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# ERNEST BOYER *and the* NEW AMERICAN COLLEGE

*Connecting the "Disconnects"*

BY DALE COYE



**A**

bout three years ago, a new word cropped up in the lexicon of educators: the "disconnect." Some neologisms vanish as suddenly as they appear, but this one proved especially hardy and useful, providing an easy way to describe lost connections or areas where linkages ought to exist but do not. Nowhere was there a greater need for this word than in higher education, where the disconnects are legion. No one was more aware of these missing links than Ernest Boyer, who, prior to his death on December 8, 1995, was president of the Carnegie Foundation for the Advancement of Teaching.

At a time when the last reports of the Boyer Era are going to press, it seems especially fitting to revisit his final vision for higher education, the New American College, whose primary purpose is to "connect the disconnects" and make the college years a more holistic, fulfilling, and significant experience for students.

It is perhaps not too much of an exaggeration to say that no one immersed himself more thoroughly in the life's blood of the

university than Ernie Boyer. As chancellor of the State University of New York, U.S. commissioner of education, and Carnegie Foundation president he exerted an unparalleled influence on higher education. In anything he undertook his energy was astonishing, his good humor contagious. But perhaps his greatest gift was his ability to captivate an audience, communicating his vision with a clarity and enthusiasm that left his hearers ready to storm the barricades.

After all the roundtables and conferences, the convocations, commencement addresses (he held 140 honorary degrees, a world's record as far as we know), and campus visits in every state, the concept of the New American College was the natural outcome of Boyer's work, the point for him at which all roads met. At the Carnegie Foundation we feel sure that, had he lived, his ideas for a New American College would have been his top priority for the next few years.

The foreshadowing of this model can be found in many of his previous reports, most clearly in his 1987 work, *College*. There he traced the cause of many of higher education's problems to the fragmented nature of the college experience—the disconnects, though the term did not yet exist. Boyer found there were often inadequate connections between what high school students were taught and what colleges expected, between the academic and social lives of students, between the campus and the outside world.

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Martha Ochua, a liberal studies student from Saint Mary's College of California, performs her community service-learning project at Northern Light School in Oakland. Ernest Boyer felt strongly that such programs should be an "integral part" of each student's undergraduate experience—that serving is one way in which we understand and fulfill life's purposes.

• Saint Mary's College of California photo

He found points of tension between the liberal arts and professional studies, between administrators and faculty, between assessment and what had actually been taught. Amid the atomized world of electives, distribution requirements, and departments, there were few unifying experiences and little sense that the whole could be greater than the sum of the parts. On many campuses, there was only the vaguest glimmer of what that whole might even be.

Of all the recommendations in *College*, the one that proved most important for the New American College concept was the call for greater attention to service. Boyer believed strongly in a broad concept of service at every level of education as a way of connecting schools to the world beyond the campus, while simultaneously creating an ethical base for learning. He felt that students, from the first-grader to the doctoral candidate, should understand that they have something to offer their communities. Serving was for him a critical part of the human experience, one of the ways in which we understand and fulfill life's purposes. He believed strongly in faculty service, too, and at every opportunity urged faculty members to engage in meaningful community projects that went far beyond the administrative and committee work that usually counts for service.

A few years later in his 1990 report, *Scholarship Reconsidered*, Boyer advocated an

even broader degree of faculty involvement beyond the campus. He felt it was crucially important to the health of our communities, the nation, and the academy for scholars to use the knowledge in their fields to benefit society. He called this the *scholarship of application* and believed it deserved equal status in the reward system beside the scholarships of *discovery*, *research*, *teaching*, and *integration*.

At the time when *Scholarship Reconsidered* was released, the late Frank Wong, then vice president for academic affairs at the University of Redlands, was searching for a new model for what were once labeled "Comprehensive Universities and Colleges" and now are called "Master's Colleges and Universities" in the Carnegie Classifications. Wong seized on the "scholarship of integration" as a way of redefining this group of institutions whose missions had sometimes become vague, and proposed that the idea of *integrating campus life* could become the leitmotif for the entire university. For Wong, "connecting the disconnects" was the solution to the difficulty of stating the comprehensives' mission.

The blending of Wong's and Boyer's ideas led to a call from both men for a "third model" for the four-year American campus, one that would take its place beside the research university and liberal arts college. In a series of conversations and speeches between 1993 and 1995, Boyer began using the term "New

American College" to describe his vision of an institution whose fragments and contradictions were brought together in a new whole. In his words, the New American College "celebrates teaching and selectively supports research, while also taking special pride in its capacity to connect thought to action, theory to practice." In his final speech on the subject, which took place at AAHE's National Conference in March 1995, Boyer gathered all of these strands together and used the term "scholarship of engagement" to urge that all faculty members find connections beyond their individual departments and projects.

It was this vision of an "engaged campus" that led a group of provosts and deans from private comprehensive universities to meet with Boyer in Princeton in the fall of 1995. The group had been meeting with Frank Wong since 1991 but now sought a more formal arrangement that would galvanize their efforts to reform their campuses. Inspired by Boyer's enthusiasm, they founded the Associated New American Colleges (ANAC). With a membership of 21 institutions under the leadership of William G. Berberet, the ANAC now meets semiannually to share ideas and stimulate good practice around the goals that Boyer and Wong articulated.

Other people, of course, have also called for a broader view of faculty and university work along similar lines, among them Ernest Lynton, editor of *Metropolitan Universities*, Robert Diamond at Syracuse, and Donald Schön at MIT. AAHE's Forum on Faculty Roles and Rewards, now headed by Eugene Rice, has been addressing many of the same issues that concerned Boyer and Wong, and Rice's article "New American Scholar" defines the sort of faculty member needed in this enterprise. What sets the New American College apart, however, is that it not only focuses on faculty but on students, campus life, and on the institution as a whole. It is typical of Boyer's best work in that it brings many pieces of the puzzle together to create a framework for comprehensive reform.

### CAN YOU TELL US WHY WE'RE HERE?

Emie Boyer liked to tell the story of the time he took up the reins as head of the United States Office of Education, with 3,000 employees and a \$12 billion budget. Soon after he became commissioner, the head of the employees' union asked if they could meet. He agreed, expecting a confrontation over salaries

and benefits. "I was absolutely stunned," he said, "when the first question I received was, 'Mr. Commissioner, can you tell us why we're here?' They had money and security, but they were searching for a larger purpose."

This was his parable for educators. At a time when higher education is under scrutiny by parents, politicians, and pundits, it's more important than ever for colleges to return to fundamental questions: Why are we here? What is the purpose of a college education?

Fifteen years ago, Boyer and Arthur Levine began *A Quest for Common Learning* with the observation that "the mission of higher education has become muddled." Since that time institutional goals have, if anything, become even more confused; requests for clarification have turned into shouts of alarm. It has almost reached the point where any piece written on higher education reform begins with a lament about unclear goals:

"...academics have done a poor job of defining themselves and their work to the public and often even to their own students."

—Lawrence W. Levine  
*The Opening of the American Mind*

"...an insecurity of purpose pervades both the humanities and the social sciences, in a struggle for self-definition that reflects an uncertainty as to the larger social value of scholarly work....We must even question the usefulness of the vast accumulation of scholarship to other scholars."

—David Damrosch  
*We Scholars*

"...we have simply lost track of the overall point of the endeavor."

—Charles W. Anderson  
*Prescribing the Life of the Mind*

"Mission drift" and doubt about the purposes of academic work are surely a part of why one-quarter of all college freshmen do not return as sophomores and one-half of all students do not complete their degree work in five years. Many of these are students who fail to see the relevance of the classes and curriculum to their lives. They don't understand why they have to study the liberal arts if they are interested in a business career. They don't see the purpose of a math requirement if they want to study art. Most have no idea whether they are attending a research university or a liberal arts college or how the institutional goals differ.

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From the faculty perspective, mission also seems confused. At many universities there are recurring, inconclusive arguments over which courses should be required and why. There is a lack of clarity about how faculty members should use their time and energy. In a 1992 report to the National Science Foundation entitled "America's Academic Future," young faculty members summed up a complaint heard from all quarters: "Tenure guidelines uniformly denote that teaching, research, and service are the criteria for tenure. It is our experience, however, that the road to tenure is marked research, research, research."

### THREE PRIORITIES OF A NEW AMERICAN COLLEGE

The first step toward addressing problems like student dissatisfaction, public mistrust, and faculty frustration must be to clarify the institution's mission and goals so that all who are connected with the college know why they are there and can embrace the program with enthusiasm. Boyer's idea of a connected university with engaged scholars offers a clear path through the mists that now envelop higher education's purposes. At a New American College, there are three priorities, each rooted in the traditions of higher education in America, each explored at some length in one or more of Boyer's Carnegie Foundation reports. These three priorities provide a framework that may be helpful to the many institutions now rethinking their mission and goals.

#### *The First Priority: Clarifying the Curriculum*

The first priority rests on the tradition of liberal education, which as Lawrence W. Levine reminds us in *The Opening of the American Mind* has existed in its present form only since World War I. Levine eloquently describes the confusion that has always surrounded the question, What does it mean to be liberally educated? Certainly few college students or even college graduates would be able to answer the question with conviction; yet the answer is particularly important in an era when more students than ever are interested primarily in training for a career or profession.

Fifteen years ago in *A Quest for Common Learning*, Boyer and Arthur Levine defined liberal education as consisting of three components: the major, electives, and general education. They went on to describe general education as the study of "those experiences, relationships, and ethical concerns that are common to all of us simply by virtue of our membership in the human family at a particular moment in history." This Core of Com-

### THE CORE OF COMMON LEARNING/EIGHT HUMAN COMMONALITIES

1. The life cycle\*
2. The use of symbols
3. Membership in groups
4. A sense of time and space
5. Response to the aesthetic\*
6. Connections to nature
7. Producing and consuming
8. Living with purpose

*\*These two were not included originally in the Core of Common Learning but added later in The Basic School.*

mon Learning, they suggested, could be encompassed in six principles.

Later, in *The Basic School*, a report on grades K-6, Boyer proposed two additional categories while privately speculating that these "Eight Human Commonalities" might serve as a framework to restructure the curriculum not only of elementary education but of secondary and higher education as well. He emphasized that the Human Commonalities (see box) were not intended as replacements for the disciplines but were ways of organizing them in a more meaningful way that allowed for greater integration of subject matter.

Boyer did not claim that his list was *the* list. But he felt it was essential that every college have *a* list, and that students be clearly aware of what they are agreeing to learn. Other compelling frameworks have been suggested, many of which are compatible with Boyer and Levine's idea of a core. However, it should be stressed that the core, in whatever form it takes, is not just for some students but for all. It's what puts the "higher" in higher education and differentiates it from job training.

In the foreword to *Scholarship and Its Survival*, a Carnegie Foundation report by Jaroslav Pelikan, Boyer noted that professional schools often have had a problematic relationship with their universities: "In too many cases it appears that the professional schools are *at* the university, but not *in and of* the university." At a New American College, the Core of Common Learning is one of the ways students from the various divisions are linked to the university as a whole.

For a New American College, clarifying what is taught also means taking a broader view of *how* the curriculum is presented. Courses are not semester-long, discrete packages that begin and end inside a classroom; they are elastic in the dimensions of time and space. In temporal terms, they stretch over a lifetime, connecting with what has come be-

fore in high school and with what will be needed in later life.

In spatial terms, teaching and learning may begin in a classroom, but course work also spills over into the life of the campus and community. Students engage in experiential learning and co-curricular activities that take abstract ideas and anchor them in real-life problems. Outside speakers and other campuswide events are deliberately connected to the Core in a mutual exchange that invigorates both. One of the hallmarks of the curriculum is its emphasis on service learning, and on applying what is learned in class to programs and internships beyond the college gates.

### *The Second Priority: Connecting to the World Beyond the Classroom*

These off-campus features of the curriculum intersect with the second priority, which builds on the tradition of the land-grant colleges—the first uniquely American colleges. It was a brand new, American idea to set up educational institutions for the purpose of assisting agriculture and industry. “to bring the finest minds in each state to the service of its people.”

Today the *New American College* expands that tradition. The goal is an *interactive regional* college, devoted to the advancement of the local community or region. Faculty and students might work actively with the public schools, with local businesses, or for the improvement of civic life. Some colleges might also look to the problems of the nation or even the world, but above all, each is an *engaged campus* pursuing scholarly work that addresses the most pressing problems of society at the end of the 20th century. Good teaching is still crucially important, and research is certainly part of this work, but the emphasis is on research that plays a role in serving the needs of the region.

What is vitally important is the emphasis on *faculty and student* involvement. At the *New American College*, both faculty and undergraduates are thought of as scholars engaged in scholarly work that goes far beyond the writing of papers. Not only will students work in the local community on service projects, but faculty members will, too. Not only will faculty members apply knowledge of their fields, but students also will learn to do so as interns. And both students and faculty devote time to the life of their home community—the campus.

### *The Third Priority: Creating a Campus Community*

This brings us to the third priority, rooted in the oldest tradition, the colonial college. The

first colleges in America were places that deliberately sought to create a community of scholars with common values. In those days, the focus on community and the moral character of students was as important a part of the college years as academic work. Today in higher education, as Jaroslav Pelikan noted in *Scholarship and Its Survival*, “we are usually far more explicit about what ‘scholars’ means...than about what ‘community’ means.”

It was easier for America’s first colleges. They were vitally linked to churches and to values rooted in the Bible. This is still the case, of course, at some religious colleges, but at the vast majority of campuses today, values often have been forgotten or swept to the sidelines. Questions of ethics usually arise only when a crisis occurs on campus—a racial incident, a case of sexual harassment, or a cheating scandal—and the resolution focuses narrowly on those issues. A *New American College*, however, must be a place where responsibility and character are taken seriously. From freshman orientation to commencement day, the institution consciously strives to connect its members by stressing the importance of shared values.

In the Carnegie Foundation report *Campus Life*, Boyer proposed six principles that help define what it means to have a strong campus community (see box on next page). These principles become the heart of the institution. They apply to students, faculty, and administrators: to academic work, service in the outside community, and day-to-day living on the campus. By consciously seeking opportunities to explore the meaning of these principles, the campus community is not just defined but *created* through the very act of exploration.

There are two reasons why this search for community is particularly important now. The first is the sheer number of part-time students and faculty. Part-time students are frequently older, they often commute for considerable distances, and they find it difficult to feel part of the campus in the way that traditional, residential students do. The same is true for faculty. As the number of part-time professors grows, so do their complaints that they are left out of important decisions affecting the university. The danger is that both these part-time groups will decide that they have little to invest in an uncaring institution. It is essential that a *New American College* find ways to pull all of its members together.

The second has to do with technology. We live in an age where students can pick up a newspaper and find ads inviting them to “Complete your B.A. degree online. You can take courses anytime, anywhere, through the

Although you  
can learn a great  
deal about human  
values from the  
family, church,  
or even from a  
computer screen,  
college should be  
about *actively*  
exploring values  
and living  
them.

## THE SIX PRINCIPLES OF A STRONG CAMPUS COMMUNITY (from *Campus Life*)

1. The campus is an educationally *purposeful* community where faculty and students share academic goals and work together to strengthen teaching and learning.
2. It is an *open* place where freedom of expression is protected, and civility affirmed.
3. It is a *just* community where sacredness of the person is honored and where diversity is aggressively pursued.
4. It is a *disciplined* community where individuals accept their obligations to the group and where well-defined governance procedures guide behavior for the common good.
5. It is a *caring* community where the well-being of each member is sensitively supported and where service to others is encouraged.
6. It is a *celebrative* community where the heritage of the institution is remembered and where rituals affirming both tradition and change are widely shared.

Internet with us." Distance learning is becoming more attractive; it's cheaper and often more convenient. Campuses must have a convincing answer to the question, "Why would a student be better off attending classes or living on our campus than doing course work via the Internet and e-mail?" The answer to that question must be, in part, "Because the life of the college provides something you can't get off campus." Although you can learn a great deal about human values from the family, church, or even from a computer screen, college should be about *actively exploring* values and living them. As the amount of time spent in front of the computer increases, the face-to-face encounters become more important than ever before.

In a 1984 speech at his old school, Messiah College, Boyer reminded his audience of the importance of values to a community of scholars:

If education is to exercise a moral force in society, the process must take place in a moral context. It must occur in communities that are held together not by pressure or coercion, not by the accident of history, but by shared purposes and goals, by simple acts of kindness, and by the respect group members have for one another.... This tradition and conviction will be maintained only as there is a continuing commitment to community here today.

### THE FUTURE OF THE NEW AMERICAN COLLEGE

What is preventing this model from succeeding? The short answer is "nothing." Many universities include all three priorities in their strategic plans, in some cases building on ideas already in place from the earlier Carnegie Foundation reports. Indeed, so great

is the movement in this direction that Ira Harkavy of the University of Pennsylvania and Wim Wiewel of the University of Illinois at Chicago recently described a "sea change" in higher education and predicted that "the university of the next century will closely resemble Boyer's New American College."

The change is most evident in the number of campuses that have opened their gates to encourage greater connection with the local community. Today, the number of students and faculty involved in community service has reached astonishing levels: some people estimate that the proportion of students volunteering for community work is as high as two-thirds, while 78 percent of faculty in the 1995 Higher Education Research Institute (HERI) survey had performed community service or volunteer work in the previous two years. The debate is no longer about whether community service for students should be encouraged, but whether it should be mandatory.

In *College*, Boyer recommended unequivocally that "every student complete a service project...as an integral part of his or her undergraduate experience." The operative word here is *integral*. He insisted that service be accompanied by forums for reflection and evaluation, with oral and written presentations—in other words, *service learning*. In this way, service is not just something students do in their spare time; it connects back to the core curriculum and the search for shared values.

The same point might be made about internships, which are available at an increasing number of campuses. Many public schools, government offices, and businesses now have close ties with nearby universities and routinely enlist students for work. For the New American College, however, the question must be, "Is this simply a way for universities



to satisfy student demand for job placement, or are undergraduates seriously engaged in applied scholarship, specifically in work with faculty that seeks, in Boyer's words, to "improve the human condition." Any professional school can set up an internship, but what sets a college apart is that the experience is brought back to the campus for reflection and connection to the core curriculum.

Charles W. Anderson has suggested a particularly compelling way to achieve this connection in his powerful examination of liberal education, *Prescribing the Life of the Mind*. As part of his proposed core, he would include a section in which all undergraduates choose an elective from one of the professions, with professors and practitioners discussing not just what they do, but why they do it that way. Students would be initiated

the history, philosophy, and ethical considerations underpinning the practice of, for example, nursing, forestry, or agriculture. As Anderson writes, "Nothing quite like this

presently exists, for the applied fields have been concerned primarily with the education of practitioners. They have not thought of themselves as part of the general process of liberal education."

### CAPSTONE AND INTERTERM COURSES

If the New American College is to become a full-bodied new presence, then all three of its priorities must be incorporated into the life of the campus. Each member of the Associated New American Colleges is now actively seeking ways to accomplish this. One of the best examples can be found at the University of Richmond, under the leadership of President Richard Morrill and Provost Zeddie Bowen. Among the goals of its current strategic plan are curricular clarification (general education requirements that are uniform for all of its undergraduate schools, integrating the classroom with the experiences of campus life); support for community service and in-

*Student internships at the Virginia General Assembly are one of the ways the University of Richmond, under President Richard Morrill and Provost Zeddie Bowen, is implementing the second of Boyer's priorities for a New American College—engagement with the world outside the classroom. Students bring their experiences back to the campus for discussion and reflection, thus tying them to the core curriculum.*

*(University of Richmond photo by Paul Greenwood)*



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ternships; and assisting students in their exploration of beliefs, values, and attitudes.

Finding the *time* during busy semesters to make connections possible is a problem facing all potential New American Colleges. The University of Richmond has found a solution (also recommended by Boyer in *College*) by developing capstone courses that "connect central themes and issues across majors." The university has proposed that a series of seminars on the environment, professional ethics, or issues of social justice might be topics in this series.

A variation of the capstone experience is the "4-1-4 curriculum." Many members of the ANAC use this plan, which features a January interterm for special study. It is not widely known that the 4-1-4 was the invention of Ernest Boyer. As dean at Upland College in 1960, he felt there was an urgent need to free students to work independently, while also allowing opportunities for cross-disciplinary work. Today, the interterm often means that students and faculty go off in hundreds of different directions, but it could be used as a time to build community by exploring big issues as *a campus*. Poverty, prejudice, or war might become the themes of an interterm, with faculty, students, and community members participating in seminars, debates, and performances on and off campus. Alternatively, one of the six principles raised in *Campus Life* could be examined over the course of an interterm.

### THE ROLE OF GRADUATE SCHOOLS

Perhaps the biggest impediment to the New American College model is the disconnect between faculty rewards and institutional goals. The thinking too often is reduced to the equations

- institutional reputation = a prestigious faculty; and
- a professor's prestige = published research.

The difficulty of changing what have become these all-too-fundamental postulates of higher education is not to be underestimated.

One place to focus attention is the graduate schools. As one of the participants at last June's ANAC conference put it, "We can't have a New American College without a New American Graduate School Experience." The existing system forces PhD candidates to focus their energies exclusively on research within a narrow subfield. Little attention is given to interdisciplinary work or to the study of teaching methods. New PhDs may be able to help an undergraduate write a paper, but do they know anything about learning styles? Assessment? Service learning? Academic advisement?

Colleges must make it clear that they are

interested in hiring and rewarding faculty who, in addition to research, are good at teaching, integrating scholarship, and applying scholarship. Newly named Carnegie Foundation President Lee Shulman has long advocated a pedagogical colloquium as part of the hiring process to complement the research presentation. Why not also include discussions on how candidates see themselves contributing to campus life, interdisciplinary work, or applying their knowledge to regional problems?

If the transformation to a New American College is to succeed, not just new hires but older faculty must also accept an expanded view of scholarship, and there are indications that many are willing to do so. When asked about their professional goals in the 1995 HERI survey, 99 percent of faculty considered it essential or very important to be a good teacher, and 42 percent to provide services to the community. Although the interest is there, in practice, the reward system is skewed toward publishing, often because published research can be evaluated with relative ease compared with other kinds of scholarship. This difficulty is addressed in Boyer's final Carnegie Foundation report, *Scholarship Assessed*, now in press. The report proposes rigorous standards for *all* types of scholarship and should prove enormously helpful to committees evaluating faculty work.

Currently, several groups of institutions are actively working with the New American College model. Besides the ANAC, the Coalition of Urban and Metropolitan Universities has made significant strides in bringing urban communities and campuses together. On a related front, last August, an Aspen Workshop on public comprehensive universities recommended that this group of institutions should also make it their mission to become regional universities; this implies finding new connections between the campus and its surrounding area, with part of the curriculum devoted to studies relevant to that region.

Some liberal arts colleges might benefit from the New American College model as well. Often these colleges are the only institutions of higher learning in rural areas and play a cultural role in their regions. There is every incentive for them to rethink their missions in terms of a broader engagement with the local community.

The New American College may have its place even at the largest research universities, many of which are now reexamining undergraduate education. For example, the re-

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search model perhaps would be best suited for certain schools or departments of the graduate school, while undergraduate education could be built around the goals of the American College. This would help address a perpetual thorn in the side of research universities—the feeling that, as one university president confided to Derek Bok, teaching undergraduates has become an anachronism in the modern university.

Princeton's president Harold Shapiro moved in the direction of the New American College when he invited Martin Johnson to join the faculty of the Woodrow Wilson School of Public Policy for a year. Johnson is the founder and executive director of Isles, a community development program in Trenton providing environmental education, affordable housing, and land-recovery projects in lower-class neighborhoods. He is an expert practitioner who had never taught at a university. Last fall he gave a course, "Rethinking Poverty," that combined theory with hands-on experience. "Many of my colleagues here probably think we're just involved in community service," says Johnson, "but my students are doing real research that is needed in the field. I can't tell you how enthusiastic they are to be using analytical skills they learned in the classroom in real-life settings."

It is this urgent sense that student and faculty work should make a difference in the world that is a driving force behind the New American College.

Even with so many institutions willing to work toward a New American College, it remains to be seen whether a sea change will ac-

tually occur. Part of the beauty of Boyer's reports has always been his ability to outline a bold vision for the future, articulating general principles that individual institutions could then flesh out according to their specific needs. The difficulty facing the New American College is not so much in the area of planning and goal-setting, but in that of implementation, the bottleneck of so many reform movements. One recent survey found that a dismal 12 percent of colleges and universities reported success in implementing long-range plans.

At Virginia Commonwealth University, academic planners Barbara Fuhrman and Evelyn Jez developed a strategic plan and an implementation guide to go with it that defined tasks and assigned responsibilities. As they put it, "We have learned that implementation fails not because of ill will, but because insufficient attention is given to the hard work and public accountability necessary for implementation to succeed."

Finally, no reform effort will succeed if plans are built around mere words and assigned tasks. As Boyer reminded his colleagues at Messiah, the college is more than buildings and a bureaucracy. "The institution is not these walls. It's the human spirit in this room."

The human spirit is what Ernie Boyer was filled with to a remarkable degree. His was a life dedicated to service. A deep concern for humanity lay at the heart of all his work. The New American College will succeed if each institution can tap and share the human spirit on its campus in the same way Ernie was able to share his own generous spirit with the world. ☐