WHAT FIVE OF THE TRENDS OR TENDENCIES IN PRIVATE HIGHER EDUCATION TODAY MUST WE CONSCIOUSLY RESIST – WHY AND HOW?

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TRENDS TO RESIST: WHY AND HOW

President Frame asked five commissions in October 1997 to deliberate on the assigned questions with the expectation that the results would deepen and sharpen the definition of the educational purpose of Augsburg College. Our commission accepted the challenge of addressing the question "what five of the trends or tendencies in private higher education today must we consciously resist – why and how?"

The commission determined that our approach to this question should be to develop an understanding of the charge including discernment of what trends were presently dominant. We would focus on finding and distilling information, contacting thought leaders and asking them to speak and/or reading related materials. We reminded ourselves continually that while it was our charge to identify trends to resist, we would still address those trends that we cannot resist. In the beginning we actively sought to keep our perspective broad. After identifying approximately 10 trends to consider resisting, the commission divided into smaller working groups to address the trends and write very brief statements. From those we determined that we would focus on the five trends included here. Each identified trend section was written by a small working group of the full commission. You will note that the section describing the first trend to resist is significantly longer. This indicates that the commission believes that the first is of utmost importance.

RESIST THE TREND OF OFFERING HIGHLY SPECIALIZED PROFESSIONALLY ORIENTED MAJORS WHICH DO NOT ALLOW BREADTH OF STUDY IN THE LIBERAL ARTS

WHAT IS THE TREND?

A college degree is seen not as a measure of knowledge but simply a credential, which needs to be obtained. Increasingly, degrees and certificates are being offered in narrower and narrower fields, without the broader background the liberal arts offers students.

WHY IS IT RELEVANT TO AUGSBURG?

The mission statement of Augsburg College professes fidelity to the liberal arts. At a time when more and more specialty programs are being developed, why should Augsburg remain a liberal arts college? Augsburg is, in fact, not a liberal arts college according to the standard Carnegie classification of colleges. [i] We are termed a comprehensive college due to our students' choices of majors and our size; e.g., we are too large to be a small liberal arts school and more than 60% of our students graduate with professional degrees. [ii]

Is there a dichotomy between the liberal arts and professional programs? One cliché is that general education prepares a person for life while the major prepares one to make a living. This paper will argue that this type of dichotomy is false. It is based on the erroneous assumption that liberal arts courses are unrelated to everyday life and are only designed to enrich the abstract life of the mind. The statement, unfortunately,

reflects a lack of knowledge of what the liberal arts are or what they were designed to achieve.

What are the liberal arts? The liberal arts are the modern descendents of the Roman system of education. The liberal arts were designed to ensure that the people had the skills necessary to be able to think freely. The original set of liberal arts was comprised of two groups. First was the Trivium or the skills necessary for effective communication; e.g., grammar, dialectic or logic and rhetoric. The second group, termed the Quadrivium, was comprised of arithmetic, geometry, music and astronomy. [iii] The liberal arts were designed to impart the skills necessary to be able to succeed in life. Theology and/or religious instruction were not originally part of the liberal arts because this program was developed by pagan not Judeo/Christian cultures.[iv]

Is there a contradiction between being a liberal arts school and a college of the church? St. Augustine was one of first to develop an educational program melding the liberal arts and religious training.[v] In the medieval ages, universities and colleges were controlled by clerics. These first universities combined religious training with the traditional liberal arts. After the Reformation, every denomination felt compelled to establish their own school in order to properly prepare their young people, especially new ministers, for theological battle.[vi] Luther was a strong defender of education as illustrated by the following quote: "When schools flourish then things go well, and the church is secure. Let us have more learned men and teachers." He felt the ideal curriculum consisted of the study of history, languages, and the other arts so that young people could learn to think for himself or herself. Thus, the early Lutheran colleges were strong adherents of the traditional liberal arts. [vii]

The establishment of religious colleges continued in the United States. Religious denominations founded most of this country's early colleges. The incorporation of Christian education and higher education has been a dominant fact of American education. Early American colleges were established primarily to fill the demand for an educated clergy.[viii] Augsburg itself was established in 1869, as Augsburg Seminary, in order to train Norwegian Lutheran ministers.[ix] Religious bodies established all of the sixteen private liberal colleges in Minnesota and many of them focused on religious training in their beginning years.[x] Many of these schools have retained a strong religious character.[xi]

The curriculum in both Minnesota liberal arts colleges and in the nation has changed over the last two hundred years. Until the 1900's most colleges had a traditional curriculum which emphasized knowledge of Latin and Greek so the history, science and philosophy could be enhanced by reading the original documents.[xii] Today the definition of a liberal arts degree has been expanded considerably from the initial seven subjects. Over time beginning in the fifteenth century when Greek was added to the standard curriculum, modifications have been made in the definition of the liberal arts. It would be another two centuries until more modern mathematics was incorporated in the seventeenth century. By the 1700's, the natural sciences had developed to such an extent that they too were added to the lexicon, replacing astronomy as the sole representative of the sciences. Over time the social sciences, modern languages, history and political science came to be included in the current definition of liberal arts.[xiii] Thus, today a liberal arts degree is comprised primarily of courses in the humanities, natural sciences including mathematics and the social sciences.

In the classic liberal arts curriculum described above there were no majors and no electives. Every student took and completed the same courses. The "Yale Report on the Classics" was issued in 1827 and served as the blueprint for collegiate education until after the turn of the next century. The chief aim of a college education was "the discipline and furniture of the mind."[xiv] Classics, mathematics and philosophy formed the core of this curriculum, which had its roots in the initial liberal arts curriculum. It might be noted that some subjects that today would be required in any liberal arts degree, (e.g., literature) were not included in this early curriculum. As an interesting historical note, the Yale Report was designed to fend off complaints that students were not being trained well enough for the work world. The Yale Report specifically rejected the notion that colleges should immediately respond to outside pressures for changes to the curriculum.[xv] The faculty of Yale felt the purpose of their degree was not to completely prepare a student for their first job but rather for all of their life's jobs and their life outside the world of work.

In the 1890's Harvard instituted a degree program, which totally rejected the classical curriculum by eliminating any requirements; instead, it was comprised entirely of electives. Students graduated when they had completed a set number of courses irrespective of content or subject. This was a relatively short-lived experiment, as Harvard discontinued it in 1909, after a disconcerting review of the results by then Harvard president Abbott Lawrence Lowell. He wrote that the ideal college "ought to produce, not defective specialists, but men intellectually well rounded, of wide sympathies and unfettered judgement. At the same time they ought to be trained to hard and accurate thought, and this will not come merely by surveying the elementary

principles of many subjects. It requires mastery of something acquired by continuous application."[xvi]

It might be noted that Augsburg has always prided itself on practical education. However, the use of the term practical does not mean professional. Carl Chrislock, Augsburg College historian, argues that the early Augsburg leaders saw the study of the ancient languages as practical. The early leaders of Augsburg felt compelled to defend their curriculum against opponents who thought Augsburg students studied too many languages. Chrislock quotes Georg Sverdrup, who responded to this criticism, by writing that the curriculum's purpose was " 'Surely not to enable a young person to make himself ridiculous by parading a knowledge of Greek and Latin.' The chief value of extensive language study, according to Sverdrup, was that it removed the linguistic impediments blocking a broad view of the world. 'It is possible to live in a remote shaded valley, particularly when one has known no other surroundings; but the young man who can escape to high plateaus and scan the horizon is doubly fortunate.' Liberation from language barriers was comparable. A young person desiring a comprehension of what was stirring in the world required a broader perspective than only one language could provide." [xvii] While the early Augsburg students didn't receive a traditional liberal arts education the underlying goal of training students to be independent thinkers remained a fundamental aim of the College.

Nationally, the combined pressures for both breadth and depth led to the distribution system still in place in most of the nation's colleges and universities. In 1930 Abraham Flexner contended that "the principle aim of a college education was intelligence, capable of being applied in any field whatsoever."[xviii] Generally,

distribution requirements mandated some courses from each of the following three areas: physical and biological sciences including mathematics; social sciences including history and philosophy; humanities including drama and the fine arts. This program of general education followed by a concentration in a major is the dominant form of collegiate curriculum today. Over time the number of electives open to students has increased. More traditional liberal arts colleges often still hold to the standard where the major comprises one third of the required courses. The general education requirements also represent a third and the remaining one third are electives.

The fight between proponents of Augsburg and St. Olaf, which led to the creation of the Lutheran Free Church, was in part based on different educational principles.[xix] During the early years of this century, St. Olaf and Luther began moving toward the more conventional college curriculum described above. This shift meant that North Central accredited both Luther and St. Olaf by 1915. Instead, while lengthening the time of study from one or two to four years, the Augsburg curriculum remained comprised of Greek, Latin, Norwegian, English, History and Religion. By 1906 Sverdrup acknowledged that students were leaving Augsburg to attend other schools and it had become more imperative for Augsburg students to meet the usual college standards. However, he didn't propose any curricular changes and died with the previous curriculum intact [Chrislock, pp. 88-89]

The deep mistrust of American higher education by the constituent congregations of the Lutheran Free Church was an unfortunate residue of the rivalry between Augsburg and St. Olaf and hampered congregational support for curricular changes until the 1940's. Nonetheless, Augsburg's curriculum has changed radically in the last 100 years,

especially since the end of World War II.[xx] The first major curricular revisions began when President George Sverdrup in 1911 sought to have Augsburg graduates accredited as high school teachers.[xxi] Augsburg's first request was denied due to both the small endowment fund and too few natural science courses. As a result of this evaluation a small number of electives were added to the Augsburg curriculum. These innovations were not enough to win accreditation by either the State Department of Education or the North Central Association.[xxii] The University of Minnesota also continued to refuse to accept our courses for credit.

During the decades of the 1910's and 1920's, concern grew about Augsburg's lack of accreditation. One probable effect of the lack of accreditation was that enrollments declined. Augsburg was hurt by the fact that both Hamline and St. Olaf achieved the accreditation status that the Augsburg faculty and administration now desired.[xxiii] These schools had expanded their curriculums much earlier than Augsburg. For example, St. Olaf had added natural sciences in 1900. Economics in 1903, sociology in 1909 and political science in 1910 continued the expansion.[xxiv] In the meantime, Augsburg retained the curriculum established in 1874 of Greek, Latin, Norwegian, English, German, history and religion with only slight changes of a few additional subjects as electives.

The Great Depression and World War II intervened before Augsburg seriously renewed the quest to become a liberal arts college. By the 1940's, Augsburg and its constituency had decided that it was time to become a first class liberal arts college. Accreditation by North Central was seen as the first step in that process [Chrislock, p. 196.] As part of this process, departments and professors were added in such subjects as

political science, economics, physical education, Spanish and English. A 1943 resolution of a church committee recommended that "every effort" be made to attain accreditation as soon as possible. Augsburg hired a University of Minnesota education professor to advise them of any possible shortcomings in their quest. His report listed four areas of deficiency: the library collection, physical facilities, business administration and faculty issues such as salary, tenure and retirement benefits.

With great anticipation, the College applied to North Central in 1950 for accreditation. But this request was also denied based on the shortcomings listed above as well as a few additional areas of concern including faculty competence. Augsburg began a period of self-study and continued on the path to becoming recognized as a liberal arts school. North Central accreditation was finally received in May of 1954. The perennial shortage of funds prevented Augsburg from rapidly expanding curricular offerings. However, in the remaining years of the 1950's and 1960's, Augsburg continued its progress from a "closed, parochial enclave" to a more conventional American college by adding the courses and majors typically associated with a liberal arts college.[xxv]

ISSUES AND IMPLICATIONS

It is a fact of life that nationally more students are majoring in professional studies. The number of professional degrees has risen for all colleges from 33% in 1972 to 54% in 1988.[xxvi] Brenaman writes that despite this trend in choice of majors, "an economic case for liberal education does exist, based on the general skills of reading, writing, thinking and analysis that result from such education, and the constantly changing nature of the economy which can easily render specific training obsolete.[xxvii] The increase in college enrollments has been in large part due to the increased lifetime

earnings of college graduates versus those holding only a high school diploma. Gary Becker, who earned a Nobel Prize in economics for his work on human capital, is a strong advocate of a liberal arts undergraduate education. Becker helped us see that investment in education can be seen as an investment in human capital. Becker has written, "Incidentally, the long payoff period increases the advantage of an education that is useful in many kinds of future economic environments. If 'liberal' education were identified with such flexible education, as well it may be, there would be an important economic argument for liberal education, as well as arguments based on intellectual and cultural considerations."[xxviii]

Students must be able to think for themselves in order to prepare for the lifetime of learning that awaits them. Rigorous training in the liberal arts is one of the best ways of ensuring that students will be able to continue to learn the appropriate mechanical arts of each age. While applications are not to be denigrated, without a firm foundation in the liberal arts, students' understanding of professional concepts will be unduly limited. These realities make liberal arts education more critical, not less important.

The implication is that liberal arts are too important to be relegated solely to the general education requirements. Traditional liberal arts courses should be firmly embedded whenever possible in every professional degree so that they can enhance student understanding of professional concepts. For example, before studying specific examples of educational psychology, students would be required to take an appropriate principle of psychology course. The Augsburg Social Work Department has consciously evaluated how to acknowledge and utilize specific principles from earlier core courses in psychology and sociology in their Human Behavior course.[xxix] Augsburg should

remember its history that practical doesn't mean vocational. The professional accreditation agency, the American Association of Schools and Colleges of Business, requires not only a strong general education component in every degree, but also a strong foundation in mathematics, economics and behavioral sciences.[xxx] These examples show that the notion that students earning professional degrees are best served by taking as many occupational or professional specific courses is false because it is incomplete.

HOW TO RESIST

Encourage traditional liberal arts and professional departments to work together to provide an education that both meets the immediate professional needs of students and provides a strong liberal arts background. Nationally, the number of traditional liberal arts majors has started to increase from their lower levels in the 1980's (Digest of Educational Studies, 1996). This trend suggests there is a market for the traditional liberal arts as well as the professional programs.

Professional programs can and should be offered by Augsburg but the curricular structures of these programs must reflect our liberal arts mission. Incorporate into new faculty training at Augsburg a presentation and discussion of what it means to be a liberal arts college of the church. Encourage Augsburg faculty to be strong proponents of the notion that the Lutheran tradition in general, and the Augsburg tradition specifically, calls us to liberally educate men and women who will be able to see beyond the narrow valleys of their majors and into the broad vista of the world around them.[xxxi]

RESIST THE TREND TO OVER-SPECIALIZE EDUCATION AT AUGSBURG COLLEGE

WHAT IS THE TREND?

For some time, education has become increasingly over-specialized. We see this trend in such activities as mini-courses, pre-BA continuing education certificates, technical education on-demand, self-help "cookbooks," and some forms of distance learning. This tendency to narrowly focus the educational endeavor on technical details can lead to training without broader context.

WHY IS IT RELEVANT TO AUGSBURG?

We might suggest that some of this over-specialization is part of the general tendency for bureaucracies in our culture to narrow and specialize (e.g., the assembly line), and the American tendency towards radical pragmatism (what is this going to do for me?). But Augsburg's historical roots in the liberal arts tradition would suggest these are trends we must resist if we are to remain faithful to our liberal arts heritage.

ISSUES AND IMPLICATIONS

The reduction of learning to narrow training can lead to the commodification of education. Commodification can lead to the perception that the responsibility for learning is held by the instructor, similar to the proposition that the quality of a product is based on the manufacturer. But, of course, this leads to the obvious distinctions, which make our service different from other commodities: the school is not the primary manufacturer of its product--the student is. We advise, facilitate, coach and evaluate the learning efforts of the student. A useful metaphor might be that of an athletic club--we

provide the training apparatus, space, expertise, etc., but it is the student who must actually do the work of learning.

HOW TO RESIST

We (higher education, especially liberal arts colleges) are not successfully explaining the uniqueness and value of the broad-minded liberal arts approach. We must do a better job of explaining what distinguishes K-12 education and other higher education options (e.g., advanced technical training) from a liberal arts education -- to avoid the overly simplistic use of the "K-16 integration" model. As access to massive amounts of minute and specific information becomes easier and more common (via the Internet and other electronic data retrieval resources), contextual knowledge such as information literacy (the ability to analyze, synthesize and evaluate collected information) will become at least as important, if not more important, than the technical skills required to find the information in the first place.

Kurt Lewin, an Austrian American social psychologist, once wrote, "there's nothing more practical than a good theory, and nothing more theoretical than a practical problem." We need to help our students, our prospective students, and the general public to understand the basic wisdom of this statement.

DOCUMENTATION

Benjamin Bloom (Bloom's taxonomy)

AACU--*Academe*

Liberal Learning

Problem Solving/Intelligence Research (Sternberg)

RESIST THE TREND OF PLACING TECHNOLOGY AHEAD OF A MISSION OF PERSONALIZED EDUCATION

WHAT IS THE TREND?

The growing number of ever more powerful computational devices coupled with advances in telecommunication capability offer the opportunity to access an incomprehensible volume of information. These developments have made possible and are closely linked to a rush to adopt distance-based, computer and Web-mediated education. In short, there is a "headlong rush to implement new technology with so little regard or deliberation of the pedagogical and economic costs and at the risk of student and faculty alienation and opposition." (Noble, 1997; T.H.E. Journal; Syllabus; Chronicle of Higher Education; Change)

WHY IS IT RELEVANT TO AUGSBURG?

Augsburg College has been and should continue to be a learning community where most instruction is delivered on-campus. It is a place where students and teachers engage with each other in the search for knowledge and understanding in a supportive, hospitable environment. The Augsburg experience is very much about small classes and personalized attention. Recent developments in the technology of educational delivery represent approaches that are more consistent with independent study without the traditionally associated one-on-one mentoring. While independent study can be a very effective learning technique, it is probably not appropriate for either all subjects or all students. In addition, it is potentially antithetical to Augsburg's personalized, "community of learners" approach to education.

ISSUES AND IMPLICATIONS

Recent developments in the area of information technology offer significant opportunities to enhance and extend access to information. Anyone with the proper phone service and the right equipment can at any time of day or night have access to information on virtually any subject. Despite the glitter, the promises of information technology are not all gold. There are serious potential threats to higher learning. Three general areas of concern need to be addressed: the volume of information, the cost of technologically enhanced education and the impact on Augsburg's learning community culture.

The acceleration in the amount of information available is, as yet, unmatched by sufficient capacity to filter and discern the information's validity. The Web offers access to seemingly limitless information on any subject. As yet there are very limited tools available to discriminate the reliability of the content or source of this information. (Noble, 1997) Along with the promotion of access to and the use of web-based information, Augsburg must help its students to develop critical skills necessary to become informed consumers of this information.

Technology is expensive. Rather than saving money, as has been implied by the media and popular press, adopting technological approaches to teaching and learning entails significant short- and long-term costs that appear to drive up educational costs. In the short-run there are significant hardware, infrastructure and training costs. In the long run there are, arguably, even greater costs associated with on-going support, maintenance, licensing fees, and upgrading. These expenses can very quickly dwarf our

available financial resources. Augsburg must consider carefully its investments in technology. (Green, 1996)

Augsburg prides itself as being a close, caring community-oriented environment. Many of the "high tech" tools, techniques and approaches that have been developed (educational CD-ROMs, simulations, browsing the Web, etc.) run the risk of isolating the learners and potentially disconnecting them from our community. (Postman, 1993) While the emerging "electronic community" offers exciting learning possibilities, Augsburg must insure that it preserves its distinct learning community.

HOW TO RESIST

As a community of learners we should continue to focus on the search for understanding and meaning, not simply collecting more information. This has been accomplished in the past through regular contact between students and teachers and the development of a sense of connectedness that leads to lasting relationships.

We should resist the pursuit of technology for technology's sake, thereby preventing technology from driving decisions about what and how to teach. Rather, we should explore and adopt technological applications that enhance access to information and facilitate interaction between learners. We must resist allowing technology to drive what we do or the decisions we make. The technology we employ should either allow us to do things that we want to do but have not been able, or to do better the things that we are already doing.

Augsburg College needs to continue carefully monitoring developments in information technology and distance education to watch for best practices. We should not strive to be first in this arena. Rather, we should examine what is being done and adapt

practices that are appropriate to the residential learning community focus of the College. Central to our decision making regarding the use of technology must be the enhancement of learning. In the end, the enhancement of learning should drive out decisions about the selection and use of technology, rather than technology dictating how and what we learn.

DOCUMENTATION

T.H.E. Journal (periodical)

Syllabus (periodical)

Chronicle of Higher Ed

Change (periodical)

"Digital Diploma Mills: The Automation of Higher Education", David Noble

Being Digital, Nicholas Negroponte

City of Bits, William Mitchell

Technopoly, Neil Postman

RESIST CHASING ANY MARKET NICHE

WHAT IS THE TREND?

Increasing costs not supported by adequate revenues is leading more and more institutions to chase market niches, educational delivery alternatives, and cost-cutting strategies for the sole purpose of maintaining economic solvency. Yielding to such pressures may threaten to compromise the mission of the institution. Evaluation of any new planning strategy must be informed by and consistent with the mission of the institution.

WHY IS IT RELEVANT TO AUGSBURG?

Increasing competition, cost per student, and the constantly increasing desire for new or increased revenues may tempt Augsburg College to pursue a market niche that would not fit well within the defined mission of the College. The gap between the price we charge and the cost per student of delivering an education is narrowing. Addressing this problem may lure the College into pursuing new revenues without seriously considering the necessity of developing operational efficiencies and/or considering valuable and mission consistent partnerships. Decisions regarding price, cost cutting, new revenue sources should not result in eliminating any academic program that is essential to the definition of the mission of the College

ISSUES AND IMPLICATIONS

1) Our focus should be directed towards selective excellence and quality, and on right sizing to economic and qualitative realities. Our school cannot be everything to everyone. We must develop ways to strengthen and fulfill our mission more effectively than our competition. "The winds of change are blowing at gale force in higher education. Events that once took decades to unfold now sweep by within years and even months. Individually, these events seem like unrelated strands in a tangle of chaos, but when woven together and seen as a whole, they form a tapestry of a new demographic and economic landscape for higher education" (Caspa Harris Jr., President NACUBO). Augsburg College is not immune from this challenge.

2) The academic quality and attractiveness of the Minnesota student and the economic strength and diversity of the Minnesota economy have created an intensely

competitive market. Colleges and universities from across the country compete for the Minnesota high school graduate.

3) Higher education is faced with the crisis of better controlling programs and budgets. Failure to do so inevitably leads to insolvency. In the last ten years the rate of college closings has doubled. Our challenge is to develop effective methods to preserve academic excellence and customer confidence while more effectively using scarce resources.

HOW TO RESIST

We need a "futurist function" formalized within the administrative structure of the College. The purpose is to "think about and plan for a future that will bring inevitable change to the institution", (Rod Rose, "Focusing on the Future of Higher Education"). This in turn should lead to strategic planning versus crisis management. Equally important is to develop an "internal scan" mechanism, which would identify our strengths and develop market strategies that creatively and effectively package and tell our story. Every new program initiative the College considers should include a "mission impact statement". The statement would clarify the ways in which the new program would support, enhance and develop the mission of Augsburg College. Implementation decisions, evaluation of the initiative, and future enhancement would depend on how it met or functioned within the mission of the College.

RESIST DISCONNECTING FROM FAITH

WHAT IS THE TREND?

As we approach the 21st century, there are an array of challenges and tensions that face all institutions of higher education that aim to be Christian, and some that confront us in unique and distinct ways at Augsburg College.

The subsequent discussion is intended to explore and provide a position relating to the tension between Augsburg's adherence to a Christian tradition as expressed through Lutheranism and it's striving for academic excellence and academic freedom. This tension is not a new one. It has existed throughout the history of higher education in America. James Marsden, is his work, *The Soul of American University* described how several hundred American colleges and universities, from Harvard to Yale to the University of Michigan and Vanderbilt, resolved this tension. Through gradual changes, most often in the name of academic freedom and excellence, they have evolved to thoroughly secular institutions. Few Christian academic institutions have maintained their religious character for more than 150 years.

It is imperative we boldly embrace this tension. We must defy this precedent. Augsburg must continue to be distinctly Christian and academically excellent. We must be excellent because we are Christian, not in spite of it. In this tension lies one of the greatest opportunities for distinction and distinctiveness by resisting the trend of other institutions to become uniform and devoid of religious features and grounding.

WHY IS IT RELEVANT TO AUGSBURG?

This reasoning constitutes an opportunity for Augsburg to take a leadership position, locally and nationally, in forwarding the belief that religion in general and Christian faith in particular can once again be accepted as having something of worth to contribute to the academic enterprise. If well executed, not only can Augsburg achieve its full promise and potential, but also the nature and meaning of Christian scholarship could thereby be further developed, defended and modeled. If this happens, with our leadership and God's grace, Augsburg can grow to be a foundation on which the legitimate role of Christianity and other religions in American higher education will again be affirmed and accepted.

A discussion of this issue and trend is paramount to the definition and execution of Augsburg's mission for the future. This issue relates to Augsburg and is relevant to its mission for a variety of critical reasons.

ISSUES AND IMPLICATIONS

A core question of Augsburg's ongoing existence must include the following, "How can a Christian, Lutheran heritage sustain the development of what Dr. Richard Hughes refers to as 'the life of the mind'?"

First, the life of the mind must include genuine conversation and we must seriously engage a variety of perspectives and worldviews in our rapidly changing pluralistic world. Secondly, the life of the mind involves critical thinking as we seek to discriminate between the secular worldviews and perspectives. When we ask how the Lutheran heritage can sustain the life of the mind, we are asking how the Lutheran

heritage can sustain the twin tasks of conversation and critical analysis in the context of an institution of higher learning.

The Lutheran tradition offers many resources for sustaining the life of the mind. Hughes focuses first on Luther's insistence in the finitude of humanity and the sovereignty of God. When Luther argues for God's sovereignty, Luther does not feel Christians should impose God's sovereignty on an unbelieving world, rather he points at the same time to the finitude of humankind. The sovereignty of God means we are not God, that our reason is inevitably impaired, and that our knowledge is always fragmented and incomplete.

Dr. Hughes argues that, in the context of higher education and the life of the mind, this principle asks that every scholar must always confess that he or she could be wrong. Absent of such confession, there can be no serious life of the mind, for it is only when we confess that we might be wrong can we engage in the conversation that seriously acknowledges other viewpoint and voices. Additionally, it is only when we confess that we might be wrong that we are empowered to critically scrutinize our own theories, our own judgments and our own understandings.

Said another way, doubt is always the partner of faith. Mark Schwehn, in his book *Exiles from Eden* quotes James Gustafson to the effect that "we believe what we question and we question what we believe."

In the extreme, Luther's stance infers that anyone who refuses to confess that he or she might be wrong has forfeited the ability to engage in pedagogy and has no place in the academic institution.

Luther believed that the two propositions of Christian theology must always remain absolute; the dual themes of the sovereignty of God and the finitude of humankind. Given the realities that all of our thought is inevitably relativist, Lutherans should never absolute their own perspectives, but must be reassessing and rethinking always in dialogue with themselves and others. As described by Dr. Hughes, this is the genius of the Lutheran tradition.

The second resource the Lutheran tradition offers for the sustaining of the life of the mind is Luther's notion of paradox, a theme that stands in the heart of Lutheran thought. Most of the grounding belief structure of the Christian faith does not make sense to the purely rational mind. It is this paradox that forces us to ultimately ponder and accept the mysteries that transcends understanding.

There is no paradox more conducive to the task of higher education, and the role of faith, than Luther's notion of two kingdoms. Luther's view is that the Christian lives in the world and in the kingdom of God (i.e. in nature and in grace simultaneously). The Lutheran doctrine never calls for Lutherans to superimpose the Kingdom of God on the secular world nor does it call for Lutherans to separate from the world. The Christian must reside in two worlds at once and at the same time. The believer therefore, in Luther's view, is free to take seriously both the secular world and the Kingdom of God.

This notion has enormous implications for the life of the mind and higher education especially if we believe that intellectual and spiritual depth is created by an authentic conversation in which all the perspectives and voices are taken seriously. In Luther's two-kingdom model, there is no need to superimpose on the world the purely Christian worldview.

It is also not important to "integrate faith and learning around a distinctly Christian perspective. Rather, we must seek to bring the secular world and a Christian perspective into conversation with one another." Said another way, Luther's vision sustains dialogue and resists homogenous conformity to imperialistic understandings. Luther's two-kingdom model is therefore fully capable of sustaining a commitment to the Christian faith and a serious engagement with the secular world at one and the same time. To be entirely in the kingdom of God makes us lacking in worldly good; to be totally secular is then to be, as Dr. Charles Anderson describes as " merely a mirror of life as we know it."

Dr. Hughes completely describes the critical linkage of a Lutheran Christian faith in his work entitled from *Mission to Marketplace,* "In the first place, because the Lutheran tradition thrives on paradox, ambiguity, thoughtfulness and reflection, it is difficult to market a Lutheran institution that genuinely lives out of the Lutheran worldview. As one Director of Development for a Lutheran institution told me a couple of years ago, "it is tough to market ambiguity.''

This is all the more true in a "Sound Bite" culture such as ours. How could one explain this to an eighteen-year-old prospective student or to a potential donor in a sound bite?

While in one sense this may seem like a disadvantage for Lutheran institutions, in another sense it may be our greatest asset. Because our theological resources are unique in the world of church-related higher education, and because these resources can do so much to sustain the life of the mind, Lutheran colleges and universities have the potential to grow into absolutely first class institutions of higher learning. While you may not be

able to explain to potential donors or to potential students all the intricacies of the Lutheran worldview, you can explain that Lutheran colleges offer a first-class education where the life of the mind is nurtured, where all questions are taken seriously, where critical thinking is encouraged, and where a diversity of cultures is valued, and that these virtues all grow out of your commitment to the Christian Faith.

Dr. Hughes comments provide the platform on which Augsburg can build its future and distinctiveness. Our role should be to provide the environment for this healthy struggle that includes a thorough examination of faith. A disconnection from this approach would mean a disconnection with our future vision, a strategy then with no grounding. By maintaining our proud heritage in the ELCA, Lutheran and Christian ideals, we maintain our distinctiveness in an academic landscape that continues to blur its commitments. Our mission and marketing must flow from and communicate these critical and unique messages that make Augsburg a "depth-building place that prepares students not only for vocation but for life, by nurturing and expanding the life of their mind."

The strength of the College is the mission of the College. The mission is unabashedly Lutheran and therein celebrates genuine conversation and critical thinking on all matters. It must be affirmed, discussed, and celebrated at every reasonable opportunity. Our survival and our growth are dependent on this uniqueness and strength. Disconnection from our mission will dilute our uniqueness and compromise our future as a Lutheran institution.

HOW TO RESIST

Encourage dialogue, through regular on-campus opportunities and occasional larger events, on matters of Christian faith, faith formation, worship, Bible study, personal spiritual growth, practical application, etc. Christian speakers of repute, major worship events in addition to the regular chapel program, opportunity for expression of and regular public affirmation of personal faith stories, are examples of ways this may be expressed.

Establish forums of various types, which publicly discuss our roots as a college, our Christian heritage, celebrate our Lutheran tradition, and remind people of whom we are. We need to tell our story often, positively, and enthusiastically.

Encourage research into the history of the College, the motivation of the founders and early leaders, the key leaders throughout our history, the religious and academic foundations of the College, the major challenges we have faced over the years, all with the purpose of affirming, recreating and celebrating our story.

Develop Augsburg into a significant resource in helping Lutheran congregations accomplish their ministry goals. Providing reasonable cost training for clergy and lay leaders, using pastors, youth leaders, and other leaders in key adjunct faculty positions and advisory roles, developing partnerships that fit curricular and programmatic goals for both College and congregation, and provide opportunities for closer connection and mutual fulfillment of goals. Coordinate all outreach within the Church Relations Office recognizing that the service rendered is both to and from the congregation.

Ensure that candidates for employment are aware of and would not be in conflict with the long-standing Christian mission of Augsburg College.

Develop programs that emphasize Augsburg's connection with the ELCA and with individual Lutheran congregations. These programs should give priority to student, faculty, and staff involvement in the various ministry programs of congregations, Lutheran camps, agencies, and synod offices. (Give paid time off for certain types of service with/in the ELCA; celebrate the efforts of Augsburg participants in congregations; honor pastors who are alumni with recognition from the College.)

Endnotes

[i] The Carnegie definitions of colleges are listed below:

The classification system is based on the level of degrees offered and the comprehensiveness of their missions. It not based on curriculums in particular majors.

"Comprehensive Universities and Colleges I; These institutions offer baccalaureate programs, and with few exceptions, graduate education through the master's degree. More than half of their baccalaureate degrees is awarded in two or more occupational or professional disciplines such as engineering or business administration. All of the institutions in this group enroll at least 2,500 students.

Comprehensive Universities or Colleges II: These institutions award more than half of their baccalaureate degrees in two or more occupational or professional disciplines, such as engineering or business administration, and many also offer graduate education through the master's degree. All of the institutions in this group enroll between 1,500 and 2,500 students.

Liberal Arts I: These highly selective institutions are primarily undergraduate colleges that award more than half of their baccalaureate degrees in art and science fields.

Liberal Arts II: These institutions are primarily undergraduate colleges that are less selective and award more than half of their degrees in liberal arts fields. This category also includes a group of colleges that award less than half of their degrees in liberal arts fields but, with fewer than 1,500 students, are too small to be considered comprehensive.

Ernest L. Boyer, Scholarship Reconsidered, (Princeton: The Carnegie Foundation for the Advancement of Teaching, 1990), pp. 129-130.

[ii] Nationally, in 1994 the percentage of four-year degrees earned by business, communication and education majors was 35%. Therefore, the Augsburg percentage of our total graduates is higher than the national average. This result is in part a function of the limited number of majors in Weekend College and reflects the preponderance of these three degrees in that population. Source: U.S. National Center for Education Statistics, *Digest of Educational Studies*, 1996.

[iii] David L Wagner, ed., The Seven Liberal Arts in the Middle Ages, (Bloomington: Indiana University Press, 1983.)

[iv] Wagner, p. 19

[v] Wagner, p. 18.

[vi] George P. Schmidt, The Liberal Arts College: A Chapter in American Cultural History, (New Brunswick: Rutgers University Press, 1957), p. 23.

[vii] Ditmanson et al, pp. 6-7.

[viii] Schmidt, pp. 23-31.

[ix] Carl H. Chrislock, From Fjord to Freeway, {Minneapolis: Augsburg College, 1969), p. 1.
[x] The majority of these sixteen schools were and are Catholic. Four women's colleges were created; St. Benedict, St. Catherine, St. Scholastica and St. Teresa. St Teresa has unfortunately closed. Three-compatriot schools were established for men; St. John, St. Mary, and St. Thomas). The next largest group is the Lutheran colleges; Augsburg, Concordia (Moorhead), Concordia (St. Paul), Gustavas Adolphus and St. Olaf. Augsburg, Concordia in Moorhead and St. Olaf were Norwegian while Concordia in St. Paul was German and Gustavas was Swedish. Congregationalist's originally established Carleton. Hamline, the oldest college in Minnesota, was created and developed by the Methodists. Bethel was established by Swedish Baptists. Merrill E. Jarchow, Private Liberal Arts Colleges in Minnesota, (St. Paul, Minnesota Historical Society, 1973), p. xi.
[xi] The two exceptions are Carleton and Macalester whose mission statement no longer reflects their denominational ties.
[xii] "Provost John M. Mason of Columbia said "Experience has shown that with the study or neglect of the Greek and Latin languages, sound learning flourishes or declines. It is now too late for ignorance, indolence, eccentricity or infidelity to dispute what has been ratified by the seal of ages." Mason as chair of faculty committee also wrote that any students who were unable to complete the classical curriculum were either "naturally stupid or incurably idle', Schmidt, p. 53.
[xiii] Schmidt, p. 239.
[xiv] Schmidt, p. 55.
[xv] "From different quarters we have heard the suggestion that our colleges must be new-modeled; that they have not adapted to the spirit and wants of the age; that they will soon be deserted, unless they are better accommodated to the business character of the nation." To this the reply was that the object of college was not vocational and professional training, or superficial adjustment to passing popular whims. Only those subjects have a place in a college curriculum that train the mental faculties, "that fix the attention, train thought, arrange the treasures of memory and guide the powers of genius." Schmidt, p. 56.
[xvi] Schmidt, p. 209.
[xvii] Chrislock, pp. 96-97.
[xviii] Schmidt, p. 211.
[xix] Merrill Jarchow, Private Liberal Arts Colleges in Minnesota, (St. Paul, Minnesota Historical Society, 1973.), p. 77.
[xx] Augsburg was initially designed to be an academy, a preparatory school and a divinity school.
[xxi] It is perhaps ironic that Augsburg strove to become a liberal arts school to achieve professional accreditation.
[xxii] Chrislock, pp. 139-140.
[xxiii] Chrislock, p. 141.
[xxiv] Chrislock, p. 87.
[xxv] Jarchow, p. 187.
[xxvi] David W. Breneman, Liberal Arts Colleges: Thriving, Surviving, or Endangered, (Washington, D.C., The Brookings Institute, 1994), p. 139.

[xxvii] Brenaman, p. 14.
[xxviii] Gary S. Becker, Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education, 2nd edition (Chicago, University of Chicago Press, 1980), p. 190.

[xxix] Augsburg College MSW Self Study II, August, 1994, p. 61.
[xxx] AACSB, Business Standards, pp. 17-18.
[xxxi] This sentence is by design a restatement of Georg Sverdrup's earlier quote cited in endnote 17.