### Summary

The foreword intended to show the seriousness of the commitment to use Christ’s name, His mission, and values. The present chapter introduced the problem of the dialectical relationship between means and ends in the realm of higher education, mainly connected with “Christian” and church-related universities. It signaled how imperative it

is to collect, analyze, and interpret the perceptions, ideas, and suggestions regarding means and ends from the actors of the LP of AU—which was selected as a case for being considered a Christian and church-related program of graduate education with a specific mission statement. The LP is a prime laboratory to test the validity, legitimacy, and relevancy of its means and ends. It is also a laboratory for a renewing a critical awareness of the program’s ultimate *Christian* ends to which it is committed.

### **Organization of the Study**

Chapter 2 contains a review of the literature situating the problem of the dialectical relationship of means and ends in historical perspectives, and it also describes contemporary challenges and issues of universities regarding their means and ends. Chapter 3 describes a brief history of the LP—the significant circumstances under which it was created at AU by a shift of paradigm in a moment of institutional financial crisis. Chapter 4 describes the methods of this qualitative study. Chapter 5 describes the foundations of the critical components/essential ideas/means of the LP and the outcomes/ends from the perspective of graduates and faculty members. Finally, chapter 6 is a summary of the whole study, and brings suggestions and recommendations for the continuing renewal of the nature, methods, and mission of the LP of AU specifically and graduate education in general.



## CHAPTER TWO

### SIGNS OF TENSIONS BETWEEN MEANS AND ENDS

#### IN HIGHER EDUCATION

##### **Introduction**

Based on the assumption that historical circumstances have shaped both the purpose and vision of schools, this chapter sets a historical context within which the means and ends of LP of AU is also to be dialectically understood. Change and universal interconnections are two of the characteristics of dialectics. New historical circumstances as well as new inter-relationships are also likely to shape the program's means and ends.

I attempt to briefly indicate evidences of tensions between means and ends in the history of education in general and of higher education in the Western world, in particular, more specifically in the so-called Christian church-related educational institutions. I also attempt to connect those tensions within the context of broader concepts of means and ends as defined in an overview of the mission of higher education proposed by the United Nations Organization/UNESCO. I recognize the risk of reductionism in doing this brief historical overview. It requires further in-depth investigations to refine how the tensions between means and ends are present in the history of higher education institutions. This chapter discusses a historical overview of higher education, changes in the 1960's and 1970's, contemporary challenges,

means/ends tensions in Christian schools, and the United Nation's mandate for higher education.

### **Historical Overview of Higher Education**

The primary intention of this section is not to develop the history of higher education, but to detect signs of means-ends tensions in the trends, or frequent themes, or models of thought, different worldviews, methodical approaches, critical components, great issues, and essential ideas that have permeated the historical development of higher and graduate education. This section provides an overview of signs of means/ends tensions from antiquity to late 1950's.

#### Seeds of Higher Education in Antiquity

Lucas (1994) explores higher education in antiquity and the effects of ancient education in contemporary education. He examines the role of higher learning and scholarship from a number of ancient perspectives, including a review of Mesopotamian and Egyptian scribal schooling and a thorough discourse on the influence of early Greek, Roman, and Christian influences on education, emphasizing the works of Plato and Aristotle.

With Plato's (428-348 B.C.) Academy may be found "one of the first instances of a literal 'school' devoted expressly to higher learning among the ancient Greeks" (Lucas, 1994, p. 14). Little is known, however, about the formal curriculum. Presumably it included dialectics—the study of discussion, discourse, forensic debate, and formal argumentation—mathematics, and metaphysics. Its ultimate concern, however, was always the grasping of truth. "Note-taking is simply a mnemonic device to preserve

pseudo-knowledge; whereas truth, once grasped, requires no aids to memory and will forever be remembered” (Plato cited by Lucas, 1994, p. 15). Here, one actually sees Socrates’ influence on Plato’s dialectical philosophy of education. “Using systematic and methodical doubt, [Socrates] proceeded by analysis and synthesis, elucidating the terms of the questions in dispute, enabling truth to be born as if it were a birth in which he—the master—were just an instigator and provoker, and the disciple were the true discoverer and creator” (Gadotti, 1996, p. 9). The Aristotelian Lyceum was devoted to intellectual “virtue”. Its curriculum concentrated more upon biology, physics, ethics, politics, logic, and rhetoric (cf. Lucas, 1944, p. 16).

#### Seeds of Higher Education in Cathedral Church Schools

In the medieval period of European history, we can view the rise of the cathedral schools and their transformation into the early *collegia*, which was defined both as a body of clergy living together, supported by a foundation, and as a building used for an educational or religious purpose. The evolution of cathedral schools into future universities was tied closely to the rise of scholasticism and the development of theology as a systematic discipline (Lucas, 1994, p.38). However, philosophy in the early *collegia* was still defined as the handmaiden of theology. Knowledge was to serve faith. Anselm (1033-1109), Archbishop of Canterbury put the issue of knowledge and faith relationship in two ways: “The Christian ought to advance to knowledge through faith, not come to faith through knowledge. . . . It seems to me a case of negligence if, after coming firm in our faith, we do not strive to understand what we believe” (Quoted by Lucas, 1994, p. 38). Nevertheless, such a statement evidences the fact that the faith-knowledge

relationship controversy existed in the *collegia*, and that such a controversy would come to affect the means and ends relationships in the Renaissance period.

### Seeds of Estrangement and Signs of Means-Ends Tensions in Post-Medieval Academe: Higher Education in America

The historical development of American higher education and of American life as it has been influenced by the academy has become the target of other studies directed at politics, diplomacy, and economy. The result of these other studies, according to Storr, (1973) has not been the appearance of *the* history of American higher education but, rather, the ventilation of academic tradition. “Where we once may have thought we saw unity in purpose and simplicity in means, we can now detect ambiguity and complexity” (Storr, 1973, p. 5).

Lucas (1994) critically reviews an area previously explored by two classic works on the history of higher education in America; one by Rudolph (1962), and the other by Brubacher and Rudy (1976). Similar work has also been done by other historians such as Cowley and Williams (1991) but with the approach of only compiling historical data. I rely mainly on Lucas’s study as a sort of compass because of his effort to bridge the gap between the other works and the current status of higher education, as well as its issues and challenges.

Post-medieval European academe contributed to the foundation of higher learning through the college in existence in colonial and antebellum America. Early institutions of higher learning in the original colonies were founded on the notion of piety, and the universal curriculum was a clear reflection of this ideology. Emmanuel College at Cambridge was founded in 1584 to educate clergy. Likewise, Harvard was built to raise

up a literate and pious clergy. “Every one shall consider the main end of his life and studies to know God and Jesus Christ, which is eternal life . . . and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning” (Morison, 1936, p. 5-6, on Harvard’s earliest published rules that announced the chief aim of the institution).

Each of the eight other colleges founded prior to the American Revolution shared the same broad sense of dual purpose as that enunciated by Harvard, namely, educating civic leaders and preparing a learned clergy (Lucas, 1994, p. 105). The curriculum was basically a combination of medieval learning, devotional studies judged conducive to the preservation of confessional religious piety, and late Renaissance arts and literature.

“Shared in common by all academicians, whatever their sectarian persuasion, was the presumption that classical learning was essential for success in the various professions of law, medicine, or theology” (Lucas, 1994, p. 109). Moreover, there was a general belief that classical erudition could be the only sure guide for the leaders of state and church” (Dexter, 1918, pp. 102-117).

The Jacksonian ideals of the antebellum years created a move toward practical vocationalism. The post-Civil War period marked a new era for American higher education. It was an era in which institutions of higher learning began to reexamine their basic purposes and goals. New centers of scholarship and learning would be built from the ground up, adding courses of preparatory instruction for a range of technical occupations and professions undreamt of by traditional schoolmen. American higher learning would significantly change (Storr, 1953, pp. 1-66). The effects of the Civil War on higher education and the evolution of the American college and university occurred

through a discussion of the birth of the land-grant college, institutions of higher learning for women and Black students, and the rise of the elective curricula and graduate education. Vocationalism was then the key word to understand the new ends of academia.

### **The Elective System**

Against traditionalists committed to the notion of a fixed, uniform course of studies required of everyone, Charles Eliot's famous inaugural address as president of Harvard in October of 1869 announced that from then on students would have more freedom to select from among different classes and courses of study. "The elective system fosters scholarship, because it gives free play to natural preferences and inborn aptitudes, takes possible enthusiasm for a chosen work, [and] relieves the professor . . . of the presence of a body of students who are compelled to an unwelcome task" (Eliot, as cited in Weaver, 1950, p. 24). Therefore, the elective system became a new means to achieve a different purpose: vocationalism, which coincided with the division of labour brought by the industrial revolution.

Conservatives were appalled, branding the principle of curricular choice a "fraud" and "monstrosity." Yale's president, Noah Porter, for example, took a position diametrically opposed to Eliot's. Fundamentally, what was at stake, however, was not simply a matter of curricular election. The clash actually seemed to be between two different concepts of what a university should aspire to become. The "modernists" (like those of Harvard and Cornell) claimed that human knowledge had expanded to the point where no one was capable of comprehending the whole. Disciplinary specialization was inevitable and better adapted to the modern world. On the other side, the "reactionaries"

clung to the notion of a single prescribed course of studies for all, which would be the means to achieve general knowledge and the power to think. As Porter (1878) phrased it, “The college course is pre-eminently designed to give power to acquire and to think, rather than to impart special knowledge” (pp. 35-36).

On the matter of curricular choice, however, the academic conservatives were finding it increasingly difficult to persuade others to their cause. Dabney (1896), president of the University of Tennessee, wrote:

The harmonious and equitable evolution of man does not mean that every man must be educated just like his fellow. . . . The harmony is within each individual. That community is most highly educated in which each individual has attained the maximum of his possibilities in the direction of his peculiar talents and opportunities. This produces not a Procrustean sameness, but an infinite diversity in purpose and potentiality. (p. 6)

The metaphor of the Procrustean bed is always a reminder to avoid making a learning community fit into obsolete structures, scheme, or patterns; it should, instead, always try to adjust the “bed,” reform it, or even make another one. Procrustes is a villainous son of Poseidon in Greek myth, who forces travellers to fit into his bed by stretching their bodies or cutting off their legs (Webster, 1991).

The president of DePauw University in 1890 summed up the crux of the debate:

The Old Education ascribed the virtue to the subject, the New Education ascribes it to the process. If the virtue be chiefly in the process rather than in the subject, then, within proper limits, and under proper advice, the choice of that subject should depend largely on the tastes and probable future vocation of the student. (as cited in Rudolph, 1962, p. 302)

### **College and University**

Throughout the last third of the 19<sup>th</sup> century, the question was, What distinguished an authentic “university” from a “college”? A university had larger student enrollments and offered a broader array of subjects and more specialized courses of study. Its

orientation was more professional, more utilitarian, more closely tied to matters of occupational preparation than that of a liberal-arts college (Brickman, 1962). At a “convention of literary and scientific gentlemen” held in New York City in 1830, George Bancroft, Harvard alumnus and a Ph.D. of the University of Gottingen, popularized the slogan “The University Idea” (Cowley and Williams, 1991, p. 136). Two years later, Pattinson, Rector of Lincoln College, Oxford, asserted that “America has no universities” (p. 137). Cowley & Williams (1991) say that “no one took issue with him, since he was saying no more than what Americans had been thinking for decades” (p. 137).

According to Cowley and Williams (1991, p. 138), the promoters of American universities comparable to those of Germany, faced a major question, namely, Should graduate education and research be separated from undergraduate education, or would it prove more effective if centered exclusively in graduate and research-centered institutions? American education leaders disagreed among themselves and, in attempting to find the answers, they experimented with three courses of action:

1. One course of action, led by Daniel C. Gilman of Johns Hopkins, proposed the creation of graduate universities apart from undergraduate colleges.
2. Another course of action, led by Henry P. Tappan of the University of Michigan, William W. Fowell of the University of Minnesota, and William R. Harper of the University of Chicago, proposed to turn over the first 2 years of colleges to the secondary schools, thereby having the universities begin with the traditional junior year.
3. A third course of action, led by Charles W. Eliot of Harvard, proposed to expand the existing colleges into comprehensive universities, which would undertake undergraduate and graduate instruction as well as research.



Of these three types of university, according to Cowley & Williams (1991) the third one has become standard. They stated:

Today the comprehensive university flourishes from coast to coast. It has encompassed the undergraduate liberal arts college, has balanced it with variable undergraduate vocational colleges, and has erected graduate and professional schools above them. Most important of all, it engages in both teaching and research. (p. 138)

### **Freedom to Learn and Freedom to Teach**

Especially impressive to American observers were the German academic traditions, which were based on two fundamental ideas: the first, *Lernfreiheit*, or “freedom to learn” and the second, *Lehrfreiheit*, or “freedom to teach” (Lucas, 1994, p. 172). Both ideas are of primal importance to understand the autonomy and research freedom components of contemporary universities. However, this issue of freedom must be understood in the historical context of American universities. The returning to these concepts indicates signs of means-ends tensions when questions began to be raised about freedom and autonomy of universities, i.e. the freedom to teach and to learn vis-à-vis the existence of universities at the submissive servitude of economic, political, or military interests.

### **Universities and Business**

Within this historical context, Veblen (1918) wrote a “memorandum on the conduct of universities by business men,” denouncing the submission of universities to “Captains of Industry,” who now dominated boards of trustees. He also denounced the universities’ submission to “Captains of Erudition” whom the boards hired as their presidents. The professional and graduate schools—now playing an increasing role in research—were “aided by a new commitment on the part of wealthy foundations—

especially those supported by Carnegie and Rockefeller” (Cowley & Williams, 1991, p. 176). Critics of American higher education in the 1990s seem to have echoed Veblen’s (1918) complaint: in the first decades of the 20th century, captains of industry (among them Johns Hopkins, Daniel Drew, Leland Stanford, and James B. Duke—after whose names the universities were called) had inflicted upon the academy a certain cast of mind, a crude utilitarianism, and a business *ethos* (Lucas, 1994, p. 281). The Harvard University Committee on the Objectives of a General Education in a Free Society (1945) reflected this issue of freedom of research in graduate and professional schools. The Cambridge professors argued, “We are faced with a diversity of education which, if it has many virtues, nevertheless works against the good of society by helping to destroy the common ground of training on which any society depends” (p. 43).

So far, in this section we have seen that early institutions of higher education were established primarily to educate clergy, having Christ as their foundation; then, for a dual purpose of educating civic leaders and clergy. Their means were based on a combination of classical learning, devotional studies, and Renaissance arts and literature. Later they began to reexamine their purposes for the sake of practical vocationalism, higher learning for women and Black students. They saw the rise of the elective curricula and graduate schools, and the distinction between colleges and universities, the latter being submitted to and dominated by wealthy foundations.

## Seeds of Fragmentation and Ambiguity of Purposes in the 20th Century: The Outcomes of the Elective System

The early years of the 20th century was a period of relative tranquility “underlain by a certain ambiguity of purpose” (Lucas, 1994, p. 185) in American higher education. Discussions of academic ideals and goals at the turn of the century seemed markedly less polemical. Statements of academic purpose became hazier, less distinct. Commentators tended to speak in generalities about the values of higher education. Colleges and universities were no longer seeking leadership from clergymen. Rather, they desired a president with a penchant for business and fund-raising to help satisfy the needs of the new areas of research and institutional expansion. The model or paradigm prevailing at the opening of the 20th century differed distinctly from the old ideal of a half-century before.

If the old-time college typically was defined by teaching a fixed curriculum still dominated by classical languages and literature, the new university defined itself in terms of research and a bewildering array of modern utilitarian programs of study. If the old college tended to be paternalistic and intimately involved in the lives of its students, the new university was inclined to be more impersonal, more permissive, less directly engaged in student supervision. . . . Higher education in America formed a pyramid, with the values of research universities dominating the structure at its pinnacle. . . . Most private liberal-arts colleges lacked the resources needed to transform themselves into institutions dedicated more to generating knowledge than simply transmitting it. (Lucas, 1994, pp. 186, 187)

### **Curricular Changes**

Lucas (1994) broadened Rudolph’s (1977) treatment of curricular changes throughout the course of the development of higher education in America. They provided researchers with a foundation for a basic understanding of the social and political influences on the prescribed curriculum over time. Changes introduced between 1900 and 1940 were notable. It was ironic that some were inspired by dissatisfaction

over the results of just those innovations made in the previous period, namely, the selective system introduced in the curricula, which resulted in fragmentation, the whole lacking overall unity.

The pendulum of academic opinion began to swing in an opposite direction. The target of criticism was precisely the elective principle pioneered at Harvard (American University (1945). According to its critics, the elective system showed signs of students' concomitant loss of coherence and intellectual integration. The application of the elective principle resulted in fragmentation, in courses taken in isolation from one another, and with the whole lacking any overall unity or design. Specialization and professionalism affected the general education of a more liberal character. Although the social and personal needs were real, at least some common learning, many argued, was indispensable. The problem now was to find a way to hold modern learning together.

The traditional concept of liberal learning had assumed a common humanity, a belief that despite differing abilities, interests, needs, and vocation, people should share in the accumulated wisdom of the past.

Within society there were certain responsibilities—for example, those concerned with citizenship—which could be discharged only in the exercise of a type of understanding possessed by all. Perhaps the idea of a shared culture or *paidea* had been too narrowly circumscribed in the classical conception of liberal learning. (Veysey, 1965, p. 255; see also Adler, 1982)

Therefore, many former advocates of electives reacted against the “smorgasbord” or “cafeteria” curricular approach. It was time now, they claimed, “to seek a better balance between elective anarchy and rigid curricular prescription” (Lucas, 1994, p. 211). There was then a return to the theme of liberal culture as the proper aim of higher learning. At an alumni dinner in 1904, Princeton’s Woodrow Wilson declared the

university should be “not a place of special but of general education, not a place where a lad finds his profession, but a place where he finds himself” (as cited in Veysey, 1965, p. 242). The concern was strong that higher education had surrendered to a trade-school mentality, and in the process had substituted ignoble ends for those higher values that had once given it intellectual purpose and dignity. Lowell (1934) insisted,

Any man who is to touch the world on many sides, or touch it strongly must have at his command as large a stock as possible of the world’s store of knowledge and experience; and . . . bookkeeping does not furnish this in the same measure as literature, history, and science. (Lowell, 1934, p. 116)

### **The Whole and the Parts**

The question now was how to balance professional and liberal aims. An alternative approach then focused upon the so-called “general” studies, i.e., general culture education. Dewey and others then suggested that overcrowded courses of study lacked much internal logic or cohesion. Dewey (1902) argued that a way was needed to integrate the parts, to pull them together holistically so that inter-relations among their constituent elements became more apparent (Dewey, pp. 85-86). His idea of general education began to be developed at Columbia University in 1919.

Some institutions, however, retained the emphasis upon “survey” or “orientation” courses. Others, like Princeton, tried out a preceptorial plan of instruction by having students work with supervisory preceptors in highly individualized study programs. At Harvard, the emphasis was placed upon general examinations. The University of Chicago, however, undertook one of the most controversial curricular experiments. The so-called *Chicago Plan* became the most talked-about innovation in American higher education yet undertaken in the 20<sup>th</sup> century (Rudolph, 1962, pp. 479-480). Looking out

over the rest of American higher education, Hutchins (1936) professed to find only rampant confusion. For Hutchins (1936, pp. 32, 66), the rest of American higher education had capitulated to materialism and consumerism due to “love of money,” thus creating a “service-station” university. He was at war with the substitution of vocationalism for thought as the focus of the university. “Down with vocationalism,” cried Hutchins. “Down with empiricism. Down with the whole fabric of anti-intellectualism masquerading as experience, adjustment, and preparation for life” (Rudolph, 1962, p. 478).

### **Specialization, Professionalization, and Fragmentation**

In his study Lucas (1994) saw a consensus among commentators that the professionalization of scholarship in higher education had been a major factor contributing to fragmentation and specialization; that another factor inimical to the cause of the liberal arts was the modern tendency to treat knowledge as a commodity, something to be ‘used’ or ‘consumed’; and that also “the structural organization of the university itself was identified as a culprit” (Lucas, 1994, p. 268). Douglas (1992) came to call the university a “giant bazaar” model of academe: “Since the end of the nineteenth century, we Americans have gravitated toward the idea that the university is like a giant department store, an emporium, a bazaar of some kind, a place where people come to shop for things” (p. 4). As Barber (1992) has also observed, one no longer reads and interprets books; one studies what it means to read. One does not interpret theories, but develops theories of interpretation. In sum, the ivory tower has become a tower of babble (cf. chapter 4). Freire (1970, 1993) also denounced the treatment of knowledge in

schools as a commodity of consumption. He would rather accept the idea of knowledge as, at least, a means of production of a better life.

### **Growing Government Involvement in Higher Education**

The period of post-World War II higher learning in America was marked by the effect of growing government involvement in higher education, most particularly with regard to the dramatic increases in enrollments. There was a change in the face of the student population brought about by the G.I. Bill—the Servicemen’s Readjustment Act of 1944. Older, more mature, and experienced servicemen (and women) altered the meaning and purpose of a college education.

Another phase of change came with the National Defense Act of 1958, which coincided with the Soviets’ successful launching of Sputnik. Government-backed student loans, fellowships, and research grants became more plentiful and easier to obtain (Lucas, 1994, p. xv).

In the above section there were evidences that in the early 20<sup>th</sup> century discussions of the academic goals, ideals, or purposes became hazier, less polemical, and less distinct:

- The application of the elective principle resulted in fragmentation, with the whole lacking overall unity.
- Specialization affected the general education of a liberal character.
- Some common learning seemed indispensable, while people should share in the accumulated wisdom of the past.

In sum, there was need for a balance between elective anarchy and rigid curricular prescription, as well as holistic integration of the parts. Several means were then proposed for those ends: general culture education (Dewey, 1902), preceptorial plan/individualized study programs (Princeton University), general examinations (Harvard University), and the Chicago Plan (University of Chicago). But the growing government involvement in colleges and universities in the post-World War II period brought marked changes in the meaning and purposes of higher education. These historical evidences show that both means and ends changed overtime, and that their relationships need re-examination.

### **Changes in Higher Education in 1960s and 1970s**

American higher education of the late 60s and early 70s was marked by the changing role of minorities and women in higher education. It painted a vivid portrait of student life in the tempest of the 1960s and 1970s. Graduate enrollments of women more than tripled between 1940 and 1960. By 1980, the number of women candidates for advanced degrees equaled that of men.

In 1971, the National Board on Graduate Education (NBGE) was established by the Conference Board of Associated Research Councils, which was composed of the American Council on Education, the Social Science Research Council, the American Council of Learned Societies, and the National Research Council. The NBGE was established to provide a means for a thorough analysis of graduate education at that time and of its relation to American society in the future. In partial fulfillment of that task, the first NBEG report was entitled *Graduate Education: Purposes, Problems, and Potential* and was published in November 1972 by the National Board on Graduate Education. In



his technical report presented to the NBGE, Dresch (1974) perceived that in graduate education

a peculiar confluence of events in the late 1950's and early 1960's served to inaugurate a fleeting "Golden Age": Enrolment grew at record rates; Faculty salaries and non-monetary prerequisites (research facilities, assistance, etc.) rapidly improved; Financial opportunities for students expanded dramatically, virtually eliminating the temporary vow of poverty required for entrance into the ranks of the highly educated; and the social significance of the educated elite became much greater as a result of increased mobility between academia and the *loci* of political power. (pp. 1-2)

"Thus, graduate education," Dresch (1974) concluded, "is now in mid-passage, suspended between the euphoria of the past and the uncertainties of the future" (p. 3).

Such a statement seems to confirm the continuing tensions between means and ends of graduate education.

### **Contemporary Challenges and Issues: Revisiting Conceptions of the University Mission**

From what we have seen so far from the historical perspective, one might say that a tradition of constant revision of means and ends has characterized higher learning in America since its inception. But other inter-related issues face the contemporary development of higher education as well, such as multiculturalism, "political correctness," the dreaded "publish or perish" doctrine faced by many faculty members, and other contemporary challenges and issues, which are discussed in this section.

Writing on the purposes of the university, Anderson (1993) argues that teaching students to think by developing their capacity for practical reason can provide a unifying mission for the university and an integrating theme for the curriculum. In his study, he shows how the ideal of practical reason can reconcile academia's research aims with public expectations for universities: the preparation of citizens, the training of

professionals, and the communication of a cultural inheritance. But in the end, universities must have a conception of their fundamental purpose.

Most of the problems of higher education that need to be addressed—chaotic curriculum; teachings that are increasingly narrow and fragmented when not outright triviality, faddishness and meaninglessness; reward based on responsiveness to *insular* specialist elites rather than broad intellectual and educational concerns; the weird perversity of a system in which all incentives run against giving due concern to the teaching of students—follow from this lack of an overarching conception of fundamental purpose. (Anderson, 1993, p. xi)

#### Universities or “Multiversities”?

Knight (2001) in an interview said that in the United States we should not be speaking of universities; “we should be speaking of multiversities, the fracturing of knowledge” (p. 25). Furthermore, he says, “The pragmatic emphasis of preparing people for jobs has fractured the unity of education. . . . Even Philosophy of Education has been turned into pragmatics” (p. 26).

For Clark Kerr (1972), former president of the University of California at Berkeley and member of The Carnegie Commission on Higher Education, the American university has changed its character and become a “multiversity” under the pressure of the explosion of knowledge. Furthermore, under the demands to serve the needs of business, government, the military, and other groups and causes, university administrators have become mediators among competing interests, trying to balance contradictory demands, treating students as consumers, knowledge as “factory product,” and course offerings as “supermarket wares.” (cf. Aronowitz [2000], for whom the “corporate university” must be dismantled for the sake of creating true higher learning.) In sum, for Kerr the rise of the multiversity came about as a result of the radical democratisation of higher education and the colleges’ inability to resist social, business,

and governmental pressures (Lucas, 1994, p. 269). The “buyers” of the “knowledge factories” have included: students seeking credentials to guarantee themselves prosperous futures, industries in search of the skills and products of research, and governmental agencies needing an array of specialized services. In the absence of a scheme of values, academic disciplines have sought to be “value-free,” each imitating the “neutral” discourse of the so-called “hard” sciences. The result is “the appearance of social sciences that are not terribly ‘social’, and humanities that are not very ‘humane’” (Lucas, 1994, cf. Schrecker, 1986; Sanders, 1979).

### Corporate University

Page Smith (1990) criticizes the corporate university and its historic entanglement with business enterprise and the military industrial establishment. “One must ask if the university can, in the long run, preserve its freedom to carry on ‘pure’ science in the face of such shameless huckstering. Who pays the piper calls the tune. There is no reason to believe that the university is immune to that law” (p. 13).

Barber (1992) goes further:

We may moralize about the virtues of education, but higher education has come to mean education for hire: the university is increasingly for sale to those corporations and state agencies that want to buy its research facilities, and for appropriate funding, acquire the legitimacy of its professorate. . . . I do not mean the university in service to the public and private sectors. I mean the university in servitude to the public and private sectors. I mean not partnership but a ‘corporate takeover’ of the university. (p. 197)

Soley (1995) also writes about the corporate takeover of academia, that is, the process of “leasing the ivory tower.” His book is about university physics and engineering departments being seduced by Pentagon contracts and biology and chemistry

departments being wooed by drug companies and biotech firms. Corporate investments, Soley argues, have dramatically changed the mission of higher education.

### The Purist and the Vocational Models

Barber analyzes two models of the university: The first is the purist model. It calls always for refurbishing the ivory tower and reinforcing its monastic isolation from the world; its primary concern is the abstract pursuit of speculative knowledge for its own sake. Learning is for learning's sake, not for power or happiness or career, but for itself as a self-contained, intrinsic good. The purist model is in a sense the old-fashioned liberal model of academe as a neutral domain (Barber, 1992, p. 203). Barber's second model is the "vocational" one. It mimics the marketplace and urges that the tower be demolished, overcoming its isolation by embracing servitude to the market's whims and fashions, which then pass as its purposes and aims. It abjures tradition but is highly responsive to the demands of the larger society. It approves the image of the university forging alliances with research companies and with the government, plying corporations for program funding, and stalking the public sector in search of public "needs" it can profitably satisfy. It is a "full-service" university. The "vocational" model leaves no room for general education, and assumes that education for living is in fact education for making a living (Barber, 1992, p. 205). Barber concludes his work by defending the idea of "teaching democracy through community service." Facing those two antithetical models, Kerr (1992) seems to have made their balanced synthesis in his proposal based on Ortega y Ortega y Gasset.

### Mega-Universities and the Loss of Sense of Community

Critics have also analyzed the loss of a sense of community in American higher education. *Mega*-universities seem to militate against recapturing the closeness and intimacy that characterized higher learning in former times. Another factor at work is an increase in the percentage of students attending on a part-time basis added to the advent of computers, with a consequent increase in *online* teaching.

### Attrition, Integration, and Community

Lovits and Nelson (2000), in their study on the hidden crisis in graduate education, conclude that the source of graduate student attrition from Ph.D. programs is not inadequate students but indifferent and wasteful programs. “Historically,” they say, “graduate programs have been astonishingly wasteful of their human capital” (p. 45). The results of their study also suggest how we can reform graduate education “so as to make it economically more efficient and personally more humane” (p. 46). Moreover, the evidence of their research suggests that students who enter a department whose culture and structure facilitate academic and personal integration are more likely to complete the Ph.D. than students whose departmental culture is hostile or *laissez-faire*. Furthermore, according to their findings, “students invited into the department’s academic and social community are more likely to succeed than students left entirely to their own resources” (p. 50).

### Integrating Curriculum

Another issue refers to the integration of curriculum. Theorists seem to agree that there can never be a fixed content at the core of liberal learning; that is, it must be constantly revised, reformulated, reinvented, and then reacquired by the learning

community as a function of balanced interests and shifting social values, all of which are dynamic rather than static, and always in a state of flux. (Lucas, 1994, p. 297)

But the practical problem persists of finding creative ways of reconciling demands for diversity with the need to find a unifying center, a common core that would give meaningful definitions to the “great ideas” and “great issues” of today, which are intimately related to the meaning of a “general culture.”

### Shared Culture and General Knowledge

Curriculum theorist Apple (1993) tries to show that an authentic shared culture would require the creation of conditions necessary for all people to participate in the creation and recreation of meanings and values (see Apple’s suggestions on politics of pedagogy and the building of community).

In his introduction to Ortega y Gasset’s (1992) *Mission of the University*, Clark Kerr makes a relevant synthesis of Ortega y Gasset’s thoughts on this subject. According to Kerr, Ortega y Gasset was not trying to create a universal model for the university when he developed the university’s four missions: training for the learning profession, research, preparation for leadership, and inculcation of an understanding of surrounding circumstances. Nor did he want to follow any other country’s model: the English model, which preserved the non-professional aspect of the university; or the German, with its excessive emphasis on research. Nevertheless, Ortega y Gasset’s emphasis on “general culture” could fit into any national system of higher education at any time. General culture was essential to both the third and fourth dimensions of the university’s mission: preparation for leadership and for picking one’s “way through life.” What did Ortega y

Gasset mean by “general culture”? Here is how Kerr (as cited in Ortega y Gasset, 1992) summarizes it:

The system of ideas, concerning the world and humanity, which the man of that time possesses.

The essential system of ideas concerning the world and man which belong to our times.

The system of the vital ideas . . . by which an age conducts its life.

Our active convictions as to the nature of our world and our fellow creatures.

A system of live ideas which represents the superior level of the age.

[Comprehending] the gigantic world of today in which the life of the individual must be articulated.

Treating the great themes of the day. (pp. xi-xii)

Being a proto-existentialist (as Kerr calls Ortega y Gasset), each person has an opportunity, and even a duty, to direct his or her own life. “Every human being, per force, picks his way through life” (Kerr, as cited in Ortega y Gasset, 1992, p. xii). He paraphrases Leonardo Da Vinci, “Who cannot what he will, let him will what he can” (p. xii). The university should teach the student what he or she “needs to know to live his life”; should help create “a cultured person: to put him at the height of the times.” To be there, each person must “make an intellectual interpretation of the world,” must comprehend “the culture of the age” (Kerr, as cited in Ortega y Gasset, 1992, p. xii). The subject matter Ortega y Gasset specifically lists as most important includes general knowledge of “the physical scheme of the world,” “organic life,” the “historical process” (“a decently coherent picture of the great movements of history”), “social life,” and the “plan of the universe” (Kerr, as cited in Ortega y Gasset, 1992, p. xv). All these themes of general culture would serve as means to give students a broad learning experience as well as to help them to think horizontally and vertically

Certain corollaries follow from Ortega y Gasset’s vision of “general culture”:

That the curriculum would be student-centered, not faculty-centered;

That faculty members would need a “genius for integration,” not the “pulverization of research,” and “selection of professors will depend . . . on their talent for synthesis”;  
 That the curriculum would be “inflexible in its requirements” (mostly required courses);  
 That a “faculty of culture” would be at the center of the university;  
 That “the university must assert itself as a major spiritual power” standing against “freezy,” “frivolity,” and “stupidity”; must be an “uplifting force in the history of the western world,” and a source for the “integration of knowledge, which today lies in pieces. (Ortega y Gasset, 1992, pp. xv-xvi)

Great ideas and great issues have to do with the question of “general culture,” which, for Ortega y Ortega y Gasset is “the essential system of ideas, concerning the world and humanity, which belong to our times” (quoted by Kerr in Introduction, Ortega y Gasset, 1992, p. xiv). As Kerr explains, his “general culture” is actually what the great Greek philosophers taught. They also were concerned with the “great issues” of their times when the city-state, for instance, was created for the first time in history, and raising issues concerning citizenship responsibilities, justice, good society, etc. There were also “great issues” which belonged to other times and that the great thinkers selected to think, discuss, or write about to respond to challenges of their own times, when, for instance, Napoleon reorganized the French system of higher education, or when the Humboldt model was selected in Germany, or when the new universities were created after the Meiji Restoration in Japan (cf. Kerr in Ortega y Gasset, 1992, p.xvii), or at the time of the land-grant movement in the United States (cf. Westmeyer, 1997, p. 61; Cowley & Williams, 1991, p. 93) . The 21<sup>st</sup> century generations, however, will be facing different needs. By relating to “great issues,” thinkers might cope with the challenges of the new age – “to understand these challenges and to analyze competitive responses to them” (Kerr in Ortega y Gasset, 1992, p. xvii). As far as “great ideas and “great issues” are concerned for the next generations, Clark Kerr continues,



“alternative subjects that might be listed for consideration are:

The roles of religion and nationality in modern life;  
 Issues of war and peace, and the general subject of conflict resolution;  
 The pathologies of industrial civilization;  
 The implications of the “information revolution”;  
 The future of the environment – including the impacts of the population explosion;  
 The prospects of Third World nations;  
 New mentalities and new cultures that are now arising;  
 The failure of Marxist-Leninist states and economies, and their problems of transition to new forms of society;  
 Competition in the global economy;  
 Comparative cultures of the world;  
 Decision-making processes. (Kerr, as cited in Ortega y Gasset, 1992, p. xvii)

Significantly enough, Kerr (as cited in Ortega y Gasset, 1992) asserts that, to his knowledge, “none of the more than twenty-four hundred non-specialized institutions of higher education in the United States has considered such an effort of analysis and planning for a curriculum centered on ‘general culture’ (p. xix). He evaluates that Ortega y Gasset’s proposal, among other contributions, would give students a “broad learning experience” to go along with specialization, helping them to think horizontally as well as vertically. Well done, it would be very relevant to their lives. As Kerr advocates :

The emphasis should be on purpose: ‘treating the great themes of the day’; and the curriculum should thus be flexible in content as these great themes change in their configurations. The analysis of each theme should be not only for its own sake but also to give students an experience in thinking critically and constructively about great issues of the age more generally—how to approach their study, how to formulate thoughtful responses. (Kerr, as cited in Ortega y Gasset, 1992, pp. xix, xx).

Kerr enriches his proposal in the Carnegie Foundation for the Advancement of Teaching (1977, p. 13); and in the Carnegie Commission on Higher Education (1972, p. 41).

### Compassion in Education

Berliner and Biddle's (1995) concluding words of their study on the goals of public education in America are: "We now suggest that *compassion* in education is an utter necessity if we in America are to realize our long-held aspirations for equality, justice, true democracy, and a decent standard of living for us all" (p. 350). So it seems that in the 1990s there is a new shift regarding the challenges and issues of higher education. New weights on the other side of the balance seem to force the needle back to an equilibrium state; that is, the new challenges and issues now facing universities relate not only to epistemological or methodological questions but also to ontological and social-ethical problems, especially the ones related to value judgments. Purpel (1989) had already indicated signs of the moral spiritual crisis in American education by suggesting a curriculum for justice and compassion in education. Wilshire (1990) writes about the "moral collapse of the university" in his study of professionalism, purity, and alienation. More recently, LaPidus and Mishkin (as cited in Nerad, June, & Miller, 1997) write about values and ethics in the graduate education of scientists, and Young (1997) affirms the nonexistence of neutral ground as we stand by the values we prize in higher education.

### The Cult of Neutrality and the Myth of Value-Free Scholarship

London (1978), dean at New York University, writes about the so-called "cult of neutrality" prevailing in academe. "Combining behavioristic, reductionist, and positivist leanings," London alleged, was a mentality or mind-set that had "created a *Gresham's Law* of curriculum design: That which is *measurable* will drive what is not measurable out of the curriculum" (London, 1978, p. 38). Smith (1990), founding provost of the

University of California at Santa Cruz, refers to that phenomenon as a species of mindless reductionism, a kind of “academic fundamentalism” in the marketplace of ideas, where all ideas are considered equal and no value judgments are admitted. The result is the general demoralization of all of the non-scientific disciplines and a fragmentation of knowledge to the point where it no longer makes sense to speak of a “community of learning.”

As Lawler (1983) has put it,

everybody always endorses morality. Nobody always practices it. Therein the dilemma that has kept preachers, theologians, counsellors, philosophers, educators, and reformers busy for thousands of years. Despite all their efforts, the gap between theory and practice, between ideals and actualities, never closes. (p. 154)

That is probably the main reason why contemporary universities profess their absolute neutrality on moral issues. The slogans of moral neutrality abound on campus: “That’s just a personal opinion”; “That’s a value judgment.” It seems that one can talk about facts, but not about values. “Ultimately,” says Lawler, “this reliance on facts gives birth to the philosophical school of Logical Positivism, which insists that anything not translatable into a quantifiable fact is not logical” (p. 158). The underlying theory that reflects this way of thinking has its roots deep in the Western philosophical tradition.

Descartes decided to doubt everything that he could not logically prove (cf. Gruber, 1961, p. 95-96). The idea was to bring new rigor to the philosophical discourse and make it become “objective,” separated from feelings and emotions. Consequently, philosophical discourse became about studying facts and avoiding value judgments, concentrating on “realities,” and avoiding ideals. “By amassing facts, and refraining from any judgments about how the facts should be valued,” argues Lawler, “academic experts can remain aloof from the rigors of moral controversy. There will always be

more facts to find, more theories to generate. Concrete solutions—answers to tough ethical questions—will not arrive as long as rationalism reigns supreme.” Therefore, Lawler continues by denouncing that “value-free scholarship cannot find solutions—cannot even suggest solutions” (p. 161). Taken to its extreme, rationalism, yes, can produce “solutions” such as Hitler’s “Final Solution.”

The community of scholars today has to realize that statements of logical positivism do not add up to imperative statements. What *is* does not necessarily make what *ought* to be. This is the fundamental reason for the unity of the epistemological, ontological, and ethical dimensions of the scholars’ activities. That is, facts do not speak for themselves; taken by themselves, and without value judgments, they do not indicate what actions should be taken. In other words, a value-free scholarship can tell us something about the world but very little about how we should respond to that world (Lawler, p. 161).

Paradoxically, conservatives (for the preservation of cultural institutions) and radicals (schools should be agents of change) concur in the belief that value-free scholarship is both impossible and undesirable. However, it is undeniable that knowledge is power (cf. Francis Bacon, 1962). Throughout history, since the pre-Socratic philosophers, education has been seen as a process of moral development. Now it is viewed for different ends. Knowledge is power for what? The power of knowledge is directed toward what ultimate ends or purposes?

## Distance Education

Computer science has widely opened the horizons for education. New environments are being designed for constructive and collaborative distance learning. Today one might talk of distance-education mega-universities, such as the British Open University with 215,000 students, or the University of South Africa, with 120,000 students (cf. Alaby, 2000, p. 17). Other universities have been emphasizing new programs of distance education, such as Georgetown University, Phoenix University, and Western Governors University. Eggers (1999) has captured the main issues involved in this new educational environment:

Many colleges and universities are rushing to put their courses and programs online. Some administrators hope that these additional instructional venues will be a new source of income that will help relieve challenged budgets. . . . This process has provided challenges in figuring out how to do this technologically; further, the process often does not always address pedagogical issues such as active learning, adult learning characteristics, or socio-cultural issues. (Eggers, 1999, p. 9)

In summary, several inter-related issues have been brought to debate, especially in the 1990s, regarding the fundamental purposes of universities (Anderson, 1993) in light of emphases on specialization, professionalization, thus turning them into multiversities (Kerr, 1972; Knight, 2001) with the consequent fracturing of knowledge and the loss of a holistic worldview. But these issues are not only epistemologically related issues. These issues also relate intimately with the essential identity of the university thus calling for new models other than the “purist” or the “vocational” ones (Barber, 1992), or even the new-fashion “mega-universities online” followed by the loss of sense of community, a source of graduate student attrition from Ph.D. programs (Lovits & Nelson, 2000). Furthermore, these issues are also intimately related to ethical issues, which were brought by the cult of neutrality, by the myth of value-free scholarship prevailing in many

universities. In sum, these issues ultimately evidence a tension between means and ends in contemporary universities, and the challenge before them is to find ways to reconcile the demands for diversity with the need to find a unifying center that would give meaning to a “shared” and general culture, a broader worldview.

### **Signs of Means-Ends Tensions in Christian Schools of Higher Education**

In the previous section, our concern was not just with a parade of the history of higher education but an attempt to show the importance of the ventilation of academic historical tradition. The aim was to show that, where once there seemed to be unity in goals, and simplicity in means/ends of higher education, now there seems to be ambiguity and complexity. For instance, the notion of a curricular core, or of common learning of any sort whatsoever, has been thrown into dispute. The post-Medieval academe marks a new era of estrangement between church beliefs and the university mission. Universities, which were conceived in the “womb” of the *Mater et Magistra* (“Mother and Teacher,” as the Catholic Church is known), now view churches as “Uneasy Partners,” as Cuninggim (1994) puts it. His book is a thought-provoking meditation on the historic connections between churches and colleges.

The Western university . . . is a product of centuries of discourse in Judaism, Islam, and Christianity, culminating in the rise of the first universities in the medieval period. . . . To assert the unity of faith and learning is not to assume a history without stress. . . . So the uneasy relationship between faith and learning persists in our period. One need look no further than the current struggles in a great American denomination that is painfully separating itself from its magnificent universities and seminaries by a pious positivism worthy of Tertullian’s blast: ‘What has Athens to do with Jerusalem?’ (Trotter, as cited in Cuninggim, 1994, pp. 9-10)

European universities—at Paris and Bologna, Oxford and Cambridge—were explicitly *religious* institutions. Theology was the primary field of study, and teaching

was closely allied with preaching. “The universities’ mission was to flesh out and pass on the meaning of the Christian tradition” (Lawler, 1983, p. 189). Harvard was founded as a training place for Puritan ministers. Yale’s President, Charles Seymour, said, “We betray our trust, if we fail to explore the various ways in which our youth who come to us may learn to appreciate spiritual values. . . . The simple and direct way is through the maintenance and upholding of the Christian religions as a vital part of university life” (as cited in Buckley, 1978, p. xxiv).

Now universities are pragmatic, unconcerned with enunciating spiritual values. Moberly (1949) had predicted that the deepest mistrust would be the universities’ blithe ignorance about the faith that made their existence possible (cf. p. 55). The universities’ flight from faith has been sudden and dramatic. According to Lawler (1983), until 1972 every President of Princeton had been either a Presbyterian minister or the son of a Presbyterian minister. “Now the new President, William G. Bowen, professes no Christian beliefs. . . . President of Yale, Whitney Griswold would not speak plainly in support of Christianity” (p. 194). However, Seymour, Griswold’s predecessor at Yale, said in his inaugural address as President: “I call upon all members of the faculty, as member of a thinking body, freely to recognize the tremendous validity and power to the teachings of Christ in our life-and-death struggle against the forces of selfish materialism” (Buckley, 1978, p. 194).

Malik (1982), former professor of Moral and Political Philosophy at the Catholic University of America, the American University of Beirut, Dartmouth College, Harvard University, and the American University in Washington, and former president of the General Assembly of the United Nations, is concerned about universities in general and

about Christian universities in particular. He asks, “What is the mind and spirit of this agency which dominates the world?” (p. 29). We cannot deny the history of the university. The dominant tone at the founding of most of our great universities was a delight to Malik (1982). “‘The truth shall set you free’, says the motto of Freiburg University, quoting Jesus himself: ‘For Christ and the Church’ (‘Christo et Ecclesiae’), proclaims Harvard in its motto in the seal which pervades all its schools and departments” (p. 30). Malik also finds that the great universities of the Western world have become thoroughly secularized. “The prevailing atmosphere in them is not congenial to Christian spiritual values. One wonders if Christ would find himself at home in them” (pp. 13-14). And he continues: “The critic in the final analysis is Jesus Christ himself. . . . What does Jesus Christ think of the university?” (pp. 23, 24).

Are scientific progress and the worship of Jesus Christ incompatible? Could a saint earn a Nobel Prize in science, and could a Nobel Prize winner in physics or chemistry or medicine or economics fall on his knees and say the Credo and mean it exactly as Athanasius meant it and as the church means it today? (p. 32)

Further Malik (1982) states, “A Christian critique of the university is indirectly a Christian critique of the contemporary Western civilization” (p. 100). According to Malik, the question, “What does Jesus Christ think of the university?” can be legitimately asked. There is no presumption in raising it. “The mere mention of Jesus Christ disturbs, not because the question cannot be answered, or even raised, but because the academic community has for generations now succeeded in convincing itself that it has outgrown that very question” (p. 106). Malik (1982) believes that the real question for Christian universities is not whether to compete with secular universities or to recapture the universities for Jesus Christ: “The two horns of the dilemma, to recapture or to compete, need not be mutually exclusive” (p. 107).



One of the evidences of the means-ends tension in Christian institutions is the active movement *Coalition of Christian Colleges and Universities* (1995), which aims at taking values seriously by assessing the mission of church-related higher education. In their seminar, *How College Affects Students*, Pascarella and Terenzini (1995) began their discussion on “Attitudes and Values” by saying, "There can be little doubt that American colleges and universities are and have been deeply concerned with shaping the attitudes, values and beliefs of their students" (p. 269). The critical questions that this movement raise are: What can a college do to determine how well the institution is doing in shaping the values of its students? How do we know if those promises made in the mission statements are being fulfilled? How do we answer constituents and accrediting agencies when they ask how well our goals are being met? How do we answer our students and ourselves?

In the United States the Association of Jesuit Colleges and Universities (1997), which runs 28 institutions of higher education, periodically makes a survey of mission and identity activity. “It is not common,” they say, “for some to question just how ‘Catholic’ and ‘Jesuit’ (the institutions) are and will be.” The periodical survey serves a specific purpose: to provide “substantial evidence that indeed these schools are serious about their Catholic, Jesuit identity and mission, and are taking many steps to promote and foster that identity and mission now and into the future” Georgetown University (1997), for instance, is “committed to a tradition of liberal and professional education, research, and patient care, dedicated to the service of others, extending the limits of knowledge, building a sense of community and responsibility, preparing citizens and

leaders to serve Washington, the Nation, and the International Community” (association of Jesuit Colleges and Universities).

In his study on the soul of the American university “from Protestant establishment to established nonbelief,” Marsden (1994) explores how and why today the once pervasive influence of religion in the intellectual and cultural life of America’s preeminent colleges and universities has greatly vanished. He argues that the values of liberalism and tolerance, which the establishment championed, led to its own disappearance from the educational milieu, as nonsectarian came to mean exclusively secular. Nonbelief has been established as the only valid academic perspective. The 1947 report of *The President’s Commission on Higher Education for Democracy* (Association of American Colleges and Universities, 1947) accelerated a trend toward secularization. The influential report was a sort of manifesto for the era of mass education that began with the return of the war veterans. It indicated the direction that higher education would go once it became essentially a consumer product, largely controlled by the government. The Protestants voluntarily abandoned their vast educational empire, and they are even embarrassed to acknowledge that they ever conducted such an enterprise. Cultural pluralism and Christian ethical principles seemed to make it awkward if not impossible for them to take any decisive stand against the secularizing trends. Liberal Protestants during the first half of the 20<sup>th</sup> century dealt with this problem not by sharpening their identity against the culture, but rather by blurring their identities. Hence, until the 1960s, they could continue to control America’s most distinguished academic institutions.

Lutheran educational institutions stress the importance of mission to give direction, meaning, and value to their endeavor. “Without ends selecting and shaping the program, education is bound to be aimless. For this reason an educator can truly educate only if he sees clear objectives” (first paragraph). But how shall the objective be determined? The Lutheran theological principles determine the ends of education. They summarize the issue as follows: The ultimate end is the glory of God and the eternal salvation of men, and the immediate central aim is the sanctification of the individual.

Oral Roberts University , in Tulsa, Oklahoma, is one of the most fundamentalist “Christian” universities in the United States. Its leaders state that Oral Roberts University was founded as a result of the evangelist Oral Roberts obeying God's mandate to build a university on God's authority and the Holy Spirit. God's commission to Oral Roberts was:

Raise up your students to hear My voice, to go where My light is dim, where My voice is heard small, and My healing power is not known, even to the uttermost bounds of the earth. Their work will exceed yours, and in this I am well pleased. (Oral Roberts University, 1<sup>st</sup> paragraph)

The Seventh-day Adventists also operate a broad, unified, church-related international system of education in more than 100 countries (Rasi, 1998). The educational philosophy that undergirds this global system was initially outlined by Ellen G. White (1903), which can be summarized in 10 fundamental proposals. But the interest in education has at least five basic reasons:

- To educate children and youth for a useful life in the context of biblical, Christian faith.
- To train Adventist lay leaders and denominational workers who will devote their talents to accomplish the church's mission.
- To strengthen the Christian commitment of Adventist youth and to attract non-Adventist young people to Christ and to the Seventh-day Adventist Church.

- To exert an uplifting influence on society in ever-widening circles through service, evangelism, research, and discoveries carried out by Adventist educators, students, and alumni.
- To cooperate with the Church in discovering new truths, developing strategies, and providing Christian answers to issues raised by contemporary society. (Rasi, 1998)

Regarding higher education, in addition to the five universities offering graduate degrees in the United States (Andrews, La Sierra, Loma Linda, Southern, and Southwestern), Adventists operate government-recognized universities in 18 countries: Argentina, Bolivia, Cameroon, Chile, Colombia, Costa Rica, Dominican Republic, Germany, Kenya, Korea, Mexico, Papua New Guinea, Peru, Philippines, Puerto Rico, Rwanda, Uganda, and Zimbabwe. Currently moving toward university status are the SDA senior institutions of higher learning in Australia, Brazil, England, and Nigeria.

According to Rasi (1998), these institutions pursue the four basic objectives of Seventh-day Adventist higher education:

1. *Instruction*: to provide students, in the context of the biblical-Christian worldview, the knowledge and skills needed for a useful life, discovering and realizing their vocation, achieving economic self-sufficiency, contributing to human well-being, supporting the mission of the Seventh-day Church, and acquiring habits of life-long learning.

2. *Formation*: to convey to students the biblical-Christian beliefs, principles, and values they need to develop a noble and balanced character, to make ethical decisions, to establish a Christian home, and to become a positive agent wherever they may be, serving others, sharing their faith, and preparing themselves and others for eternal life with God.

3. *Research*: to encourage teachers and students to explore the world, broadening and deepening knowledge under the guidance of the Holy Spirit, discovering new truths and developing techniques that will improve the quality of human life and fulfill the Church's mission, proposing ethical answers to the issues that modern society confronts and committing themselves to be life-long searchers of truth.

4. *Extension*: to share with various publics the knowledge, truth, beliefs, values, and techniques espoused or discovered by the institution, using diverse media and forums, providing services that alleviate human need, and communicating the saving gospel (Rasi, 1998).

The document concludes with the following statement:

We envision Adventist schools that take advantage of the electronic revolution and networking, and intentionally integrate excellence in academics and genuine spirituality. We dream of educating students capable of providing a solid Christian critique of contemporary culture, who have a passion for truth and service, who excel as Christian professionals in whichever field they choose, and who will be ready to continue their education in the earth made new. (Rasi's, 1998, last paragraph)

In summary, the previous section tried to demonstrate evidences of tensions between means and ends also in Christian institutions of higher education. The apparent faith and learning dichotomy seems to still persist thus making it evident that Christian and secular educational institutions have radically different means and ends. What has Athens to do with Jerusalem? Christ with universities? What has Harvard to do with Christ and Church? Or what have pragmatic universities to do with spiritual values? Or what have epistemological, ontological, and ethical issues to do with one another? Why is the Coalition of Christian Colleges and Universities (1995) so much concerned with attitudes and values? (cf. Pascarella & Terenzini, 1995). Why does the Association of Jesuit Colleges and Universities periodically make a survey of mission and identity

activity? Why is the Catholic Georgetown University (1997) preparing citizens and leaders to serve Washington, the nation, and the international community? On the other hand, why did the Protestants voluntarily abandon their vast educational empire? (Marsden, 1994).

In his study on “how six premier colleges and universities keep faith with their religious traditions,” Benne (2001) wanted “to point clearly to things that have to be done for things to go right, for colleges and universities of the church to take seriously their Christian heritage, both intellectual and practical, in all aspects of their common life” (p. ix). Benne (2001) emphasized the need of Christian persons, ethos, and vision to shape the religious identity of the school and guide its mission (cf. p. 67). For his research, he selected a Reformed college (Calvin), an Evangelical college (Wheaton), two Lutheran schools (St. Olaf and Valparaiso), a Catholic university (Notre Dame), and a Baptist university (Baylor). Benne examined where church-related colleges and universities are situated on the continuum from “fully Christian,” to completely secularized, and compared their characteristics at various places in the secularization scale. He found that the greater share of church-related schools find themselves nearer the mid-point on the continuum than either pole. A case study of Baylor University (a Baptist institution) conducted by Beaty and Lyon (1995) also shows how Christian universities struggle to maintain both religious and academic identities.

In the continuum ranging from losing their Christian identity to keeping a Christian identity, one finds Christian institutions dealing in their own ways with their mission and ethical issues. On one extreme of the continuum one may find Harvard University, a completely secularized institution that still keeps the seal *For Christ and the*

*Church*, and, on the other extreme, Oral Roberts University, a typical institution of contemporary Pentecostals. Somewhere in this continuum, one also finds the SDA institutions of higher education, which also struggle to be loyal to their identities and mission. They defined a new mission statement at their *2001 International Conference of Philosophy of Education* held at Andrews University: “Adventist education prepares students for a useful and joy-filled life, fostering friendship with God, whole-person development, Bible-based values, and selfless service in accordance with the Seventh-day mission to the world” (First International Conference on the Seventh-day Adventist Philosophy of Education, 2001, paragraph under heading Aim and Mission). In this case education is strongly tied up with the mission of the SDA mission to the world. One needs to know what that mission actually is.

### **Overview of Means and Ends of Higher Education as Proposed by the United Nations Organization/UNESCO**

The main purpose of this section is to demonstrate that the vision of means and ends can be focused both on the realities of local communities, or on the issues of the global community. The following synopsis of the UNESCO *Declaration* is helpful in the sense that it deals with globally common essential ideas related to means and ends. This Declaration represents the vision of almost all nations of the world and states the actions to be taken by countries to accomplish it. It is the result of dialogue of educators from diverse cultures and different social, economic, political, and religious perspectives. Such a Declaration is important to Christian educators for at least two reasons: first, to compare commonalities and differences as far as ends and means are concerned;

and, second, to contribute to the dialogue by sharing their Christian values so that the global society can incorporate in depth the dimensions of ethics and spirituality and that in turn the Christian communities retain a global perspective.

UNESCO (1998) stated its vision as well as a framework for priority actions for change and development in higher education in broadly diversified areas. There is an increased awareness of the higher education's vital importance for socio-cultural and economic development, and for building the future, for which the younger generations will need to be equipped with new skills, knowledge, and ideals. There was an increase in higher student enrollments worldwide, from 13 million in 1960 to 82 million in 1995. But this is also the period that has seen the increasingly wider gap between industrially developed countries, the developing countries, and in particular the least developed countries with regard to access and resources for higher learning and research. It has also been a period of increased socioeconomic stratification and greater differences in educational opportunity within countries, including in some of the most developed and wealthiest nations. Sharing knowledge, international co-operation and new technologies can offer new opportunities to reduce this gap.

According to the *Declaration* (UNESCO, 1998), higher education itself is confronted with great challenges, and it must proceed to the most radical change and renewal, so that our society, which is currently undergoing a profound crisis of values, can transcend mere economic considerations and incorporate deeper dimensions of morality and spirituality.



UNESCO's (1998) World Conference focused on higher education in the 21<sup>st</sup> century. In preparation for the Conference, it issued in 1995 its *Policy Paper for Change and Development in Higher Education*. Five regional consultations (Havana, 1996; Dakar, 1997; Tokyo, 1997; Palermo, 1997; and Beirut, 1998) were subsequently held. The *Declaration and Plans of Action* makes it clear that it is the duty of higher education to ensure that the values and ideals of a culture of peace prevail and that the intellectual community should be mobilized to that end. That is why UNESCO proclaims the missions and functions of higher education (see Appendix B: Articles of the *Declaration* of UNESCO).

The *Declaration* sets a framework for priority action for change and development of higher education. It is set first at a national level; second, at the level of systems and institutions; and, third, actions taken at the international level, and, in particular, to be initiated by UNESCO.

At the *national* level, decision makers should, among other actions, develop higher education institutions to include lifelong learning approaches; take into account that education and research are two closely related elements in the establishment of knowledge; ensure that higher education and research program effectively contribute to local, regional, and national development; fulfill their commitments to human development; promote and facilitate national and international mobility of teaching staff and students; provide and ensure those conditions necessary for the exercise of academic freedom and institutional autonomy so as to allow institutions and individuals engaged in higher education and research to fulfill their obligations to society; and take concrete steps to

reduce the widening gap between industrially developed and developing countries, in particular the least developed countries, with regard to higher education and research.

Still according to UNESCO (1998), actions are to be taken also at the level of *systems and institutions*, each higher education institution should: define its mission according to the present and future needs of society; take into account the need to abide by the rules of ethics and scientific and intellectual rigor, and the multidisciplinary and trans-disciplinary approach; contribute to the sustainable development of society and to the resolution of the issues facing the society of the future, and, therefore, develop the capacity to give forewarning through the analysis of emerging social, cultural, economic and political trends, approached in a multidisciplinary and trans-disciplinary manner, giving particular attention to: knowledge of fundamental social questions, in particular related to the elimination of poverty, to sustainable development, to intercultural dialogue and to the shaping of a culture of peace; fundamentals of human ethics, applied to each profession and to all areas of human endeavor; reinforce their service to the community, especially their activities aimed at eliminating poverty, intolerance, violence, illiteracy, hunger, and disease, through an interdisciplinary and trans-disciplinary approach in the analysis of challenges, problems, and different subjects; set their relations with the world of work on a new basis involving effective partnerships with all social actors concerned, starting from a reciprocal harmonization of action and the search for solutions to pressing problems of humanity, all this within a framework of responsible autonomy and academic

freedoms; and be open to adult learners: by developing coherent mechanisms to recognize the outcomes of learning undertaken in different contexts; - by creating opportunities for adult learning in flexible, open and creative ways.

At the *international* level, among other actions: Co-operation should be conceived of as an integral part of the institutional missions of higher education institutions and systems. States should further promote international academic mobility as a means to advance knowledge and knowledge-sharing in order to bring about and promote solidarity as a main element of the global knowledge society of tomorrow.

Finally, it is important to make a reference to the mission statement of the United Nations University Leadership Academy (UNU/LA) (2001). It summarizes what has been previously said: The mission of the Academy is “leadership development to promote human dignity, equality and equity for a secure world.” It is their strong belief that

leadership is critical to resolving conflicts, building peace, protecting environment, reducing poverty and ensuring sustainable development. The art and skills of leadership, its ethics and values, and the tasks and competencies required to make good leaders in a national, regional and global context are in pressing demand. The United Nations University Leadership Academy is dedicated to the task of imparting leadership education to outstanding mid-career men and women around the planet through intensive courses encompassing theoretical and experiential learning. (United Nations University Leadership Academy, 2001, para. 1)

In concluding this section, it is important to note the aspects of means and ends that are set by UNESCO Conference. It sets not only its vision but also plans of action, thus dealing with “new skills, knowledge, and ideals.” It is worth noticing this paradox: A “secular” organization defends the incorporation of “deeper dimensions of morality and spirituality” into the activities of higher education; it defends that it is the duty of

higher education institutions to ensure the values and ideals of a culture of peace. The *Declaration* defends lifelong learning approaches and research programs that effectively contribute to human development everywhere. It fosters the exercise of academic freedom and institutional autonomy as their critical components. It does not disengage higher education and research from obligations to the local and global society. Mission, then, should be defined according to the present and future needs of society. Significantly enough, the *Declaration* mentions the need to abide by the rules of ethics and scientific/intellectual rigor. Moreover, the multidisciplinary/trans-disciplinary approaches, intercultural dialogue, and knowledge-sharing are critical means to the shaping of a culture of peace, to the development of solidarity in the global society, aiming at eliminating poverty, intolerance, violence, illiteracy, hunger, and disease.

### **Summary**

This chapter set a brief historical context within which the LP of AU is inserted and is to be better understood. Table 1 captures some the historical and current tensions between means and ends.

The chapter showed evidences of tensions between means and ends in early institutions of higher education, most of them established supposedly having Christ as their foundation, to educate primarily the clergy, and then extending them to civic leaders. Historical changes in society made those institutions reexamine their purposes to meet the needs of women, Black students, veterans of war, and the political needs of the public and private sectors, thus greatly affecting the universities' principles of autonomy and freedom for research.

Table 1

*Some of the Historical and Current Tensions Between Means and Ends in Higher Education*

<b>PERIOD</b>	<b>TYPE OF INSTITUTION</b>	<b>END</b>	<b>MEANS</b>
Ancient Greece	Plato's Academy (388-348 B.C.)	Grasp the truth. Educate citizens for the city-state	Curriculum: dialectics, mathematics & metaphysics
	Aristotle's Lyceum (334-322 B.C.)	Intellectual "virtue"	Curriculum: biology, physics, ethics, politics, logic & rhetoric
Middle Ages after the 9 <sup>th</sup> century	Cathedral Church Schools	Supremacy of faith over knowledge	Development of theology as a systematic discipline, having philosophy as its handmaiden
After the 16 <sup>th</sup> century	Post-medieval academies	Preparation for technical occupations & professions	Land-grant college, higher learning for women & black students, elective curricula, & graduate education
Beginning of 19 <sup>th</sup> century	Colleges & "The University Idea"	University's Autonomy & Freedom to teach & to learn	Universities undertake undergraduate & graduate instruction and research
First half of 20 <sup>th</sup> century	American universities in general	Statements of multiple academic purposes (hazier, less distinct): professionalization, research	Universities as means to serve public & private interests
Last decade of 20 <sup>th</sup>	- United Nations University Leadership Academy (UNU/LA)	- Human dignity, equality and equity for a secure world	- Intensive courses encompassing theoretical and experiential learning.
	- Wired universities	- Prepare professional adults, citizens & leaders to serve their communities—local & international.	Internet & Web tools for advancing, learning & research through collaborative learning.
2001	- SDA International Conference on Philosophy of Education (Version 7.8)	- Useful and joy-filled life	- Friendship with God, whole-person development, Bible-based values, and selfless service

Universities became dominated by wealthy foundations, which in turn influenced the elections of boards of trustees and Presidents. The discussions of the academic ends, ideals, or purposes became less polemic. The application of the elective principle in the curricular system resulted in fragmentation: The whole lacked overall unity. A balance between elective anarchy and rigid curricular prescription was then necessary in order to meet both individual needs and the ideal of a general culture. Several suggestions were given for that purpose. With the government involvement in the 1960s and 1970s many changes took place in universities, mainly the Protestant ones. In the last decade, there have been many critics calling for the revisiting conceptions of the university identity and mission, by criticizing “multiversities,” “corporate universities,” “mega-universities online,” the cult of neutrality and value-free scholarship, and the lack of the ethical dimension in their epistemological activity. All these issues show evidence of means-ends tensions in contemporary universities. Reconciliation is necessary between the demands for diversity and the need for a broader general culture. Being an integral part of a Christian university, the LP is inserted in this historical context in which this program of graduate education struggles to keep its own identity regarding the commitment to its means and ends in this universal concert.

Such a situation looks like an end-end tension, but actually it points to the need to strive for the unity of the three dimensions of knowing, being, and acting according to the life and teachings of Jesus Christ, the Incarnated Word of God. Ultimately, this situation points to the question of Christian identity and existence of the LP of AU, thus, an ontological question; it points to a question of the meaning of knowledge: what is worthy knowing, and how to know, thus, an epistemological question; and, finally, this situation

points to a question of how and what for (means and ends) scholars and leaders of the LP are going to use the power of knowledge to participate in Christ's mission: to bring abundant life to the world. Accepting that Jesus Christ is "the way, the truth, and the life" is actually an act of faith and courage to be Christian leaders.

## CHAPTER THREE

### THE LEADERSHIP PROGRAM OF ANDREWS UNIVERSITY

#### **Introduction**

The LP of AU was originated as a response to the institution's economic crisis and developed a culture and structure that seem to have facilitated the free expression of individuals who support and are supported by their regional groups and the broader learning community. This chapter contains the historical origins and shaping of the program, its current definition, mission, characteristics, requirements, and critical components.

#### **The Genesis of the LP of AU**

The genesis of the LP is recorded in a document containing two parts. The first part is a general report of the Dean's cuts (Warren Minder, the Dean of the School of Education [SED]): reduce faculty by four, decrease graduate assistants, travel, supplies, guest teachers, external examiners, etc. The second part tells about the Ad-hoc Committee on Budget Adjustments, set up by the Dean's Administrative Council (DAC) on February 3, 1994. The DAC members chose Shirley Freed, Dave Penner, Jerome Thayer, and James Tucker to be the ad-hoc committee to make recommendations to the Dean.



Their first meeting was held on February 8, 1994. All the minutes of the ad-hoc committee meetings reveal some meaningful characteristics of the team-members: determination, vision, conciseness, sense of direction, urgency, capacity of synthesis, diplomacy, and an impressive shift of paradigm as they looked for alternative and relevant ways to deliver graduate education. They dedicated the February 8, 1994, meeting to answering questions that they had raised about the existing paradigm.

At the meeting on the following day, they broadened their task from just bringing a recommendation to DAC to accomplishing the budget cuts required by the School of Education. They registered in the minutes: “We feel that if only some of the suggestions below or variations of them are implemented, the required savings would be met. Efficiency and cost saving will be an extra bonus” (Minutes of the Ad-hoc Committee on Budget Adjustments, February 9, 1994).

On February 17, 1994, the same team met as members now of the Ad-hoc Committee on School of Education Restructuring. They dealt with problems related to departmental structure and the change in programs and courses. But it was at the meeting on February 25, 1994, that they came to specifics and started aiming for fewer departmental boundaries, more flexible programs, fewer structured courses, and more innovative ones. The paradigm began to shift. Here is a case where means had to be changed in order to comply with the mission of delivering graduate education. The team members were aware of the preconceptions regarding more flexible programs, off-campus work, independent or small-group learning, and more cooperation across existing departments. They were even conscious of some “sacred” things that would probably resist change, such as the number of hours for each degree, dissertations, comprehensive

examinations, residency, research requirement, and foundations. It was at this meeting that the “new plan” began to take shape, and an embryonic form of the LP could be viewed. In their considerations, the ideas of the Individual Development Plan (IDP), and of building a portfolio were strongly present, as well as the idea of a community of scholars. Here are the embryos of some of the essential ideas/critical components that would be consolidated as strong means of the LP, and that would produce significant outcomes.

On March 2, 1994, the Ad-hoc Committee presented their plan at the SED Faculty Meeting, and one of the beginning points was the “recovery of the SED mission (i.e., community of learners dedicated to service).” They reaffirmed that the “base” of the “characteristics” of the new structure was “the SED mission statement.”

On March 15, 1994, the Ad-hoc Committee, which consisted of Shirley Freed, Dave Penner, Jerry Thayer, and Jim Tucker, met with Dean Warren Minder and voted course combinations beginning in the fall quarter 1994. On March 31, 1994, the same team reported that DAC had approved their previous motions to the next SED faculty meeting. According to the Ad-hoc Committee minute, they also voted three more decisions:

1. “To ask Warren Minder to form a team to develop a plan to present to the Presidents of affiliated campuses. Such plan should deal with two issues: how students from their campuses can participate in SED graduate programs (especially doctoral programs which currently are not done off-campus); and how their new restructuring will make it possible for graduate programs to be completed with more flexibility and less

work done in Michigan” Here one can now see the germ of the idea of off-campus/online continuing education going beyond the frontiers of the state of Michigan.

2. To begin immediately to develop two new programs in the area of Leadership and Instruction (Dave Penner would assemble a team to develop the Leadership program, and Jim Tucker and Shirley Freed would do the same for Instruction, aiming at having them in place for students to begin in the fall quarter, 1994).

3. To have Shirley Freed assemble a team to develop the Orientation portion of the new program.

On May 16, 1994, the four-member team agreed upon an attempt to have a pilot program in place for the fall quarter with the following components: a new doctorate degree with a concentration in “Leadership”; students could select an “emphasis” in an area; a 2-week on-campus orientation prior to fall registration; admission of 10 to 20 students for the 1994-95 school year; continuing work throughout the quarter off-campus; a different definition of doctoral residency, and the requirement for comprehensive examinations to be met through portfolio documentation.

For the meeting on May 26, 1994, the four members of the SED Reorganization Facilitating Team invited Bill Green, then, the chair of the Teaching, Learning and Administration department. They agreed to bring the rest of the faculty along with them as they planned, and they continued the dialogue with as many faculty members as possible. The plan for the Leadership Program Orientation already included activities aiming at cultivating a community of learners, building on the foundations for Christian educators, developing disciplined inquiry, and understanding styles and skills. These are

the signs of a student-centered program, and of an educational approach based on a collaborative learning community.

The meeting on June 7, 1994, which included William Green, delineated a pilot program to be presented to the faculty the following day, June 8. It included the program name (Andrews University School of Education-EdD/PhD in Leadership), the program coordinator (David Penner), the program team (Shirley Freed, William Green, Donna Habenicht, David Penner, and James Tucker), the schedule, the number of credits, the content of the orientation, the components of the IDP, grading, instructions about admission, general requirements, and degree requirements. According to the June 8, 1994 minute of the SED, under degree requirements, the student had to demonstrate achievement in the following general competencies:

The graduate of this program will be

1. An effective teacher with
  - a. skills in using, evaluating, and adapting instructional materials
  - b. skills in managing instruction to accommodate individual variability
  - c. skills in instructional strategies
2. A dynamic change agent with
  - a. skills in planning for change
  - b. skills in developing human resources
  - c. skills in public relations
3. An efficient organizer with
  - a. skills in organizational development
  - b. skills in allocating resources
  - c. skills in interpreting laws and regulations
4. A collaborative consultant with
  - a. skills in effective communication
  - b. skills in evaluations and assessment
  - c. skills in problem solving and decision-making
5. A reflective researcher with
  - a. skills in reading and evaluating research
  - b. skills in conducting research
  - c. skills in conducting research
6. A competent scholar with
  - a. working knowledge of foundations in education
  - b. working knowledge of theories of learning and human development

- c. working knowledge of theories of leadership and management
  - d. working knowledge of social systems, including family dynamics, political issues, and bureaucratic structures
  - e. working knowledge of the application of educational technology.
- (Minutes of the School of Education of AU, 1994, June 7)

In September 1994, James A. Tucker formalized for the first time the philosophical foundation of the program in the document (see Appendix C) *Leadership: A Platform for Service*. On the Faculty Spring Retreat, in May 1999, he presented a document (see Appendix D) in which he emphasized the inter-dependence of the leadership competencies.

Competencies cannot be segmented in leadership--only in pedagogical theory, and even then they lose impact as well as leadership relevance if there isn't a constant attempt to integrate them.... At any given moment, a leader is performing some function that is characteristic of a teacher/trainer... Further, a leader is always facilitating change. Using the change process effectively involves vision and strategic planning, the development of resources (fiscal and human), marketing, and public relations.... A leader is always thinking in organizational terms, developing formal structures, managing resources, and operating within laws and by policy... A leader is always collaborating with others in group processes. Communicating effectively, evaluating and assessing conditions and outcomes, and solving problems by systematic decision.... A leader should always be a scholar . . . (with) a knowledge base in ethics and personal/professional development, history and philosophy of leadership, learning theory, human development, leadership theory, social systems, and technology. (Tucker, 1999)

The 68<sup>th</sup> Andrews University Graduate Council met on June 15, 1994, with Delmer I. Davis presiding as chairman. On that occasion, David Penner presented a proposed doctorate (Ph.D. or Ed.D.) in leadership, which would serve as a pilot program with a limited number of students accepted (10-15). According to the minutes,

there was considerable discussion of the listed competencies, the innovative and flexible delivery system, the relationship to existing doctoral programs in the School of Education, and the possibility of extending the program through all the schools on campus. . . . The Graduate Council voted the proposed pilot doctoral program in Leadership with the understanding that the program be reviewed and reported to the Graduate Council at the end of the Fall and Spring quarters of 1994-1995. (para. 2)

In the fall of 1994 the first cohort of 20 participants began their Leadership journey. Since that time a new cohort of 15-25 participants has started each year. Other cohorts were started in Europe and in Detroit, Michigan. Currently, there are 120 active participants in the program. According to the Executive Secretary of Graduates Programs of AU, from the beginning of the LP in 1994 until May 2002 graduation, 21 participants have graduated. Afterwards, one more participant has already completed, and three other more will likely to complete the program the LP to graduate in August 2002.

### **Current Definition of the LP of AU**

The *Andrews University 2001-2002 Bulletin* (2001) states that the LP presents “a new concept” in graduate education, that it is “an interdisciplinary program” designed “to meet the needs of mid-career leaders” and to provide “an innovative and highly flexible program allowing self-motivated mid-career leaders to pursue a doctoral degree in the context of a learning community, without requiring them to sacrifice family and career commitments” (p. 268).

The *Bulletin* also states that the LP leads to an M.A., Ed.D., or Ph.D. degree. It is established on “the idea of developing and demonstrating competency in several key areas,” and it gives each participant the opportunity to design and carry out an “Individual Development Plan (IDP) in order to fulfill competency requirements” and “demonstrate competence through use of a comprehensive examination.” It also “fosters collaboration and cooperation among its participants” (p. 268).

### **Mission Statement**

“The Leadership Program is dedicated to developing Christian leaders who are able to integrate faith and learning in the workplace. It prepares a community of learners and leaders dedicated to service” (*2001-2002 Bulletin*, Andrews University 2001, p. 268)

### **Characteristics of the Program**

According to the *2001-2002 Bulletin*, the LP of AU:

1. Is instruction and competency based
2. Is learner driven, i.e., “an extraordinary amount of personal ownership by the participant is critical for satisfactory completion of the program” (p. 268)
3. Is flexible
4. Builds important bonds among its participants, i.e., “the participants become partners in learning, both with faculty members and with other participants” (p. 269)
5. Evaluates achievement on the basis of mastery of content and demonstration of skills regarding the 20 general competencies (listed in the *Bulletin*, p. 269) documented in a portfolio, which is assembled throughout the program, and presented for validation to a faculty team at the end of the program
6. For the Ed.D. and Ph.D. degrees, a doctoral dissertation must be completed, defended, and approved (pp. 268-269).

### **Basic Competency Requirements for the M.A., Ed.D., and Ph.D. Degrees**

The *2001-2002 Bulletin* mentions participation in the on-campus orientation program, in the annual leadership conferences (Roundtable), in one or more study groups (regional groups), and in a professional environment (typically an employment situation)

in which the participants may demonstrate 20 required general competencies (pp. 269-270). Those competencies are arranged in six groups:

1. “Every leader is a teacher/mentor on some level, and, as such, is expected to understand and demonstrate the principles of effective learning.”

2. “Every leader is a change agent, and, as such, is expected to understand and demonstrate the principles of change in society and organizations.”

3. “Every leader is expected to understand and demonstrate the principles of effective organizational learning.”

4. “Every leader is a consultant, and, as such, is expected to understand and demonstrate, in both written, verbal, and nonverbal formats, the principles of effective communication, evaluation, and conflict management within and between various cultural, racial, and special interest groups.”

5. “Every leader is a researcher on some level, and, as such, is expected to understand and demonstrate the following:

- Appreciate the value of research for decision making
- Know the logic and process of scientific inquiry
- Explain major research methodologies
- Critique the adequacy of research reports
- Formulate empirically driven research problems
- Conduct literature reviews using electronic sources
- Relate research to the body of knowledge in leadership or professional field
- Select appropriate research designs
- Explain standards for data collection
- Conduct basic data analysis
- Adequately communicate research findings.”

6. “Every leader is a scholar on some level, and, as such, is expected to understand and demonstrate the following:

- Self-reflection and practice of harmonious integration of spiritual, mental, physical, and social aspects of life.



Foundational principles of philosophy including a critical understanding, from a Christian perspective, the assumptions of different worldviews wherever they are expressed as well as the historical development of leadership.

Fundamental concepts of learning theory and human development.

Practical aspects of leadership theory, with special reference to the theory of servant leadership.

Conceptual framework within which social systems operate.

Effective use of technology for professional communication, training and research” (pp. 269-270).

The *Bulletin* also mentions for graduation requirements the completion of the IDP; of some web-based learning experiences regarding issues in leadership foundations, research, and leadership theory; the completion, presentation, and defense of the portfolio; and the completion of 90 semester credits for the Ed.D./Ph.D. degrees.

Since its origin the LP of AU has opened up the dialogue with its participants, not only through Internet but also through periodical evaluation and discussion during the Annual Conference (roundtable), in order to re-examine its means and ends. As far as means are concerned, for example, a re-arrangement was made in the twenty competencies (cf. *AU 1998-1999 Bulletin and AU 2002-2003 Bulletin*). As far as ends are concerned, according to the May 8, 2002, minutes of the faculty of the LP meeting, a new mission statement was approved: “The Leadership program develops a community of competent leaders who transform the power of knowledge into service for humankind” (see chapter 5).

## CHAPTER FOUR

### METHODS

#### **Introduction**

The method used in any study is necessarily dependent on the purpose of the study. Patton (1990) emphasizes, “Purpose is the controlling force in research. Decisions about design, measurement, analysis, and reporting, all flow from purpose. Therefore, the first step in a research process is getting clear about purpose” (p. 150). Patton adds, “The purpose is to improve human intervention within a specific set of activities at a specific time for a specific group of people” (p. 156). When talking about the rigor of scientific methods, Alves (1984) states, “The starting point of a research cannot be and should not be the methodology but, rather, the relevance of the problem. . . . The method is not an autonomous rule, applied indiscriminately to all situations. It subordinates to a theoretical construction” (pp. 67, 68). In fact, it is usually accepted that the production of scientific knowledge is equivalent to producing knowledge methodologically rigorous and precise, totally ignoring the relevance of the knowledge produced. Many questions, which are absolutely irrelevant, can be obsessively treated with methodical rigor. On the other hand, however, relevant questions, such as, for example, the relationship between the educational process and the rate of life and death of children in the world, are likely to be abandoned by researchers because of the

apparent impossibility to treat and analyze them globally with methodological precision and rigor.

The purpose of this study is to examine the dialectical relationship between the means and ends of the LP at AU. It follows a qualitative case study method, which is an approach designed to study the process and the context of a particular situation (cf. Eisner, 1998, p. 11). The purpose of this study is an inquiry into faculty and graduate perceptions of essential ideas and outcomes. It is not an evaluation study. Inquiry, as Eisner (1988) views it, “is a broader concept than either research or evaluation. Research and evaluation are examples of inquiry, but not all inquiry is an example of research or evaluation” (p. 6).

Merriam (1988) defines the qualitative case study as “an intensive, holistic description and analysis of a single entity, phenomenon, or social unit. Qualitative case studies are particularistic, descriptive, and heuristic and rely heavily on inductive reasoning” (p. 16). The case study approach is appropriate when the researcher is exploring the “how” and/or the “why” of a research question. In this study the essential ideas behind the LP of AU—the relationships between outcomes and means—are explored. According to Yin (1994), a case study “investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p. 13).

In this sense, the compilation of historical references from the existing literature could also be considered a valuable “data collection” because they also enlighten the answers to the research questions. In doing such an overview, I looked for critical interpretations of the historical phenomena based on the assumption that, as Eisner

(1998a) asserts, “effective criticism functions as a midwife to perception. It helps it come into being, then later refines it and helps it become more acute. Both connoisseurship and criticism are applicable to social and educational phenomena” (p. 6). Here I specifically refer to Eisner’s sixth characteristic of qualitative studies (1991, p. 39).

By its own nature, the LP has become a laboratory to test the validity, legitimacy, and relevance of its critical components and essential concepts. Such a laboratory may also represent the possibility of continuing renewal of its means of delivering graduate education towards definite ends. The LP can also become a living laboratory for a renewed awareness of the program’s ultimate *Christian* ends to which it is committed. So, the purpose of this study is to raise the issue of the dialectical relationship that exists between the LP’s means and its ends. This description is from the perception of graduates and faculty members of the program.

The core questions of this research are:

1. What are the perceived essential ideas (principles, critical components) underlying the LP of AU from the perspective of the participants (graduates and faculty)?
2. What are the perceived outcomes of the LP of AU from the perspective of participants?
3. What is the dialectical relationship between the means and ends (critical components/essential ideas) and ends (outcomes/mission statement) of the LP of AU? In what ways are the stated means and ends related?

Throughout the study I use essential ideas, critical components, and means interchangeably. The interview protocols tried to get at these ideas without naming them.

### Method and Features of Qualitative Research

Eisner's (1998) features of qualitative study constitute wise guidelines appropriate to the purpose of this research. How will the method be in harmony with them? How will they be applied to this study specifically?

#### Field Focused

According to Eisner (1998), "qualitative studies tend to be *field focused*" (p. 33). In interviewing faculty members and graduates of the LP at AU, the "field" does not necessarily have the connotation of a *physical* space only, but also of a virtual/cyber space inhabited by a community that has already been developed for participants of the LP of AU. Although the interviews through the Internet were done mostly at the level of ideas, I, as an inquirer, am aware of the significance of the interviewees' *workplaces* and their relationship with their ideas. It is important to observe the perceived significance of their professional activities, the essence of their lives, and also to see how their lives and activities are connected with their own ideas about the LP.

#### The Self as Instrument

Eisner (1998) relates to *the self as instrument* as a second characteristic of qualitative research. "The self is the instrument that engages the situation and makes sense of it" (p. 34). So, on one hand, it is important to have the ability "to see" what counts, and, on the other, this means that "the way in which we see and respond to a situation, and how we interpret what we see, will bear our own signature" (p. 34). Again, it is necessary to maintain the balance between subjectivity and objectivity so as to keep the interviews from becoming "autobiographical." It was important to stimulate the

interviewees to speak for themselves. My interpretation of their responses was mostly based on the framework of the purposes of this study. That interpretation had to have their feedback for rectification as well as for ratification.

### Interpretive Character

According to Eisner (1998), a third feature of qualitative study is its *interpretive character*. The term *interpretive* has two meanings in this context: “one meaning of interpretation pertains to the ability to explain why something is taking place” (p. 35). That is, why do people respond the way they do in given situations of time and space? “A second meaning . . . pertains to what experience holds for those in the situation studied” (p. 35). Then, interpretation has also to do with matters of meanings. It goes deeper into areas of motive and experience; it goes beyond the façade. “Qualitative inquiry penetrates the surface” (p. 35). It is in the context of this feature of qualitative research—the interpretive character—that Smyth’s (1992, p. 285) concept of “premature ultimate,” i.e., terms that are just taken for granted, assume great importance in the interpretation of some essential concepts—such as *Christian* leaders, *faith*, *community*, and *service*—that might be used by the interviewees with characteristics of clichés, stereotyped terms that have become overly familiar or commonplace, yet emptied of their deeper meaning. The Third Interview Protocol (Appendix A) tries to deal with this problem, especially in the section on the relationship between the mission statement and the great issues of our time, as I tried to build a bridge from the abstract to the concrete, that is, to make the word “become flesh.”

### The Use of Expressive Language

Eisner's fourth feature of the qualitative study is "*the use of expressive language, and the presence of voice in the text*" (p. 36). In fact, it is important to avoid any kind of "ventriloquism" or any sort of "neutralization" of voice by using universal, abstract, and unknown subjects such as "One does . . .", "It is said that . . ." On the contrary, interviews must stimulate the first-person singular, personal narratives, and the use of metaphors.

Actually, scholars work with words in the same way as a mason works with bricks. Words are also "things." Personal narratives, filled with words, express concrete realities. Our language has the capacity to delimit our reality, and our concrete reality can also delimit our language. Education is mediated by language. To learn the *human* world is to learn a language because, as Wittgenstein (1961) wrote, "The limits of my language denote my world" (p. 111. par. 5.6). Language creates not only stories but also history in time and space. This understanding about expressive language indicates the high importance of well-elaborated interviews with actors of the LP, that is, its graduates and faculty members.

### Attention to Particulars

Another feature of qualitative studies is their *attention to particulars* in order to arrive at generic statements, to mark "a change from the qualitative to the quantitative . . . from rest to change; from eternal objects to temporal sequence" (Dewey, 1929, pp. 94-95; as cited in Eisner, 1998, p. 38). Paradoxically, this characteristic of qualitative study coincides with one of the four principles of dialectics—that of qualitative change. As Gadotti (1996) explains this principle: "Qualitative changes can operate through the

accumulation of quantitative elements” (p. 19). In this case, the quality of the particulars has the objective of arriving at general statements. In sum, particulars are very important in this case study, especially when we recall that the genesis of the LP at AU coincides with an order from the University administrators to cut budgets in the School of Education in 1994. That particular is a kind of sour “flavor” of lemon being transformed into lemonade by four faculty members. In chapter 3, I attempted to record the “memory” of the genesis of the LP of AU, that is, the “memory” of its significant history (and story). The reason for doing this in a separate chapter is because memory itself is too fragile; the passage through life is so brief, and everything develops so fast that many times we feel unable to see the relationships between some historical events, such as the dialectical relationship between “budget cuts” and the genesis of the LP of AU, a graduate program that operates with low cost and high income for the SED of AU.

### Coherence, Insight, and Instrumental Utility

This qualitative study is also planned to fit into the sixth feature exposed by Eisner (1998), i.e., a qualitative research “becomes believable because of its *coherence*, *insight*, and *instrumental utility*” (p. 39). By these terms, Eisner means that qualitative studies use *persuasion* rather than statistical “proofs” of cause and effect or association. Presumably, this characteristic is the result of a careful analysis and interpretation of the data collected from the interviews protocols.

The purpose of this study is primarily descriptive as opposed to experimental. “The aim of descriptive research is to examine events or phenomena” (Merriam, 1988, p. 7). The report of the interviews intended to show the extent of coherence between the means and ends of the program and also to bring new insights from the interviewees to



the program. Moreover, the report is instrumentally useful in comprehending a situation that otherwise would be confusing, as well as helping to anticipate the future or to act as a predictor and guide to the ultimate ends. In other words, it has the usefulness of comprehension and the usefulness of anticipation.

### **Purposive Sample**

The graduates and faculty members of the LP of AU—who were interviewed—were used as a purposive sample for this research study. I assumed that they best understand the relationship of “ends” and “means” as experienced in the LP at AU. Chein (1981) compares these purposive samples to expert consultants being called to a difficult medical case. This may be also true regarding the faculty members and graduates of the LP of AU: they were called in because I believe that they experienced and may still be experiencing the dialectical tensions between the means and ends of the program. According to MacMillan and Schumacher (1997), purposeful sampling is useful “when one wants to understand something about those cases without needing or desiring to generalize to all such cases. [These] samples are chosen because they are likely to be knowledgeable and informative about the phenomena the researcher is investigating” (p. 397).

Today the LP of AU has approximately 120 participants enrolled. But I chose the graduates and faculty to be the universe of my sample. All graduates until December 2001 graduation (19) and all faculty associated with the program (8) were invited to be part of the research. They chose whether to remain anonymous or not. Pseudonyms are used for those who requested anonymity and real names for the others. Although it is

possible for those associated with the program to differentiate real names and pseudonyms, every effort was made to protect identities.

### **Data Collection**

The secretary of the LP of AU, Carol Castillo, provided a list of all faculty members and graduates containing all updated information for effective communication with them. Such a list is considered part of the Andrews University record, which gives itself a reliable and valid nature.

Interviews with the case study participants—faculty members and graduates of the LP of AU—were open-ended, and were made through email. The strategy was to formulate questions in such a way as to allow for the possibility of finding other valuable responses not even thought of by the interviewer. For this purpose I developed questions as instruments based on guidelines and recommendations found mainly in Krueger’s (1998) work on developing questions for focus groups.

### **Interviews**

I made three interviews online with graduates and faculty members of the LP of AU.

### **First Interview Protocol**

The First Interview Protocol (see appendix A) intended mainly to find out how graduate and faculty members perceived the essential ideas of the LP of AU by asking them: “What do you think are the critical components of the LP? What makes it unique?” Such intention also permeated the first two questions: “What attracted you

initially to the LP of AU?” and “Suppose you were trying to encourage a best friend to participate in the LP. What would say about its positive and negative aspects?”

The following questions were asked: “What do you think are the general outcomes of the LP? What is the greatest challenge facing the community of the LP today? If you were in charge, what kind of changes would you make in the Leadership Program of AU? and What should we do about it? To find out how graduates and faculty members perceived the goals and ends of the program.

I also asked the interviewees to use metaphor(s) that would capture the essence of the program. Miles and Huberman (1984) suggest that making metaphors has the power of pulling great quantities of fragmented data together into one single descriptive image (p. 23). Eisner (1998) says that “educational critics and critics of arts share a common aim: to help others see and understand. To achieve this aim, one must be able to use language to reveal what, paradoxically, words can never say” (p. 3). This is exactly what many participants of this survey did: they used metaphors that words can hardly express. Out of the 27 messages emailed to the participants of the LP, 22 responded to this First Interview Protocol.

### **Second Interview Protocol**

In the Second Interview Protocol (see appendix A) I shared with the interviewees the themes that emerged as the result of their responses to the questions about the critical components/essential ideas, and the general outcomes of the LP from the first interview. I asked the interviewees to review them by giving an experience, incident, story, or description of what each essential idea and outcome meant to them. I stressed the fact that they should respond only to those essential ideas/critical components and general

outcomes where they had a strong, compelling experience to share. The basic intention of this second interview protocol was to start making a closer connection between means and ends of the LP of AU.

In the last part of this interview protocol, I asked the graduate and faculty members to identify ways by which the essential ideas were related, or to describe how the results of the general outcomes connect with the critical components/essential ideas of the LP of AU.

### **Third Interview Protocol**

The Third Interview Protocol (see appendix A) basically had a twofold purpose: First, to find out how graduates and faculty members viewed the essential concepts implicit in the mission statement of the LP of AU, particularly what they liked best or least in that mission statement. Second, to find out how they related the mission statement to a list of great themes of general culture. I added some themes to the list suggested by Clark Kerr in his new introduction to Ortega y Gasset's (1992) book *Mission of the University*. Great ideas and great issues have to do with the question of "general culture."

### Documents

For this study I reviewed documents such as LP minutes, advertising material, *AU Bulletin* copy, and annual review material.

### Data File

I built a data file containing all pertinent information gathered. The responses to all three interview protocols are compiled in just one document, which is identified as

*Responses of Graduates and Faculty Members of the LP of AU to the Interview Protocols.* I filed all the responses according to the chronological order by which graduates and faculty members of the LP were replying to me. The data file was paginated and a single page number throughout this document references direct quotes from the data file.

### **Data Analysis**

The responses to the interview protocols were compiled, organized, and coded as new themes and concepts emerged from the analysis of the data collected. This “speculation,” according to Merriam (1988), is “the key to developing theory in a qualitative study” (p. 141). In a cohesive and insightful manner, I attempted to present the merged new concepts and themes whenever they appeared to be related to the essential ideas, critical components, and the mission of the LP of AU. Eisner (1991) defines themes as “recurring messages construed from the events observed” (p. 189). The purpose of “mining” themes and concepts was to find conceptual patterns that might easily identify them with the dialectical relationship between the means and the ends of the LP. This is a classic strategy described by Miles and Huberman (1984) as one that is somewhat instinctive to humans. “The human mind finds patterns so quickly that it needs no how-to-advice. Patterns just ‘happen’, almost too quickly” (p. 216).

“The notion of theme,” says Van Manen (1990), “is used in various disciplines in the humanities, art, and literary criticism” (p. 78). He argues that theme gives control and order to one’s research and writing. Phenomenological themes have to be understood as the *structures of experience*. “It would be simplistic, however, to think of themes as conceptual formulations or categorical statements. After all, it is lived experience that we

are attempting to describe” (p. 79). It is because of this threat that themes identified in the first protocol were given back to the participants in the second protocol, and they were asked to expand why those themes had meaning for them. I am also aware of the risk of categorizing themes because of the ambiguity implicit in this process. If, on one hand, a theme is a means to get at a notion, on the other, it is always a reduction of it. “No thematic formulation can completely unlock the deep meaning, the full mystery, the enigmatic aspects of the experiential meaning of a notion” (Van Manen, 1990, p. 88). Therefore, the categorizing of themes on my part is just an attempt to control and organize the feedback, which is in fact an expression of lived experience of graduates and faculty members of the LP of AU.

The number of themes emerged from the questions most probably do not represent the interviewees’ abstract generalizations and theories in the traditional sense but, rather, the expression of their “lived experience.” Van Mannen (1990) introduced an interesting human science approach to research methodology in education. He proposes researching everyday “lived experience” of human beings in educational situations, and suggests

a dynamic interplay among six research activities: (1) turning to a phenomenon which seriously interests us and commits us to the world; (2) investing experience as we live it rather than as we conceptualize it; (3) reflecting on the *essential themes* (emphasis added) which characterize the phenomenon; (4) describing the phenomenon through the art of writing and rewriting; (5) maintaining a strong oriented pedagogical relation to the phenomenon; (5) balancing the research context by considering parts and whole. (pp. 30-31)

Van Mannen (1990) also says that what we must do is “discover what lies at the ontological core of our being. So that *in* words, or perhaps better, *in spite of* the words, we find ‘memories’ that paradoxically we never thought or felt before” (p. 13).

Therefore, in the section ahead, I picked from my interviewees their language that authentically speaks each theme rather than abstractly speaks *of* it.

### Responses to First Interview Protocol

I treated the responses to the first interview protocol according to the following procedure: The first column of the Interview 1 identifies the name of the respondents or the word “Anonymous” for those who, in the Consent Form (Appendix E), chose not to have their name used. In the second column, I copied and pasted from the e-mail the interviewees’ reply in order to preserve the integrity of their text. And in the third column, I tried to identify the theme(s) implicit in the text of the second column. As different themes were emerging I sequentially code-numbered each one, thus making a list of themes. Such a list was later re-ordered several times. My aim was to put the themes under the smallest number of categories as possible so that each category could embrace themes that keep commonalities and connectedness among them. That does not mean that the categories themselves are not also inter-related or connected as a whole. One of the principles of dialectics is of *totality*, that is, of universal connection of things. Everything is related. As Gadotti (1996) states, “For dialectics, nature is presented as a coherent whole in which objects and phenomena are related to each other, reciprocally conditioning each other” (p. 18). Therefore, when themes such as, for example, “democratic environment,” “consultative/collaborative process,” or “open faculty-student or participants-participants relationships” emerged, I codified them under the category of “Community Support,” code number 2. Another example: The category codified as number 7–Job-embedded program–embraced expressions of the respondents such as “compatible with job/workplace,” or “freedom” (to work and study), “flexibility” (to

one's own pace), or "on-off campus" (academic activities related to professional activities). However, a closer look at the list of the categories, plus a careful reading over the texts again where they emerged, indicated a stronger connection between some of them. For example; the category "Financial crisis" was viewed to have connection with the categories "Faculty-Staff" and "Lack of Support." For the same reason, I put the categories "Individuality" and "Holistic, integrated, mature person" together.

In regard to essential ideas, six major themes emerged with frequencies ranging from 22 to 70: (1) Job-embedded program, (2) Community support–regional groups, etc., (3) Individuality nature of the program, (4) Faculty-staff support/leadership, etc., (5) Competency-based, and (6) Academic credibility. Although appearing five times or less, some themes are viewed as meaningful also for the treatment of the means and ends of the LP, such as, for example, "values," "servant leadership" (which are the object of discussion on the ethical dimension of the LP); "former links to AU" and "alumni" (which sound like the participant's desire to have the continuing sense of belonging to the LP community); "marketing" and "assessment" (which relate to the future of the LP); "quantitative research" and "generating ideas" (which are related to the epistemological dimension of the LP); and "faith-learning integration" (which is further discussed by the participants when they responded about the LP of AU mission statement, and is also related to the ontological dimension of the program). Regarding outcomes of the program, six themes emerged: (1) Professionals who are able to implement change, (2) Competent professionals, (3) Empowered (servant) leaders, (4) A network of professionals, (5) Integrated, whole people, and (6) Scholars with the foundations to think critically.



### Responses to Second Interview Protocol

All the responses to Interview 2 were compiled in one document, which is an integral part of the whole document titled *Responses of Graduates and Faculty Members of the LP of AU to the Interview Protocols*. I also followed the chronological order by which graduates and faculty members of the LP were replying to me.

The document is divided into three parts: (1) Responses on the critical components, (2) Responses on the program outcomes, (3) Responses on the relationship between critical components and outcomes. I coded a number for each of the six critical components of the LP as they emerged in the first interview protocol. For example, number 1 refers to “Job-embedded,” number 2 to “Community support,” and so on. Then, I distributed the responses in those six major themes. For the outcomes I followed the same procedure.

### Responses to the Third Interview Protocol

All the responses were divided into two parts: one, about the perception of the graduates and faculty members of what they liked the most and the least about the “official” mission statement of the LP of AU; the second part, on their perceptions of how a list of today’s great issues (to which they were free to add other themes) were most related to the concepts implicit in the mission statement. Both parts are compiled, analyzed, and interpreted in chapter 5.

### Validity and Reliability

“Issues of reliability and validity, which are of paramount importance in quantitative research, are not equally important across the various qualitative methodologies” (Ambert & Adler, 1995, p. 879). According to Ambert and Adler, this

derives from the fact that “qualitative research often relies primarily on the informants’ own formulations and constructions of reality checked against those of other similarly situated informants or the observations of an informed observer” (p. 880). I made an effort to triangulate and crosscheck my findings from the interviews to give this method strength in the area of internal validity. In the area of internal credibility of the documents, the texts of the interviewees were originated through email, and they were filed for analysis. The fact that Andrews University has its own Internet server strengthens the credibility of the documents. Moreover, the themes and concepts related to the means and ends of the LP, which emerged from the interviews, were sent back to the interviewees for further comment. All the themes were methodically compared with the historical trends, issues, and challenges concerning higher education described in chapter 2. Furthermore, they were confronted with the philosophical framework of both the critical components and the outcomes of the LP of AU—the objects of analysis, respectively, in chapters 5 and 6. In case of structural corroboration, I tried to put “the pieces together to form a compelling whole, one that is believable,” as Eisner (1998, p. 110) says. He also says,

Structural corroboration, like the process of triangulation, is a means through which multiple types of data are related to each other to support or contradict the interpretation and evaluation of a state of affairs. These data come from direct observation, from interviews with students and teachers . . . from the analysis of materials used. (p. 110)

In this case the responses to the three interview protocols provided much opportunity for structural corroboration.

Regarding the information on the genesis of the LP of AU, I relied basically on copies of minutes, which are an integral part of the AU files. I also relied on

conversations with faculty members who originated the program. As for the mission statement of the program, I relied on AU annual catalogs and the LP advertising materials.

### **Generalization**

Eisner (1998a) states that “skills generalize as they are applied” (p. 199). However, skills require “thought in the doing.” Without critical reflection, “action deteriorates into mere behavior. Mind mediates activity” (p. 212). According to him, images also generalize, and can also emerge from words. Words create images. This means that “the creation of an image . . . can become a prototype. . . . Even theoretical ideas are image-based” (p. 199). The great images of science often started with metaphors. So, the content we generalize in this study is ideas couched not only in the voices of the LP participants about their applied skills in concrete situations, i.e., in their lived experiences, but also in their metaphors through which we create images about means and ends of the LP of AU.

### **Summary**

The main purpose of this study was to examine the dialectical relationship between means and ends in graduate education. It is expected that this study will be useful for the comprehension of the program, as well as for the anticipation of future renewal of the program’s ultimate *Christian* ends to which it is committed. The graduate and faculty members of the LP at AU represent the purposive sampling. Interviews and other interactions regarding feedback and clarification were made mainly through e-mails. They were analyzed in function of the coherence, insight, and instrumental utility

that they can bring to illuminate the dialectical relationship between the means and ends of this graduate program.

## CHAPTER FIVE

### MEANS, OUTCOMES, AND THE MISSION OF THE LEADERSHIP PROGRAM

#### **Introduction**

This chapter focuses on both the theoretical/philosophical framework and the hermeneutics of the means, outcomes, and the mission statement of the LP of AU, as its graduates and faculty members perceive them. The means—which I identify as the critical components perceived by the LP participants—point toward the essential ideas and principles underlying the educational processes of this program, thus responding to my research question #1: *What are the perceived essential ideas (principles, critical components) underlying the LP of AU from the perspective of the participants (graduates and faculty)?* The analysis of participants' voices on the critical components of the LP as they relate to the outcomes in their academic, professional, and personal lives points toward the ends of the program, thus responding to my research question #2: *What are the perceived outcomes of the LP of AU from the perspective of participants?* Finally, the metaphors in the participants' voices and the analysis of the mission statement of the LP of AU as it relates to the great issues of our time will open up doors for continuous re-examination of the relationship between the means, mission, and ultimate ends of this relevant and innovative graduate program.

This chapter gives the results of three email questionnaires to graduates and faculty of the LP of AU. From here on I will interchangeably use the expressions “graduate and faculty members” and “participants.” The LP of AU created an educational environment in which the teaching/learning process of a collaborative community seeks to limit the teacher-student dichotomy by making them both learners and teachers, that is, they all are participants in the same educational process. What I simply did was to pick from my interviewees their language that authentically speaks each theme rather than abstractly speaks *of it*. So that “*in words*, or perhaps better, *in spite of the words*,” as Van Manen (1990) says, “we find ‘memories’ that paradoxically we never thought or felt before” (p. 13).

#### Praxis, Dialectics, and Paradoxes

The LP participants’ perceptions are interpreted in the context of a philosophical framework. In a sense the dialectical pedagogy of the LP is highly visible using this methodical approach. On one hand, their perceptions come alive and become real as they change actions, paradigms, attitudes, and experiences of the actors of the program. On the other hand, the participants seem to have experienced in their professional activities challenges to re-examine or change some of their previous theoretical models and paradigms as they were asked to apply them in their jobs. This is the dynamics of the pedagogy of praxis, a dialectical philosophy of education through which theories change practice, and practice challenges theories or even produces other theories as well as other practices, which in turn are challenged again by new theories and practice. “Praxis is the constant reciprocity of our theory and our practice. Theory building and critical reflection inform our practice and our action, and our practice and action inform our

theory building and critical reflection” (Wink, 1997, p. 48). The phrase of Antonio Machado (1982, p. 143, cited in Horton & Freire, 1990, p. 60) probably epitomizes the meaning of praxis. Meaningfully, Horton and Freire (1990), “praxist” educators, named their book, *We Make the Road by Walking*. In some very real senses, this study has invited the LP participants to reflect on the road they have made.

Perhaps, it is necessary to reinforce the meaning of dialectic, paradox, and praxis, for a better understanding of expressions such as dialectic method, pedagogy of praxis, or dialectical philosophy of education, and how these expressions come to relate to the paradoxes that emerged from the LP participants.

In following the Greek notion of praxis, which means “action,” Aristotle developed the concept of dialectics, a critical activity which was not, however, a method through which one would reach the truth, or which would lead to knowledge but a method to dispute, to develop probabilities and formulate opinions. According to Gadotti (1996), the Aristotelian concept of dialectics “was just an appearance of philosophy, a logic of the probable” (p. 12). The Greek notion of *praxis* has been greatly responsible for the contemporary pragmatic pedagogy that understands it as a strictly utilitarian practice, thus reducing the true to the useful.

Dialectics consider things and phenomena as “a unity of contraries” (Gadotti, 1996, p. 16)—and herein is the meaning of “paradox.” It is a statement that is seemingly contradictory and yet is perhaps true. There is a paradoxical unity between the theory and practice poles that generates knowledge, and transforms it into wisdom through critical reflection. Theory and practice cannot be separated. The main focus of this paradox is epistemological, although this dimension cannot be separated from the

ontological and the ethical ones. Theory and practice deals predominantly with the act of knowing, the nature, source and possibility of knowledge, but such an act is not disconnected neither from the “biography” of the knower nor from its ultimate purposes. Dialectics here is understood in at least two ways: one, as a method for intellectual inquiry; and, the other, as the dynamically evolving reality of human beings, culture, and society, based on the assumptions that “reality evolves from contradictions between antagonistic and non-antagonistic forces. It is always a dialectic of oppositions that constitute the dynamics of transformation of reality. . . . A pedagogy of praxis is nothing but a pedagogy of consciousness” (Torres, as cited in Gadotti, 1996, p. xix). Joan Wink (1997) has a dialectical way to define dialectic: “I know readers feel *just-tell-me-what-it-means*, and I am feeling *just-discover-what-it-means*. This is dialectic” (p. 35). Paulo Freire talks about the dialectic of being “patiently impatient” (cited in Gadotti, 1994, p. 47). Another way to understand dialectic is to view how opposite poles of paradoxes continually attract and repel each other, but, at the same time, constitute an indivisible unity, like, for example, to see how the death of a seed implies generation of a new life, which will also have in it the seed of death and life. The New Testament also deals with that paradox: “What you sow does not come to life unless it dies” (1 Cor 15:36).

Joan Wink (1997) describes praxis in a simple way through her stories from her work as a teacher:

These stories are my praxis. My theory and my practice have joined together in the creation of the stories in this book. The stories reflect practice in classrooms that is grounded in theory. The theory is to be discovered in the practice. . . . Praxis is the constant reciprocity of our theory and our practice. Theory building and critical reflection inform our practice and our action, and our practice and action inform our theory building and critical reflection. (pp. 47-48)



Praxis characterizes the state of human beings who attempt to be self-reflective about their own actions, which involve theory and practice. But for Gadotti, a pedagogy of praxis embodies, but goes beyond, a pedagogy of conflict or a pedagogy of dialogue. “It is a pedagogy of hope and action together” (Gadotti, 1996, p. xxiii). He, however, insists on introducing the dialectical element of conflict in the notion of praxis, since educating presupposes a transformation. He claims, “There is no kind of peaceful transformation. There is always conflict and rupture with something, with, for instance, prejudices, habits, types of behaviors, and the like” (p. xvi). Praxis then means transformative action; it is essentially creative, daring, critical, and reflexive. It presupposes the anthropological concept that “humans are creative beings, the subjects of history, who are transformed as they transform the world” (p. xvii). Maxine Green speaks of praxis as “an attempt to build humanity from the concrete conditions of our existence” (Green, 1992, p. 258). So, it is within this theoretical and philosophical context of their lived experiences that we wanted to interpret the responses of the participants—to hear their stories of life within the context of the LP.

### Philosophical Connections

The analysis of the critical components/essential ideas of the LP revealed the existence of two paradoxes—the theory and practice paradox, and the individuality and community paradox. It was also noted that these paradoxes connect to philosophical ideas and create an inseparable unity between the epistemological, ontological, and ethical dimensions of the LP. For the sake of analysis and discussion, the theory-practice paradox focuses primarily on the epistemological dimension of the graduate program without disregarding the other two dimensions; and the individuality-community paradox

focuses primarily on the ontological one concerning the identity, or the uniqueness of this collaborative learning/teaching community of scholars committed to service, without disregarding the other two dimensions. Finally, the ethical dimension is evidenced primarily at the intersection of the two paradoxes. The ethical dimension also maintains the unity and has a dialectical relationship with the other two dimensions.

This chapter is divided into two major sections: the essential ideas of the LP and the outcomes of the LP.

### **Essential Ideas of the LP**

Six major themes emerged from the electronic responses of graduates and faculty members to my first interview protocol (Appendix A). In response to questions such as: “What attracted you initially to the Leadership Program (LP) of Andrews University (AU)? What makes the program unique?” and “What are the greatest challenges to the program?” the participants identified what they perceive as essential ideas/critical components of the program. In order from greatest frequency to the least the themes were:

1. Job embedded
2. Community support
3. Faculty-staff issues
4. Individualized nature
5. Competency-based
6. Academic credibility.

As I thought about these six themes and their relationship to one another, it seemed to me that they represent two paradoxes: the theory-practice paradox and the

individuality-community paradox. Although all the themes have inseparable relationships with one another, the first, third, fifth, and sixth themes seem to predominantly deal with the epistemological aspect of the LP—how knowledge is developed. These themes point toward the theory-practice paradox, in which one may observe the practice pole on one side—represented by the job-embedded and competency-based themes—and the theory pole on the other—manifested by faculty issues and academic credibility themes. Clandinin and Connelly (1995) suggest “the best known epistemological dilemmas in education are defined by the terms theory and practice” (p. 5).

Although they also have intimate and inseparable connections with the other four themes, the second and fourth themes seem to indicate another paradox posed by the relationships between the individual and the community. On one side, the student-centred pedagogical approach developed by the LP is manifested through the Individualized Development Plan (IDP), the Individual Portfolio Documentation assessment, and the Dissertation. On the other side, the collaborative support is manifested through the orientation program, the regional group meetings, and annual conferences, and represents the opposite pole of the individuality-community paradox.

There is also a paradoxical unity between the individuality and the community poles. The main focus of this paradox is, therefore, on the ontological dimension of the LP, since it deals with the essence and the respect of each human being as an individual and as part of local and global communities. In their online responses, the LP participants appraised not only the individualized nature of the program but also the need for them to be a part of a collaborative teaching/learning community.

However, there is a paradoxical unity not only between the poles of these two paradoxes, but also between the two paradoxes themselves. They cannot be separated. It is in their paradoxical unity and intersection that one can situate the ethical dimension of the LP of AU.

In the following sections, the voices of LP participants and the academic community reveal hints of answers to the research question #1: *What are the perceived essential ideas (principles, critical components) underlying the LP of AU from the perspective of the participants (graduates and faculty)?* Six themes are organized into two paradoxes—the theory-practice paradox, and the individuality-community paradox—and their intersections provide insight into this question.

### The Theory-Practice Paradox

For the past 100 years, scholars and practitioners have carried on a dialogue about the appropriate balance between theory development and practical application. For some, the dichotomy is simple: Researchers develop theories while practitioners apply those theories.

Since the Enlightenment, the most commonly received narrative is that theory and practice are separate and that theory building (knowledge production) occurs in large universities. Significantly, one of Lucas's (1994) six observations of the character of American higher education toward the close of the 20<sup>th</sup> century relates to the idea of the job-embedded component. "Fourth, in some cases the linkages between academics and occupations have been drawn tighter; and career-related considerations seem to loom larger in the minds of many than ever before. The very notion of a curricular 'core' of common learning of any sort whatsoever has been thrown into dispute" (p. xviii). Such a

debate continued in the 1990s to reconcile individual interests and their need for a general culture.

Cherryholmes (1988) portrays theoretical knowledge as generalized, articulated, systematic, scientific, objective, abstract, and disinterested. Practical knowledge, on the other hand, is ideographic, tacit, nonscientific, subjective, and interested in terms of values, ideologies, and political commitments. Clandinin and Connelly (1995) liken the “supremacy of theory over practice” to a sacred story (p. 8).

The philosopher McKeon (1952, pp. 79-100) characterized four ways theory and practice have been related historically:

1. *Logistic*--According to this idea, the worlds of theory and practice are distinct with action seen as fundamentally irrational. Researchers in this paradigm tend to aim at controlling the uses of theory in practice.

2. *Operational*--Again, practice is viewed as irrational, but the theoretical emphasis tends to be on needs, assessments, and the sense that practitioners provide problems for researchers to study.

3. *Problematic*--In this conception, the emphasis is on the practitioner who tries to solve problems with no direct interest in theory.

4. *Dialectic*--Here theory and practice are viewed to be inseparable. In fact, practice is theory in action, and theory is reflective practice. When the theoretical and practical are incompatible, it is theory that is viewed with suspicion. Kezar and Eckel (2000) believe that “a primary factor impeding the advancement of higher education is that the research-practice gap remains fairly unexplored, and few suggestions exist to advance our thinking beyond blaming one side or the other” (p. 1).

### **The Practice Pole of the LP**

In this section I discuss the practice pole of the LP, which its participants identify as job-embedded and competency-based. Samy, one of the graduates, states he was attracted to the LP because it was “job-embedded and did not require taking time away from work” (p. 3). Samy, however, warns: “The LP is more difficult than taking courses in that it is conceptually difficult to relate work to study; gives a different worldview” (p. 7). This is an interesting comment, and raises an important question: What is the worldview represented by this program?

Shirley, a faculty member of the LP, was at that time already concerned by the problem of separation between theory and practice.

I was ready to think more deeply about competency-based education. Others and I had not been pleased with some doctoral students who were straight A students but who basically self-destructed half way through each year and lost their jobs. They were not competent enough to hold down a job. . . . There was a need for other methods! (p. 2)

Erich, another faculty member, characterized this practice pole of the program as follows:

[The LP] is more work than traditional programs because you have to prove competency in all twenty areas. But you can do this while working in a leadership context. Thus your on-the-job performance is enhanced by the academic depth you have to develop and the reflection on your praxis, while your academic reflection and work is anchored in the reality of life as you have to live it. (p. 10)

James, one of the key planners and the first coordinator of the LP of AU, confirmed that “the ideal fulfillment of this aspect of the program has been demonstrated by those participants who incorporated the dissertation as well as the rest of the program as job-embedded” (p. 32). Joan, a graduate of the program, wrote:

I had interest in a PhD, but was positive that one in nursing would be too confining. I had strong interest in research on the effect of classroom humor on student learning. I would not have been allowed to pursue my interest in humor in the traditional nursing

doctorate. This program allowed me to meet my needs. Also, I worked intensively over the breaks that our school year took. A traditional program would have forced me to complete work at their pace, not mine. (pp. 40-41)

James shared the experience he witnessed regarding Sidney, who is the president of a university in Brazil. He “took what he learned in the very first session of the program and reorganized the University of Santo Amaro so that its governance was more participatory” (p. 48). Beth, another participant of the LP, had the following to say about her study-work experience: “Everything I did at work, I figured out how to count for school, and everything I did at school I made a part of work. . . . Both sides benefited from my learning. . . . I never viewed work and school separately. They were always mutually beneficial things” (pp. 32-33).

Shirley recorded the experience of two graduates:

The Canadians—Samy and Ruth readily caught onto the notion of job embedded programming—their competencies were demonstrated easily and readily in their positions in the Canadian government—I was particularly delighted when Samy took the ideas of story and narrative and applied them to the speech to the throne—looking for threads in the Canadian story. (p. 33)

Linda’s dissertation research made an impact on the Curriculum and Instruction Program of the School of Education at La Sierra University (LSU). In response to her research results “the C & I team began to reconsider the Master of Arts program that has been in place for several years,” she remarks. “Consequently, we restructured the M. A. program to reflect a balance of mental, physical, and spiritual emphasis with a focus on the value of service learning” (p. 32). Matthew reports, “Since completing my Ph.D., I have been the one who serves as the outside bolt of lightning that creates change in several school districts” (p. 50).

“Situated learning,” argues Stein, “places learners in the center of an instructional process consisting of content, context, a community of practice, and participation (Stein, 1998, second paragraph). Stein’s premises and elements of situated learning seem to be akin to the LP of AU. However, while Stein talks about “situated learning in the adult classroom,” the LP of AU builds its pedagogical approach in the workplace in “actual” everyday life—that means pedagogy of praxis. Here is the importance of the LP participant’s workplace and the *locus* to test and re-examine theories.

The effort to overcome the research/theory-practice gap seems to require the restoration of several aspects in the scholarship realm. One aspect is the *locus*, the place where knowledge is being generated and constructed. A second aspect is the everyday existential experiences of the scholars interacting with the object of their research. And a third aspect is the relevance or importance of the research problems for individuals and society. New forms of scholarship advocated by Boyer (1990) and others lie much closer to practice. The epistemology appropriate to the new scholarship must legitimize not only the use of knowledge produced in the academy but also the practitioner’s *generation* of knowledge. As Schön says, “higher education institutions will have to learn organizationally to open up the prevailing epistemology so as to foster new forms of reflective action research” (Schön, 1995, p. 34). This seems to be what the LP of AU is trying to do: to open up the prevailing epistemology by placing the learning experiences primarily in the workplace.

### **The Theory Pole of the LP**

In the last section, I discussed the practice pole of the LP, which connected two critical components, namely, the job-embedded and competency-based components. In



the next section, I discuss the opposite pole, the theory one, in which faculty support and academic credibility emerged as themes.

#### Faculty issues

Faculty are essential for any academic program and are usually viewed as the source of “theory.” In this program, participants acknowledged the motivation they received from faculty members to enter the LP. Beth Ann told how a faculty motivated her to come to the program (p. 2). So did Rita. (p. 3). Mark testified that after meeting and talking with a faculty member on campus he was convinced that the program was something he wanted to pursue (p. 4). Nancy responded that she also became involved in the program mainly because of the respect she had for the expertise and vision of a faculty member (p. 4). When Linda moved away from the University of California at Berkeley, a faculty suggested that she should consider AU Leadership program, which was just being formulated” (pp. 4-5). Marilyn told about her own experience, and also witnessed Caviness’s experience. Marilyn also recorded an important aspect of the historical genesis of the LP and the promised support of AU to the newly born program in 1994. At first she was not interested because she thought she needed to focus on educational technology not leadership. But she

was fascinated in talking to [a faculty] and in learning more about the vision of the program. At the time I had one more year to finish my Masters in Instructional Technology, so I planned on starting a doctoral program after I graduated; however, [that faculty] convinced me to join the first Leadership cohort because at the time he couldn't guarantee that the program would have a second cohort. He said that AU guaranteed that whoever started in the first group would be able to complete the program with its full support. (p. 5)

As far as specific support of faculty members, Linda responded:

The willingness of [a faculty] to help me was extraordinary, in my opinion. On one occasion, she and I planned to meet at the San Francisco airport (not in a city in which either of us lived/worked). We met in an airline's executive club. . . . Because I was at the stage of inductively sorting a large amount of research data into categories, she and I found a corner of this airline executive center. The small tables were not large enough, so we began sorting and categorizing index cards on the floor. I was especially impressed that a professor would invest such time and effort to facilitate my study. (p. 41)

Glenda-mae agreed

that [a certain faculty] epitomizes faculty support in the Leadership program. She helped to make the crafting of my dissertation (the research component) the most enjoyable process in my LP process. She allowed me to stretch beyond the very semblance of the box; to experiment with the data when others urged caution; she flooded me with pertinent data; e-mailing me from arctic airports; she urged me to make a presentation (or two) with her at professional conferences. (pp. 41-42)

Responding about the issue of faculty-staff support, Tom wrote, "Perhaps [this is] the most important component of the program. [A faculty] provided not only an advisor role for me . . . but one of spiritual growth. The commitment of the faculty is in this humble opinion the reason for the success of the program" (p. 43). Marilyn acknowledges the support of the entire faculty in general, and of one faculty member in particular:

The Leadership faculty has had a powerful impact on my life. In those early days of the program we felt like a tight family. Our faculty/mentors led us into challenging and exciting new learning adventures. They put themselves on the line to do all they could to inspire and challenge us in creative ways. They truly modeled servant leadership. They creatively stretched our thinking out so far that our minds could not possibly go back to their original ways of thinking. . . . Of the entire faculty, [a certain faculty] was the most powerful influence of all. She was the model of servant leadership as she worked with me all through the program but particularly in the last and most intense part. She was there to prod, guide, and help me without ever compromising the academic integrity of the program. She knew when to urge, when to console, when to cheer, and when to be like iron. She gave up much personal time for me to help me grow to my potential. . . . Being a good advisor and dissertation chair is a mystical mixture of art and science. But most of all [that faculty] was a beautiful spiritual role model and friend. Our friendship continues to grow. (p. 44)

Rita was very specific about the strong support of three faculty members in her particular case:

Although [this first faculty] knew of my learning differences, she supported me in reaching a difficult goal of a PhD. [She] was the driving force for my dissertation but the other members of the committee were helpful. [The second faculty affirmed] the use of qualitative research and role-playing this process to our regional group. [The third one supported me in the] quantitative research. Because of him my dissertation had both elements--qualitative and quantitative. I feel that since the research impressed both faculty, it assisted me in realizing the importance of my research. [These faculty members] were always available via phone or email for support. I know that other PhD programs do not have this kind of support from the faculty. (pp. 44-45)

In several instances, however, graduates regret the fact that the faculty members of the LP of AU are too overloaded. They wish they could have more time with them. When responding to questions on the positive/negative aspects and on the challenges facing the LP today, some respondents made short and direct statements: “limited time with faculty,” expressed a graduate (p. 6); “I wish we had more time to dialogue with participants, visit regional groups,” desired a faculty member (p. 7).

As far as the faculty and staff support issue is concerned, a number of graduates discussed the need for more time with faculty. We must ask whether this perception rises from expectations of students schooled primarily in the transmission model. In such a model, faculty is present in each class period. In the LP, how are faculty members “present” when there are few formal classes? A few graduates showed a concern with the overloading of the faculty. A participant responded what she thought was a negative aspect of the LP of AU: “Limited number of professors; insane PS ratio” (p. 12).

One might justify this concern in the past by evoking the critical financial situation that Andrews University faced in 1994 at the beginning of the LP. A faculty

member confirms the existence of such a situation when he reveals the high degree of dedication of the pioneering faculty members of the LP:

This program was born because of the vision of its faculty members. It was born as a gift to the SED [School of Education] and Andrews University by working the first year without pay [load]. This program demands a high commitment of its faculty members to the genius and principles of the program, and its participants. Time and time again I have been impressed how the faculty collaborate in decision making, are willing to go the extra mile to help participants and complement each other in their expertise. (pp. 43-44)

The same faculty went further in expressing his concerns about the LP of AU:

[The university] has done little to support the faculty and the program financially, philosophically, academically and spiritually. Andrews [University] structure has prevented the program to grow effectively. . . . I have been concerned about the loss of creative faculty members and the weak financial base of the program and the weak administrative office base. (p. 23)

Recent graduates still express that sort of concern with faculty support. The 2001 graduate, Samy wrote:

One of the challenges I see is the lack of sufficient staff to support a growing group of participants. I feel there is lack of appreciation on the part of administration in terms of what the LP can offer from a continuous learning perspective, rather than viewing it strictly from a profit point of view. (p. 21)

Another graduate is concerned about “the increase in numbers of students to ratio of faculty,” and wonders how to “maintain the unique vision without bending to the wishes of other traditional programs” (p. 22). She is followed by another participant who states that the “biggest challenge is keeping the commitment high as the number of students in the program has grown” (p. 22). The 2001 graduate Nancy suggests, “Faculty should make more frequent trips to the cohort meetings and help provide support in various ways” (p. 23). In my experience of the approximately 3 years in the LP, as a member of the Berrien Springs Regional Group, I have witnessed the fact that, whenever the group invites a particular faculty member to give a seminar to them, he or she has

always been prompt to schedule it. Mary notes the importance of “balancing workloads of faculty so that they can respond to the greater demands of individualizing education” (p. 25). “When I graduated [in 1999],” recalls Ginger, “I felt that the program had grown so much that I wondered how the faculty could keep up with the challenge of meeting each student’s individual needs” (p. 25). Another participant suggested, “I think the greatest challenge is faculty to student ratio. If I were in charge, I would hire more full time leadership faculty” (p. 26).

Erich gave objective suggestions to reinforce the LP of AU:

If I were in charge I would seek to create an Endowed Chair of Leadership, insist that the faculty develop their own budget and be held accountable for it, develop a scholarship fund to attract top third world leaders, and strive to look for ways to stay on the creative edge. The program is now mature enough to really develop a network of graduates and mentors drawn from alumni. (p. 23)

David C. Smith (as cited in Linch, 1996, pp. 5-14) shows his understanding of the student-teacher relationship based on the writings of Alan Tom, James MacGregor Burns, and Martin Buber. Tom (1984) suggests three models: The first model focuses on the teacher as transmitter and interpreter of socially useful knowledge. It is viewed as a conservative and paternalistic model. It assumes that learning is the passive process of acquiring information. This model implies the educational inequality of teacher and student. It also implies that the legitimate authority of teachers over students accompanies their intellectual authority. Tom’s second model derives from the moral equality of teachers and students. In this model, equality implies reciprocity and demands fairness. In the LP, faculty and students are all significantly called participants and not students. As participants they are viewed as integral “parts” of the “whole.” This approach appears to be an effort at equalizing inequalities. The third model is based on

Paulo Freire's concept of problem-posing teaching. Here, says Tom (1984), "the entire question of teacher authority becomes irrelevant and even the separation between teacher and student tends to dissolve" (p. 85). The main issue, according to Freire (1970), is the object of reflection by both the teacher and the students. Students are *co*-investigators in dialogue with teachers. This model assumes the shared "ownership" of knowledge. It implies more responsibility for active learning on the part of students than does the transmission ("banking") model. It also suggests that "the teacher-*of*-the students, and the students-*of*-the teacher cease to exist, and a new term emerges: teacher-student with students-teachers . . . in dialogue" (Horton & Freire, 1990, p 61). The outcome of this concept is the creation of a learning community and a new understanding of authority (not authoritarianism) of teachers closely related to the students' freedom.

Considering that in the LP of AU one expects theory and practice to be ideally united through authentic job-embedded activities, the issue of educational *situation*, in which the student/participant is involved, is central to faculty-student relationships. As Freire pointed out, "there is no educational situation without certain objects to be known, to be taught, to be learned. I prefer to say to be known and re-known . . . The educational situation demands methods, techniques, and all this together constitutes a process, or implies a process" (Horton & Freire, 1990, p. 107).

James MacGregor Burns (1978) distinguishes between *transactional* and *transforming* leadership. As applied to the teacher-student relationship, the transactional leadership would be understood as the students paying their tuition and investing their time and effort in order to get things that they expect: knowledge, expertise, grades, and credentials. There is here a bargaining process. By contrast, transforming leadership

“occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality” (Burns, 1978, p. 20). The LP seems to propose a change from the transactional leadership paradigm to the transforming leadership paradigm, and this might mean a conflict with traditional ways of delivering graduate education.

The voices of participants in this section suggest a certain amount of dissonance among participants about faculty expectations. Also, it appears the participants perceived that AU administration does not fully understand or support this individualized program.

#### Academic credibility

To place the discussion of the theme “Academic credibility” at the theory pole seems appropriate in light of traditional higher education. However, in later discussions, the theory-practice paradox is not portrayed so much as a dichotomy as it is a unity. As far as the issue of academic credibility is concerned, the LP—for being a non-traditional way of delivering graduate education—has clashed with traditional expectations, especially regarding its epistemological components. Therefore, it seems to have been the target of criticism, misunderstanding, and even resistance on the part of administrative and academic instances of the institution (cf. responses of some participants). From the dialectical perspective, any biases or prejudices against the program should be seriously examined for the sake of excellence of its academic credibility and the accomplishment of its ends. Here again the voices of the LP participants are meaningfully relevant.

A faculty member revealed the existing skepticism against the program at one time. He documented:

In one instance, a somewhat skeptical Andrews University faculty (not from the Leadership Faculty) was invited to observe the portfolio presentation of a Leadership participant. He was then asked to comment on the experience to the general faculty in session. He reported that he could sum up the experience in one word “Awesome!” (p. 46)

A participant of the LP wrote, “Administration gave lip service to it at first—possibly seeing it only as a cash cow . . . but not giving it credibility since they wondered ‘Leadership in what field?’ and ‘How do the instructors know the experts in all the participant’s areas of study?’” (pp. 46-47). Since 1978, however, “the number of leadership programs in higher education has grown to more than 900. They range from workshops to full degree programs” (Mangan, 2002, p. A10). A faculty member seemed to understand not only this kind of questioning but also others, when he defended the possible “vulnerable” points of the LP against “attacks” mainly related to the academic credibility of the program.

The results speak for themselves. Nobody can graduate from this program without the theoretical and professional excellence this program demands. The quality of work is not only assessed by the faculty but by experts in the field of work of the participants. In addition the program submits to peer review by faculty from other disciplines. While the program has sometimes struggled to explain to traditional program representatives its academic credibility it has learned to communicate this more effectively. (pp. 47-48)

In response to the first online interview, a faculty member stated that the learning groups were the place where individuals grow together, “submitting to each other's critique and affirmation, holding each other accountable for quality performance, academic rigor, and in-depth reflection” (p. 15). He shared how powerful the regional group support can be:

I was present when the California regional group openly discussed and challenged two participants ready to defend a portfolio to live up to standards of excellence they had struggled with. . . . I will never forget the experience when one participant offered to help one defendant to proofread a synthesis document and the



other defendant voluntarily withdrew the defense request to live up to the high standards of excellence. (p. 36)

In fact, this has been my experience. The LP of AU has been academically rigorous but not rigid, flexible but not permissive. It is true that results speak for themselves.

On the resistance against the program, a participant reports, “I know that there were outside forces that questioned the LP of AU, but the faculty within the program and the students assisted in making sure that the leadership program was credible” (p. 48). Remembering the challenges to the LP, a graduate recalls, “The other challenge I remember was convincing other faculty members at Andrews that the LP was a credible program. In other words, they were questioning whether we were really earning a doctorate” (p. 25).

In their study on Bourdieu’s views of acts of practical theory, Grenfell and James (1998) state that Bourdieu tried to grapple with the relationship between the fields of higher education and employment, which continually try to appropriate and accommodate one another’s interests. They advocate the adoption of “the incorporation of work-based learning—or employment competencies—into the curriculum” (p. 106). But the question concerning the LP of AU still remains: Can self-directed learning principles form the core of a doctoral program in adult and continuing education within a traditional graduate school? Barbara Bauer (Brookfield, 1985) documented the progress of the Adult Education Guided Independent Study (AEGIS) Program—an experimental alternative to the traditional doctoral program at Columbia University in New York conceived by Jack Mezirow. Five cohorts were recruited in 5 years. Half of the first cohort graduated in the prescribed 3-year period. Bauer testifies,

Participants express satisfaction with the use of learning contracts and with the possibility for guided independent study, and many have been able to incorporate elements of both into their professional work. . . . The institution as a whole has been supportive of the program and has cooperated in working out alternative paths through the bureaucratic necessities. (Brookfield, 1985, p. 49)

The issue of academic credibility has paradoxically to do with the twin university traditions of freedom to teach (*Lehrfreiheit*) and the freedom to learn (*Lernfreiheit*). This means freedom to teach and to learn anywhere by any available means.

The resistance against innovative ways of delivering graduate education probably has its historical roots in the image or model of college or university as a kind of secular monastery, a sheltered enclave in which scholar-monks pursue their academic mission, preserve and transmit culture to successive generations of students. Such a picture has created an academic mythology (or sacred story). “Because academe is a protected place,” writes Lucas (1994), “reason and unfettered inquiry reign supreme, sheltered by cloister walls against intrusive influence of worldly concerns for influence, privilege, wealth, or power” (p. 303). This image transmits the idea that the university campus should be the only *locus* where knowledge can be officially generated and transmitted, and, therefore, it cannot open up its curricular “canon” to admit officially the learning process anywhere else or by any other process which is not developed in the “ivory tower.”

Bertrand (1995) understands that there are two trends within the body of academic educational theories: traditionalist and academic theories. For traditionalist theorists, the contents of instruction—that have stood the test of time—are the sum of the so-called classical knowledge. They talk of teaching about the past that have marked different eras; they want to recover traditional value. They tend to be conservative. Academic theorists,

on the other hand, tend more toward contemporary knowledge, based on an integrating concept: general education focused on the present and concerned about current issues. They attempt to answer the question, “Is general education compatible with a *specialized* education?” They tend to see that “education should develop critical thinking, open mind, and give it a liking for research, a way to solve problems in a democratic society, and versatile skills” (Bertrand, 1995, p. 193). Many researchers and teachers, such as Richard Paul (1992), predict that the 21<sup>st</sup> century will be an age of general education. It seems that general education will challenge and will be challenged by the multiplicity of knowledge that is generated *off-campus*. General knowledge will be an antidote to both extreme specialization and extreme academism.

The LP of AU appears to have made a reasonable effort at bridging the theory-practice gap. The theory-practice paradox is connected with the “power to think and to do” that White (1903) writes about. “It is the work of true education to develop this power [to think and to do], to train the youth to be thinkers, and not mere reflectors of other men’s thoughts” (p. 17). Instead, White recommends, “let students be directed to the . . . vast fields opened for research in nature and revelation” (p. 17). Schmied-Kowarzik (1983) also analyzes the theory-practice relationship in the history of pedagogy and showed the evolution of dialogical-dialectical pedagogy from Aristotle to Paulo Freire.

In emphasizing the practice pole—the practice of theory in the workplace—the LP seems to be distancing itself from several tendencies in higher education: the tendencies towards separatism and fragmentation with the consequent loss of a holistic worldview, and the risk of any graduate program being transformed in models of academe similar to

“multiversity cafeteria” (Bellah, 1991; Kerr, 1972), “giant bazaar” (Douglas, 1992), “supermarket wares” (Aronowitz, 2000). Dewey talked about the risk of fragmentation. He argued for the need of a way to integrate the parts, to pull them together holistically so that inter-relations among their constituent elements became more apparent (Dewey, 1902, pp. 85-86). Another modern tendency to avoid: to treat knowledge as a commodity to be ‘used’ or ‘consumed’ (Freire, 1970, 1993). In sum, the emphasis on the “cubicles” of professional life—where language is generally limited, and where values may be already set—should be counterbalanced by the emphasis on the dialectical principle of totality, which calls for broader views of reality. A general education proposes a global and integrating vision. Pontalis (1985, as cited in Bertrand, 1995) claims that “what is called specialization of knowledge and competencies becomes, in terms of culture, fragmentation, multiplicity, and dispersion” (p. 203). How do aspects of theory and practice become united? How does this seeming paradox become a unity? That is the discussion of the next section.

### **Synthesis: The Pedagogy of Praxis**

Kolb (1984b) and Payne (1975; cf. Ross, Smith, & Roberts, 1994; Osland, Kolb, Rubin, 2001) have developed learning models that integrate theory and practice in a cyclical fashion. Kolb's Experiential Learning Cycle is built around four distinct stages: Concrete Experience (learning by *experience*), Reflective Observation (learning by *reflecting*), Abstract Conceptualization (learning by *thinking*), and Active Experimentation (learning by *doing*) (see Fig. 1).

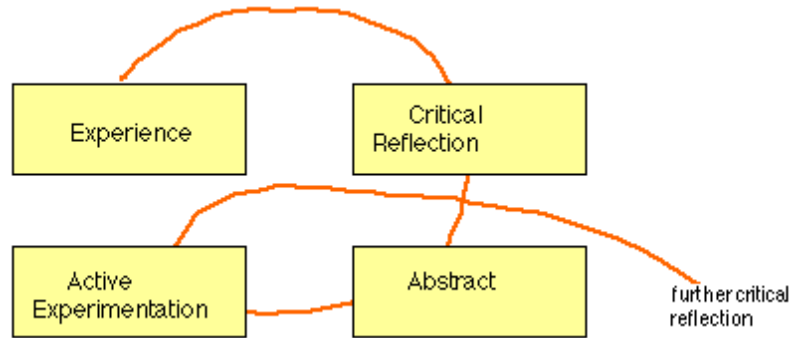


Figure 1. Experiential learning cycle.

1. *Experiencing* or immersing oneself in the "doing" of a task is the first stage in which the individual, team, or organization simply carries out the task assigned. The engaged person is usually not reflecting on the task at this time but rather carrying it out with intention.

2. *Reflection* involves stepping back from task involvement and reviewing what has been done and experienced. The skills of attending, noticing differences, and applying terms help identify subtle events and communicate them clearly to others. One's paradigm (values, attitudes, beliefs) influences whether one can differentiate certain events. One's vocabulary is also influential, since without words, it is difficult to verbalize and discuss one's perceptions.

3. *Conceptualization* involves interpreting the events that have been noticed and understanding the relationships among them. It is at this stage that theory is refined, and renewed and it may be particularly helpful as a template for framing and explaining events. One's paradigm again influences the interpretive range a person is willing to entertain.

4. *Planning* enables taking the new understanding and translates it into predictions about what is likely to happen next or what actions should be taken to refine the way the task is handled.

Payne (1975) developed a composite model that has four major stages – several quite similar to those of Kolb’s (see Fig. 2).

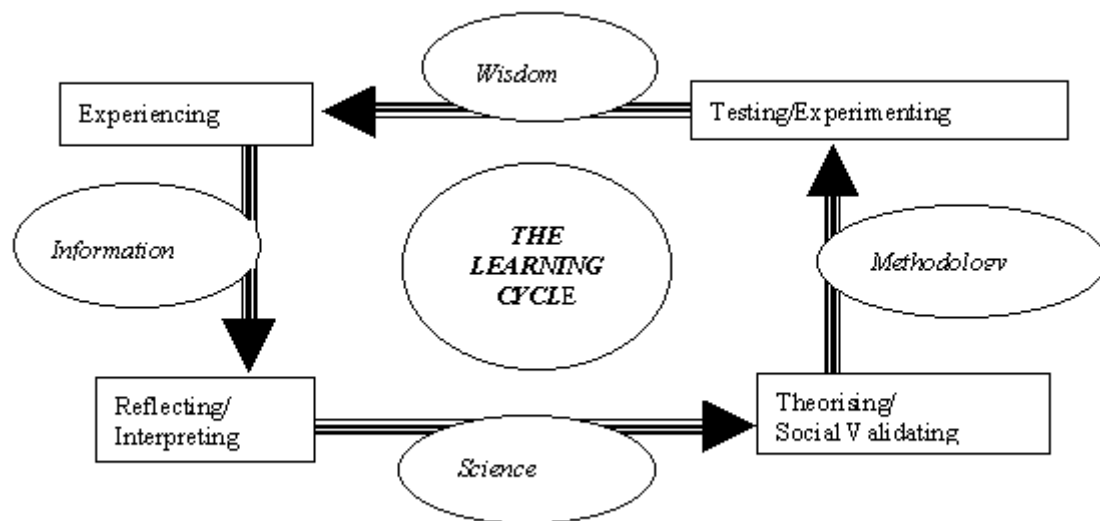


Figure 2. Forms of knowledge and the learning cycle.

These two models suggest that in learning (as in research), there is a balance between experiencing (practicing) and abstract conceptualizing (theorizing). In both models, reflection connects the practice/experiential components to the abstract/theorizing components. In spite of the limitations and the risk of reductionism in the use of metaphors, I would like to propose that the two poles of the theory-practice paradox are like the two extremes of a pendulum, connected by critical reflection. When the pendulum passes the point of vertical position, and goes to the extreme practice pole, it enters, paradoxically, a zone of reflection on theory. When it goes back towards the

other extreme—the theory pole—as it passes the vertical position, it enters a zone of reflection on practice. In its passage in both zones, theories and practices may then be changed. Reflection on practice in the theory zone prevents the critical thinker from falling into unproductive academicism. On the other hand, reflection on theory in the practice zone prevents the critical thinker from engaging into simplistic activism. While reflection did not emerge as an essential idea from the participants' point of view, it is a requirement of the LP in the form of final synthesis paper and also as documentation in the portfolio. It is possible that both requirements may have more meaning if their reflective aspects are expected to show clearly how concepts in practice and theory are united.

Being in a static position, the pendulum may represent the inertia of theory without practice, or practice without theory. Or it may represent the paradoxical unity of practice and theory—of acting on both practice and theory. Claudinin and Connelly (1995) call this theory-practice relationship an “imagined continuum” (p. 6). See Fig. 3.

At any rate, such a metaphor sheds light onto the concept of contextual knowledge, as well as onto Maxine Green's (1995, as cited in Shaw, 2000) concepts of “mistake” and “lie.” What is a “mistake”? According to her, it is to fail to act after reflection. She thinks that, although our understanding of the world is not ultimate, it would be a “mistake” to let this insight paralyze our thinking and actions. On the other hand, according to Green, acting without reflection characterizes a “lie.” What is a lie? A lie is really “anything that is believed without due reflection. Activities that stifle the imagination lead to lies” (Shaw, 2000). The emphasis is on action, following reflection.

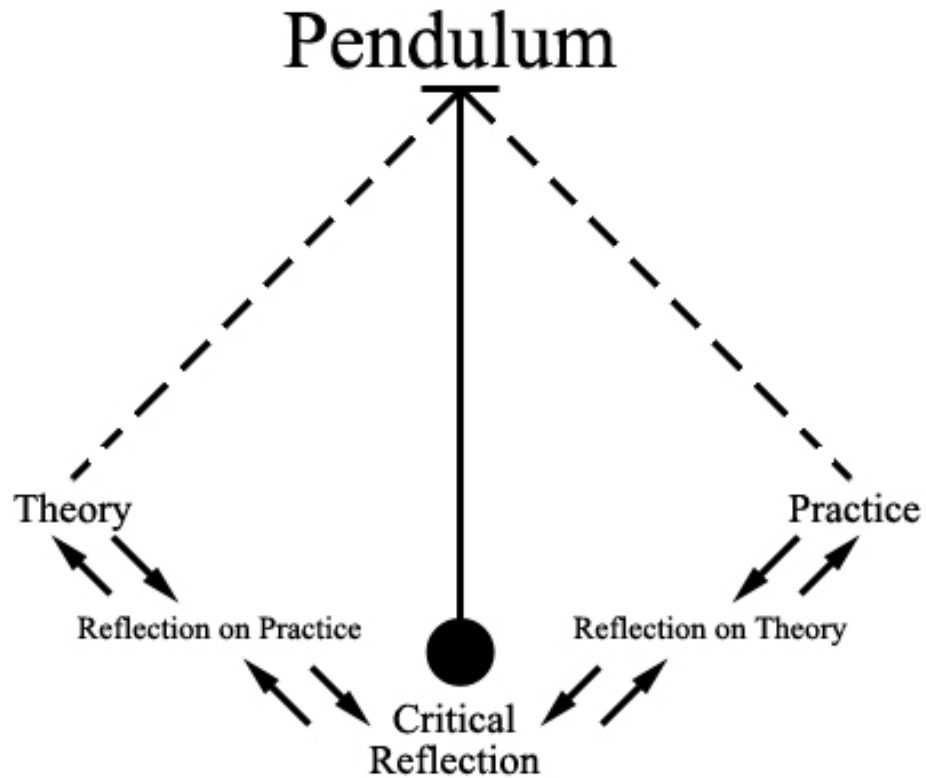


Figure 3. Critical reflection on practice and theory in the theory-practice paradox.

Gramsci (1978) conceived dialectics as a philosophy of praxis (cf. Gadotti, 1996, p. 28). His dialectic conception is emerging today because it does not polemicize but rather serves the elaboration of critical thought and self-criticism, and it also serves the questioning of the present reality. As Gadotti (1996) emphasizes, dialectics “constantly demands the reexamination of the theory and the critique of practice” (p. 29).

Why do the theory and practice poles point toward a pedagogy of praxis to characterize these essential ideas of the LP? It is basically because the pendulum movement between the two poles (Figure 3) calls for a constant critical reflection of theory and practice, which in turn should be stimulated by an open dialogue—a practice as old as education. Dialogue, however, in Paulo Freire’s understanding,



is not just the encounter of two subjects who look for the meaning of things—knowledge—but an encounter which takes place in praxis—in action and reflection—in political engagement, in the pledge for social transformation. A dialogue that does not lead to transformative action is pure verbalism. (Gadotti, 1996, p. xi)

As the interviews revealed, the LP of AU is accomplishing high levels of academic credibility due to its innovative ways of delivering graduate education. Nevertheless, the interviews also disclose an issue connected to the theory pole that is an extremely important component for the LP to achieve its mission: the faculty support to students both individually and collectively in regional groups. Faculty members deal predominantly with the theory pole that motivates the students to engage in reflective theory in their workplaces. On the other hand, faculty need stimulating conditions to allow them to engage in reflective practice in their own workplace. Brookfield (1995) helps clarify the idea of reflective practice and reflective theory related to the teachers' role in the process: "Where critical pedagogy understands transformation as a collective political process, reflective practitioners locate transformation mostly at an individual or small group level" (pp. 215-216). In the words of Smyth (1988), they "perceive themselves as 'active' learners, inquirers and advocates of their own practices, . . . critical theoreticians in their own teaching and the structures in which they are located" (p. 32). Does AU provide a "space" where such reflective practice can occur? Do the faculty have opportunities to reflect on their practice?

### Learning theories

The pendulum metaphor seems to evoke the spectrum of non-stagnant learning theories that range from behaviorism (J.B Watson, E. L Thorndike, and B.F Skinner) on one extreme, and constructivism on the other (John Dewey, Lev Vygotsky, Jean Piaget,

Jerome Bruner, Seymour Papert, and Mitchell Resnick). The focus of behaviorism is on the conditioning of observable human behavior; and the classical supporting example often cited is the case of Pavlov's dog. Constructivism, on the other hand, focuses on a learner's ability to mentally construct meaning of their own environment and to create their own learning. As a teaching practice it is associated with different degrees of non-directed learning. The term constructivism is linked to Cognitive and Social Constructivism. The spectrum of these theories seems to be continually evolving and changing as we discover new ways of viewing human cognition.

Tapscott (1998) argues that we are now in a digital era of learning. A transformation in learning is taking place from what he labels "broadcast" learning to "interactive" learning. Learners are no longer satisfied in being the passive recipients of the traditional teaching process; rather, they want to discover it for themselves by becoming interactive with the learning. "New media tools offer great promise for a new model of learning—one based on discovery and participation" (Tapscott, 1998, p. 127). Tapscott also cites eight shifts in learning today that seem to be in harmony with the trends of the LP of AU:

1. From linear to hypermedia
2. From instruction to construction and discovery
3. From teacher-centered to learner-centered education
4. From absorbing material to learning how to navigate and how to learn
5. From school to lifelong learning
6. From one-size-fits-all to customized learning
7. From learning as torture to learning as fun

8. From the teacher as transmitter to the teacher as facilitator.

The pedagogy of praxis is akin to theories of situated learning, which assume that knowledge and skills are learned in contexts that reflect how knowledge is obtained and applied in everyday situations (cf. Stein, 1998). All pedagogy refers to practice and intends to be put into practice. “To act pedagogically is to put theory into practice *par excellence*. It is to discover and elaborate instruments of social action. In doing so, one becomes aware of the essential unity between theory and practice” (Gadotti, 1966, p. 7). Therefore, pedagogy as the theory of education is, above all, a theory of praxis. Praxis, however, does not refer only to a variety of biological life activities, but also the activities of human beings’ ethical and political life. But acting, or practice, is not for its own sake. Acting has to have a definite purpose. It has implicit in it the end or *telos* of the activity. Therefore, “acting is not primarily the production of an artifact, but rather performing the particular activity in a certain way, i.e., performing the activity well: ‘*eupraxia*’” (Bernstein, 1971, pp. ix-x). Implicit in “*eupraxia*” is the element of vision of the future; there are utopian images of the *not-yet*. In other words, acting pedagogically well has inherently implicit the conscience of accomplishing a mission, of moving towards an ultimate end. Writing about Ernst Bloch (1986), McLaren (1994) writes, “The utopian imagination drives forward the multiple levels of human desire while at the same time it is the result of an unconscious ontological pulling from the ‘not-yet’ of the still inarticulate future” (p. 208). But the ultimate ends or reasons for action are the topic of a later discussion.

### Philosophical connection

The core question of the theory-practice paradox refers to epistemology, that part of philosophy that deals with the theory of knowledge, i.e., the origin, nature, value, and the limits of our capacity to know. Lest we think epistemology is concerned only with theory-practice issues, I want to raise several other issues. Epistemology involves several continuums that imply philosophical currents from one extreme to another (cf. Vita, 1965, pp. 91-111). In this section I briefly discuss the *possibility* of knowledge, the *origin* of knowledge, the *essence* of knowledge, the *forms* of knowledge, and the *truths* of knowledge.

The continuum on the question of the *possibility* of knowledge—a typical Kantian question—for example, had intermediary theses—derived or conciliatory ones—inserted between the opposite thesis of dogmatism in one extreme (asserting the possibility of certain and unalterable knowledge of the world), and skepticism in the other (asserting the impossibility of the subject to grasp the knowledge of the object), such as that of criticism (neither dogmatic nor skeptical, but reflective and critical), relativism (the validity of a judgment depends on conditions or circumstances), perspectivism (the reunion of effective and possible perspectives would give the true image of each thing), historicism (the knowledge of reality through history), and pragmatism (truth is defined by its success, practical usefulness).

The continuum on the question of the *origin* of knowledge, like the previous one, has diverse currents, such as rationalism on one extreme (in reason the source of knowledge), and empiricism on the other (the only source is experience). Inserted between the two, one confronts the currents of intellectualism and apriorism. While rationalism considers thinking as the source and base of knowledge, and empiricism

considers the experience, intellectualism, for instance, adopts both factors that take part in the production of knowledge. However, while intellectualism inclines more toward empiricism, apriorism inclines more toward rationalism.

The continuum on the *essence* of knowledge discusses the question of the subject-object relationship: In which one is the center of gravity located? In responding to that question, there are also diverse philosophical currents such as objectivism (the center of gravity is the object, which determines the subject), subjectivism (the world of ideas is in the subject), realism (naïve, natural, or critical realism; there are real things that are independent of consciousness), idealism (there are no real things independent of consciousness), and phenomenism (trying to reconcile rationalism with empiricism, and realism with idealism; we do not know things as they are in themselves, but as they present to us).

Epistemology also poses the question of the *forms* of knowledge, which has a continuum ranging from intuitive knowledge (the act of knowing in which the object presents itself directly, without mediation) to discursive knowledge (which gives the objective situation indirectly, as the conclusion of reasoning).

Finally, there is also the question of the truth of knowledge. As far as the concept of truth is concerned, there are several understandings: truth as the concordance of the thought with its object; truth as having a total coherence with other truths; truth as efficacy, i.e., the truth of a theory consists of the results derived from it (pragmatism); truth as verifiability, i.e., there are no true judgments that one later verifies, but verifications that allows one to formulate true judgments.

Therefore, all these continuums are also part of the epistemological context within which the theory-practice paradox is to be understood. Theory and practice can be better understood in connection with one another because theory is only meaningful insofar as it has practical significance, even if mediated through language and social-historical relations or as part of a whole body of theory. On the other hand, human actions do not necessarily constitute practice except to the extent that the actions are connected with concepts and knowledge. In sum, in dealing with the theory-practice paradox, one has to realize that philosophical currents differ as to the criterion of truth: for rationalism, for example, it is reason; for empiricism it is observation and experiment; pragmatism makes practice the criterion of truth, but, like empiricism, pragmatism knows only immediate, individual action, not *practice* as such.

Yet, the LP of AU basically presupposes that theory and practice are united through job-embedded activities. A participant of the program reacted, for example, against the *study-work* dichotomy by using a metaphor: “The [LP] is designed to help individuals . . . without asking them to put their leadership *on ice* [emphasis added] for five years to earn a degree. . . . The program is designed for experienced leaders who are in an actual leadership position” (p. 9). Actually, it is this design that creates the condition for “the integration of praxis and reflection” mentioned by the participant. “Studies must be integral to work experience,” corroborates Linda (p. 15). Graduates “can apply theoretical knowledge to their work and other areas of life,” echoes Marilyn (p. 16). The LP allowed Rita “to work full time while studying” and applying “concepts learned in the program to [her] work environment” (p. 3).

## Summary

In Boyer's (1990) notions of "new forms of scholarship"—that is, a scholarship of integration, application, and teaching—new epistemological issues arise. Donald A. Schön (1995) would contend that we could not avoid questions of epistemology since the new forms of scholarship Boyer describes challenge the epistemology built into the modern research university. "Introducing the new scholarship," says Schön, "into institutions of higher education means becoming involved in an epistemological battle" (p. 32). In this battle, the scholar thinks about practice as a setting not only for the application of knowledge but also for its *generation*.

Perhaps there is an epistemology of practice that takes fuller account of the competence practitioners sometimes display in situations of uncertainty, complexity, uniqueness, and conflict. Perhaps there is a way of looking at problem-setting and intuitive artistry that presents these activities as describable and as susceptible to a kind of rigor that falls outside the boundaries of technical rationality. (Schön, 1995, p. 29)

And perhaps the road the LP participants are making is bringing about a unity of theory and practice not seen in traditional graduate programs.

### The Individuality-Community Paradox

In the last section, the main focus was on the epistemological dimension of the LP, without, however, disconnecting it from the ontological and ethical ones. I tried to demonstrate that there is a dialectical unity between the poles of the theory-practice paradox; that critical reflection on theory and on practice plays an essential role to keep the dynamic balance between the two poles in the pedagogy of praxis; that this praxis is not mere activism but actually a "good practice" (eupraxia) with the vision of definite purpose, mission, and ultimate ends.

In this section, for the sake of analysis, we move the focus towards the ontological dimension of the knowing activity, because we are dealing with the essence and the existence of the knowing individual and the community of knowledge. Ontology is the study of being, and ponders questions such as: What does it mean that something “is”? Why is it *not*? What is there held in common among all things? “For Tillich, ontology not only means a unified and inclusive view of the universe, but is the basis for epistemological assertions as well. The unity of being overcomes the split between the knowing subject and its object and makes knowledge possible” (McKelway, 1964, pp. 62-63). Stevenson (1998) states, “Whether or not you accept any one explanation of reality depends partly on the question of how you know things, and how the ability to know things fits in with the question of being” (p. 13).

It seems clear that the LP of AU is exploring different ways of knowing (through job-embedded, competency development) and that the second paradox is related to the previous theory-practice paradox. While early philosophers tended to focus on “origins of being” and debate the existence of God, Heidegger named human existence Dasein (being there). In exploring Heidegger’s thoughts, Palmer (2001) states: “Heidegger rejected the intellectualism of most philosophers who have seen the world as primarily the object of human knowledge. For him, knowing was just one way of being-in-the-world. . . . Being-within-the-world entails being-with-others” (p. 358).

The basic assumption in this section is that, in the construction of knowledge, the more you value and respect the individuality of each scholar the more you value and respect the scholarly community, and vice-versa. The assumption is that the LP of AU is developing an epistemological dimension in which the teaching/learning activity is not



only a solo performance but also an orchestrated performance of a collaborative community.

According to what has been proposed in the previous sections, a theoretical-practical environment exists in which the individual and the community move in their ontological, epistemological, and ethical activities. This next section captures the voices of participants as they share what it means to “be” in the LP of AU—on the continuum from individuality to community.

### **The Individuality Pole: The Individualized Nature of the Program**

For its innovative way of delivering this graduate program, besides the Dissertation, two other pedagogical elements play a uniquely relevant role: the IDP-Individual Development Plan and the Portfolio Assessment. These two pedagogical elements mean that individuals choose the way they become competent, and the faculty facilitates the learning and evaluation processes.

As far as the educational situation is concerned, not only space—the workplace, the new *locus* for the generation of knowledge proposed by the LP of AU—is relevant, but time is equally important, mainly manifested through the reconnection of the LP participants with their present, past, and future. In this context, one sees the relevance of their personal narratives expressed in their IDP, as well as their Portfolio Documentation. “The IDP lists the critical components and competencies needed to complete the program but it is up to the student to determine how it is done and how they will demonstrate the competency,” O’Neal interpreted her own experience. James says, “You can design a doctoral program that fits your needs—your schedule, your prior knowledge, and your vision” (p. 7). Beth Ann witnessed, “I loved the flexibility of the individualized nature of

the [Leadership] program. You basically get to design your own program and I focused on secondary instruction. There was not a program anywhere that I know of that had a focus on Secondary instruction” (p. 39).

Erich shared his experience with the LP in Europe.

The context of each participant is very unique. So is the constellation of gifts, talents, experience, personality, and learning style. The amazing strength of this program is that it thrives on these differences instead of trying to press everyone into the same mold. The key is the individualized nature of the program. Participants write their course of study. They integrate it into their life and work. In the end a configuration and vision of life emerges that often seems exciting to us as faculty members. But more important it seems to generate a sense of destiny and responsibility and life mission in our participants that cannot be dictated, created, invented or required just by a program. It can only be encouraged to emerge. (p. 40)

Mary clarifies a distorted image that some may have created about the LP by confusing flexibility with permissiveness, or rigor with rigidity. “Another attractive feature of the program is its ‘simultaneous loose-tight properties’ that allow for much variability and flexibility, and at the same time upholds rigorous standards. The program is not course driven, allowing the participants to construct their own curriculum” (p. 16). Michael states, “[The LP] is tailored to meet individual needs” (p. 16).

What positively impressed Matthew was the “individualization of program” (p. 6). His impression is representative of many others who also reinforced this essential idea/critical component of the LP. Loretta uses a powerful metaphor to characterize the individualized nature of the LP. For her the first positive aspect of the program is “having the student in the driver's seat! . . . I liked the idea that adults were trusted to direct their own education” (p. 7).

The testimonies of the following graduates of the LP seem to represent the practical realization of the theoretical ideals formulated so far. Joan liked the “chance to

plan the degree you want” (p. 8). Ruth enjoyed the “openness to look at new models of achieving competency” (p. 8). Ginger accentuates, “You will decide how you are going to show you have mastered the competencies and how you will gain the knowledge base you need to complete the program.” Furthermore, in responding to another question, she adds, “It is an individualized program that asks the student to mold their program to meet their own needs (pp. 11, 16). John testified, “Each student is expected to not just learn content but to be able to exhibit personal/professional growth and development” (p. 11). Glenda-mae beautifully summarized, “You can chart your own course” (p. 12).

However, individuality for the sake of individuality alone does not make sense. Purpel (1989) suggests, “There is by now a vast and persuasive literature that reinforces the strong consensus that ours is a generation dominated by individuality, self-gratification, and narcissism (e.g., see Lasch 1979; Bellah 1985; Sennett 1977)” (p. 81). Purpel further criticizes the schools for their “powerful role in stressing an individual rather than a common vision” (p. 82). Bellah (1985) believes that

we deeply feel the emptiness of a life without sustaining social commitments. Yet we are hesitant to articulate our sense that we need one another as much as we need to stand alone, for fear that if we did we would lose our independence altogether. (p. 151)

Paradoxically, the individualistic tradition of the Western culture tends to reject the humanist existentialism derived from S. Kierkegaard, M. Buber, K. Jaspers, J. P. Sartre, or G. Marcel—who reacted against the process of reification of individuals in their political, economic, and even religious or educational relationships. *Human* being is not a metaphysical abstraction. The being that humans have is a concrete and objective presence. Writing about Paulo Freire’s views of the human being, Adriana Puiggrós (as cited in McLaren, 1994) points out that, for him, “whereas animals are merely *in* the

world, humans are *in* the world and *with* the world (Freire, 1976: 3).” Humans are ‘beings of relations in a world of relations’ ( 109) (p. 176). Freire (1972) claims that it is the historical and ontological vocation of humans to become more fully human (pp. 31, 41).

Martin Buber (1958, pp. 9-11) distinguishes between “I-It” relationships, in which the “It” is a means to an end, and “I-Thou” relationships, in which we confront an *other*, directly, concretely, and honestly, without any attempt to manipulate. For the teacher, the “I-Thou” relationship must be marked by “inclusion,” that is, the realization of the student in his or her wholeness (cf. Buber, 1958, p. 132). It involves making the effort to come to know the student in his or her wholeness. The problem is that there is always the risk of relating to “Thou” as an “It,” as if the *other* were a thing or an object. Freire (1972) surpasses somewhat the mystical dialogical vision of Buber, for whom the focus of dialogue is basically individual, while for Freire the focus is predominantly social.

According to Reinhold Niebuhr (1941), “the individual is both the beneficiary of and a responsible agent in society . . . for only the individual can transcend history spiritually and see himself and his culture in perspective” (Vol. 1, pp. 49-50). In other words, the individual is truly the conscience of the community.

Marimba Ani (1996) sees the self as a being that seeks to join with other selves in order to be, so that the personal becomes also communal. “I am because we are. . . . A person is a person because there are people,” she says (p. 5). What is the impact of this view upon the knowing process and the teacher-student relationship? In terms of epistemology, the process of knowledge ceases to become an act of control of the teacher, which implies separation as a principle. The knowing process strives for academic freedom, interdisciplinary worldview, and for a common unity around the aims of

education. In terms of teacher-student relationships, the communal vision of the self helps generate a learning community in such a way that the concern with the teacher-student relationship becomes irrelevant.

In sum, communities as a whole and individuals as parts of the whole have specific needs, which social systems often meet. The relationships between individuals and communities are to be dialectically treated so that the community does not lose sight of each individual and vice-versa.

### **The Community Pole: The Social Construction of Knowledge**

In the previous section, I dealt with the individual pole of the individual-community paradox of the program. In this section, I deal with the other pole—the collaborative learning/teaching community—manifested through the orientation, regional groups, and the annual conference.

This section stresses the critical importance of the collaborative learning/teaching community that the LP of AU has been developing. It is essentially based on the assumption that there are no isolated scholars; neither is teaching or learning a solo performance. Knowledge is socially constructed to the end. Another basic assumption is that diverse perspectives increase the depth of knowledge gained. As one participant stated, “It includes a wide variety of disciplines. You have the opportunity to share and grow with people out in the workplace from all over the world” (p. 16). The LP of AU is involved in an on going process of developing a program that emphasizes the social context of the workplace, ethical concerns, and a transformative vision of leadership and change. Thus, we find in this program both the ontological and the epistemological

privilege of diversity in terms of race, gender, worldviews, culture, perspectives, academic specialties, and methods of inquiry.

When Matthew mentions the “open discourse between students and faculty, the multidisciplinary makeup of participants and the strong theoretical components” (p. 6), he seems to be connecting the ontological and the epistemological dimensions of the LP together. Beth Ann’s response about this theme of community support is inspiring:

The regional groups were critical for me. I still keep in touch with at least members from my group even though we have all finished the program. In addition, I served on two of their portfolio committees. It was so important to me that I took vacation days from work and paid my own expenses to travel 4 hours to be on the committee. Also, I recruited 2 students from Elmira, NY and am also serving on their portfolio committee and again traveling at my own expense. I do this because I believe in the regional group process and think it is critical to the success of the program. (p. 35)

Another inspiring narrative comes from Marilyn:

Through the Leadership Program I have learned what true friendship really is in very intense and wonderful ways. Our regional group supported each other academically, socially, and spiritually. We learned how to be lifelong learners together. I am a changed person because of these experiences and friendships. (pp. 37-38)

The LP fosters social construction of knowledge. “The program,” says Mary, “is unique in that it is constructivist education at its best” (p. 16). Nancy expresses her experience of involvement in a diverse community of learning:

I was attracted to the Leadership program because it was a unique program in 1994 offering the participants an opportunity to participate in a cohort experience that was flexible, meaningful, and valued the involvement of full time professionals. The program geared itself toward those who were actual leaders in their field therefore the dialogue and exchange that took place in the various cohorts was extremely beneficial. (p. 4)

Responding about the uniqueness of the LP, a faculty member mentions the “unique philosophy of learning that made the learner central in a cooperative learning community. That philosophy determined every part of the program's design” (p. 4).

In the voices of the LP participants, as they remember their experiences and tell their own stories, one can feel how the roots of their identities grow in the soil of human interactions, and how this soil has affected their lives. Matthew, for example, reported how he learned a great deal from the collaborative community:

I was, at the time of my admission, the only school psychologist in the program and one of only two people with an interest in special education. The program allowed me to emphasize working with children with special needs and to learn more about special education administration. I also learned a great deal from the church leaders, nurses, publishers, college-level administrators, and teachers who were my fellow participants. (p. 39)

Knowledge is constructed within a specific material and social context. Learning is not a *solo* performance (Johnson, 1991), the development of knowledge is not simply inside/out (Piaget), and not simply outside/in (Vygotsky) (Tryphon, Anastasia, & Vonèche, 1996, p. 9). Both these scholars viewed the progress of the human mind as the conquest of the universal over the particular, the general over the local, and the timeless over the timely.

Gover, in his work *The Narrative Emergence of Identity*, argues that an *individualist* approach to the understanding of narrative and identity obscures the co-constructed, contextually embedded nature of these constructs. He offers a socio-cultural alternative, arguing that, as a narrative, personal identity can emerge only as one moves actively between private and public, personal and cultural, past and present. A socio-cultural view offers a very different conception from individualism. Gover says that, as we share our personal stories with others, and identify with or partake in the stories of others, we constitute and reconstitute our identities within their physical, cultural, and historical contexts. The roots of narrative and identity thus merge, inextricably embedded and nurtured in the soil of human action.

In sum, the value of a socio-cultural view of teaching, helping, and learning stems from the fact that our personal stories are not simply heard, they are used by *others* in ways which make them forever a two-way street. That is, in spite of narrative's ability to express an actor's unique worldview, one person's story remains another person's metaphor. Through stories, we have the predilection for vicariously inserting ourselves into the position of others in ways that make their stories simultaneously both public *and* private.

Personal narrative is a process of exploration. Some wise and important person cannot dictate narratives from a distance—which is an issue for the LP in faculty-participant relationships. We can be sitting in the same physical space but be in totally different worlds. We may see each other as illogical, mad, or intransigent. Neither can see where the other is coming from, unless we take some trouble to share our words and worlds, that is, our personal stories. But in the modern industrial world of work, we can hardly ever do this. This is another issue for the LP if it aims to develop a collaborative learning/teaching community spread throughout the world in different workplaces.

The social construction of knowledge implies a construction of a learning/teaching community committed to the development of conditions for a better quality of life for the entire humankind. If genuine academic reform is to occur, this community needs to be more fully understood, and then creatively reconceived. At their most basic level, communities consist of three components: people, places, and objects of interest. The LP reaches a rich diversity of people in their different workplaces. In today's electronic world, the Internet has provided a virtual medium where individuals can effectively interact across boundaries of time and space.



The social construction of knowledge is also based on the assumption that scholars are *relational* persons (cf. Buber's *I and Thou*, 1958) subject to historical, cultural, political, and economic influences and circumstances. Berger and Luckmann (1966), reflecting on the *social* construction of knowledge, state:

It should be clear from the foregoing that the statement that man produces himself in no way implies some sort of Promethean vision of the solitary individual. Man's self-production is always, and of necessity, a social enterprise. Men *together* produce a human environment, with the totality of its socio-cultural and psychological formations. . . . Just as it is impossible for man to develop as man in isolation, so it is impossible for man in isolation to produce a human environment. . . . Man's specific humanity and his sociality are inextricably intertwined. *Homo sapiens* is always, and in the same measure, *homo socius*. (p. 51)

But the primary common objects of interest, the “boundary objects” or things (Lesser, 2000, p. ix), should be related to the quality of life. In bringing together insights from the sociology of knowledge, sociology of education, organizational behavior, and especially critical theory, a learning/teaching community is challenged to strive for a new model regarding its relation to society at large (Damrosch, 1995, p. 4). The Leadership Program seems to be fostering the integration of science with common sense, that is, with that which is intimately connected to the quality of life, the art of living. When the search for knowledge is really committed to abundant life, then changes are likely to take place in order to minimize the conditions of human misery. It is in this sense that any search for knowledge is intimately connected to *institutional* realities, i.e., it has holistic connections with social, cultural, economic, and political systems.

As Gadotti (1996) states:

Postmodernism in education works more with meaning than with content, and much more with inter-subjectivity and plurality than equality and unity. . . . Working with the notion of local power, and working in small groups, postmodern education values movement, the immediate, the affective, relationships, intensity, engagement, solidarity, self-management. . . . The objectives of education are valued more than

the use. Its philosophical base is neo-humanistic. In it, we also find the themes of happiness, beauty, hope, a healthy environment, production, and more. (p. 184)

In the next section, we explore the unity of the individuality-community paradox and the relationship of love, justice, and power.

#### Synthesis: The Individuality-Community Paradox and the Relationships of Love, Justice, and Power

Young (1997) identifies seven essential values (service, truth, freedom, equality, individuation, justice, and community) and explains how higher education administrators, faculty, and trustees can incorporate these values into their own practice and transmit them to students and the community at large. However, he also explores the tensions that arise when institutional values come into conflict with broader social interests, such as free enterprise and religion. “Values,” Young says, “form the basic identity of any college or university; they embody what the institution represents to the public. . . . Unfortunately, the academy has not responded adequately to questions about its identity and to accusations that it does not serve society” (p. xiii).

The pendulum metaphor may help visualize the individuality-community paradox as well as the ontological and ethical issues involved. Again, critical reflection is a mediating process between the opposite poles of the paradox. However, critical reflection is fundamental within the ontological dimension—that is, in the dialectical process of paradoxically uniting and preserving the identities of both the individuality and the community. Ethics, the principles by which we relate to other human beings, become the focus of the reflective activity (see Fig. 4).

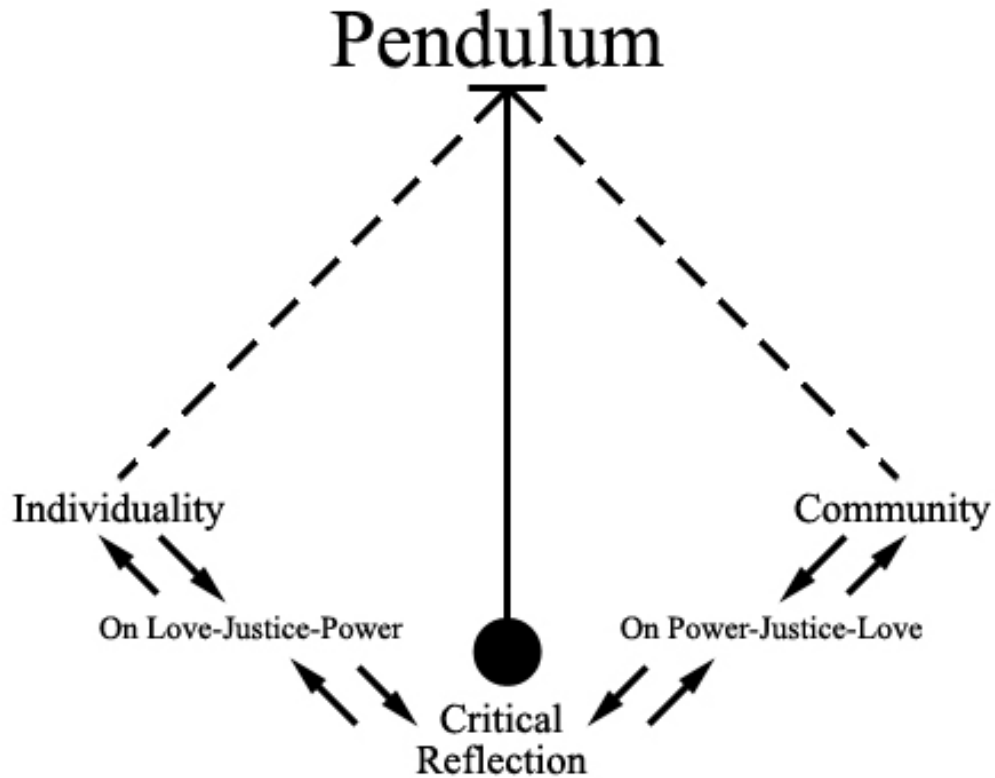


Figure 4. Critical reflection on love, justice, and power in the individuality-community paradox.

Here, in this case, the individual-community paradox points toward the meaning of being an individual and being a community of human beings. This paradox concerns the I-Thou relationships as well as the We-You-and-They relationships. The worst distortion of individuality would be the selfish individualism. And the worst distortion of community would be the reification of individuals turned into a collectivity of faceless people. But which might be the force of critical reflection? Tillich (1960) made an ontological analysis of the inseparable unity of love, power, and justice in several levels of human relationships: in personal encounters, in the encounter of social groups, and in the structures of power in nature and society.

In the second question I listed 12 themes related to today's great issues (Appendix F), most of them taken from the list that Clark Kerr—President Emeritus of the University of California—suggests in his new introduction to Ortega y Gasset's (1992) book on the mission of the university, and gave my interviewees the opportunity to freely add more themes. I asked them to identify the themes that would be most closely related to the LP Mission Statement. The theme that had the greatest frequency was “The relationship between love, power, and justice.” In this section we will use that theme to discuss the relationship between individuality and community. Other themes are discussed in a later section.

As the pendulum passes towards the community zone, the emphasis of education stresses, paradoxically, on the deep respect for each individual, in order to avoid any kind of collectivism. As the levels of human relationships become more complex, the ethical emphasis moves from love to powerful justice, and just power. As the pendulum goes toward larger communities, love, then, would demand the company of justice and power to enact it. Justice, when not motivated by love and the power of reconciliation, tends to become authoritarian, a legalistic system of retribution. Justice happens when the power of God's compassion takes form within self-giving communities of love committed to service. God's justice is the limitless power of love overcoming evil, in all forms, in all places. As Martin Luther King, Jr., said, “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny” (1963, para. 1). Love and justice are also connected with power. Loveless power destroys the very foundation of just and loving relationships. Unjust power can only be self-centered and blind the monstrosity of its attempts to make the

world over in its own image, rather than that of God. Loveless and unjust power leads to tyranny. The metaphor of the pendulum may be applied to the community components of the LP—the nature of collaboration and solidarity of regional groups, and diverse larger learning/teaching communities in the process of social construction of knowledge at the service of humanity. But, these community components would paradoxically be situated on the zone of the individuality pole. The nearer the individuality pole, the stronger would be the feelings of respect for each individual, as expected.

As the pendulum passes toward the individuality pole, the emphasis of education would, paradoxically, stress solidarity for the community, in order to avoid selfish individualism. There would be then an increased demand for respect of the individuality of every human being and their differences of gender, race, or culture. It would at the same time reject any de-humanizing attempt to reify humans by turning them into mere statistical numbers, or collectivities of faceless people. As the levels of human relationships become less complex and more individualized, the ethical emphasis moves from compassionate power to loving justice, and to redeeming love.

If the metaphor is applied to the LP, its individualized components—job-embedded, competency-based, and all the elements such as IDP, Portfolio Documentation, and Dissertation—would paradoxically be situated on the zone of the community pole. The nearer the community pole, the stronger should be the feelings of solidarity for the community so as to avoid the distortion of the *imago Dei* by selfish individualism, the opposite negative extreme of faceless collectivism. Likewise, the community elements, regional groups, and the annual conference would be placed

paradoxically on the zone of the individuality pole. And the nearer the individuality pole, the stronger the feelings of deep respect for the individuality of each participant.

Henry A. Giroux says,

Education as a cultural pedagogical practice takes place across multiple sites, which include not only schools and universities but also the mass media, popular culture, and other public spheres, and signals how within diverse contexts, education makes us both subjects *of* and subjects *to* relations of power. (Blake, 1998, p. x)

It is necessary to critically think about the construction of knowledge akin to the education for *citizenship* within the context now of a “democratic cosmopolitanism” (Mattelart, 1998). Globalization is thus the new *front* before scientific communities. It is an ambiguous process because it can result either in the social construction of knowledge or in its misconstruction.

Critical thinking is also crucial to the social construction of knowledge. It is closely associated with visions, goals, autonomy, and creativity. Critical theorists maintain that knowledge itself is “socially created,” and that the academic “disciplines” in which knowledge is lodged are themselves human constructions. However, knowledge is socially constructed not for the sake of knowledge itself but primarily for the benefit of the community and of society at large. Actually, all aspects of social life are historically created for human purposes, mainly human basic needs. Thus, in social life there are no permanencies and no fixed “truths”—every aspect needs to be examined, or reflected upon, to discover the social interests maintaining it, and identify its effects on others (Barrow & Milburn, 1990, p. 74).

Coincidentally, the origin of the so-called critical theory is associated with the intellectual resistance to political and social difficulties that arose in Europe in the 1920s and 1930s. Theorists such as Max Horkheimer, Theodor Adorno, Erich Fromm, and

Herbert Marcuse developed a body of arguments to resist political and economic oppression and the rise of authoritarianism. After 1945, such intellectuals as Jurgen Habermas, Pierre Bourdieu, and Michel Foucault extended their work. Critical theory, in very general terms, is a form of analysis of social and economic life, designed to enable people to gain insight into the oppressive forces that control their lives.

Due to these realities, power, in all its levels, is there to resist or to promote changes, be it physical, institutional, intellectual, moral, or spiritual power. *Critical Studies in Education and Culture Series*, edited by Henry A. Giroux (1983, 1988, 1992), represent an attempt to address and demonstrate how scholars, working in the field of cultural studies and critical pedagogy, might join together in a radical project and practice, which affirm the critical but refuse the cynical, which establish hope as central to a critical pedagogical and political practice but eschew a romantic utopianism. Blake (1998) states,

Central to such a project is the issue of how pedagogy might provide cultural studies theorists and educators with an opportunity to engage pedagogical practices that are not only trans-disciplinary, transgressive, and oppositional, but also connected to a wider project designed to further racial, economic, and political democracy. (p. x)

Alves (1984) corroborates that point of view about the political dimension of research, when he affirms, “Every research act is a political act. Knowledge that I produce will be used by somebody in a specific project” that can also be used for control and manipulating purposes (p. 72).

Social construction of knowledge implies democratic participation in the creation of a better quality of life. “The more the people become themselves, the better the democracy. . . . The less people are asked about what they want, about their expectations, the less democracy we have” (Horton, Myles, & Freire, 1990, pp. 145-49).

Social construction of knowledge is dialogical. Communication means life or death to persons. On a colossal scale never known before and with technical aids, man can bombard his fellowman's mind, feelings, and will with a subtleness and effectiveness that is frightening. Books like *The Hidden Persuaders* by Vance Packard (1957) describe how human beings become victims of communication rather than communication being a means by which they find themselves in their relation with other persons in a community of mutual criticism and helpfulness (cf. Howe, 1964, p. 4).

Apart from the notion that information is power, and dialogue is democracy, there is another disquieting tendency in our approach to technology: our willingness to accept as technological necessity what is really ideology. In a world of technological action, judgment tends to be either absent or reduced to rote calculation. The fabricated world is an artificial and de-politicized world. In the myth of Prometheus, this god stole fire and gave it to humans. But Prometheus was not punished because of that. What brought the wrath of Zeus down upon him was that he also gave humans the disposition to use fire in destructive ways. Prometheus deprived human beings of their humility and critical reason and replaced these with blind, irrational hope. So, in a world of technological action, moral judgments will have to be made, with humility and critical reason, as to how the scientific and technological power is going to be used. At first glance, for instance, it seems odd that Alfred B. Nobel (1833-1896), the inventor of dynamite, which was extensively used in bombs and canon ordinance in the Crimean War, which consequently made him one of the world's richest men, is also the founder of the Nobel Prize, which endows a group of awards that includes a peace prize. His inventions were more valued as a tool of destruction. Is it possible that this fact drove Nobel to fits of



deep depression, and drove him to bequeath his fortune to those who have benefited humanity through science, literature, and efforts to promote peace? (cf. Rowen, 1999). It is also meaningful that Alberto Santos-Dumont (1873-1932)—the first man to fly a heavier-than-air machine in Europe, 1906—after returning to Brazil, became depressed over the use of aircraft in war, and committed suicide (cf. [http://www.firstflight.org/shrine/santos\\_dumont.html](http://www.firstflight.org/shrine/santos_dumont.html)).

In sum, as in the myth of Prometheus, humans have used the power of knowledge in destructive ways. So, scholars with sound conscience can hardly separate the power of knowledge from its ethics. The question remains to be debated: Can there be a neutral or value-free scholarship? What is the role of the ethical values of love, justice, and power in the relationships of the individual scholar and the scholarly community?

Hacking (1999) says that the phrase *social construction* (of knowledge) “has become a code. If you use it favorably, you deem yourself rather radical. If you trash the phrase, you declare that you are rational, reasonable, and respectable” (p. vii). But he confesses that collectively his audiences were participants in the making of his book *The Social Construction of What?* (p. ix). It is a work that analyzes the debate over the validity of social construction. The question is, *What* is being constructed and *why*? Hacking (1999) recognizes what people say about “the culture wars” (plus other wars such as “the science wars,” “the Freud wars”) in the sense that they “have temporarily destroyed the possibility of friendly discussion and scholarly collaboration” (p. x).

Social construction of knowledge is dialectical. Theory/knowledge is always becoming. Knowledge is changed to the extent that reality also moves and changes. Then theory also does the same. It is not something stabilized,

immobilized, and neutral. “What forms of practice,” asks Gergen (1995) “may be generated that move away from isolation and insulation and toward the cross-fertilization of identities, the intermingling of practices, the inter-interpolation of selves, and ever-broadening forms of coordinated action?” Gergens (1995) thinks that such practices are possible, and, among other illustrations of what he sees as relational politics in action for the construction of knowledge, he includes *collaborative education* (See also Bruffee, 1993, Etzioni, 1993, and Wertsch, 1991):

These relational innovations have all been party to constructionist dialogues. Here I would include the enormous growth over the past decade of private voluntary organizations—grassroots organizations devoted to humane and life giving practices. . . . The mushrooming of virtual communities also represents a contribution to relational politics. . . . Cutting across racial, ethnic, age, gender, geographical, and religious lines such communities enable dialogue on innumerable issues, both profound and personal. . . . My hope is that we are now participating in the generation of a new vocabulary, a new consciousness, and a new range of practices—a relational politics that will be incorporative, pervasive, collaborative, and unceasing.

In summary, the individuality-community paradox finds its unity in an educational process that emphasizes reflection on issues of power, justice, and love. Such an education is critical for citizenship in the global community.

*Webster's Dictionary* (1991) defines “citizenship” as “the quality of an individual’s response to membership in a community.” As in the past the Greek citizen was educated to respond to membership in the “polis”-state, i.e., to be a citizen/politician responsible for the destiny of the city-state, education for citizenship today demands a broader vision of a democratic cosmopolitanism. The more the world becomes a “global village” (cf. McLuhan, 1967), the more need of education for global citizenship. As the levels of human relationships increase from the relationship of just individuals and

individuals, to the relationships between communities, and between national and international institutions, the values of love, justice, and power become more demanding. Globalization is the new front before the LP. Globalization does not mean the international hegemony of any country, but education for local and global citizenship in the sense of creating critical consciousness, wisdom, and compassion for all humanity. Nowadays, for example, there has been a talk at the level of the United Nations about internationalizing the Amazon Rain Forest. Cristovam Buarque (October 23, 2000)—professor of Economics at the University of Brasília, Brazil, and the founder of the Missão Criança, an NGO dedicated to keeping the world's poor children in school—wrote an article “And the World for All,” in which he affirms the dilemmas of being national and international citizens. According to him, humanists should advocate the internationalization of the Amazon in the same way they advocate the internationalization of everything else of importance to humanity, such as the entire world's petroleum reserves, the wealthy countries' financial capital (“The burning of the Amazon,” he says, “is as serious a problem as the unemployment caused by the arbitrary decisions made by global speculators”), the world's great museums, and all the children of the world.

We should internationalize the children, treating them, all of them, no matter their country of birth, as patrimony that deserves to be cared for by the entire world. Even more than the Amazon deserves to be cared for. When the world's leaders begin to treat the poor children of the world as a patrimony of humanity, they will not let children work when they should be studying, die when they should be living. We should internationalize the children, treating them, all of them, no matter their country of birth, as patrimony that deserves to be cared for by the entire world. (Buarque, 2000, p.10)

Buckminster Fuller (Wagschal & Kahn, 1979), the scientist, inventor, and philosopher who coined the term “Spaceship Earth,” as he expressed his concerns about

the future of humanity, seemed to point to both individual and community responsibility and critical reflection in the process of education for local and global citizenship.

Whether humanity will pass its final exams for such a future is dependent on you and me, not on somebody we elect or who elects themselves to represent us. We will have to make each decision both tiny and great with critical self-examination—"Is this truly for the many or just for me?" If the latter prevails it will soon be 'curtains' for all. We are in for the greatest revolution in history. If it's to pull the top down and it's bloody, all lose. If it is a design-science revolution to elevate the bottom and all others as well to unprecedented new heights, all will live to dare spontaneously speak and live and love the truth, strange though it often may seem. (as cited in Wagschal & Kahn, 1979, p. 160)

#### Continuums and Intersections: The Synergistic Relationship Between the Theory-Practice and the Individual-Community Paradoxes

The results of data collected from the LP participants identified themes, which established the idea of two continuums: one of epistemological nature, which ranges from theory to practice. In this continuum, I predominantly dealt with the issue of knowing. I suggested the concept of critical reflection—reflective theory in practical activities, and reflective practice in academic activities—as a way to bridge the supposed gap between theory and practice. I also dealt with another continuum—one of ontological nature—that ranges from individuality to community. In this continuum, I mostly dealt with the issue of being, and suggested the concept of education for local and global citizenship as an effort to avoid selfish individualism and faceless collectivism. However, it is in the equidistant intersection of these two continuums that one may find the most dynamic synergy between them.

In this section I expand ideas of critical reflection and education for citizenship.

### **Critical Reflection to Transform Knowledge Into Wisdom and Compassion**

In this model, critical reflection would ideally be in the equidistant intersection between the theory-practice continuum and the individuality-community continuum. Here both the epistemological dimension—represented by the theory-practice paradox—and the ontological dimension—represented by the individuality-community paradox—would become a unity with the ethical dimension, which would be represented by the intersection of the other two. Critical reflection on theory and practice, as well as critical reflection on love, justice, and power in the individual-community-systems relationships, would play an essential role in reexamining the mission statement and the ultimate end of the LP of AU.

Recognizing the risk of reductionism of any graphic representation, I make an attempt to symbolize the synergistic relationship between the theory-practice and the individuality-community paradoxes in Fig. 5.

The unity and the equilibrium between the poles are the basic assumptions of this image. The geometric figure would be symmetric, i.e., the two poles would keep equidistance from each other in relation to the center, and the two coordinates would form four 90-degree angles. Two essential components would result from the intersection of the two paradoxes: first, the component of critical reflection on theory and practice, and, second, the component of critical reflection on love, justice, and power in the process of education for local and global citizenship, which would generate a critical consciousness of the value of each individual in the community of human beings.

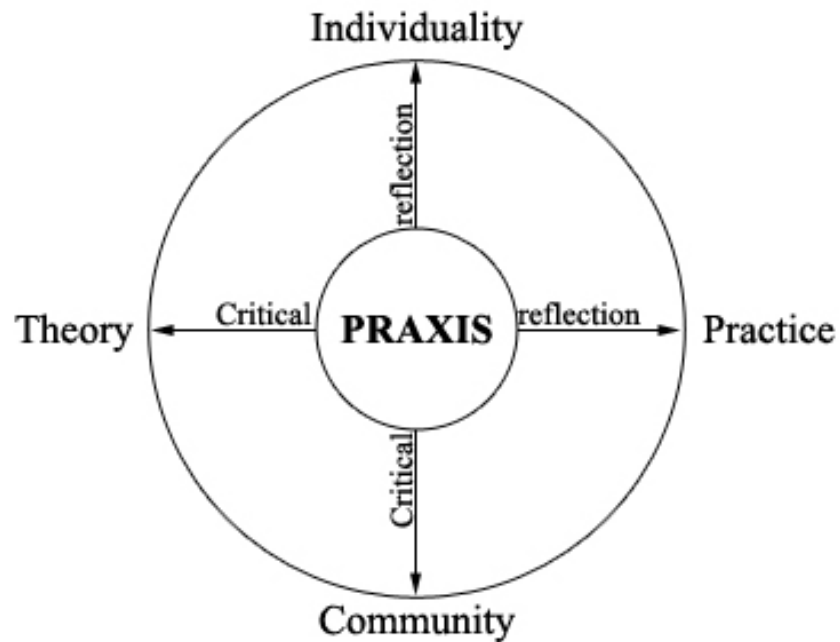


Figure 5. The synergistic relationship between the theory-practice and the individuality-community paradoxes.

Moreover, if we apply this graphic representation to graduate programs, we can assume that the two coordinates can rotate in opposite directions as shown in Fig. 6 and 7. If they rotate, as shown in Fig. 6, the individual would be closer to the theory pole characteristic of individualistic academicism. This kind of scholarship is distant from the practice pole and is characteristic of useless, neutral, and value-free scholarship. The community would be closer to the practice pole, characteristic of activist communities, but distant from the theory pole, characteristic of communities without definite ultimate ends in their mission statement.

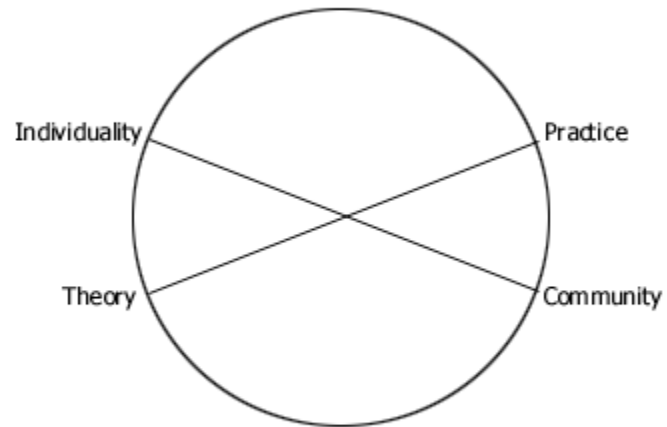


Figure 6. Characteristic situation of “academicist” individuals and “activist” communities

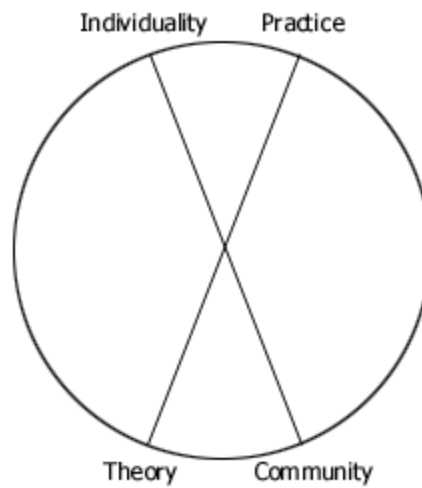


Figure 7. Characteristic situation of “activist” individuals, and of “monastery” type of universities.

One of the issues today is the question of how the intellectuals in society have recently become so ephemeral and how they seem to have evolved into two different types: a few critical intellectuals, who refuse to engage in the defense of systems, and the intellectuals aligned with the decision-making, the administrative intellectuals. Peter Drucker (1999) states that it is just this alliance between the intellectuals and the managers that is going to allow the establishment of the society of knowledge. If Drucker is correct, this is another great issue to be discussed in-depth by the LP. Davis and Botkin (1994), in their book *The Monster Under the Bed*, show how business is mastering the opportunity of knowledge for profit. They assert that companies in the business of providing knowledge for profit will dominate the 21<sup>st</sup>-century global market. And to stay competitive, these companies will increasingly play the major role in making education a lifelong learning process for consumers, employees, and students alike. They say further that, by utilizing the sophisticated tools and skills of the new information technology, any business can become a knowledge business. For Davis and Botkin (1994), we are at a major turning point. For some people, the monsters are the dinosaurs in business and educational institutions that are not adapting to the new realities.

Richard Hofstadter (1963) opposed that idea, and made much of the distinction between *critical* intellectuals (suspected, sometimes justifiably, of being ideologues) and *expert* intellectuals (“on the tap, not on top,” in terms of the early atomic scientists).

The most influential pundit was Walter Lippman. But the crucial public development since Hofstadter’s time has been the rise of the *pseudo*-intellectual, thanks to the premium on smirking and glibness, which, in much of the popular mind, passes



for intellect” (p. B9). Anyway, the point is that both the integrated and the pseudo-intellectuals end up putting their expertise at the service of systems.

Scholars would probably have to search for a scientific understanding of how the structures of society work. The “ivory tower” model of academic freedom and autonomy has been threatened by isolationism, compartmentalization, and departmentalization – divisional structures causing modern universities to lose sight of their social responsibilities (Bok, 1982; Lempert, 1996; Roche, 1994; Soley, 1995). In the same way they are concerned with “the social construction of reality” (Berger & Luckmann, 1966), the intellectuals would probably have been concerned also with “the social misconception of reality” (Hamilton, 1996).

On the other hand, in Fig. 7, the individual would be closer to the practice pole—characteristic of activist individuals, who, being distant from the theory pole, do not have conditions to study or to recycle their theories, and whose actions lack theoretical vision. In Fig. 7, the community would be closer to theory—a situation characteristic of the monasteries in the Middle Ages, and even of many universities today, symptomatically called “ivory towers” that are distant from the practice-pole—a situation characteristic of the “swamp” generated by the gap between theory and practice.

However, according to the principles of dialectics regarding change and universal connections, individuals and communities are likely to be found and be moving from one quadrant to another in their relationship with theory and practice. Maybe another way to represent these dynamic situations is shown in Fig. 8.

In both cases described above, critical reflection is the process whereby balance is maintained. Etymologically, “reflection” from Latin *reflexus* (past participle of

*reflectere*), the word *reflection* has different connotations, ranging from the point of view of Physics to Philosophy. For philosophical purposes, two definitions of the dictionary are somehow meaningful. “4: something produced by reflecting, as an effect produced by an influence. 6: a thought, idea or opinion formed or a remark made as a result of meditation” (*Webster’s Ninth New Collegiate Dictionary*, 1991). The word “critical” has its root in the Greek *crisis*, which means measurement or judgment.

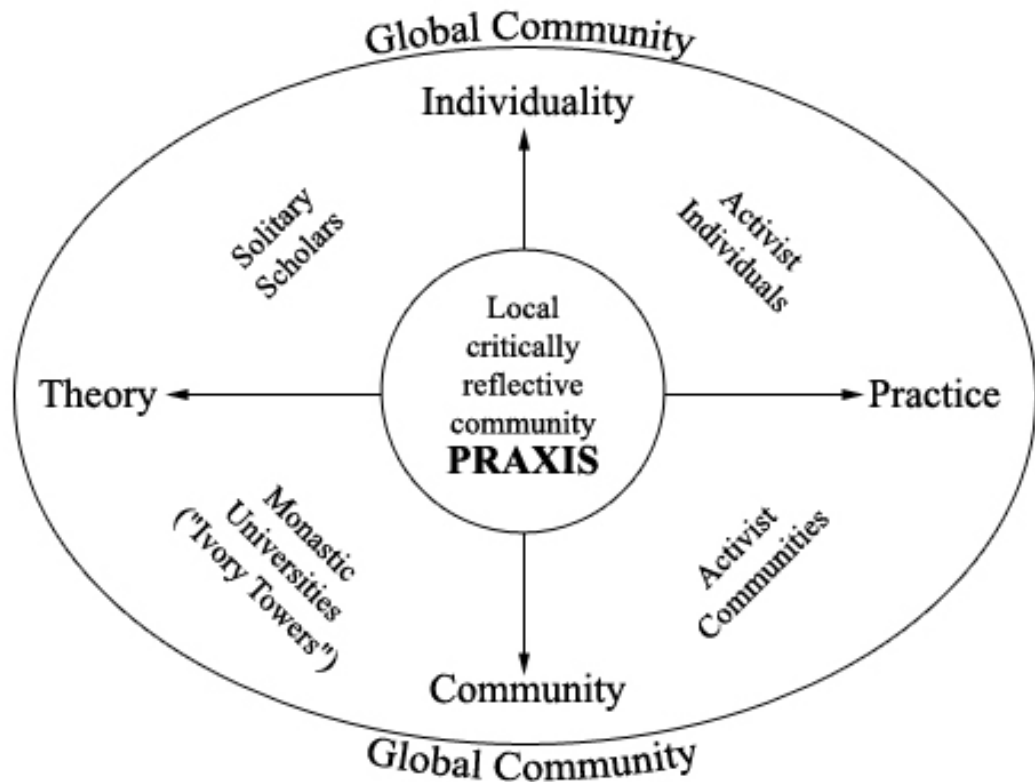


Figure 8. How a critically reflective community may keep a dynamic movement in the intersection of the two paradoxes.

From the point of view of Physics, there cannot be reflection where there is no light. One can think of three meaningful metaphorical situations: First, a good mirror reflecting an object can give it an image very close to its virtual reality; the better the

mirror, the better the reflection of virtual realities. Second, in the case of the Great Pyramid (Queops' pyramid), the question is: How and where was the light concentrated on one surface so that it could be reflected onto other surfaces in order to *illuminate* the galleries of the pyramid, which has no windows? According to the shape of the surface, light can be concentrated or diffused in such a way as to illuminate distant places. A third situation is that of solar panels on roofs of buildings, which absorb the light and transform it into benefits: heat or other kinds of energy.

One might conclude that light has power. Meaningfully enough, it is the first element in the order of creation: "Let there be light" (Gen 1:3). Light has the power to reflect good or distorted images, as well as the power to be transformed into benefits, depending on the quality of the surfaces it reflects upon. In sum, light has the power to bring benefits according to the specific purposes for which it is used.

Why is critical reflection so important? Brookfield (1995, pp. 22-26) gives six reasons: It helps us take informed actions, it develops a rationale for practice, it avoids self-laceration, it grounds us emotionally, it enlivens our classrooms, and it increases democratic trust.

The literature on critical reflection seems to fall into three intellectual traditions: the idea of critical pedagogy, the tradition of reflective practice, and the tradition of learning and education.

1. The idea of critical pedagogy (cf. Gur-Ze'ev) dates back to thinkers associated with the Frankfurt School of critical theory, such as Adorno (1973), Marcuse (1964), Erich Fromm (1941), and Jürgen Habermas (1984, 1987). It is also associated with the Italian political economist Antonio Gramsci (1978), as well as the Brazilian literacy

educator Paulo Freire (1994). In the United States, critical theory has been interpreted in an educational context and reframed as critical pedagogy by writers such as Henry Giroux (1983, 1988, 1992), Peter McLaren (1993, 1994, 1995), and Ira Shor (1987a, 1987b, 1987c, 1992a, 1992b). Central to critical pedagogy is the role of the educator as penetrator of false consciousness. Ironically enough, the nature of critical reflection itself is paradoxical because it also demands the need for thinkers to critically reflect on the pitfalls of critical pedagogy as they review its literature. So, critical pedagogy by its own nature forces educators to see the contradictions and changes in education. Furthermore, it teaches them that they must continually challenge their long-held assumptions, let practice inform their theories and vice-versa, find new answers for new questions and vice-versa, grapple with multiple ways of knowing, reflect on their past, present, and future, and listen, learn, reflect, and act (cf. Wink, 1997, p. 6).

2. The idea of reflective practice (Florez, 2001) has its roots in the *Enlightenment* tradition in the sense that we can stand outside of ourselves and come to a clearer understanding of what we *do* and who we *are* by freeing ourselves of distorted ways of reasoning and acting. Reflective practice is an evolving concept. In the 1930s, John Dewey defined reflection as a proactive, ongoing examination of beliefs and practices, their origins, and their impacts (Stanley, 1998). Since then, reflective practice has been influenced by various philosophical and pedagogical theories. One influence is constructivism, which views learning as an active process where learners reflect upon their current and past knowledge and experiences to generate new ideas and concepts. There are elements of constructivist phenomenology in this. Also, American pragmatism is present in the reflective tradition's emphasis on making practice attentive to context

and in its disdain for standardized models of good teaching. D. A. Schön's (1983, 1987, 1991) work on the reflective practitioner and the reflective turn has been important to the understanding of this issue. A humanistic element of reflective practice is its concern with personal growth and its goal of liberation from values that can limit growth (Kullman, 1998).

Thus, critical pedagogy (by espousing examination of underlying power bases and struggles) and American pragmatism (by emphasizing active implementation, testing, and refining of ideas through experience) also shape the concepts of reflective practice, particularly in the United States (Brookfield, 1995, p. 215).

One problem with the reflective practice idea is that it has become a catchall term embracing ideologies and orientations that are often contradictory. By becoming so overused, the terms *reflection* and *reflective practice* run the risk of becoming denuded of any real meaning, or of taking the status of a *premature ultimate*, which is a concept that, once it is evoked, stops any critical debate dead in its tracks (Smyth, 1992, p. 285).

3. The third idea informing critical reflection is related to adult learning and education. As far as adult learning is concerned, the assumption here is that there are forms of reasoning, thinking, and judging in adult life that are qualitatively different from the forms in adolescence and childhood life. Jack Mezirow's work (1990, 1991, 1994) on transformative learning is important to the understanding of this tradition. In reviewing the literature, one can find diverse formulations on adults' forms of knowing; one can also cross through terms such as epistemic cognition, embedded logic, dialectical thinking, practical intelligence, reflective judgment, constructed knowing, encapsulated knowing, epistemic thinking, and situated cognition (cf. Brookfield, 1995, pp. 220-221).

But central to all those formulations and terms is the assumption that adults develop a kind of situational reasoning that they use to interpret their experiences and guide their actions. Contextualized reasoning does not seem to follow the rules of formal logic. Because of this, adults are more likely to show a type of cognitive flexibility.

The outcomes of the LP seem to indicate the emphasis on the three intellectual traditions discussed above, particularly with a stress on the tradition of reflective practice, and on the tradition of forms of reasoning, thinking, and judging in adult life that are qualitatively different from the forms in adolescence and childhood life. The coordinator of the LP, Loretta insists, “Without reflection, we continue to do the same things in the same way over and over again” (p. 12).

Erich philosophically analyzes the reflective value of the IDP and the portfolio.

The IDP: the process of writing your own course of studies after assessing your leadership journey is a tremendously valuable process of self-evaluation and reflection. It also forces people to set priorities and adopt disciplines of working, reflecting and learning. 4. The portfolio: this is the way we prove competency on the level of professional skills, academic knowledge, and personal growth. The portfolio development is an enormous growth process that demands skills in integrative thinking and learning, and social interaction. . . . No IDP is like the other. No portfolio is the same. Instead the result is a tremendous burst of creativity unleashed in each participant to acknowledge their uniqueness, and develop something unique, excellent, and reflecting their situation. The program allows for this without sacrificing quality standards because its Christian philosophy of education is based on a high view of humanity and its capacity for creative service. (pp. 15, 40)

Critical reflection is, therefore, essential for the transformation of information into knowledge and wisdom and compassion (cf. Berliner & Biddle, 1995, p. 350). The LP requires a final synthesis paper that is a reflection of growth in the program. It also requires portfolio documentation in the form of self-evaluation. However, there does not seem to be intentional exposure to ideas of reflection. How does one learn to reflect?

It may be assumed that reflection itself is a natural human process by which one thinks about and judges, or criticizes, some object or event for some purpose in view (cf. Articles on Critical Thinking, <http://www.indiana.edu/~wts/cwp/lib/thkgbib.html>). According to this assumption, the judgment component, or the critical tool, seems to be present in the reflection process. In Greek, judgment and criticism (and words such as crisis, criterion, critique) have the same root that involves the aspect of judgment, measuring, and evaluating. (*Crisis* in Greek is the word also used for a kind of measuring stick.)

Therefore, critical reflection is a natural human process but with a disciplined focus which involves analysis of the different aspects of its subject. It is evaluation of their significance in the light of other relevant frameworks of understanding. In other words, reflection should not ever be a naïve act. It has to be critical. Critical reflection gives no room for the idea of luck, determinism, fatalism, chance, or for a “magical consciousness” (Freire, 1993), or even for the concept of a chaotic world arbitrarily governed by a whimsical god.

Stephen D. Brookfield (1995) tried to systematize a critical reflection theory focusing on critically reflective teaching. He explains how philosophy can be used as an aid to, rather than an inhibitor of, critical reflection. He uses a figure developed by Laurie Peterman (Brookfield, 1995, p. 30) to represent the critical reflection process, and, in using such a figure, he tells how teachers can reframe their teaching by viewing their practice through four distinctive lenses: their autobiographies as teachers and learners, their students’ eyes, their colleagues’ perceptions, and theoretical literature. All four of these lenses are present in the LP of AU. During orientation program, each participant

shares stories as part of their visioning process. The IDP and the Portfolio process keep the students' perspectives foremost. Faculty and students are treated as co-learners and finally the theoretical literature is accessed in the reflective papers and final synthesis paper. For Brookfield, critical reflection is furthermore viewed from three perspectives: First, as "hunting assumptions"—paradigmatic, prescriptive, and causal assumptions (p. 2-3). Second, as the illumination of power: "An awareness of how the dynamics of power permeate all educational processes helps us realize that forces present in the wider society always intrude into the classroom" (p. 9). Third, critical reflection is viewed as the recognition of hegemonic assumptions: those that we think are in our own best interests but actually have been designed by more powerful others to work against us in the long term.

As proposed by Antonio Gramsci (1978), the term *hegemony* describes the process whereby ideas, structures, and actions come to be seen by the majority of people as wholly natural, preordained, and working for their own good, when in fact they are constructed and transmitted by powerful minority interests to protect the *status quo* that serves those interests. (p. 15)

The extent to which big ideas such as power are a part of the LP will be discussed in the section on outcomes.

The issues raised here are predominantly of an ethical nature. Here one would deal with the issue of decision-making and acting to put the power of our being and knowing into the service of humanity. As one participant of the LP emphasizes, this program is dedicated to making a difference in real life (p. 76).

For Gadotti (1996), it is ultimately dialectics (as different from metaphysics) that questions and contests. As he points out, dialectics

constantly demands the reexamination of the theory and the critique of practice. If it is true that the theory is born from practice, and that it travels with it dialectically,



trying to establish ‘the necessary relationship between the existing and the possible, between knowledge of the present and the vision of the future’ (Markovic, 1968, 13), the dialectic way of thinking will find, among the thinkers who support the point of view of the oppressed, a considerable chance to develop and to place itself more and more at the service of all of humanity. (p. 29)

In the dynamics of the theory-practice paradox, it is critical that the participants of the LP be critical so that they learn/teach to be critical. Maxine Greene (1978, as cited in Purple, 1989, p. 132) stresses the importance of “questioning the every-dayness” of our lives and of becoming ever more aware of how we might be free to contemplate the possibility that “life might be otherwise.” In sum, the essence of education is critical in that its purpose is to help us to see, hear, and experience the world in a better way. As Purple (1989) states, “Education can provide us with the critical tools—critical reading, critical thinking, critical seeing, critical hearing, and writing—that enable us to understand” (p. 27). Critical reflection and critical consciousness cannot be separated. By combining rigorous thinking with ethical judgment, criticism connects head to heart, knowledge to wisdom and compassion, so that humanity can effectively be served.

The LP of AU may benefit from more extensive use of reflective papers to connect professional experiences to relevant theoretical frameworks, thus, creating an environment for educating for citizenship. In the next section I develop the idea of multiple perspectives and their interconnections with education for citizenship.

### **Education for Citizenship in the Context of Diverse Perspectives**

One of the unique aspects of the LP of AU is the diversity of vocations, nationalities, cultures, and religions. Diverse perspectives increase the depth of knowledge gained. Shirley seems to celebrate: “Because of the diversity of people in the program, there is significant challenge of worldview and cultural habits” (p. 17). Erich in

the same tune writes, “It is a community that thrives on an amazing diversity, people learning from each other and challenging each other to be intentional about their journey” (pp. 76-77).

For William G. Tierney (1993), a theorist of difference in higher education, difference has always been treated historically and relationally as a struggle over power, signs, and identities. Referring to him, Henry Giroux says,

For Tierney, theory is a practice that is constantly informing one’s beliefs, actions, and practices; at the same time it is more than a matter of epistemology and aesthetics, it is also a borderland where conversations begin, differences confront each other, hopes are initiated, and social struggles are waged. . . . [Calling for a “mutual dialogue of respect”], he wants educators and cultural workers to understand how identities work, how their multiplicities can be negotiated and hybridized to affirm the *power* of difference, and how a *unity* of difference can be developed through a notion of meaningful community rooted in the public discourse and lived experience of democracy, citizenship, and human rights. (Giroux, 1993, p. x)

Tierney’s notion of hope affirms issues of purpose and meaning as central to what it means to know, act, live, and construct communities of difference and love with others. Shirley confirmed such a notion of hope when she responded, “The major outcome [of the LP] is an integrated person with a sense of purpose who knows who they are and what they can accomplish” (p. 17). The graduate Rita reinforces the notion with the goal of “developing a holistic individual that leads in every aspect of own life” (p. 18). And Mark seems to dream of “graduates who truly want to change the world instead of just looking for upgraded employment opportunities” (p. 18). In this sense, Erich alerts us against focusing the LP simply in the “workplace.” For him, that is the “the micro context of each participant” (p. 77). Actually, he would very much like to see “a more global focus in the program; the world in which we actually live; expanding that world of the participant” (p. 77).

Identity and community are about recognizing that who we are is inextricably bound up with the identities of others. Therefore, Tierney's long-range goal is: "How might we as educators develop communities of difference where agape and hope are central characteristics?" (Tierney, 1993, p. xi). Furthermore, community is in constant negotiation, dialogue, and reformulation (p. 140). Tierney analyzes the difference between cultural separatism and cultural citizenship in the academic community. "The cultural separatist," he says, "often appears to mirror the idea that, since I cannot understand your reality, I am absolved of further action, and I am denied the voice of solidarity" (p. 143). The LP of AU, however, stresses the development of servant leaders. "Better leaders who can serve their communities better and more passionately," accentuates Erich (p. 19). "These leaders," sounds Marilyn, "will turn the world upside down by their unique leadership in a troubled world" (p. 19). "Creative, thoughtful visionaries, servant leaders" is Glenda-mae's echo (p. 20).

Critical postmodernists offer a different analysis. Cultural citizenship involves transcending borders and trying to understand cultural difference. "We honor one another's identities not by assuming we can amalgamate differences, but by engaging in dialogue of respect and understanding" (Tierney, 1993, p. 141). Learning about the *other* never stops; we are always in a process of redefinition. Tierney (1993) continues "Academe as a community revolves around interactional meanings and redefinitions of what it means to be a citizen" (p. 143). Estela Bensimon says that conversations of respect must reveal "the values, beliefs, and views of reality that inform our thinking; we must make ourselves vulnerable (Bensimon, 1992, p. 143).

In a world where reality is constructed, and individuals have different interpretations of the world, the work of the community necessarily begins and continues with the idea that no one holds “true” understanding.

Cultural citizenship, then, is an ongoing process that has as its focus the identity-work that postmodernism has highlighted, and the desire for democratic community that critical theory has underscored. . . . The democratic community revolves around contradictions. We search for commonalities while encouraging difference. We seek community through conflict. We act as leaders by following. We develop voice by listening. We learn about ourselves by trying to understand others. We develop goals by concentrating on processes. We teach about norms while we encourage new members to change them. (Tierney, 1993, p. 143)

Tierney (1993) also asserts that we enable others to speak from their personal experiences; we bring into question organizational norms and values and open up the possibility for significant changes in how we interact with one another.

An institution needs to create an agenda with identifiable objectives and goals that highlight its plan to achieve multiculturalism in terms of those who teach, work, and study in the organization. . . . An institution that honors diversity will create arenas for diverse intellectual viewpoints to be brought forward and considered. . . . I am suggesting that centers for interdisciplinary study and institutes for cross-cultural teaching and learning offer necessary bases for cultural learning and dangerous memory that often cannot take place in existing departments. (pp. 149, 150, 151)

Moreover, Tierney (1993) adverts that “rather than creating hierarchical models for evaluation, an organization concerned with agape focuses on processes and teamwork in the development of assessment measures” (p. 151). A team approach to assessment offers one danger and multiple advantages: The danger of a team is that it can move toward groupthink, which excludes individuals and different ideas (cf. Bensimon & Newmann, 1993). Once we are aware of such dangers, however, we are able to create the conditions by which disagreement, rather than agreement, forms the framework for the team. The advantages of a team approach to assessment pertain to the discussion about the relationship to an individual’s work in a community. “If we desire democratic

participation in our activities, we need to enable all individuals to engage in the governance of the institution” (Tierney, 1993, p. 151).

Regarding creating faculty who become cultural leaders/learners, Tierney (1993) suggests that we should not concentrate only on an external understanding of different realities but also bring into question our own notions of the world, and in particular, our ideas about teaching and learning. “By constantly reevaluating our own position in teaching and learning process, we force ourselves to learn about ourselves, to create our own dangerous memory, and, in turn, to help develop a community of difference” (pp. 156-157).

In the last interview protocol, a participant came out with an objective suggestion to the LP:

Our world is full of conflicts that have a long history. I wonder if the LP could not provide more focus on ethnographic research as a basis for creating solutions. Individual participants are of course able to bring such a focus to their program. But I wonder if Andrews with its 100 nations represented, and the SDA church as a global church could not bring in a component that is much more intentional in its attempt to foster understanding between cultures and leaders to be prepared to serve in a more international role that demands intercultural skills. (p. 77)

As we have crossed the two continuums, it seems that critical reflection calls also for critical consciousness of where the individual and the community at large are really situated. One can see that the epistemological question cannot be separated from the ontological one, and that both call for the awareness of great ethical issues that go beyond the “workplace.” But, at the same time, they, paradoxically, have connections with it. The “provincial” community has close connections with the global community. Paradoxically, the province is “invaded” by the whole world, and the whole world becomes a “global village” (cf. McLuhan, 1989). As far as the regional groups of the LP

are concerned, they cannot ignore such an “invasion” of the world’s problems in the participants’ “workplaces.” The dialectical principle of universal connection and interdependence leads to the assumption that knowledge belongs to all humankind. This means a shared ownership of knowledge. Knowledge is not only the privilege of a scholarly elite class. Scholars, for instance, have a moral debt to all people who either directly or indirectly contributed to the making of the book they read, the computer they use, or the chair they sit in. Every human being deserves equal opportunity to the resources that will empower them to meet their basic human needs. Among the six characteristics of knowledge that distinguish it from information (Lesser, 2000, p. 23), at least two seem undeniable: that knowing is a human act and that knowledge belongs to communities.

Finally, the tree of knowledge is the tree of life. Any search for knowledge must be at the service of making life more humane. If so-called science, after about four centuries, has ironically been putting into serious risk the survival of the planet and of humankind, then this seems to indicate that the methods and purposes of our pursuit of scientific knowledge should be rigorously questioned with deeper wisdom and compassion. This is a serious challenge for Christian scholars. The least that one could say about Christian scholars’ commitment is that they should be committed to the quality of life of people and nature. Scholars of educational institutions such as Andrews University—which is committed to integrating ethics and learning in the workplace—are invited to make a careful exegesis of Jesus Christ’s words: “I am the way [the methodological concern], and the truth [the epistemological concern], and the life [the ultimate concern]” (John 14:6).

In this context, we propose an ideal synergy between the two concepts of critical reflection and of education for local and global citizenship. Such synergy would expect to result in the transformation of massive information into knowledge, and knowledge into wisdom, and wisdom into compassion for each human being, and for humanity as a whole (cf. Berliner & Biddle, 1995, p. 350; Nerad, June, & Miller, 1997; Purpel, 1989). This synthesis brought by that synergy will be like changing tons of mineral coals into a few diamonds. A graduate of the LP, for instance, summed up his expectations about the general outcomes of the program: “Educators who know how to implement change and think dynamically and critically” (p. 17).

In summary, the above review of the literature, plus the voices of participants of the LP of AU, theoretically, philosophically, and practically corroborates and ratifies the essential means through which this program is delivering graduate education. Such ways are being developed in a relevant and meaningful manner akin to the most advanced pedagogical approaches. Those critical components—above reviewed in the light of recent and classical literature—appear to be the most effective means to accomplish the LP’s ultimate purposes as proposed in its mission statement. The participants themselves show evidence that the LP promotes a pedagogy of praxis that tries to overcome the gap between theory and practice. The LP of AU is student-centred pedagogy in the sense that each individual has an essential value and contribution to give to the scholarly community and that each individual is unique in the eyes of the Lord and Master Jesus; each person is viewed as an essential part of the whole learning/teaching community of collaborative scholars. The literature review and the interviews corroborate another critical component of the LP: the concerns about the development of small and global

communities committed to the construction of knowledge. There is a hope that the acquired and generated knowledge become a unity with the ontological and ethical dimensions, and that such a unity be manifested in terms of servant leadership, democracy, freedom, global citizenship, justice, and abundant life for all and every humankind.

### **Outcomes of the LP**

The last sections focused predominantly on the essential ideas/means of the LP of AU (Research Question 1), and pointed out how they related to the unity of the epistemological, ontological, and ethical dimensions. They showed how those non-traditional means of delivering graduate education are interlocked and interdependent.

This section uses responses from the LP graduates and faculty to answer Research Question 2: What are the perceived outcomes of the Leadership Program of Andrews University from the perspective of the participants? This question is discussed from four primary sources of data: online questions about specific outcomes, metaphors, questions about the mission statement, and questions about great issues of our time.

#### Specific Outcomes

Primarily in response to the online question “What do you think are the general outcomes of the Leadership Program of Andrews University?” the following themes emerged:

1. Professionals who are able to implement change
2. Competent professionals
3. Empowered (servant) leaders



4. A network of professionals
5. Integrated, whole people
6. Scholars with the foundations to think critically.

The responses give evidence that the respondents have *become* more competent professionals, and that now they are more able to implement changes than ever before. Meaningfully enough, these responses have to do with both the ontological dimension and the epistemological dimension of the LP. Mostly, they narrate the experience of having become more integrated people with the sense of servant leadership in the network of this community made up of different professionals in different parts of the world—what meaningfully has to do with the ethical dimension of the LP. A participant, for instance, reflects on his experience with the European Leadership cohort:

The program models a paradigm of change, creativity, personal responsibility and vision. . . . When the 25 Europeans entered the program none of them had ever done action research to support their desire for organizational change with actual research data. Today their research skills have enabled them to be quite precise about their goals and lead with deeper insight. (pp. 51-52)

A graduate of the program recognized the need for interaction with students in the teaching/learning process: “I changed my teaching style to a more interactive one” (p. 52). Another one witnessed what the LP of AU had done for him:

On my most recent evaluation, my superintendent commented that I handle the demands of the principalship like someone who has had many years of experience. I believe that the components of the Leadership program truly prepared me for my work now and in the future. (p. 54)

Beth Ann’s witnessed about her lived experience seems to encompass the outcomes of the LP in its three dimensions:

One thing I realized when I finished the program was that the program affected both my professional life and personal life. I had expected to be affected professionally, but not personally. I became a more tolerant, accepting person both at work and at

home. And I believe that those changes helped to open me up to new possibilities in life. Today, I feel that I am a well-balanced person. I have a rewarding career that I love and pays me well. I feel that I really make a difference in the world. (pp. 58-59)

Regarding the servant-leadership theme, which points mainly towards the ethical dimension of the LP, Glenda-mae beautifully responded with her poetic soul:

Just the title “Doc” appears to bring with it the assumption of an edge over the general populace. It is assumed, it seems, that I can do the research necessary--often with less than 2 days notice--to make a presentation, sit on a professional committee, write an article. But then isn't that what servant leaders are trained/disciplined for? (p. 54)

Still within this ethical dimension, Erich stressed the centrality of the notion of servant leadership in the LP. “The philosophy of the program makes servant leadership central to the participant's thinking about leadership. We try to model it as faculty. It is central in the way we promote cooperative learning and learning groups” (p. 55).

Marilyn strongly confirmed that centrality in a Christian perspective, thus appearing to remind us of the “Christian” identity of the LP, an ontological issue. “A servant leader is one who follows in the footsteps of Christ and leads as He led while on earth. A servant leader has a totally different perspective of things” (p. 55).

And the choir of the participants’ voices goes on in demonstrating how the outcomes of the LP have to do not only with the epistemological dimension of a traditional academe but also with essence and existence of the whole of life of human beings living in communities. “I have made a lot of close friends from the program who I still rely on for personal support and professional advice. When I need assistance in an area that I know someone has expertise, I can still call them and get feedback,” illustrates Beth Ann about the network of professionals, which the LP continues developing (p. 57). “What makes this network so unique is that it is truly interdisciplinary,” completes a

faculty member (p. 58). Another faculty seems to enthusiastically testify, “I personally have benefited a lot from the network of professionals . . . in many different places. It's a privilege and satisfying to know that there are so many to turn to, when trying to facilitate change in my world” (p. 58). Continuing the celebration of the holistic outcome, Marilyn attests, “One of my goals is to be an integrated, whole person. I was surprised but delighted that the Leadership Program cared about me as a whole person” (pp. 59-60). Writing about the final presentation of graduates in the program, a faculty member seems to always contemplate an awesome experience: “How they've grown professionally and mostly how ‘integrated’ their lives have become! They talk of balance and knowing ‘what they were placed on the earth to do at this time in earth's history’” (p. 59). But this faculty’s own witnessing story seems to have been written within/inside the other participants’ stories: “And I know I have become more integrated in my own life—more focused—more secure in what I'm about” (p. 59).

Another voice of the choir insists in clarifying that the LP in fact goes beyond the epistemological dimension: “This program is not only about theory and research. It is about leadership integrated into real life. The whole design of the program aims at encouraging the emergence of integrated whole people” (p. 58).

A graduate reveals how much he “learned to critically analyze scholarly work and have published two critical analyses of popular literature, the first being the work of the National Reading Panel, and the second being the use of a processing definition for Learning Disabilities” (p. 61).

All the above testimonies point to the paradoxical dimensions of the LP of AU. At the same time they indicated the significance of the parts and of the whole. Each

component of the program gets its significance within the context of its holistic dimension. As I review the six major themes in the outcomes, I am surprised to find hints of the two paradoxes discussed in the previous section on the essential ideas. “Professionals who are able to implement change,” and “competent professionals and empowered servant leaders” seem to say something about the “practice” pole of the theory-practice continuum. “Scholars with the foundation to think critically” seems to point to the “theory” part of the same paradox. And the individuality-community paradox is represented by the themes: “integrated, whole people,” and “a network of professionals.” I am beginning to wonder about the universal nature of the theory-practice paradox and the individuality-community paradox!

### Metaphors of the LP

Metaphors usually bring flavor and life to written texts. They have the power to beautifully encapsulate ideas and stretch our minds. The Bible, for instance, is flowered with metaphors. From Greek “*metapherein*” (= to transfer, to bear), metaphor is defined by *Webster’s Ninth New Collegiate Dictionary* (1991) as “a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them (as in *drowning in money*).”

When asked, “What metaphor(s) would capture the essence of the LP?” the participants responded with 14 unique metaphors. Some metaphors seemed to lead our minds to focus on specific aspects of the LP. Others seemed to stretch our imagination to encompass all dimensions.

An overall view of the LP is present, for example, in the following metaphors. One anonymous participant stated, “This particular LP is like a rainbow. It integrates as

it accentuates individuality both in the competencies and the individual. It is highly attractive, compelling, and universal” (p. 29). Linda compared the LP with “an upward spiraling vortex” (p. 29). Matthew imagined the LP as “the foundation upon which the castles in the sky are built” (p. 26). Mark writes,

For me, the movie "Close Encounters of the Third Kind" captures the essence of the program. Participants like me feel/felt an unexplainable drawing to the program, much like the people in the movie who were drawn to Devils Tower for a reason they couldn't understand. I just knew it was right for me to be there with everyone else who was “called”. I almost used clips from the movie as the theme of my portfolio presentation. (p. 28)

Michael’s metaphor seemed to focus on the LP demystification of the learning process: “Mastery learning, not mystery learning” (p. 29). Rita’s metaphor encapsulated not only the individualized aspect, but also the ongoing dynamic process of learning through theory and practice: “A journey with mountains for the high points and a time for refocusing on the vision, and valleys for the low points and a straight road for getting there and the windy road for challenges” (p. 27).

Although at a first glance Marilyn’s metaphor seems to focus only on individuality, she seems to connect her transformation into both a leader and as a person with her community experience in the LP:

The metamorphosis of the caterpillar to the butterfly. I came with potential and limited skills, but I was hungry and eager to learn all I could. The Leadership faculty was adept at creating challenging and invigorating learning environments where I was transformed both as a leader and as a person. (p. 29)

Loretta also seems to keep a balance between individuality and community, “I like a metaphor in which the leader is a part of a circle moving together. So my metaphor would be a circle in motion” (p. 26).

Other metaphors seemed to focus on specific aspects of the LP. Some focused mainly on the individualized nature of the program; others, on the community support that exists in the LP.

The following metaphors, for example, seem to stress the respect for the individuality of the participant. “A sandwich. There is a basic design, but you choose the ingredients based on your needs and tastes,” declared James (p. 27). Beth Ann thinks that the program “captures the essence of Maslow’s idea of self-actualization” (p. 27). In Paul’s metaphor “Stalking a moving target,” the lack of program structure and consistent communication is highlighted (p. 28). For Loretta, the metaphor “the student in the driver’s seat” (p. 7) describes the LP.

Other metaphors seem to focus more on the collaborative community of teachers/learners in the social construction of knowledge. “At first, when you mix fruit and sugar over the heat there is little evidence of change, but eventually, the ingredients blend into a new product. When it is labeled and sealed, it has potential, but only when you open the jar and use the jam do you get the full benefit of the process,” imagines Joan (p. 28). Her powerful metaphor seems to actually encompass not only the critical components/means but also the outcomes, the mission, and the ultimate end of the program, which is the full benefit of the process/means. For Dave, one of the key founders of the program, the LP is “a journey in which we travel in good company” (p. 28). “A network or web” (p. 27) responds Shirley. Her metaphor reminds one of R. Buckminster Fuller’s metaphors of the spider web and the geodesic dome:

Everything is related to everything else. . . . What we have is not like a chain of links or like a chain of causes and effects, but rather resembles a spider web or geodesic dome in which every part is related to every other part and in which to see everything

is to consider the whole darn thing one big unit. . . . There are no non-systems. There are no parts independent of systems. (Lawson & Lindstrom, 2000, par. 2)

Finally, Erich's metaphor:

The America Cup in Sailing: a crew of people racing around the world, depending on each other's best efforts to reach the goal. Team learning/leading, dialogue, respect for each other are things that I have experienced while serving as a faculty member of the LP and it has changed my life and practice as a teacher and leader. (p. 28)

In summary, the metaphors represent a complex blending of essential ideas and outcomes of the LP of AU. Again, there is evidence of connection to both paradoxes: theory-practice and individuality-community. In the next section we look at the mission statement—another lens-way to look at program outcomes.

#### Mission Statement

My online interview asked the participants to respond to the mission statement found in the *Andrews University Bulletin 2001-2002*: “The Leadership Program is dedicated to developing Christian leaders who are able to integrate faith and learning in the workplace. It prepares a community of learners and leaders dedicated to service” (p. 268)

In response to the question, “What did/do you like best and least about the mission statement of the LP?” 12 graduates and 6 faculty members expressed the following ideas (Table 2).

Table 2

*What Participants Like Best and Least About the LP of AU Mission Statement*

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**Categories of Responses**

**Frequency**

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Emphasized the notion of “community of learners and leaders dedicated to service”	13
Favored the idea of integrating “faith and learning in the workplace”	11
Totally reject the idea of “integration” of faith and learning in the workplace	6
Commented just on the format of the statement: “shortness,” “easy to memorize”	3
Expressly like the expression “Christian leaders”	2
Entirely dislikes the idea of “Christian” leaders	1
Agreed with the entire content of the mission statement	1

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Most respondents commented on either the “community of learners dedicated to service” or aspects of “faith and learning.” This result seems to evidence not only the existence of the two paradoxes—theory-practice, individuality-community—but also a trend toward the indivisible unity of the three dimensions implicit in the LP: epistemological, ontological, and ethical.

The most surprising response to the first question on the LP of AU mission statement came from a faculty member. He revealed that the faculty and participants of the LP did not take part in the elaboration of the 2001-2002 Mission Statement, but, rather, someone unrelated to the program wrote it. He stated:

Actually, I don't like the mission statement. We (the faculty and participants) did not write it. It was written for us by an Andrews University administrator unrelated to the Leadership Program in the process of integrating the many former Andrews catalogs into one integrated university catalog. We were actually surprised by it at first, but since it was judged by the majority of the faculty to be in harmony with the philosophy of both the university and the program, we decided to live with it. What I like best about it is the final sentence. In my view, that sentence states the essence of the program. . . . While I am at it, let me share with you what I don't like about the



mission statement. The idea of being “able to integrate faith and learning in the workplace” implies that the two can be separated and that somehow we need to put them together. That assumption implies acceptance of the doctrine of dualism, and I totally reject that as a premise from which we operate. As Christians, we approach everything, including work, by faith. That faith contains the learning function by its very dynamic nature. The two concepts cannot be separated. You cannot separate faith from learning! So you cannot then integrate what you cannot separate. (pp. 72-73)

Michael’s remarks on the overuse of the terms “faith and learning” are similar to Smyth’s (1992, p. 285) concept of the “premature ultimate”—terms just taken for granted without any critical thinking about them. “I think,” Michael adverted, “the term faith & learning is overused to the point of being de-valuated. There is much more to leadership than integrating faith and learning. Too shallow of a term” (p. 74). On the other hand, what Tom likes best about the mission statement “is bringing in the Christian aspect into the academic as well as the career portion” (p. 74). Loretta also likes the “components such as ‘Christian’, ‘community’, ‘faith & workplace’.” And she wishes “our mission statement was so clear that anyone reading it would understand its meaning” (p. 74).

Although faith and learning cannot be separate, they have been historically separated for ideological reasons and conveniences of a political and economic nature, whose roots should be worth studying in the future. The fact is that the gap actually exists in contradiction with any Christian philosophy of education. The influence of “the doctrine of dualism”—resulting, for example, in the dichotomies faith and reason, body and mind, the sacred and the secular, the temple and the workplace, epistemology and ethics, and theory and practice—has brought about the fragmentation of not only the university life but also of all aspects of life at home, in the workplace, and even in the church.

“When you do the program correctly, you cannot separate school and work,” corroborates Beth Ann. She seems to discern that the ideas of work and school, theory and practice, learning and leading are the crux of the program. Although appraising the *workplace* and the *community of learners* references, and rejecting the “integrate faith” piece, she is clear: “I don't think the mission statement truly reflects the spirit of the program.” And she suggests, “I think it should emphasize more the integration of school and work and developing leaders” (p. 67).

Ruth writes shortly: “Integrating FAITH in workplace is out of place” although she likes the expression “leaders dedicated to service” in the mission statement (p. 72). Mary also appraised the mission statement for being service oriented but criticized it for being “not global enough. It could qualify ‘workplace’ to indicate that LP graduates tend to be more flexible/adaptable and could function in multiple settings” (p. 73).

A faculty member likes the idea of integrating faith and learning in the workplace, and explains:

I see those separately. Integrating faith in the workplace means that I live my life in the workplace with an ever-present sense that my work is for an omnipotent God and that He gives me strength and direction as I work. The learning in the workplace means that my workplace is not stagnated. I have many opportunities to learn new things. If I'm not learning something new everyday, my workplace is not what it should be. (p. 68)

She also raises the question of the “Christian leaders” reference in the mission statement, and tries to clarify it:

What I feel less confident about is the “Christian leaders” part. I think it can be a turn-off for those who choose not to be Christians. How do they relate to our mission? Can we still expect some outcomes in reference to learning and service and community? I hope so! Is there some way to have a mission statement that values the God-given principle of choice? Can we invite people into a conversation about worldviews? Can we expect that worldviews need to be examined and articulated? Will we teach everyone to think deeply about their basic assumptions about life? I

hope so. If a person chooses not to be a Christian, have we missed our goal–mission? I don't think so! (pp. 68-69)

Also for the last part of the mission statement that refers to the “community of learners and leaders dedicated to service,” That faculty member seems to base her argument on the same criterion of free choice. “I think that is exactly what the leadership program strives to do!” (p. 69). The issue of choice is really crucial if one thinks about its ontological dimensions and implications. “To be or not to be Christian,” is this essential choice? Or are there essential choices regarding Christ, His supreme values, and His Body that would go beyond deciding to simply become members of a so-called “Christian” institution? What are Christ’s supreme values that would challenge any human being to be committed to? Wouldn’t they be the commonalities around which we can unite our diversities? Mark seems to discern this issue of choice and the unity of being in his words:

I believe that people who live truly integrated lives (people who practice what they preach) are, by default, the leaders in their environments. Men or women in positions of leadership whose personal lives do not reflect the values they mouth are anti-leaders, enticing the weak down paths of destruction. (p. 70)

Matthew likes the concept of “a community of learners” and reminds us, “The term is taken almost directly from Parker Palmer’s book called *The Courage to Teach*” (p. 69).

Joan raises a critical issue regarding the practical aspects of the so-called integration of faith and learning. She reminds us that,

while the environment and people have an undoubtedly Christian flavor, there was not any overt work in which we directly integrated faith and learning. (However there was a fairly large e-mail discussion about God and wars issues. This feels like incidental learning, rather than planned integration of faith and learning). (p. 76)

One of the faculty members believes that the LP makes a difference by encouraging the interface of faith and learning. He states that part two of the LP mission statement “complements that by being intentional about creating a community of learners/leaders dedicated to service” (p. 76).

In fact, the LP of AU, as a community of learners and leaders, has not worked so much in a planned way on the unity of faith and learning, or on the unity of faith and workplace. However, the question is whether this fact is not a result of a continual maintenance of such an artificial dichotomy that my respondents themselves tend to reject. It is not surprising to find that in the new revised mission statement “faith and learning” is deleted. On May 8, 2002, the faculty officially approved the following mission statement: “The Leadership program develops a community of competent leaders who transform the power of knowledge into service for humankind” (Minutes of the Faculty of the Leadership Program of Andrews University). This new mission statement is clearer and again we see aspects of the theory-practice paradox and individuality-community paradox.

#### Great Issues of Our Time

It is assumed that a graduate of a doctoral program would be aware of and able to dialogue on the great issues of our time. Therefore, I listed 12 themes mostly from Kerr (1992). The ranking of the themes that were checked by the respondents is presented in Table 3.

Table 3

*Frequency of Themes of Today's Great Issues Mostly Related to the LP of AU Mission Statement According to Participants of the Program*

<b>Ranking</b>	<b>Great themes</b>	<b>Frequency</b>
1.	“The relationship between love, power and justice”	9
2.	“Decision-making processes”	7
3.	“Issues of war and peace, and the general subject of conflict resolution”	6
	“The pathologies of industrial civilization: consumerism, pollution, accumulation of wealth, etc.”	6
	“The implications of the ‘information revolution’”	6
	“The future of the environment – including the impact of the population explosion, starvation, etc.”	6
4.	“New mentalities and new cultures that are now arising.”	5
5.	“The roles of religion and nationality in modern life”	4
	“Fragmentation of knowledge in universities”	4
6.	“The prospects of Third World nations”	3
	“Comparative cultures of the world”	3
7.	“Competition in the global economy”	2

Five respondents checked “none” of them. Two checked “all” of them. Six respondents suggested other themes such as:

- The relevance of spirituality in a postmodern world
- The apparent inability of any organizations to change fundamentally
- Capitalism vs. Socialism and other existent political ideologies
- Terrorism vs. Jihad as perception
- Servant leadership as a separate function from executive control
- The service-by-rhetoric-only of elitist paternalism
- Ad infinitum. (p. 73)
  
- Global society

- Servant leaders: principles of leadership derived from biblical Christian principles. (p. 74)
- The goal of our tasks is service to others
- Learning is done best by a community of learners, not individualistic
- If learning is to be valuable it must be seen in the terms of both meaningfulness (spiritual) and usefulness (workplace). (p. 75)
- Service to Humanity
- Development of the individual. (p. 75)
- Relationship between work and school, theory and practice, learning and leading. (p. 68)
- (X) Mentoring in the workplace. (p. 69)
- The role of leaders as influencers of society on a more global or macro level
- Intercultural communication and relationships
- Developing understanding for diverse cultures. (p. 77)

“All these themes,” wrote Mary (who checked all of them), “in some way relate to some form of service to the various communities” (p. 73). Joan affirms a similar opinion:

“You can make an argument for any of these items to ‘fit’ because of their breadth” (p. 76).

“I don't believe we have addressed all these issues,” suspects another participant, who also checked all the themes. And she conjectures: “Is that because of the structure of the program? Do we not have the right processes in place to have a sustained dialogue about these issues? Possibly! Or maybe we just don't see them as important!” (p. 69). Her questions still remain to be debated. Most important, however, seems to be her last conjectural question about the vision of the *importance* of such themes. My question remains whether we actually see today's great issues as important (probably because of the “banana boxes” in which we probably live), or whether we actually see them but despise their importance in the LP (for some reasons still to be investigated).

These findings reveal several apparent contradictions: While 11 respondents expressly favored the idea of integrating “faith and learning in the workplace,” at the same time ironically the themes about “The roles of religion and nationality in modern life” and on the “Fragmentation of knowledge in universities” rank in the fifth place (4 scores) as issues related to the mission statement of the LP of AU, which mentions the dedication to “developing Christian leaders.” Aren’t Christian values closely connected with “religion and nationality in modern life” or with the “fragmentation of knowledge in universities”? Interestingly enough, however, the ethical values of love, power, and justice rank, paradoxically, in first place with nine scores.

Another apparent contradiction is that, while 13 respondents emphasized the notion of “community of learners and leaders dedicated to service,” at the same time the themes about “The prospects of Third World nations” and about “Competition in the global economy” seem not to appeal to them, in spite of the fact that those two themes are closely related to the concept of “service” either to meet the needs of the Third World people or to serve the interests of the god of money (cf. Matt 6:24) in the global economic competition.

These apparent contradictions may be connected with some themes suggested by a faculty member. Maybe it is time for the LP of AU to discuss “the relevance of spirituality in a postmodern world” in order to overcome the dichotomy between “faith and learning in the workplace.” Maybe it is time to debate the issue of “servant leadership as a separate function from executive control.” Hence, I would say, such a discussion would help leaders to discern between “servitude” to a system already given, and true “service” to humanity. Here the discussion of a participant’s theme about “the service-

by-rhetoric-only of elitist paternalism” seems to be of great relevance. So is the theme he suggested about “the apparent inability of any organizations to change fundamentally” (p. 73). In sum, the question of connecting today’s great issues that afflict humanity with ultimate ends as expressed in the mission statement of the LP of AU still remains the essential question permeating all the critical components and outcomes of this innovative graduate education program.

### Summary

The outcome/ends of the LP, as evidenced by the mission statement, participants’ metaphors, and responses to specific questions about the outcomes point again to the theory-practice and individuality-community paradoxes. In the next section I discuss the relationship between the means and ends of the LP of AU.

### **Relationship Between Means and Ends**

The two categories of means and ends—critical components and outcomes—appear to have strong connections. The enduring presence of the two paradoxes—theory and practice and individuality-community as portrayed in the two previous sections—leads us to the third research question: What is the dialectical relationship between the means (critical components/essential ideas) and ends (outcomes/mission statement) of the LP of AU? In what ways are the stated means and ends related? In this section again we hear participants. When given the six major themes concerning essential ideas/means and the six major themes concerning ends, and being asked specifically about their relationship, participants had a variety of responses. A graduate wisely concluded, the “AU Leadership Program is soundly organized to produce holistic, competent, well-informed,



capable individuals with a focus on servant leadership” (pp. 62-63). Such a conclusion comes from her belief that, for instance, “academic credibility evolves from competency and networking; implementing change is dependent on networking; and service is most valued when competency and intelligence are attributes of those serving” (p. 63). But another graduate seems to focus on what she believes is the core of the program.

“Without the program being job-embedded, it would be almost impossible to achieve any of the 6 outcomes” (p. 63). A participant makes harmony with her when she observes, “all the outcomes would be ‘watered down’ without the job component” (p. 66).

Matthew, however, views differently the interdependence between the critical components and the outcomes of the program, and argues on the extreme importance of the academic credibility *and* the faculty support:

*Competent professionals* is tied to all of the 6 strengths. *Servant leaders* is strongly linked to faculty-staff support, competency based, and community support. *Professionals who can implement change* is linked to competency based and individualized nature of the program. *Scholars with the foundations to think critically* are linked to academic credibility and faculty support. I would argue that the *academic credibility* is extremely important for a Ph.D. program, and is probably an area not frequently identified as important among participants and faculty. (p. 64)

Another graduate seems to express in different words Matthew’s same argument:

“Without the community and the faculty involvement, there would be no network of professionals as an outcome” (p. 66). A participant states, “The confluence of competent professionals brings with it the academic credibility of the LP of AU” (p. 63). Another one responded, “Perhaps I am obsessive-compulsive or can see only through my own contrived, postulated perceptions, but I know I can align the aspects of these two parts. Each part lists components that represent mental (philosophical) development, physical merging with the community, and a spirit of service” (p. 62). A faculty member uses the

significant metaphor of “constellation” in order to represent how these components really are interlocked and interdependent:

I have used the word "constellation" several times. I truly believe that the uniqueness of Andrews' leadership program is the constellation of the whole that is bigger than any part. I am deeply indebted to those<sup>1</sup> who had the courage to go beyond the tried paths of graduate education to experiment and fine-tune this great academic leadership program "constellation." It has already kindled the fires of excellence in many participants. I only expect to see more in the future. (p. 65)

Another faculty corroborates, “There is so much interaction between all of the components! I think we have an almost magical mix!” (p. 64). One member of the faculty responded very frankly to this issue: “The connections are so obvious that to connect them seems contrived to me. I find myself not wanting to repeat the obvious. Sorry!” (p. 61).

In reconsidering Kolb’s (1984a) and Payne’s (1975) learning cycles, we note a spiral effect rather than a closed circle. Is it possible that ends/outcomes become means in the next spiral, and so on? The unity of epistemological, ontological, and ethical dimensions in both the essential ideas/means and outcomes/ends of this research suggests a unity in this program that may explain at least partially its success. The representation of the dialectical relationship of means and ends in Fig. 9 may help portray the dynamic processes in the LP of AU.

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<sup>1</sup>Here the faculty member is referring to 4 faculty members who pioneered the establishment of the LP of AU, namely, Shirley Ann Freed, David S. Penner, Jerome Thayer, and James A. Tucker.

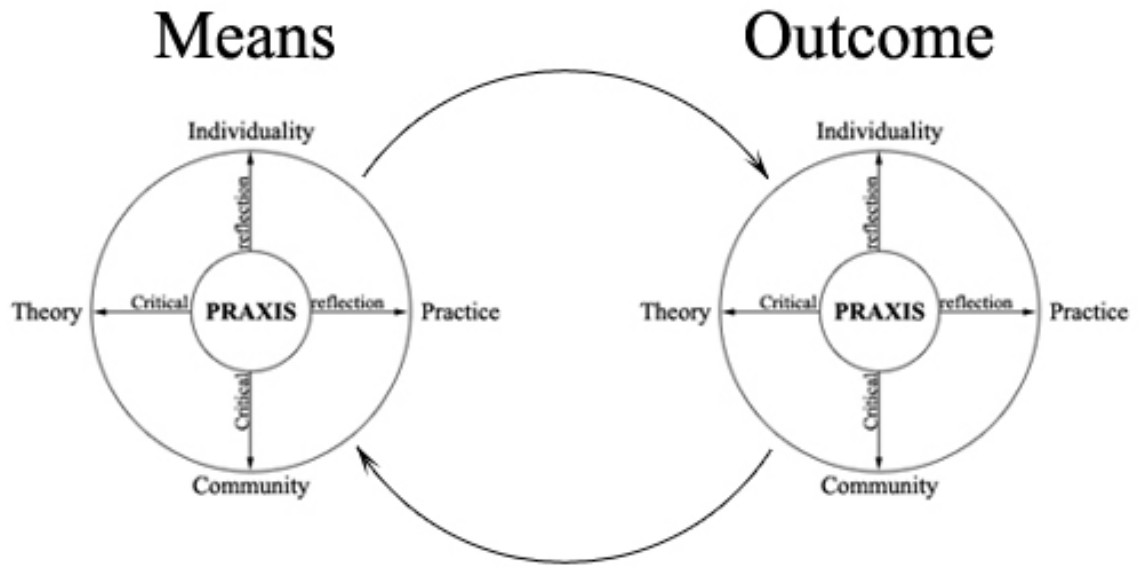


Figure 9. A representation of the dialectical relationship between means and ends.

The metaphor of the pendulum may also help us in understanding the dialectical connections of the great issues of our time with means and ends (Fig. 10). Critical reflection on the great issues of our time may lead us to utopian desires of abundant life for humanity as the pendulum goes toward the end-pole. But when it goes toward the means-pole, critical reflection on the great issues of our time may lead to re-examining our paradigms and how the power of knowledge has been used to serve humanity.

The Leadership Program was born in Berrien Springs, Michigan, but it was meant to encompass global citizens from multiversity cultures. The School of Education of AU sheltered the LP, but it was actually called to welcome students from multidisciplinary areas of scholarship. The LP of AU, which tends to develop a global community of servant leaders, is to constantly review the dialectical relationship of its means and ends also in the context developed by UNESCO in search for commonalities within the riches of multicultural diversity.



corroborated existence and dynamics of the dialectical relationship between the critical components and the outcomes. The metaphors also seem to have confirmed how the poles of the two paradoxes work dialectically to develop critical reflection and critical consciousness. The analysis of the mission statement of the LP of AU as it relates to today's great issues seems to have opened up doors for continuous re-examination on the relationship between the means, mission, and ultimate end of this so relevant and innovative graduate program. The sensibility of the LP participants "elected" the relationship between love, justice, and power as the greatest of today's issues. A challenge, however, still persists as to how to connect these ethical values to the power of knowledge and service to humanity.

## CHAPTER SIX

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### **Introduction**

In this concluding chapter, I summarize the main issues in this dissertation, discuss them, and list a number of conclusions about church-related graduate programs in general and the LP of AU in particular. The final section will be devoted to recommendations for decision-makers who might have the power to use the insights of this research study as an information base for their decisions and policies for the future of the LP in particular, and of other graduate programs of the same nature. I also recommend further research studies that could be conducted to explore and examine relevant issues, which, in this study, were touched on the surface only.

#### **Summary**

In the foreword of chapter 1, I tried to show the commitment that Christ and users of His Name have with the supreme value of abundant life. When a university or graduate program, such as the LP of AU, our case study, identifies itself as *Christian* in its mission statement, then such a concept becomes a differentiating attribute that gives it a unique identity. Consequently, the means of the LP—all its essential ideas/critical components—are to have a dialectical relationship with their ends, mainly those expressed in the mission statement, which actually characterizes its reason for being and acting. If

the end is understood and is true, then there can be no contradiction between means and ends. We live in a world made up of the outcome of this means-and-ends dialectic of previous generations. This is why I gave a brief historical overview of both the trends in the history of higher education (chapter 2) and the genesis of the LP of AU (chapter 3). Why are means and ends to be constantly kept in dynamic balance? Why are essential ideas/means of the LP to be in a dialectical relationship with its outcomes/mission statement? We pointed to a conceptual framework to treat these issues: the unity of three basic philosophical activities: being (ontology), knowing (epistemology), and acting (ethics).

In historical perspective, the problem of possible contradictions between means and ends of institutions of higher education—secular or church-related ones—seems to become more visible as indicated in chapter 2. As one example, the still existent seal *Christo et Ecclesiae* used by Harvard University seems to reveal the contradiction. Moreover, greater ambiguity of purpose seems to have become more visible by several seeds of estrangement, for example, the transformation of universities into teaching machines dedicated to transmitting knowledge rather than generating it; the elective systems resulting in fragmentation, thus, the whole lacking overall unity; the university's servitude to the public and private sectors; and the notions of neutrality and value-free scholarship dominating the so-called scientific community. All these seeds of estrangement have to do not only with the ambiguity of purposes but also with the fragmentation of the unity that should exist between the ontological, epistemological, and ethical dimensions of graduate programs. The most visible evidence of the concern with possible contradictions between means and ends is the existence of the Coalition of

Christian Colleges and Universities (1995), which aims at “taking values seriously by assessing the mission of Church-related higher education” (par. 1). Meaningfully enough, UNESCO (1998) calls for the periodical reexamination and redefinition of the relationship between means and ends of education, aiming at the creation of a new society, inspired by love for humanity, and guided by wisdom.

In chapter 1, I also limited this research study to the perception of means and ends of the graduates and faculty members of the LP of AU, who were interviewed by e-mail, as the purposive sample. The purpose was to describe the perceived critical components/means/essential ideas of the program so as to set the context within which we could raise issues of their dialectical relationship with their ultimate ends as expressed also in the LP mission statement and the participants’ perception of outcomes. It was important to explore, describe, record, and communicate the meaning of the means and ends of the LP. Since its meaningful genesis, the LP has represented a shift of paradigm among the educational processes of graduate programs at AU.

Because the method follows its purpose, this was a qualitative case study of the LP of AU designed to investigate means and ends in the process and context of this particular situation. We developed three interview protocols regarding the essential ideas and the outcomes of the LP, as well as how they relate to its mission statement and today’s great issues.

Chapter 5 dealt basically with the essential ideas/means and outcomes/ends. The responses to my three interview protocols brought synergy to our understanding of the relationships between the critical components, outcomes, the mission statement of the LP, and today’s great issues. Graduates and faculty members in their responses corroborated



the theoretical concept of the dialectical interdependence between means and ends of the program. They also corroborated the notion of unity of the ontological, epistemological, and ethical dimensions. They cannot be separated in scholarship activities. Furthermore, the interviews showed the synergy that results from the intersection of the two paradoxes generated by the critical components of the LP of AU: the theory and practice paradox, and the individuality and community paradox. The balance of the first paradox—which I first represented as a pendulum (Fig. 3)—is provided by critical reflection, tending either toward reflective theory when heading to the practice pole, or toward reflective practice when heading to the theory pole. The pendulum of the individuality-community paradox (Fig. 4) is provided by education for local and global citizenship, tending either toward the unity of love, justice, and power when heading to the community pole, or toward the unity of power, justice, and love when heading to the individuality pole.

We assume that the synergy of the LP is at least partially represented by the intersection of the two paradoxes, which I represented as the centre of a circle, in which the two continuums—theory-practice, and individuality-community—divide the circle into four 90-degree quadrants (Fig. 5). When the coordinates move one way or another (Fig. 6 and 7), we can characterize different situations, which still characterize the life of individuals and educational institutions today. Chapter 5 also discussed the participants' perception of outcomes, the mission statement, and the dialectics of means and ends of the LP.

In the Fig. 11, I attempt to capture the whole discussion on the dialectical relationship between the means and ends of the LP of AU, its Christian identity, and the basic philosophical assumption of the unity between its epistemological, ontological, and

ethical dimensions. This figure assumes Christ at the core of the program, not in the religious stereotyped sense, but in the sense that his teachings and life encompass the three dimensions of being, knowing, and acting. Furthermore, his teachings and life deeply value the individuality of each person, and the development of a community, which was later called “the body of Christ.” Also, his teachings and life overcame the gap between theory and practice. Moreover, Christ’s teachings and life incorporated the unity between love, justice, and power. Above all, his life is a model of a suffering servant leader. His life and teachings are an example that may be followed. The LP of AU competencies are assumed to be in dialectical connection with central ideas. Those competencies are the human characteristics of a leader. If they are not connected dialectically with those inward and central elements, the LP of AU can prepare leaders without concerns with the outcomes of their leadership. In this case, one might consider Hitler, Annas and Caiaphas as competent leaders.

In my High School time, the students made an experiment with the Color Wheel, which was developed by the scientist Isaac Newton to prove that white is the reunion of all colors. The primary colors are red, blue, and yellow. Then, like in the Fig. 11, come the secondary colors, which are the result of the mixture of the primary ones—blue with red, red with yellow, and yellow with blue. Then, come the tertiary colors, and so on. When we spin the Color Wheel, one has the sensation that the wheel is white. Another axiom is that light is necessary to distinguish colors. No light, no colors; only darkness. Too much light, no colors either. Furthermore, light is necessary for reflection. In the case of the participants of the LP of AU, it is necessary for critical reflection. “So far as their teaching is true, do the world’s great thinkers reflect the Sun of Righteousness.

Every gleam of thought, every flash of the intellect, is from the Light of the World”

(White, 1903, p. 14).



Figure 11. A Christian model for the LP of AU.

## Conclusions

The review of the literature and the hermeneutics of lived experiences—as expressed by graduates and faculty members of the LP of AU—suggest a number of conclusions concerning the dialectical relationship between the means and ends of this graduate program.

### On the Essential Ideas/Means

In response to research question 1, the six critical components emerged from the theoretical and were discussed in relationship to theoretical trends shown in the literature. They have best captured the interests of professionals of diverse cultures in the world who want to continue the pursuit of excellent scholarship in graduate education. Those critical components are, namely:

1. the job-embedded nature of the program
2. the competency-based requirements in theory and practice
3. the individualized character of the program
4. the community support
5. faculty support
6. the level of academic credibility.

These six components align with two paradoxes—the theory-practice paradox and the individuality-community paradox. See chapter 4 for full explanation and discussion of these connections.

The above components represent the strength of the LP of AU. However, two of those critical components still require special in-depth analysis, deep consideration, and

special attention on the part of the decision-makers in order to reinforce the strength of the program. Such components relate to the definition of the ideal level of faculty support to participants individually as regional groups. We assume that the higher the quality and the level of faculty-staff, the stronger and safer the academic credibility. These two components are interdependent, and they should be dialectically reviewed. Two main factors together seem to be ironically putting into risk the academic credibility of the program as expressed by my interviewees: respondents the (a) “mushrooming” of participants in the LP, which consequently would mean higher financial income to the institution, and, (b) at the same time, the financial crisis of the university, which may consequently affect the workload of the faculty-staff members.

Other conclusions derive from the above fact:

1. The job-embedded component involves several other inter-related issues: first, a false identification of work with employment, which might exclude the unemployed and the retired (or even Jesus Christ) from the program; second, the emphasis on competent professionalism “in the workplace”: such emphasis may result in separation of the parts from the whole, and, consequently the loss of holistic insight over the global issues as demonstrated by the results of the third interview protocol; and, third, the mission on “developing Christian leaders who are able to integrate faith and learning *in the workplace*” (*AU 2001-2002 Bulletin*, p. 268). Such stress may assume that (a) “workplaces” are prone to changes without conflicts with Christian values; (b) “workplaces” do not belong to structures that already have their own consolidated value systems; (c) “workplaces” are the participants’ only realm of concern, their “little” world not having any significant connections with the global world.

The LP, then, should consider expanding the world of the participant by moving its focus to a more global one—a focus on the world in which we actually live.

2. A conclusion derived from the responses is that the competency-based requirements would ideally be accomplished, in theoretical and practical terms, within the unity of knowing, being, and acting. This unity calls for the overcoming of the theory and practice gap, through the dialectic pedagogy of praxis, critical reflection, and critical consciousness. The aim of the competencies would be to generate new knowledge, and transform knowledge into wisdom and compassion. It would call for compassionate servant leaders who would be able to meet the needs of humanity with their transformed knowledge. And it calls for a scholarship committed to promote the supreme values of life in the world. The epistemological activities of the LP should never be neutral or value-free.

3. The individualized character of the program must be counter-balanced not only with the levels of staff support and regional group support, but also with the levels of concerns of the global community with the needs of the whole humanity. Such a counter-balance would call for a process of education for citizenship not only in the local community level but also in the level of the global community. The LP must provide different paradigms, i.e., new windows are necessary for the LP participants to formulate new worldviews.

### On the Outcomes

In response to research question 2 concerning outcomes, the following themes emerged from the responses of graduates and faculty members:

1. Professionals who are able to implement change
2. Competent professionals
3. Empowered (servant) leaders
4. A network of professionals
5. Integrated, whole people
6. Scholars with the foundations to think critically.

All the above themes on the outcomes of the LP of AU indicate the presence and the synergy of the same two paradoxes found in the essential ideas, thus reflecting the dialectical relationship between its means and ends.

The emphasis, however, on the LP as a platform of service must be critically reflected. The concept of service *versus* the concept of servitude must be reexamined. On one hand, the concepts of service and servitude must be reviewed in the light of the Christian understanding of a servant leader. On the other hand, they must be critically reflected in the light of the use of knowledge as power. In the 20<sup>th</sup> century, knowledge ironically meant more power to destroy life than to preserve and create it. Knowledge as power has been more at the servitude of the means of destruction of life than at the service of restoration and redemption of the image of God. When responding to the themes of today's great issues, graduates and faculty members of the LP showed their highest concern with the relationship between love, justice, and power. As it tries to define servant leadership, the LP will probably have to cope with issues such as the power of structures—be they religious, political, or economic ones—and with such issues as the structures of power that are not so prone to change. Therefore, the LP must also aim



at changing people and structures that have the power to change the world for the sake of humanity and nature.

### On the Dialectical Relationship Between Means and Ends

The existence of two paradoxes—theory-practice and individuality-community paradox in both means and ends of the LP—highlights the dialectic relationship of means and ends.

1. The theory-practice paradox is evidenced in “professionals who are able to implement change,” “competent professionals,” and “scholars with foundations to think critically.” In the theory-practice paradox, the “job-embedded” and “competency-based” components encompass the practice pole, and the faculty support and academic credibility—based on theoretical proofs of 20 competencies—encompass the theory pole. The pedagogy of praxis would become the synthesis of this theory-practice paradox, and would represent the epistemological activity of the LP of AU.

2. The individuality-community paradox is evidenced in “empowered leaders,” “network of professionals,” and “integrated people.” In this paradox, the IDP, the Portfolio Documentation, and the Dissertation encompass the individual pole, and the social construction of knowledge by the collaborative learning/teaching community—faculty members, regional groups, cohorts, and annual conferences—encompass the community pole. The pedagogy of love, justice, and power would become the synthesis of this individuality-community paradox, and would express the ontological dimension of the LP of AU.

3. The ethical activities of the LP—as a platform of service—would be synergistically developed in the intersections of the opposite poles of the two paradoxes. In the intersection, critical reflection and critical consciousness of compassionate leaders would play an important epistemological and ontological role in the process of both reflective practice and reflective theory, in order to overcome the gap between theory and practice, thus avoiding useless academicism and aimless activism. Knowledge generated in this intersection would become shared knowledge for the benefit of humanity, thus avoiding neutral or value-free scholarship.

The process of education for both local and global citizenship would equally play an important ethical role as it would stress the values of love, justice, and power in individual and institutional relationships. The unity of love, power, and justice would be a significant tool to restore and promote the dignity of each individual in the sight of God. On the other hand, it would be a valuable instrument to develop a community of servant leaders compassionately concerned with the whole humanity and the planet.

More specifically, in Christian terms, the concern with the unity of love, justice, and power would deal with the restoration of human beings into the image of God, and with the restoration of the planet, the “Garden of Eden,” which God, the powerful Creator, the just Judge, and the loving Redeemer, established for the benefit of all His creatures. The stress on the unity of love, justice, and power would avoid, on one hand, the predominance of selfish individualism, and, on the other, the tendency of totalitarian forms of administration that have developed reified collectivities of faceless human beings. Moreover, Christians in general believe that God has revealed Himself through His Word, the life and teachings of Christ, to redeem human beings from their

brokenness, to restore in them His image, and to reestablish their relationship with Him. They believe that Christ encompasses all the ontological, epistemological, and ethical dimensions of our Christian philosophy. Christ's mission to bring abundant life should also be their ultimate end.

As far as the mission statement of the LP of AU is concerned, it was revealed that it was not actually written by the actors who were directly involved in the program. Besides the need for the mission statement of any institution being periodically reexamined, that fact reinforces the need for all the participants of the LP of AU to get involved in its in-depth reexamination, so that the mission statement comes to truly reflect the spirit of the program. Before finishing this study, I learned that, on May 8, 2002 (Minutes of the Faculty of the Leadership Program of Andrews University), the Faculty officially approved the following new mission statement: "The Leadership program develops a community of competent leaders who transform the power of knowledge into service for humankind." Such a statement seems to encompass the three dimensions of the LP: the epistemological, the ontological, and the ethical one.

Some concepts, however, need to pass through a profound treatment in the light of Christian philosophy and theology vis-à-vis the pretense real "secular" realities of life.

Concepts—such as Christian leaders, service, servant-leaders, integration of faith and learning in the workplace, and others—need to be seriously examined in order to find out if they have not actually become "premature ultimate" terms either just taken for granted, or meaninglessly taken, or both. In other words, they seem to have been so overused to the point of being de-valued. They need to be deeply redefined.

Furthermore, due to the fact that the LP of a “Christian” university aims at “invading” the participants’ workplaces with the unity of its ontological, epistemological, and ethical activities, the issue of the artificial “sacred-secular” dichotomy must also be exhaustively examined for the sake of the LP’s unique identity. The starting-point of such an examination would be the Christian belief that, after each day of His creation activity, God saw that everything He created “was good” (Gen 1). Meaningfully enough, the word “good” in the Hebrew language has not only a physical connotation but also aesthetical and ethical connotations.

As expressed by my interviewees, we cannot separate learning, and work, and faith. Moreover, learning and leading are inextricably linked. In any place, one is ever learning, even in workplaces because these are not stagnating. Christian leaders believe that the omnipresence of God gives sense of direction. They approach everything, including work, by faith, which contains the learning function by its very dynamic nature. Therefore, the LP encourages the interface of faith and learning. Furthermore, lifelong leaders should be lifelong learners. People who live truly integrated lives are, by default, the leaders in their environments.

The expression “Christian leaders” in the mission statement seems to imply more direct Christian links than currently exist. Furthermore, it raises several issues. Can one separate “Christian” leaders and those leaders who choose not to be Christians? Is it possible for both Christian and non-Christian leaders to engage deeply in articulated dialogue about their basic assumptions about life? Should we stress their differences or commonalities about the supreme values of life such as, for example, peace and justice for all? Should the mission statement also add places in which more leaders are needed

as change agents? Does the expression “leaders dedicated to service” state the essence of the program? Should the concept of service be better qualified? My respondents also emphasized the meaningful strength of the expression “community of learners and leaders.” It is a community that thrives on an amazing diversity, leaders learning from and challenging each other to be intentional about their mission.

However, the responses of the graduates and faculty members of the LP to the question about the relationship between the mission statement and today’s great issues seemed to reveal an intriguing situation. While they expressed a high interest for the theme about the relationships between love, power, and justice, they seemed to reveal less concern about issues with which the world is coping today, such as, for example, the issues of war and peace, and the general subject of conflict resolution, the pathologies of industrial civilization (consumerism, pollution, accumulation, etc.)–, the implications of the ‘information revolution’, and the future of the environment, including the impact of the population explosion, starvation.

Such an intriguing situation may be due to the structure of the program itself, or probably because the LP does not supply the right processes in place to have a sustained dialogue about these issues, or possibly because the respondents just do not see these present world issues as important. At any rate, the most important criterion to move any Christian leader’s concerns should be Christ’s criterion, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (John 10:10). As far as the 12 themes of today’s great issues, all of them have close connections with either destruction or preservation and promotion of abundant life.

### **Prelude From the Word for the Final Recommendations**

I started this research study by expressing my deep admiration for the life, teachings, and mission of Jesus Christ. Since Andrews University is a Christian institution, the LP is developed from a Christian perspective, and without any intent of proselytism, I would like to finish it by briefly commenting on three incidents in His life that may have much to do with the means and ends of the LP of AU, most especially related to the intersection of its two paradoxes—theory-practice and individuality-community—and the synergy that results from such an intersection, that is, critical reflection/consciousness, and education for local and global citizenship. The following three incidents refer to basic issues as community and crowd, individuality and faceless people, and unjust social systems—these are dimensions of life, which involve a Christian education for local and global citizenship.

I am evoking these three incidents not so much for the purpose of focusing on Jesus' miraculous signs, but for the purpose of remarking on significant aspects of the individual's life in society. These three incidents may be paradigmatic to understand the ontological, epistemological, and ethical issues involved in human relationships. So, with caring hearts and critical eyes, Christian and non-Christian leaders should be invited to follow Jesus in, at least, three significant incidents in His life.

#### Theory, Practice, and a Leaderless Crowd: Jesus Feeds the Five Thousand

This incident is described by the four Gospels (Matt 14:13-21; Mark 6:32-44; Luke 9:9-17; John 6:5-13). It characterizes the epistemological dimension of the theory-practice paradox, as well as the ontological dimension of the individuality-community paradox. The Master Jesus had compassion on the large crowd, “because they were like

sheep without a shepherd. So he began teaching them many things” (Mark 6:34). He also had healed their sick. Late in the day His twelve disciples came to Him and said, “Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here.” But Jesus replied, “You give them something to eat.” (Luke 9:12-13). He denounced the disciples because of the gap between theory and practice. The Master had taught the crowd for hours about the kingdom of God. It was late in the day; the crowd of “learners” was hungry and tired after “class.” “But the class is already over!” the disciples may have thought. Then, they started to present several epistemological rationalizations not to give the crowd something to eat: one, the easiness of sending the crowd away to find food and lodging by themselves; two, the remote place; three, the financial figures. “That would take eight months of a man’s wages! Are we to go and spend that much on bread and give it to them to eat?” (Mark 6:37); and, four, the food scarcity (only five loaves and two fishes). “Then Jesus directed them to have all the people sit down in groups on the green grass. So they sat down in groups of hundreds and fifties” (Mark 6:39-40). Why that social organization, and for what purpose?

In this incident, the Master Jesus revealed significant principles of servant leadership:

1. He had compassion not only on individuals in the crowd, but also compassion on crowds that are like sheep without a leader.
2. The solidarity and contribution of each individual are necessary for the benefit of the whole community.

3. Compassion does not need epistemological justifications, but epistemological rationalizations need to be questioned in the light of love and justice confronted by concrete needs of a community.

4. The gap between theory and practice must be dialectically overcome—theories must turn into practice, and practice into theories.

5. Servant leaders organize the “crowd” in “groups” so as to make them become communities, and guarantee just distribution of goods to meet their needs.

6. Servant leaders are concerned with “leftovers” after each individual and the whole community had what was sufficient and necessary as their “daily bread.”

#### Theory, Practice, and an Individual in the Crowd: A Sick Woman

With caring heart and critical eyes, Christians and non-Christian leaders are invited to follow Jesus also in this incident, which is described by three Gospels (Matt 9:20-22; Mark 5:24-34; Luke 8:42-48). This event might characterize the ontological dimension of the individuality-community paradox.

A large crowd followed and pressed around Jesus. And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had; yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak. . . . At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?” “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’” (Mark 5:24-27, 30-31)

From the epistemological point of view (even from the standpoint of view of opposite epistemological currents, empiricism and rationalism) Jesus’ (“research”) question sounded nonsense—conveying absurdity and no intelligible, logical ideas. “But Jesus kept [His “research” going] looking around to see who had done it [touched Him].”



In this incident, the disciples looked at the crowd but could see only faceless people, and thought that Jesus' question was illogical. But Jesus was looking for one individual who "had suffered a great deal under the care of many doctors," one person who "had spent all she had," one person who "instead of getting better grew worse." The disciples were not able to see that *one* individual. For them that crowd was a collectivity, not a community of individuals. That multitude was like grains of sand on the beach: they just touched each other without feeling one another's needs. In the sight of the Master Jesus, individuals do not lose their identities in the crowds. Communities as a whole and individuals as parts of the whole have specific needs, so that social systems meet the needs of both the community and the individuals.

#### Crowds, Individuals, and Social Systems: The Healing at the Pool

With caring heart and critical eyes, Christians and non-Christian leaders are invited to follow Jesus in this third incident described by the Gospel of John (5:1-18) only. It might characterize the ethical dimension as the outcome of the intersection between the two paradoxes: the theory-practice paradox, and the individual-community paradox. The ethical dimension, then, becomes a unity with the epistemological and ontological ones. The unity of being, knowing, and acting would raise several issues and create other images related to this third incident:

Some time later, Jesus went up to Jerusalem for a feast of the Jews. Now there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie—the blind, the lame, the paralyzed. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?" "Sir," the invalid replied, "I have no one to help me into the pool when the water is

stirred. While I am trying to get in, someone else goes ahead of me.” (John 5:1-3; 5-7)

Vs. 4 is omitted in the text body but is written as a footnote after the word “paralyzed”:

–and they waited for the moving of the waters. From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease he had. (Verse 4 in some less important manuscripts). (John 5:4)

Christian and non-Christian leaders can create images of some social, religious, political, and most probably economic realities surrounding this third miraculous sign:

1. In this text, one can imagine a social system in which the law of the fittest—in physical, political, or in economic terms—seems to prevail.

2. If that was a *public* pool. But in this case one can imagine that the public political powers seemed to be indifferent to social injustices occurring in that public pool. At least for 38 years, it seems that they were not doing anything in terms of just laws to guarantee, at least, an equal opportunity for everyone regardless of their physical, political, or economic condition. One could expect, at least, the criterion of “first come, first served” to guarantee some sort of social justice.

3. It becomes evident that the health system of that “polis” was inefficient.

4. The text in the footnote may allow one to suspect the existence of religious charlatanism—a crime in the criminal codes of many countries. This particular situation seemed to show a sort of exploitation of people’s beliefs. We can also conjecture that this created situation was a good excuse to exempt the political powers from their responsibilities for the people’s health.

5. For at least 38 years, no “media” and no “public attorney” denounced the continuing social inequalities and the religious, and/or political, and/or economic exploitation of the disabled and of people’s beliefs.

6. Jesus chose to heal that particular individual probably because he was there for the longest time. The religious leaders reacted against Jesus’ healing, and said to the man: “It is the Sabbath; the law forbids you to carry your mat.” (John 5:10) But we can conjecture whether such reaction was due to a religious concern or because of economic and/or political reasons.

In sum, both caring hearts and critical eyes of Christian and non-Christian leaders challenge them to become social and moral agents of change of systems to guarantee justice and abundant life for all human beings. Christian theology refuses to separate learning and justice from compassion and hope. “The question . . . for any theology is whether it makes men [and women] more capable of love, whether it encourages or obstructs the liberation of the individual and the community” (Dorothee Soelle, *Political Theology*, as cited in Purpel, 1989, p. 65). Furthermore, the process of change in systems requires an education for local and global citizenship grounded in the dialectical relationship between a commitment to a broad vision of what is sacred in life and an understanding of the significance of this particular moment in history that surely needs a prophetic voice. According to Heschel (1962), the prophet was also a social leader and an educator; a social leader in the sense that he was interested in historical and current social, economic, and political events; an educator in that he tried to increase public awareness and insight about the ultimate significance of these events. Education for local and global citizenship is part of the wider practice to know, to learn, to care, and to

struggle for a more just and better world. It is “a dynamic, ever-changing process that must be able to respond to the shifts and twists of this dialectic process” (Purpel, 1989, p. 111). Purpel also refer to two major phenomena of educational discourse: “The evasion or neglect of larger, more critical topics, and the stress put on technical rather than on social, political, and moral issues” (pp. 2-3).

Christian and non-Christian leaders must be aware of the precariousness of our historic moment, when civilization and the planet face the possibility of extinction. It is a time of massive injustice, starvation, unemployment, and misery. It is a time of estrangement as sin, moral and spiritual alienation, legitimized structures of racial, economic, and social separation, in which individuals regard the problems of others as completely foreign to themselves. But it is also a time of hope and utopia that emerges from increased consciousness, wisdom, and compassion. It is also a time to demonstrate our creative capacities to re-create the world, according to God’s will—as Christian leaders believe. As educator-prophets, Christian and non-Christian leaders can be guided, at least, by Heschel’s (1962) precept: “It is an act of evil to accept the state of evil as either inevitable or final. Others may be satisfied with improvement, the prophets insist upon redemption” (p. 181). *Educar es Redimir* (To educate is to redeem) is the motto of the School of Education where the LP of AU was conceived, born, and is coming of age.

It is undeniable that knowledge is power (cf. Francis Bacon). Throughout history, since the pre-Socratic philosophers, education has been seen as a process of moral development. Nowadays, however, the power of knowledge has been used for different ends. To Francis Bacon and his contemporaries, knowledge was power to make the

world a better place so every human being could live life to the full. Unfortunately, today the power of knowledge also means a threat of destruction. Christian scholars are always reminded that the fruit that Adam and Eve ate came from the Tree of Knowledge of Good and Evil. History is replete with stories of brilliant but immoral leaders dedicated to serving their own interests.

### **Final Recommendations**

#### On the Christian Identity of the LP of AU

1. Keep the faith in Christ as the essential core of the program

Labels and forms of containers are important to identify products; and they must be congruent to them, i.e., they should not contradict each other. But the content is more important than the container, which is only to serve the purposes of the content. Christ Himself referred to this issue of form and content: “Neither do men pour new wine into old wineskins. If they do so, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved” (Matt 9:17). The four pioneers of the LP of AU probably had vision of a new wine that needed to be put in new wineskins. They strived for that vision to come true. Means and ends must be preserved. But means are always servants of ends; they are to serve the purposes of the ultimate ends. So, the LP of AU will be identified as Christian as it serves the ultimate mission of Christ: abundant life. Jesus Christ, as the New Being (cf. Tillich, 1960), is the core of the LP of AU (“I am the way, the truth, and the life”), and He encompasses the unity of the three fundamental dimensions of theological and philosophical activities: ontology (being), epistemology (knowing), and ethics (acting). These three dimensions are dialectically balanced. The overemphasis on any of them

might explain the different tendencies of today's universities. The overemphasis on being, or self-identity, might explain, for example, the tendency towards the "proselytism" of an Oral Roberts University, or other "monastery" types of higher education institutions. The overemphasis on epistemology might explain the "secularist" tendency of a Harvard University, which ironically still keeps the *Christo et Ecclesiae* as its seal. And the overemphasis on ethics—without the overall concern with the redemption and preservation of human life—might explain, for instance, the tendency towards "utilitarian" universities, which have become "fast knowledge" institutions at the subservient servitude to religious, political, or economic interests. "The thief comes only to steal and kill and destroy; I [Christ] have come that they may have life, and have it to the full" (John 10:10).

## 2. Have Christ as the head of the body

The question is not so much what the LP of AU thinks about Christ but, rather, what Christ thinks of a university or program that uses His name. If the Christian's first commitment and loyalty is with Christ and His Kingdom, then all the other things will be given (Matt 6:33). Here again, because of the artificially created dichotomy between faith and learning, these may sound like words of a sermon in temples, or Bible studies in seminaries nested in universities, while Christ Himself spoke them on the streets, marketplaces, homes, or in the countryside, in sum, in the "workplaces," which is where the LP of AU proposes its participants to express their competencies. Paul's metaphor of the "body of Christ" (cf. 1 Cor 12) is in harmony with the LP proposal, at least, as far as the individuality-community paradox and the unity of our differences are concerned. Therefore, the metaphor might be applied to the means and ends of the LP of AU.

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men [not only in all Christians]. . . . The body in a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. (1 Cor 12:4-6; 12)

### 3. Create new disciplines relating to Christian social ethics

The LP of AU fosters planned dialogues—as part of the curriculum—on issues regarding the responses of Christian social ethics to great issues that humanity is presently facing. How does, for instance, Christian social ethics relate to business, to politics, to the military, the minorities’ issues, etc.? The LP of AU also functions as a center of confrontation of diverse cultures in search for common solutions to human problems in the light of the supreme values of life and the highest principles of Christian social ethics, especially those involving the unity of love, justice and power. “For God so loved the world that he gave his one and only Son, that . . .” (John 3:16a). The LP should then create new disciplines for this purpose. Fox (1983) states that compassion implies not only passion, but also an intellectual life. After all, ideals come from ideas. There can be no compassion without an intellectual life because compassion involves the whole person. Logic and God are, therefore, congruent aspects of our whole existence, encompassing the spiritual, mental, physical, and social dimensions. Furthermore, Fox contends that compassion requires a critical consciousness, “one that resists all kinds of keptness, including that of kept academia and kept intellectuals. It implies a going out in search for authentic problems and workable solutions, born of deeper and deeper questions” (Fox, as cited in Purpel, 1989, p. 121). In this sense, the LP also stimulates its participants to connect the topic of their dissertations with the ideal of redemption of the human kind.

4. The LP is to continue stimulating the admission of participants of as many areas of life as possible

However, the LP should be aware of the need to keep a balanced distribution among them. The predominance of any profession, or of any area of life, might also result in the predominance of parts over the whole, like the story of the six blind men and the elephant, the Hindu fable by Saxe (1989). Diverse worldviews and views of life from different cultures of the planet would make the LP continually re-examine its views of reality. Here is the relevant role of each individual and the community for the transformation of knowledge into wisdom and compassion for humanity even within the context of powerful resistance to the struggle for universal justice and peace. Here is also the relevancy of Christian hope and faith in the human capacity to participate with Christ in the creation of a world of justice, compassion, caring, love, and joy.

5. Integrate all leadership programs of similar nature that are being established in all quadrants of the world

After the LP of AU, there came the Leadership Europe, based in Newbold, England, and then the Leadership Program at UNISA-Universidade de Santo Amaro, in São Paulo, Brazil. The LP of AU should also stimulate and support other leaders, such as David Birkenstock, Ed.D., the president of the Adventist International Institute of Advanced Studies in Phillipines, who dreams of generating a similar program adapted to Asian realities. The creation of leadership programs should be a challenge to the Education Department of all Divisions of the SDA Church.

#### On Specific Recommendations for Andrews University

1. Use the LP as a paradigm to start a process of multi- and interdisciplinary integration of the university schools and departments aiming at graduate and undergraduate education online.



2. Encourage the university schools and departments to critically re-examine their own mission statements from a Christian theological and philosophical perspective on the teleology of education.
3. Leadership faculty should be encouraged to review the results from this study and evaluate the extent to which the mission statement is evidenced in the lives of its graduates.
4. Leadership faculty in particular, but the university as a whole, should develop processes for increasing the level of reflection in its graduates.
5. Leadership faculty should evaluate the extent to which the participants of the program are being educated for global citizenship.
6. Leadership faculty should develop a comparative study program on the role of the Frankfurt School of critical theory and the development of critical reflection and critical consciousness from a Christian perspective.

#### On Specific Recommendations for the Participants of the LP

1. Participants should continually evaluate their position on the theory-practice continuum and the individuality-community continuum.
2. Participants should make a periodical survey on the great issues of our time and on how they connect to the LP mission statement.
3. Participants should re-examine periodically and democratically the present mission statement aiming at refining it according to the Christian identity of the program.
4. In facilitating the multidisciplinary nature of the program, participants should evaluate the extent to which they are utilizing and valuing the experiences of participants from other disciplines.
5. Participants should seek to identify the general cultural characteristics of a multidisciplinary group.

#### On Specific Recommendations From the LP Participants

There are some specific recommendations of graduates and faculty members of the LP that I would like to ratify. Such recommendations are implicitly or explicitly

given through their responses to my Question 5 of the first interview protocol: “What is the greatest challenge facing the community of the LP today? If you were in charge, what kind of changes would you make in the LP?”

1. Create an endowed chair of leadership.

A participant recommends that the faculty should “develop their own budget and be held accountable for it, develop a scholarship fund to attract top third–world leaders, and strive to look for ways to stay on the creative edge.” According to his experience in the LP, he also thinks “the program is now mature enough to really develop a network of graduates and mentors drawn from alumni” (p. 23).

2. Change the admission criteria.

A graduate would “require a clear vision statement in order to be admitted. Students who don't finish in a timely manner,” he responded, “are ones that lack a clear focus, where as I believe almost all of us who have finished had a vision and mission in mind before we started” (20). Another graduate seems to echo the same recommendation when she wrote, “I think the quality of applicants is an issue. I think there are too many students allowed to enter the program who are not motivated enough or have enough initiative to follow-through with the self-directed learning piece” (21).

3. Change the way workload is defined.

“One of the challenges as I see it is the lack of sufficient staff to support a growing group of participants. . . . I feel there is lack of appreciation on the part of administration in terms of what the LP can offer from a continuous learning perspective, rather than viewing it strictly from a profit point of view” (21). “The faculty-to-student ratio must be kept low in order to nurture/support students who are not in the traditional

classroom” (23). The coordinator of the LP of AU, has already begun expanding her ideas to equalize this problem (p. 20-21).

4. Continue to develop social skills.

A participant thinks it is necessary for the participants “to function appropriately in regional groups” (p. 21). Another one both recommended and warned: “Continue to develop and refine the regional group process. This is an area of both potential strength and weakness” (p. 24).

5. Make annual self-evaluations and goal setting.

A participant gave this recommendation, “so progress is continuous” (p. 21). This recommendation is of supreme importance especially if we put it in the context of the mission statement and ultimate ends of the LP. The same principle that the Protestant reformer Martin Luther applied for the Reformed Church might be applicable in the paraphrase: “A graduate program, once reformed, is always being reformed.” This motto is in harmony with the recommendation, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom 12:2).

6. Hold to the original philosophy of the program.

A faculty member suggests that such a recommendation is necessary because “there will probably be a tendency to drift toward more traditional elements like deadlines, additional requirements, more paper-based production, and less self-motivating independence” (p. 21). A graduate expresses similar concern when she recommended the LP to “maintain the unique vision without being bending to the wishes

of other traditional programs” (p. 22). Another graduate strongly recommended, “Try not to make the program comparable to a traditional doctorate program. Be unique” (p. 26).

7. Market the LP more broadly.

“AU should work with other universities with a view to developing LPs,” recommends a graduate, “making them accessible more widely” (p. 21). Another graduate seems to echo when he writes that the LP “is so unique that one should Market, Market, Market it to would-be Ph.D.'s” (p. 21).

8. Create a network of all the participants, including the alumni, of the LP of AU.

One of the roles of the LP should be to make the connections with the past, present, and future in order to accumulate the wisdom that its history can offer to humanity in terms of its struggle to alleviate human miseries and to produce abundant life. A graduate seemed to have recommended this sort of thing in writing about changes in the LP of AU: “Greater use and profiling of people in LP” (p. 23). Another graduate would like to continue participating in the LP (p. 22). “The greatest challenge is to keep the flame alive,” reminded a faculty member: “When we are all together it is easy to get excited” (p. 23).

9. Ensure adequate online library resources for all students no matter where they live.

This was a graduate’s recommendation. She argued, “As new resources become available, they need to make sure they can offer theme to the LP participants” (p. 25).

### **Suggestions for Further Study**

The present study has been a first effort to analyze the dialectical relationship between means and ends of a graduate program—specifically the LP of AU. It is my hope

that the outcomes of this study will prove helpful to all those who are concerned about a renewed growth of the LP at AU or elsewhere.

Beyond research, however, the greatest need is a new teleological vision of the history and role of higher education institutions in the light of the history of humankind. The greatest question is not so much related to new methodologies or techniques as it is to their ultimate ends.

Here are some suggestive themes, which urgently need further attention by researchers.

**1. The question of the inter-relationship between ethics, ontology, and epistemology:** This refers especially to the cult of neutrality and the so-called value-free or morally free scholarship (London, 1978). Comparative studies should be made between graduate programs of Christian church-related institutions and similar graduate programs of other-religion-related institutions. Such comparative studies could also be made between graduate programs of capitalist-oriented countries and similar graduate programs of socialist-oriented countries. Other comparative studies can be made within the context of the LP itself, either among the participants of the Leadership Europe, Leadership Brazil, and the LP of AU, in function of their Christian and non-Christian ethical beliefs/principles, and in function of their professional activities and control variables in order to see how these shape or are shaped by their ontological and epistemological views.

**2. Re-definition of terms such as service, servanthood, servant-leader, and other deriving concepts:** In the light of theological and philosophical understanding, these concepts are to be confronted with “the corporate takeover of academia,” the

“leasing of the ivory tower,” or the “universities for sale” (Aronowitz, 2000; Purpel, 1989; Smith, 1990; Soley, 1995). That is, this question has connection not only with the universities’ basic principles of freedom and autonomy but also with their mission and ultimate ends (Chomsky, 2000; Gallagher, 1970; Ortega y Ortega y Gasset, 1992; Shapiro & Purpel, 1998; Sinnott & Johnson, 1996; Spanos, 1993). Thus, the basic research question is whether education is at the servitude of particular ideologies, economic interests of public and private sectors, or whether education is actually at the service of the whole humanity. Is it an education for living or an education for making a living? Are, for example, the universities’ Human Sciences or Social Sciences really “humane,” “social,” and “scientific”?

**3. The relationship between the LP mission statement and the “great issues” of our time that affect the whole humanity and our planet:** A research study should explore the participants’ interest to share their views on the great issues. Moreover, it should explore whether the LP “curriculum” is lacking an emphasis on so-called General Education as well as an emphasis on Social Ethics. The required competencies 6a–“A scholar with a working knowledge of ethics and persons/professional development”—and 6e–“A scholar with a working knowledge of social systems, including, family dynamics, community structures, and global development”—have already opened up the doors for such an exploration. These themes, however, have not been fostered enough to connect them with great local and global issues.

**4. The issue of critical reflection and critical consciousness in the whole process of delivering graduate education.** Further studies need to be done as how the

issue develops in the LP, and how graduate students grow in their levels of critical reflection and consciousness over time.

In summary, this study shows the overlapping nature of means and ends. It shows the importance of theory-practice issues, and individuality-community issues both as means and ends. It shows how critical reflection can transform seemingly opposite ideas into a unity. It shows the importance of “great ideas” of our time in the scholarly community. And, finally, it shows how the essential ideas can be at the service of the ultimate mission of Christ: to bring abundant life to human beings.

### **Postlude**

In strongly reacting against the intellectual dominance of the Christian Church in the Middle Ages, the secularist movement unfortunately created an image of Christian faith and values associated with stereotyped forms of institutionalized religions. Even all the wisdom in the Bible has been stereotyped as a source that can be applied only to religious matters, not to great issues that affect the quality of life of human beings in today’s world. Therefore, for instance, when the prophet Isaiah imagined that the Prince of Peace “will settle dispute for many peoples,” that “they will beat their swords into plowshares and their spears into pruning hooks,” and that “nation will not take up sword against nation, nor will they train for war anymore” (Isaiah 2:4), one might say that such a prophet is a religious dreamer. However, “secularist” dreamers speak and sing today of the same highest values that the prophet dreamed about, yet the dichotomy between Christian faith and the great issues of our time seems to persist even if “secularist” and “religious” have similar dreams. Curiously enough, even the word “profane” (Latin *pro* = before = *fanus* = temple), which used to have only a space connotation, assumed an

anti-religious one. Are there commonalities between John Lennon's song *Imagine* and some supreme values of Christian faith?

Imagine there's no countries. It isn't hard to do.  
Nothing to kill or die for, and no religion too.  
Imagine all the people, living life in peace . . .  
You may say I'm a dreamer, but I'm not the only one.  
I hope someday you'll join us. And the world will be as one.  
Imagine no possessions. I wonder if you can.  
No need for greed or hunger / A brotherhood of man.  
Imagine all the people / Sharing all the world.  
You may say I'm a dreamer. But I'm not the only one.  
I hope someday you'll join us. And the world will live as one.  
(Lennon, 1971)



## APPENDIX

APPENDIX A  
INTERVIEW PROTOCOLS  
FIRST INTERVIEW PROTOCOL

Name: \_\_\_\_\_

Present professional activity: \_\_\_\_\_

\_\_\_\_\_

1. What attracted you initially to the LP of AU?
2. Suppose you were trying to encourage a best friend to participate in the LP. What would say about its positive and negative aspects?
3. What do you think are the critical components of the LP? What makes it unique?
4. What do you think are the general outcomes of the LP?
5. What is the greatest challenge facing the community of the LP today? If you were in charge, what kind of changes would you make in the Leadership Program of AU? What should we do about it?
6. What metaphor(s) would capture the essence of the LP?

*List of Thematic Categories Emerged from the First Interview Protocol*

1. Openness to challenging changes (in education, innovating idea of the LP, challenging the status quo...).
2. Community support (Democratic environment, consultative/collaborative process, faculty-student & participants-participants relationships...).

3. Motivating persons & books on leadership.
4. Values (courage, truth, church...)
5. Financial crisis of AU & SED-School of Education [**Connected with # 13 & 17**].
6. Competency-based program.
7. Job-embedded program (Compatible with job/workplace/ freedom, flexibility, on-off campus...)
8. Former links with AU
9. Academic credibility (Strong theoretical components, faculty...)
10. Individuality (Student-centered program, IDP, own pace & needs...) [**Connected to # 27**]
11. Degree (Ph. D.)
12. Diversity (Cultural, multidisciplinary make up of participants...)
13. Faculty-staff support (Overloaded faculty-staff, limited time with faculty, diverse faculty but holistic configuration...) [**Connected with # 5 & 17**]
14. Quantitative research (Not enough...)
15. Integration of faith and learning
16. Structure (Not everyone is fitted to integration of study & work, individuality, IDP, portfolio documentation...)
17. Lack of support (From AU administration, for blacks...) [**Connected to # 13 & 5**]
18. Target (Constant moving target...)
19. Ambiguity
20. Critical reflection (Knowledge of how, what, why...)
21. Leadership (Empowerment, hierarchy issue...)

22. Marketing of the LP (to extend to other departments of AU & other universities...)
23. Alumni
24. Program of generating ideas (Creativity, stay on the creative edge...)
25. Servant leadership
26. Assessment
27. Holistic, integrated, mature person [**Connected to # 10**]

*Number of Times the Themes Emerged in the Six Questions  
of the First Interview Protocol*

Table 1 shows the codified themes and the number of times they emerged in each of the six questions of the First Interview Protocol. The last column shows the total number of themes in the six questions.

## RESULTS OF THE FIRST INTERVIEW PROTOCOL

*Number of times the themes emerged in the six questions of the First Interview Protocol*

<b>QUESTIONS/ THEMES</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
1. Changes	3	5	2	6	1	1
2. Community support	7	16	19	2	9	5
3. Persons/books	10	1	-0-	-0-	-0-	1
4. Values	2	-0-	-0-	-0-	-0-	-0-
6. Competency-based	4	6	12	6	3	2
7. Job-embedded	15	17	25	3	8	2
8. Former links to AU	1	1	-0-	-0-	-0-	-0-
9. Academic credibility	2	5	9	2	4	-0-
10. <b>Individuality</b>	7	13	15	7	6	3
27. <b>Holistic, integrated person</b>	-0-	-0-	-0-	6	-0-	-0-
11. Degree	1	2	1	-0-	3	1
12. Diversity	1	1	3	2	-0-	1
13. <b>Faculty-Staff</b>	-0-	10	1	-0-	17	1
5. <b>Financial crisis</b>	2	2	-0-	-0-	3	-0-
17. <b>Lack of support</b>	-0-	3	-0-	-0-	12	-0-
14. Quantitative research	-0-	1	-0-	-0-	-0-	-0-
15. Faith-Learning Integration.	1	2	1	-0-	1	-0-
16. Structure	-0-	5	1	-0-	8	-0-
18. Target-Vision	-0-	7	1	1	6	5
19. Ambiguity	-0-	4	-0-	-0-	2	1
20. Critical reflection	-0-	-0-	3	5	-0-	1
21. Leadership	-0-	-0-	-0-	4	1	-0-
22. Marketing	1	-0-	-0-	-0-	5	-0-
23. Alumni	-0-	-0-	-0-	-0-	1	-0-
24. Generating ideas	1	-0-	-0-	-0-	1	-0-
25. Servant leadership	-0-	-0-	1	2	-0-	-0-
26. Assessment	-0-	1	-0-	-0-	-0-	-0-

## SECOND INTERVIEW PROTOCOL

*Dear Collaborators!*

*Thank you very much for taking time to answer the previous set of questions. I had 20 responses from a potential of 27 participants. In this set of questions we'll be building on the results from the last set.*

*Part I -- In response to the questions about critical components the following themes emerged:*

- 1) Job-embedded*
- 2) Community support - regional groups etc.
- 3) Individualized nature of the program
- 4) Faculty-staff support/leadership etc
- 5) Competency-based
- 6) Academic credibility

Please review the above components and give an experience, incident, story or description of what that component means to you. Please, respond only to those where you have a strong, compelling experience to share.

Part II -- Program Outcomes - the following themes about outcomes of the Leadership program emerged from your responses:

- 1) Professional who are able to implement change
- 2) Competent professionals

- 3) Empowered (servant) leaders
- 4) A network of professionals
- 5) Integrated, whole people
- 6) Scholars with the foundations to think critically

Please, review the above outcomes and give an experience, incident, story or description of what that outcome means to you. Please respond only to those where you have a strong, compelling experience to share.

Part III -- Relationship between critical components and outcomes.

Please, review the results in Part I and Part II and identify ways they are related. Another way to think about this would be to ask yourself, "If #1 in part I - job-embedded - were deleted from the Leadership program, in what ways would the outcomes change?"

Likewise for #2 - If community support were removed from the Leadership program, how would the outcomes be affected.

OR

How do the results in Part II influence Part I? For example, if we did not have # 1.

Professionals who are able to implement change, how would that influence the components in Part I - 1. Job-embedded, etc?

I want to thank you in advance for your responses to this SECOND Interview Protocol.

José Alaby

## THIRD INTERVIEW PROTOCOL

Dear Collaborator:

I thank all those who thoughtfully contributed to the First & Second Interview Protocols.

I am still gratefully welcoming the responses to the Second Interview Protocol from those who are trying to find some of their precious time for that purpose.

Now, this is the Third (and LAST!) Interview Protocol that will probably take a much shorter time to respond. Even those few who could not respond to the previous Interview Protocols are welcome to respond to this Third one bellow.

Please, click "Reply" and respond to just 2 questions. Thank you again for your thoughtful consideration.

José Alaby - 1999 Cohort.

The mission statement of the LP is:

“The Leadership Program is dedicated to develop Christian leaders who are able to integrate faith and learning in the workplace. It prepares a community of learners and leaders dedicated to service.” (AU 2001-2002 Bulletin, p.268).

1. What did/do you like best and least about the mission statement of the LP?
2. Please, identify (X) which of the following themes would be more closely related to the LP Mission Statement (*You may choose from the themes below, and/or express other relevant themes*).
  - ( ) The roles of religion and nationality in modern life.



- ( ) Issues of war and peace, and the general subject of conflict resolution.
- ( ) The pathologies of industrial civilization: consumerism, pollution, accumulation, etc.
- ( ) The implications of the “information revolution”.
- ( ) The future of the environment – including the impact of the population explosion, starvation, etc..
- ( ) The prospects of Third World nations.
- ( ) New mentalities and new cultures that are now arising.
- ( ) Comparative cultures of the world.
- ( ) Competition in the global economy.
- ( ) Fragmentation of knowledge in universities.
- ( ) The relationship between love, power and justice.
- ( ) Decision-making processes.
- ( )
- ( )
- ( )

## APPENDIX B

Some Articles of the UNESCO's (1998) Declaration in the  
*World Conference on Higher Education for the Twenty-First Century*,  
in Paris, from 5 to 9 October of 1998.

Article 1 - *Mission to educate, to train and to undertake research.*  
Under this heading, for higher education must provide for learning throughout life as well as to educate for citizenship and for active participation in society; it must also provide, as part of its service to the community, relevant expertise to assist societies in cultural, social and economic development.

Article 2 - *Ethical role, autonomy, responsibility and anticipatory function.* In this case, higher education institutions and their personnel and students should, among other things, exercise their *intellectual* capacity and their *moral* prestige to defend and actively disseminate *universally accepted values*, including peace, justice, freedom, equality and solidarity, as enshrined in UNESCO's Constitution; enjoy full academic *autonomy* and *freedom*, conceived as a set of rights and duties, while being fully *responsible and accountable to society*; and play a role in helping identify and address *issues* that affect the well-being of *communities, nations and global society*.

Shaping a new vision of higher education, they proclaim

Article 3 - *Equity of access.*

Article 4 - *Enhancing participation and promoting the role of women.*

Article 5 - *Advancing knowledge through research in science, the arts and humanities and the dissemination of its results.*

Article 6 - *Long-term orientation based on relevance.* Relevance in higher education should be assessed in terms of the fit between what society expects of institutions and what they do. This requires ethical standards, political impartiality, critical capacities and, at the same time, a better articulation with the problems of society and the world of work, basing

long-term orientations on societal aims and needs, including respect for cultures and environmental protection.

*Article 7 - Strengthening co-operation with the world of work and analyzing and anticipating societal needs.*

*Article 8 - Diversification for enhanced equity of opportunity.*

*Article 9 - Innovative educational approaches: critical thinking and creativity.* New pedagogical and didactical approaches should be accessible and promoted in order to facilitate the acquisition of skills, competences and abilities for communication, creative and critical analysis, independent thinking and team work in multicultural contexts, where creativity also involves combining traditional or local knowledge and know-how with advanced science and technology.

*Article 10 - Higher education personnel and students as major actors.* National and institutional decision-makers should place students and their needs at the center of their concerns, and should consider them as major partners and responsible stakeholders in the renewal of higher education.

Having, thus, proclaimed the above articles, they shift from vision to action by proclaiming the following:

*Article 11 - Qualitative evaluation.* Quality in higher education is a multidimensional concept, which should embrace all its functions, and activities: teaching and academic programmes, research and scholarship, staffing, students, buildings, facilities, equipment, services to the community and the academic environment. Due attention should be paid to specific institutional, national and regional contexts in order to take into account diversity and to avoid uniformity.

*Article 12. – The potential and the challenge of technology.* Higher education institutions should lead in drawing on the advantages and potential of new information and communication technologies, making knowledge accessible to all; creating new learning environments; paying particular attention to removing the grave inequalities which exist among and also within the countries of the world with regard to access to new information and communication technologies and to the production of the corresponding resources; closely following the evolution of the ‘knowledge society’ in order to ensure high quality and equitable regulations for access to prevail.

Article 13 - *Strengthening higher education management and financing.*

Article 14 - *Financing of higher education as a public service.*

Article 15 - *Sharing knowledge and know-how across borders and continents.* The principle of solidarity and true partnership amongst higher education institutions worldwide is crucial for education and training in all fields. The principles of international co-operation based on solidarity, recognition and mutual support, true partnership should govern relationships among higher education institutions in both developed and developing countries and should benefit the least developed countries in particular.

Article 16 - *From 'brain drain' to 'brain gain'.* The 'brain drain' has yet to be stemmed, since it continues to deprive the developing countries and those in transition, of the high-level expertise necessary to accelerate their socio-economic progress.

Article 17 - *Partnership and alliances.* Partnership, based on common interest, mutual respect and credibility, should be a prime matrix for renewal in higher education.

## APPENDIX C

### Leadership: A Platform for Service

by James A. Tucker

"And whosoever will be chief among you, let him be your servant." Matthew 20:27

"[True education] is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come." (White, 1903)

Andrews University is in a position to represent and foster the development of a community of learners dedicated to service. It is to that end that a pilot program in Leadership has been developed.

"Higher" education has long been viewed as a source for improving quality in the world's educational systems. Yet, it is increasingly evident that undergraduate and graduate programs of study primarily lead to the accumulation of symbolic information with little or no emphasis on applying that information to meet the very real needs of people. We train gifted manipulators of symbols instead of effective human servants. The result is a largely symbolic agenda (i.e., committee meetings to discuss a service) rather than an action agenda (i.e., providing the service).

Every governmental agency is scrambling to find symbolic solutions to the social ills of our time. While the information managers try to construct a "super highway,"

people are dying for lack of service. The term community has come back into popularity, in part because of wide recognition that we have lost the sense of brotherhood that once held communities together against the moral and ethical evils of life. If there ever were a time when society needed a community of human servants, it is now.

The world doesn't need educational institutions that continue to use the traditional educational practices that do not work. We need to take bold steps to show that the principles of true education not only work but also represent the answer to human need on a dying planet. These principles include the integration of faith and learning, successful achievement for all learners, learning that provides a balance of physical and mental pursuits, and practical preparation for a life of service.

We educators have an opportunity that rarely comes to society. If we choose to do so, we can present to the world a community of learners dedicated to service. We can seize the moment and move forward in faith to change the face of education, demonstrating a dynamic-action agenda devoted to service, rather than a philosophical-symbol agenda devoted to image.

## APPENDIX D

The Leadership Integratory Inter-dependence of Leadership Competencies  
A Preliminary description of the application of leadership philosophy  
as presented by the Leadership Program of Andrews University  
by James A. Tucker, Coordinator  
Andrews University Graduate Program in Leadership

Competencies cannot be segmented in leadership--only in pedagogical theory, and even then they lose impact as well as leadership relevance if there isn't a constant attempt to integrate them. For the sake of discussion, however, each competency must be identified, described, and defined in terms of outcomes expected. In the Leadership Program, six broad competency areas have been identified:

1. Effective Instructor/Trainer
2. Dynamic Change Agent
3. Effective Organizer
4. Collaborative Consultant
5. Reflective Researcher
6. Competent Scholar

Following through with the integratory concept, a leader is always a teacher/trainer. At any given moment, a leader is performing some function that is characteristic of a teacher/trainer. Effective teaching/training involves the appropriate use of materials and sensitivity to human variability in presenting information or encouraging a given direction to proceed. Can you think of a time, save perhaps when the leader is sleeping, when elements of effective instructional behavior are not needed?

Further, a leader is always facilitating change. Using the change process effectively involves vision and strategic planning, the development of resources (fiscal and human), marketing, and public relations. When is a leader not thinking and facilitating change?

A leader is always thinking in organizational terms, developing formal structures, managing resources, and operating within laws and by policy. When can the effective leader afford to ignore organizational principles?

A leader is always collaborating with others in group processes. Communicating effectively, evaluating and assessing conditions and outcomes, and solving problems by systematic decision.

A leader is always a researcher, continuously reviewing and evaluating research, asking research questions, conducting research, and reporting research findings.

The Andrews University Leadership Program holds that a leader should always be a scholar. Applying scholarship to the development of leadership skills adds a validating dimension that may be lacking in leaders unless consciously pursued. For example, consider the advantage to the leader of a knowledge base in ethics and personal/professional development, history and philosophy of leadership, learning theory, human development, leadership theory, social systems, and technology.

Take any combination of the 20 competencies. For example, 2b & 4c (developing human resources and problem solving). Is it even possible to imagine these two competencies in isolation--they must work together.

Now, for example, let's add 6a (scholarly understanding and application of leadership foundations--history and philosophy of leadership as it affects one's world view). What is the world view that drives our problem solving and the need to develop human



resources to solve problems. It makes all the difference in the world, to know and understand the driving principles of one's world view.

**Learning to be a competent leader:** The best way to learn all of these skills is by immersion. it is like learning a language. The infant/toddler learns the language as a mosaic of interesting realities--not as a set of rules. Language is best learned by using it in real life. So it is with leadership. Leadership is a tool that social systems use to improve themselves according to shared values

Competent leadership cannot be divided into individual "competencies" in reality. A competent leader is one whose leadership is integratory.

See Frank Smith on Natural Learning Theory. Also, the Swamp theory of learning.

Develop these themes further.

OED: "Integrator. [a. L. integrator, n. of action from integrare to Integrate. (in L. only in sense 'renewer')]. One who or that which integrates; spec. an instrument for indicating or registering the total amount or mean value of some physical quality, as area, temperature, etc."

Websters Second: "Integrator, n. one who or that which integrates; specifically, an instrument for calculating integrals." "Integral, n. 1. a whole; an entire thing."

So, with that basis, then here is what I wrote originally with reference to the idea of Integratory and leadership.

## APPENDIX E

### Consent Form

As you probably know, as part of a research effort at Andrews University (AU) in the School of Education, I have been conducting a study on critical components (means), mission statement, and outcomes (ends) of the Leadership Program (LP). It involves the perception of the relationship between means and ends on the part of graduates and faculty members of the LP as they went/go through the process of this innovative way of delivering graduate education in a Christian educational institution.

As a way of describing the context within which graduates and faculty members of the LP of AU perceive the dialectical relationship between means and ends of the program, an interview protocol will be taken through e-mail responses and possible phone calls for clarification. There are no risks or discomforts associated with these procedures.

While there may be no direct benefit to you at this time for participating in this project, we are hopeful that we will learn something that will help leaders of the LP of AU constantly reexamine the dialectical relationship between its means and ends, and, therefore, accomplish more effectively its mission.

You will be asked to answer three open-ended surveys over e-mail. These will be returned to my personal list serve. You can choose whether to remain anonymous in the study, and, in that case, your name will not be used in any publications. You may also choose to have your name used in connection with the statements you make. In addition, you are free to terminate this consent at any time and withdraw from the project without prejudice. If you have questions concerning this project or this consent, please feel free to call José A. Alaby at (616) 471-6896 / 471-3467, or e-mail me [alaby@andrews.edu](mailto:alaby@andrews.edu), or call Dr. Shirley A. Freed, Ph. D., at (616) 471-6163, or e-mail her: [freed@andrews.edu](mailto:freed@andrews.edu).

Please, print down the form below and fax to Alaby at (616) 471-6374.

---

I, \_\_\_\_\_, hereby consent to participate in the project described above. I have read and understand this statement, and:

1.  choose to remain anonymous.
2.  give consent to have my name used.
- 3.

Signature: \_\_\_\_\_ . Date: \_\_\_\_\_

## REFERENCE LIST

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Fisk Schools of Language & Arts Director	Atibaia S. Paulo, Brazil	1971- 1988
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