A CONCEPTUALIZATION OF SOCIAL RESPONSIBILITY AMONG FACULTY
OF A PRIVATE LIBERAL ARTS COLLEGE

BY

KYLE R.CECIL

DISSERTATION

Submitted in partial fulfillment of the requirements
for the degree of Doctor of Education in Educational Organization and Leadership
in the Graduate College of the
University of Illinois at Urbana-Champaign, 2013

Urbana, Illinois

Doctoral Committee:

   Assistant Professor Timothy Reese Cain, Chair
   Professor Stanley Ikenberry
   Professor Peter Kuchinke
   Professor Theodore Alter, Pennsylvania State University

ABSTRACT

This qualitative study investigated how social responsibility was conceptualized and practiced by interpreting the narratives of 15 faculty members at a Midwestern private liberal arts college. Key findings indicated that social responsibility at the college was found in the collective focus on how best to develop students' (graduates', citizens') cognitive and moral understandings and their subsequent propensities to live their lives in accordance with those principles. Faculty efforts to address social responsibility were intentional but were not the same as those described in the literature. The definition understood and enacted by faculty at Midwest College was specific and particular and was a link from the edge of the broader social responsibility literature to the literature on student development. Social responsibility was embedded in practice, primarily in teaching, and was exemplified through faculty efforts at fostering the holistic development of students. Social responsibility was evidenced through the conception of values that undergird faculty members' approaches to teaching at the college.

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTION

Non nobis solum ("Not for ourselves alone")
—Cicero

Higher education plays important roles in defining and responding to public needs and challenges. From colonial times, when colleges were called on to prepare religious and civic leaders to lead communities and congregations; to the period when the land-grant colleges and universities were introduced; to the last half of the 20th century, characterized by advances in science, medicine, and technology, there has been an unmistakable focus in American higher education on the challenges of the times (Burkhardt & Meristosis, 2005). Our understanding of higher education is closely connected to the historical context in which discussions about contemporary needs have emerged. Throughout history, the confluence of political, economic, and social forces has affected public opinion regarding the purposes of higher education, leading to multiple interpretations and understandings. Although much has changed in higher education since the Massachusetts colonists founded Harvard College in 1636, debates continue about the core principles of higher education. How higher education is viewed by society justifies its existence and informs its overall direction. It also influences the extent to which higher education is supported and how its resources are organized to address society's core challenges.

One fundamental role of higher education in the United States is to enhance the public good through its practices, relationships, and service to society (Bloom, Hartley, & Rosovsky, 2006; Campus Compact, 2004; Guarasci, Cornwell, & Associates, 1997; Kezar, 2006; Pasque, 2006). Through the provision of education, colleges and universities have contributed substantially to the advancement of the public well-being. Dewey (1916) alluded to this concept

in the early 20th century as the "social responsibility" aspect of education. Dewey and others argued not only that higher education must be a vehicle for the production of knowledge or a labor force, but also that it must share in the responsibility of ameliorating social problems (Bok, 1990; Boyer, 1990; Pasque, 2006). Foundational to the debates of today, Dewey and his detractors, Prosser (1903) and Snedden (1917), each argued for a different conceptualization of the role of education in a democratic society. Particularly relevant to the present discussion was the argument regarding the most appropriate model for education in the United States. Dewey, on the one hand, supported a comprehensive democratic model that promoted democratic ideals in students while preparing them for their occupational and social lives. Snedden and Prosser, on the other hand, promoted a model known as the social efficiency vocational education framework, which advocated a vocational training system that responded directly to the labor needs of industry.

These debates continue today. There are those who contend that a solely pragmatic view of higher education—as simply a vehicle for research or as a credentialing institution for its graduates—will not suffice to support a flourishing democratic society (Bowen, 1999; Checkoway, 2001; President's Commission on Higher Education, 1947). Some scholars caution that market-driven higher education trends have now become excessive in relation to the other purposes of higher education and that a wholesale adaptation to market pressures compromises the longer term public and democratic interests that have always characterized higher education (Kellogg Commission, 2000; Kezar, 2004). Furthermore, social critics and scholars have noted a disturbing trend in higher education: the collective or public good, a historically important component of the charter between higher education and society, is being compromised (Bok, 1990; Chambers, 2005; Gumport, 2000; Kerr, 1994). Increasingly, the production of workers is

seen as the primary or singular goal of higher education (Kerr, 1994; Smith, 2003). Serving the practical needs of the economy by educating the workforce is indeed an important role for higher education. More significant, however, could be the larger purpose of higher education in unleashing human capital in all aspects of human endeavor to move our society forward. Yet the concept of higher education as a public good is being challenged as members of our society and our elected leaders increasingly view a college education as an individual benefit determined by values of the marketplace rather than by the broader needs of a democratic society (Duderstadt, 1999). There is a continued and persistent demand to alter the relationship between higher education and society as the needs of society change based on social, economic, or value adjustments at the time. More than a century ago, John Dewey (1916) challenged members of the educational community to examine the role and involvement of education in the betterment of the community, through both philosophy and practical example. His challenge is as pertinent to higher education today as it was more than 100 years ago.

Assumptions About Faculty Roles in Social Responsibility

Institutions of higher education exert important societal influences through the scientific, technological, and cultural knowledge produced by their faculty members (Astin, 2004). Knowledge and the products of that knowledge (i.e., the people, products, solutions, and services that result from higher education) are ultimately used within social systems for the implicit benefit of its members. Yet some are concerned that higher education claims to, and attempts to, do too much. There are those who understand that the legitimate role of higher education is to do two specific things: "introduce students to bodies of knowledge and traditions of inquiry . . . [and] equip those same students with analytical skills . . . that will enable them to move confidently within those traditions . . ." (Fish, 2008, p. 12). Specifically, the issue of contention

3

is that social benefits are contingent effects of education and, as Fish argued, should not be the focus of higher education institutions via faculty endeavors. He warned that a "politicized classroom" gives students a false impression of what constitutes scholarship on a specific topic or in a specific discipline. As was evidenced by this study, it is not likely that faculty can or would directly teach *social responsibility*, any more than they could teach *patriotism*. The concept of social responsibility, like that of patriotism, is too complicated to be conceived as a single topic for inquiry and instruction. The contestation lies in the idea that if college faculty take up the task of intentionally defining and extoling specific virtues of the social good to students, campuses become partisan battlegrounds, rather than safe havens for inquiry and student development. This discussion is an important one. Possessing a well-developed value system, for example, is important when dealing with issues throughout one's life. One's value system does not spontaneously develop. It must be nurtured and internalized. By nurtured, one should not assume that this means influenced toward one value or another. Rather, faculty in higher education can engage students in discussions of a social nature in order to expose the student to ever-increasing levels of complex thinking related to their own values and beliefs. Such was the case at this study site. Therefore, one might argue that if faculty are training students to think critically through various approaches in the classroom, they are actually serving the public good.

Higher education is a shared responsibility requiring a collective purpose and collaboration led by faculty efforts and ideals. The responsibilities of faculty members include a combination of research, teaching, and service. Not only can faculty members develop specific knowledge that is of value to the public, but they can also foster a fundamental understanding of issues within a pluralistic society.

Faculty members approach their work from different perspectives and bring distinctive backgrounds and experiences to their understanding of the role of higher education in society. As such, faculty in higher education institutions might understand their roles in relation to social responsibility differently based on a number of contextual factors, including their own core mission and values and those of their institution. To this end, Katz (2006) asserted that the myriad roles and responsibilities of faculty in higher education have evolved over time because of the variety of national needs throughout history, increased access to higher education, the priority placed on research, and a realization of the importance of education to democratic processes.

Assumptions About Liberal Arts Colleges and Social Responsibility

Over time, colleges and universities have developed unique modes of service to society that are purported to be connected to the core mission and values of the institution. These activities take place differently within each type of higher education institution, with each institution claiming that its model is appropriate and effective for the circumstances and the mission of that particular institution. Proponents of the philosophy of a liberal arts college education, through which social responsibility is developed in students and higher education fulfills responsibilities to society, argue that it offers a unique approach to higher education. Astin (1999), Prince (2000), and Rhoads (2003) asserted that liberal arts colleges uniquely fulfill their obligation of civic responsibility through a liberal arts undergraduate education that expresses values, practices, and ambitions specific to the liberal arts educational experience. Faculty members in these colleges enact pedagogy that includes a variety of social and cultural experiences that promote the active engagement of citizens for the betterment of the community and society.

These colleges articulate purposes that extend beyond the purely vocational, resulting in a product that is purported to be "something more than a negotiable instrument designed to guarantee employment" (Graubard, 1999, p. 4). Rather, because of the emphasis these institutions place on the values of community and community discourse, proponents assert that a liberal arts college education translates into something more than a proliferation of courses. Instead, it facilitates student learning toward what is necessary for intelligent living (Graubard, 1999). Lang (1999) asserted that liberal arts colleges accomplish socially responsible outcomes by virtue of common characteristics, such as being residential in nature, being small overall, being educationally comprehensive, and possessing a total dedication to undergraduate education. Yet scholars assert that liberal arts colleges have, like other types of higher education institutions, altered their traditional focus on a liberal education and have changed to more of a vocational focus than in the past, making them more like than unlike other types of institutions (Baker & Baldwin, 2009; Breneman, 1990; Zammuto, 1984).

Relevant to this discussion is the current debate regarding the "worth" of a private liberal arts college education, which emanates from various constituencies including students, parents, policy makers, and others. What does this type of education "do for you" or "get you?" Why should you study history, religion or the fine arts in order to graduate as an accountant, sociologist or first grade teacher? Higher education is a costly venture in terms of time and resources. Parents and students want to feel confident that committing these resources at any particular institution will be "worth it". Similarly, policy-makers want to know that the public investment in higher education has some degree of public "worth". Therefore, if private liberal arts colleges neither exhibit nor express outcomes of a social worth, however defined, why should the public support them?

Statement of the Problem

There is a pervasive focus on the need to include social and civic responsibility in the higher education curriculum. Collaborative, intercultural, and community-based learning are the new civic frontiers for our 21st-century world of diversity, contestation, and inescapable interdependence (Schneider, 2003). Liberal arts colleges are an important sector through which faculty fulfill such responsibilities. Yet the means by which liberal arts college faculty accomplish these outcomes (i.e., of placing social and civic responsibility in the higher education curriculum) via their professional roles is not well understood. Knowing this is important so that higher education institutions can become more engaged, better connected with communities beyond the campus, and ultimately more educationally powerful and transformational.

Purpose Statement

The purpose of this qualitative study was to examine how faculty at one specific private liberal arts college in the Midwest understood and practiced social responsibility in the context of their professional roles. The guiding research questions for this inquiry were as follows:

1. What themes of social responsibility are evident in the day-to-day work of faculty?

2. Are those social responsibility themes intentional or incidental? Do faculty intentionally undertake activities that contribute to social responsibility?

3. What, if any, tensions, barriers, or contradictions are evident in the work of faculty that contribute to social responsibility?

Significance of the Study

How higher education institutions ultimately enact social responsibility will be based on a number of contextual factors unique to the individual institutions. At a time when skepticism of higher education and its need for public support is ever present, institutions appear to be settling

on a strategy of trying to convince people that colleges deserve an increasing share of public and private resources for what they do (National Forum on Higher Education for the Public Good, 2003). Although some individuals are increasingly aware of the private benefits (largely financial) associated with having a college degree, the ways in which higher education institutions attend to the public good are often taken for granted because social outcomes tend to be intangible or difficult to measure. With the recent focus on accountability and value added by a college degree, it is common for a conversation on this topic to be reduced to individual earning potential. Viewing higher education primarily as a launching pad for individual economic security overshadows the critical role of higher education in more than mere economic growth (Ikenberry, 2005). Individuals in society and the society as a whole can benefit from higher education far more in terms of nonmonetary issues, such as emotional development, citizenship, and equality, than in terms of financial returns (Bowen, 1977). These social benefits are substantial in relation to the costs of a college education (McMahon, 2009). McMahon suggested that the lack of understanding of the value of the nonmarket benefits of higher education leads to private underinvestment in the enterprise. Bowen contended, based on a similar understanding, that higher education ought to be based on social and individual considerations and not solely on efficiency, accountability, or other market-oriented criteria.

This study is one effort to describe and understand how faculty at one liberal arts college understood and attempted to enact social responsibility in their work. There are a number of implications of this work for small, private liberal arts colleges in the United States, many of which are struggling, not only to survive, but also to gain a sense of distinctive identity. This study touches on one special dimension claimed by many liberal arts colleges to be their strength: namely, their engagement of students with issues of critical thinking about the moral,

ethical and societal implications of their work. This study does not differentiate those faculty members from others but the findings do suggest that at least for this particular college, in the small sample of faculty members interviewed, there was evidence of attention and engagement with these issues. As such, results of the investigation could be used to generate future research that would improve the knowledge base for policy decisions on the private and public benefits of higher education and may contribute to more integrated approaches to social responsibility across higher education and other policy domains. A more thorough understanding of the complex relationships among institutional values, social needs, and the personal development of students as viewed by faculty of the college would contribute to the body of knowledge on the social responsibility aspects of higher education. In short, faculty at this institution enacted social responsibility through their daily work in the development of students at the college. This research will help bridge the gap between rhetoric on the topic in principle and practical application as the institution fulfills its social responsibility goals.

Definition of Terms

The following definitions are used throughout this study.

Faculty are defined as full-time personnel at an institution whose primary assignments include instruction, research, public service, or their combination as a principal activity (at least 50% of the total assigned duties) and who hold the academic rank of professor, associate professor, or assistant professor. This study does not involve administrative personnel.

Social responsibility is defined broadly in the higher education literature as the role of higher education institutions in educating citizens for democratic engagement, supporting local and regional communities, generating and preserving knowledge and making it available to the public, working in concert with other social institutions to foster their mission, generating

9

knowledge through research, developing the arts and humanities, broadening access to ensure a diverse democracy, developing the intellectual talents of students, and creating leaders for various sectors of the public arena (Kezar, 2005, p. 23). *Social responsibility* as operationally defined by faculty in this study is defined as an ideal deeply rooted in the work they conduct with students. Social responsibility is understood as a collective vision of the skills and knowledge students needed to be effective citizens in a complex world.

A *liberal arts college* is defined as an institution that is primarily a residential undergraduate college with a major emphasis on baccalaureate programs and one that awards at least half its baccalaureate degrees in liberal arts fields (Carnegie Foundation for the Advancement of Teaching, 2010).

Conditions that must coexist to support a *liberal arts education* include being an institution that places a greater value on developing a set of intellectual arts than on developing professional or vocational skills, through curricular and environmental structures that work in combination to create coherence and integrity in students' intellectual experiences, as well as an institutional ethos and tradition that places a strong value on student–student and student–faculty interactions both in and out of the classroom (Blaich, Bost, Chan, & Lynch, 2002).

Moral responsibility refers to the practice of making behavioral choices that integrate knowledge, emotions, and beliefs regarding different choice options and the anticipated outcomes of these various options (adapted from Jones, 1991).

Moral development is defined as a qualitative transition toward virtue-based cognitive and social reasoning that helps one navigate social experience gained through social experiences that promote development, and thereby stimulate one's mental processes (adapted from Kohlberg, 1975).

Moral understanding is a comprehension of the ethical rationale and reasoning that is a product of cognitive maturation facilitated, in this context, by content integrated with faculty–student interactions at the college (adapted from Blatt & Kohlberg, 1975).

Civic responsibility is defined as an individual's appreciation for the responsibilities of his or her social life as well as possessing those capacities necessary for thoughtful participation in public discourse and social enterprises. This includes a recognition and manifestation of social mutuality, that is, a recognition of the relational interdependence between moral awareness and individual agency (Eshleman, 2004).

Citizenship is defined as the individual and collective effort placed on common tasks of importance to the community or nation involving many different people (Rawls, 1971).

Citizens are defined as active, informed, and responsible persons from all lifestyles who are willing and able to take responsibility for themselves and their communities and contribute to social progress (Rawls, 1971).

Description of the Researcher's Lens

This strand of research came about from a number of experiences in my life that made the benefits of higher education of personal interest to me. First, my siblings and I were the first members of any generation of our families to attend college and graduate with bachelor's degrees. I have always been interested in why and how my parents felt so strongly that higher education was vital to their children's future, given the fact that neither had attended a higher education institution at that time. I assumed that they became informed over time about the economic benefits of attending college and preferred a future for their children that a college education might afford. Did they also recognize a social value to this endeavor? Second, I have spent the last 17 years as an educator in the outreach and engagement division of a land-grant

11

institution. As such, I have witnessed how the research, teaching, and service roles are

understood and operationalized among various actors at the institution. Last, having graduated

from institutions ranging from a community college to a regional state university and ultimately

intending to graduate from a Research I state land-grant institution, I have experienced various

systems of higher education, all of which I consider useful but distinctly different.

I have spent 17 years as an academic staff member in the extension and outreach

organization of a Research University/Very High Research Activity University (Carnegie

Foundation for the Advancement of Teaching, 2010). Therefore, personal reflection in this study

involves considering the ways in which my own values, experiences, interests, beliefs, and social

identities might shape the research. Furthermore, this study is based on a single researcher's

postpositivist interpretation of data, which is grounded in the assumption that individuals

construct interpretations of the features of social environments and that these interpretations tend

to be highly situational (Gall, Borg, & Gall, 2003).

Site Selection

Midwest College (a pseudonym) was selected as a study site based on a number of

considerations. First, the college has more than 175 years of experience in liberal arts higher

education. Second, Midwest College is explicit in its public declarations of social responsibility,

as defined for this investigation. The institution claims a commitment to social responsibility, as

its leaders might understand it, in its official mission statement. Organizational policies,

organizational structures, and individual practices are additional evidence suggesting that the

institutional rhetoric matches the reality of the college's long-term commitment to social

responsibility. Expressions of public commitment to this ideal are evidenced in the college's

public assertions that it serves as a caretaker of the community and facilitates global awareness

in that community. Third, college administrators publicly refer to the construct of social responsibility, expressly stating that fostering student experiences and civic engagement are fundamental college goals. Midwest College Presidents have publically articulated what the college deems educating a student means. To paraphrase one President, educating a student means to influence their humane and principled values and ethics. This president went on to elaborate that the college seeks to "plant the seeds of commitment" to a cause beyond self thereby nurturing an enthusiasm for the 'human quest". Last, in describing the college's liberal arts academic program, college leaders uphold the mission that its educational program prepares students for a life of responsible civic engagement. College faculty, speaking in public forums over the years, have spoken about this connection stating that the students become ready to live and to work with "competence and conviction" in a world they see as requiring more humane, principled and competent citizens. As will be noted later, the rhetoric on the topic of social responsibility at Midwest College matched how the conception was practiced among its faculty.

Limitations

The limitations of this study are associated with restrictions of the methodology. First, only one specific higher education institution was studied. The focus of this study was on understanding the specifics of a single site in its bounded complexity and was not meant to be comparative. Second, the study focused solely on the perceptions of one group of actors at the college (i.e., faculty). One should not assume the voice that this group gives to any other group of actors at the institution is consensual.

Delimitations

Delimitations of the study are related to factors associated with the relevancy of this case to any other situation. The study is delimited by its specific focus on faculty of a private liberal

arts college located in the rural Midwest of the United States. Readers are urged not to assume that the study site is representative of a homogenous type of institution because every institution has specific contextual factors that make it unique.

Organization of the Study

The following chapters cover the scope of research that currently exists on the topic under study within a specific conceptual framework. As described in Chapter 2, this framework is organized around four qualitative themes related to social responsibility in higher education that emerged from the literature: accessibility, social well-being, responsiveness, and integration. Chapter 3 includes an explanation of the narrative inquiry methodology used, which was a qualitative approach using data collected from interviews with 15 faculty members at a liberal arts college in the Midwest. Chapter 4 includes the presentation of data, that is, dialogue from informants' interviews as well as concept mapping, and identifies the framework and themes that emerged from the investigation. In the concluding chapter, Chapter 5, the interpretations and conclusions drawn from the analysis, as well as implications for future research, are discussed, with a focus on the meaning of the results of the inquiry. Together, these results demonstrate the educational reality of a small, private college in the Midwest as evidenced by faculty members' expressions of values and their practices.

CHAPTER 2

REVIEW OF LITERATURE

A useful review of literature for a research study should be based on the specific set of questions the researcher seeks to answer. For the purposes of this inquiry, the review examines various areas of literature to determine the significance of, meaning of, and possible relationships among various contextual factors that make up the concept of social responsibility in higher education. The following literature strands were reviewed to answer the primary research questions pertaining to the meaning of social responsibility and how it is derived, the theoretical perspectives situating higher education in society, and the practice(s) of social responsibility among faculty in higher education institutions. The resulting conceptual framework used as the rationale for this inquiry is then discussed in detail in Chapter 3.

No existing theory of social responsibility among institutions of higher education was evident in the literature. This lack of consensus is implicated in a number of related, yet unconnected, studies of the general construct of social responsibility. The intent of the following review of literature is to incorporate findings from these studies into an interconnected conceptual framework that might serve to guide study on the topic in a unifying direction.

It is perhaps not surprising that an empirically based theory of social responsibility does not exist in higher education, considering the complex nature of higher education in the United States. The foci, mission, and contexts, as well as the beliefs and values of individuals within these institutions, exhibit a diversity that reflects the span across which higher education operates. As a result, institutions of higher education address societal needs as the institutional actors understand them. The perceptions and motivations that inform these responses also differ

across institutions. This fact makes it difficult to uncouple the links between theoretical

conception(s) of social responsibility and the "everyday" understanding of social responsibility it

informs.

The notion that organizations have responsibilities to society that go beyond purely

economic performance is not unique to higher education. Buchholz (1991), summarizing the

literature on corporate social responsibility, identified five elements present in most definitions

of corporate responsibility:

> . . . there seem to be five key elements in most, if not all, of the [corporate
> social responsibility] definitions: (1) corporations have responsibilities that go
> beyond the production of goods and services at a profit; (2) these
> responsibilities involve helping to solve important social problems; (3)
> corporations have a broader constituency than stockholders alone; (4)
> corporations have impacts that go beyond simple marketplace transactions;
> and (5) corporations serve a wider range of human values than can be
> captured by a sole focus on economic values. (p. 19)

The basic principles that inform these definitions have been summarized by Wood (1991), and

they are relevant to the idea of social responsibility in higher education as well. Wood asserted

that corporate social responsibility is based on three foundational principles: legitimacy, public

responsibility, and managerial discretion.

The principle of *legitimacy* refers to society's granting of power and recognizing the

validity of the expected institutional relationship between business and society. In a normative

sense, legitimacy is the status conferred on an institution, which reiterates society's belief that

the purpose and role of the institution are well founded and just. Within higher education, we

could understand this as an institution's social contract. This assertion is the basis for the theory

of social justice proposed by John Rawls (1971), which describes the way in which major social

institutions assign fundamental rights and duties. Rawls's theory states that social organizations

and institutions are to make decisions on behalf of persons in society for whom they are, in

effect, trustees. This understanding, in turn, has to do with *public responsibility*, which means

that businesses are responsible for outcomes related to their areas of involvement with society.

This principle involves an emphasis on each corporation's relationship to its specific social,

ethical, and political environment. Here, too, we can make comparisons with higher education,

with a particular emphasis on understanding the wide variety of institutions and their associated

foci that exist within the system of higher education we see today. Inherent in this understanding

is the assertion that the decision-making processes and criteria of the institutions will also be

varied based on who is making the decisions, the expected outcomes, and the intended

beneficiaries. Subsequently, the results of those decisions will be enacted with great diversity

and complexity. This idea highlights the presence of ambiguity in decision making in both

corporations and higher education. Last, the principle of *managerial discretion* refers to

managers as moral actors who are obliged to exercise such discretion as is available to them to

achieve socially responsible outcomes. Within higher education, one may understand the moral

actors to be faculty, staff, and administrators of the institution. As in business, faculty decision

making will be influenced by how faculty members perceive their role, if any, in social

responsibility.

  As one can see, the principles described by Wood (1991) that inform and give meaning to

corporate social responsibility help inform this notion within higher education. This makes sense

because, in the broadest sense of the term, both corporations and higher education institutions are

social institutions. One should note that the social responsibility of any corporation or higher

education institution is a highly contested assertion. Across the spectrum of business and

industry as well as throughout education, a consensus opinion regarding the institution's role in

social responsibility does not exist.

Because institutions, businesses, and organizations are composed of individuals, we might acknowledge one of two primary understandings regarding the work of higher education institutions toward social responsibility outcomes. First is the moral argument that institutions in and of themselves cannot be responsible for anything because only human beings can be responsible for anything. This argument was famously framed by the economist Milton Freidman (1970) in his seminal New York Times opinion-editorial, in which he argued that the only responsibility a corporation has is to maximize stockholders' profits because they are the owners of the corporation. This is commonly known as stockholder theory, and it emphasizes the view that the best (most efficient) way to serve the interests of all (stakeholders and stockholders) is always to manage a corporation to serve the interests of its stockholders. They, in turn, will serve as rational-choice actors and ultimately act with their own best interests in mind. The theory holds that if everyone acted as rational choice actors, everyone would "do the right thing," and the cumulative effect would be a positive social outcome. Opponents of this view argue that it relies too much on individual motives and creates inequalities within society, which ultimately result in negative social outcomes.

On the other hand, stakeholder theory is based on the implicit assumption that businesses, organizations, and institutions have responsibilities to all those affected by their actions. These stakeholders include all people who would be affected by the activities of the entity, with an additional emphasis on stakeholders at the macrocommunity level (Beauchamp & Bowie, 2001). Stakeholder theory observes that serving the interests of stockholders does not always maximize the interests of the other stakeholders, and that managers (or the government, or both) must at least occasionally abandon impartiality and intervene on behalf of the "least advantaged" stakeholders, or those who find themselves bargaining under conditions of unequal liberty

(Freeman, 1984). Bowie (1991) provocatively proposed that we might be looking at these relationships through the wrong lens, and that focusing solely on the means to the end or the ends itself is not the appropriate framing of these ethical debates. Bowie asserted that because both stakeholder and stockholder theories are based on relationships (to one another as well as of the individual to the organization), they cannot be viewed as a simple one-way cause-and-effect dynamic. He argued that firms or corporations should serve as the "moral nexus" of these multiple relationships. Although Bowie did not argue that one theory or the other was the right one or the morally appropriate one, he did suggest that a greater focus on ethical pluralism in every aspect of the relationships would be more likely to produce just results as compared with focusing exclusively on corporate means or corporate ends.

Finally, it is important to point out, as noted above, that all collective decision making involves individual human actors, which raises the question of "agency relationships," and therefore suggests a consideration of agency theory and its application to higher education institutions. Borrowing from discussions in corporate law, we see debates seeking to answer the question, "Is the corporation a moral agent, distinct from the persons who compose it?" For the purposes of this inquiry, we might substitute "higher education institution" for "the corporation" as well as "faculty" for the term "person." Peter French (1979, 1984, 1995) argued that by combining an organization decision-making chart (what decisions need to be made, at what level, by whom, what the pros and cons are, with what consequences) with the rule(s) of recognition, one could identify corporate actions, intentions, and aims—the stuff of moral agency—in natural persons. Thus, for French, corporations were both legal and moral persons; hence, they were moral agents in their own right. To the contrary, Manuel Velasquez (1983) argued that the internal decision-making structures to which French appealed are the product of

19

human agency and design. They are rules of cooperation among persons who, given their individual actions, intentions, and aims, associate under a corporate banner. Attributing moral agency to corporations, Velasquez asserted, opens the door to the intuitively implausible conclusion that a corporation can be morally responsible for something no natural person connected with it is responsible for (Business ethics, 2008). The central question in determining moral agency is how the principal holds the agent accountable to policies desired by the principal. Again, for illustrative purposes in this inquiry, a "principal" could imply the institution's board of trustees, who hold contractual obligations with the faulty, as well as implying society in general as a stakeholder in the work of faculty.

A review of the current body of literature related to this study revealed the following themes: (a) how social responsibility is defined in higher education, (b) how faculty understand and situate their work, and (c) the significance of a liberal arts college education in relation to social responsibility. The themes identified emerged from examining a complex set of influences on higher education. These influences included a number of issues largely based on the social, economic, and cultural aspirations of a society that supports higher education. Higher education is composed of a heterogeneous set of institutions, including community colleges, comprehensive universities, liberal arts colleges, historically Black colleges, religious-based institutions, and research universities, and each has a distinct role to play and a contribution to make toward the social role of higher education (Elsner et al., 2000; Pfnister, 1984).

Although the forms and functions of these institutions may vary, it is commonly understood that higher education has been shaped by, has drawn its agenda from, and has been responsible to the communities that founded it (Shapiro, 2005; Thelin, 2004; Veysey, 1965). Nevertheless, it must be noted that the conceptualization of higher education as a responsive

20

social servant is not universal. As traditional forms of social differentiation based on class, gender, and ethnic origin have slowly eroded through democratization and market forces, new forms of social stratification based on educational certification have become evident (Scott, 1998). Last, even the concept that higher education is a public (social) good is being challenged as members of society and elected officials have increasingly come to see a college education as an individual benefit determined by values of the marketplace rather than the broader needs of society (Duderstadt, 1999, p. 38).

Each generation has established what is commonly referred to as a "social contract" between institutions and the society they serve (Chambers, 2005; Duderstadt, 1999; Shapiro, 2005). The social contract is a largely unspoken agreement about the contribution of colleges and universities to the common social good. It provides a common method of framing discourse, which individuals in higher education and society can use as the institution works toward the goals of its constituencies, as well as to address issues of universal concern. The common good consists of social systems, institutions, and environments on which humankind depend, working in a manner that benefits people in general. Examples of particular common goods or parts of the common good include an accessible and affordable public health care system, effective systems of public safety and security, peace among the nations of the world, a just legal and political system, unpolluted natural environments, and a flourishing economic system (Velasquez, Andre, Shanks, & Meyer, 1992). Because such systems, institutions, and environments have powerful impacts on the well-being of members of a society, most social problems in one way or another are linked to how well these systems and institutions are functioning. This assertion is based on the idea that we live in an interdependent but unequal world and that higher education institutions can help prepare students not only to thrive in such a

world, but also to remedy its inequities (Association of American Colleges and Universities, 2005b). Ultimately, fulfilling the social contract is thought to result in advancing human progress toward an aspired social condition—the common good—by addressing the needs of both the individual and the society.

Situating Higher Education Within Society—Theoretical Perspectives

Higher education does not exist of and by itself. It exists within a larger social structure. It is a construction that is socially, politically, and culturally embedded in our society (Hall & Taylor, 1996). As such, it is simultaneously shaped as well as constrained by social and cultural structures. This sociocultural construction of the meaning and purpose of higher education informs and guides individuals and the institutions that make up the higher education system in the United States.

Given the complicated nature of the socially constructed phenomena under investigation, two theoretical perspectives on organizational development in particular may help inform how research on higher education and its role in society are framed: symbolic interactionism (Blumer, 1969) and institutional theory (Jepperson, 1991; Scott, 2001). In symbolic interactionism, the focus of interest is more on the individual actor than on any one social institution. Interactionists focus on the subjective aspects of social life as understood by the individual actors, rather than on objective, macrostructural aspects of larger social systems. Interactionists see humans as active, creative participants who construct their social world rather than as passive, conforming objects of socialization. For the symbolic interactionist, society consists of organized and patterned interactions among individuals. These interactions are based on symbols, negotiated reality, and the social construction of society, leading to an emphasis on the roles people play in society (Goffman, 1958).

Symbolic interactionism focuses primarily on the individual actor as the unit of analysis. In contrast, institutional theory attends to

> . . . the deeper and more resilient aspects of social structure. It considers the processes by which structures, including schemas, rules, norms, and routines, become established as authoritative guidelines for social behavior. It inquires into how these elements are created, diffused, adopted, and adapted over space and time; and how they fall into decline and disuse. (Scott, 2004, p. 408)

Institutional theory describes those formal structures that arrange resources, responsibilities, and functions toward the achievement of stated goals (Selznick, 1948). Assignments of such are made to roles or official positions, not individuals. Individuals are viewed functionally from the standpoint of the particular assigned tasks they execute. This can be understood as the institution delegating the role. Institutional theory tends toward depersonalization. Theoretically, the assignment of a role or responsibility to a position rather than to an individual rests on the premise that within certain conditions, such as training, education, and the like, the individual enacting the position to further the organization's stated goal would not have as great an impact as the proper alignment of the position itself within the organization.

These two theories seem to fit together in that each conceives of ways in which individuals are linked to social organizations. People are shaped by social interaction (symbolic interactionism), and social structures (institutional theory) influence and shape those interactions, both those internal to and those external to the organization. This perspective informs my understanding of the phenomena being investigated by providing a way of explaining why and how individual actors might proceed with patterns of action in their daily lives. Both theories are concerned with understanding people within social structures and how each might influence patterns of individual action. Put another way, these theories help us understand why people do things the way they do.

Particularly significant to the discussion of the role of higher education in relation to social responsibility is that neither of these theoretical perspectives views social patterns as tending toward equilibrium; rather, constant negotiation among members of society creates temporal, socially constructed relationships that remain in constant flux despite relative stability in the basic framework supporting those relationships. Therefore, to understand the relationship of higher education to society, one must appreciate the constantly changing nature of the relationship to better understand the dynamics of individuals as agents of an institution as well as the institution themselves. These deeper understandings help us develop better explanations for higher education as a social construction in which a wide range of public and private aims and purposes are promoted.

Conceptions of Social Responsibility

Understanding the relationship between higher education and social responsibility requires delineating multiple themes within the literature that serve to describe social responsibility. For the purposes of this inquiry, a *theme* is understood as drawing together recurring characteristics of social responsibility under a unified description. Furthermore, an *element* is operationalized as an identifiable manifestation of social responsibility within higher education. This relationship should not be considered hierarchical, that is, with any one level more important than any other. Themes do not make up elements. They emanate from the elements, which are the various manifestations of social responsibility in higher education. By analyzing the elements, one can gradually arrive at an idea about a larger central meaning describing the construct of social responsibility (i.e., a theme).

As stated earlier, at present no theory of social responsibility exists in higher education. When social responsibility has been assessed or investigated in higher education, something else is generally reported or measured. Elements of social responsibility have been researched and defined. Public engagement (Boyer, 1990; Holland, 2005b; Peters, 2005; Thelin, 2004), citizenship (Boyte & Kari, 1996; Harkavy, 2005; Musil, 2003), the public agenda (Giroux, 2002; Zemsky & Wegner, 1998), serving the public good (Brayboy, 1999; Garbus, 2005; Kezar, 2004), civic participation (Colby, Beaumont, Ehrlich, & Corngold, 2007; Ehrlich, 2000a; Schneider, 1998, 1999), and social critique (Kezar, 2005; Shapiro, 2005) have been studied in higher education, but social responsibility in a collective sense is not well understood. This could be partly due to the diversity that exists in institutions and the myriad missions, objectives, and foci of these institutions. It should be noted that the research literature on this topic is overwhelmingly descriptive and context specific such that a debate regarding an overarching theoretical construct of social responsibility in higher education has yet to take place.

Elements Directed Toward the Public at Large

Public engagement is a catchall phrase that is receiving attention in both the scholarly arena and the popular press. This attention is sometimes linked to increased demands for accountability in higher education. Furthermore, this increased focus is generally associated with the more publicly recognized institutions, namely, the more visible research institutions that are seen by the public and by policy makers as the models of success and prestige in higher education. Boyer's (1990) work, *Scholarship Reconsidered*, ignited the debate regarding what it means for higher education to engage the public. Boyer used survey data from faculty in each of the then-five Carnegie Classifications of Institutions of Higher Education as well as 10 different disciplinary associations to support his assertions. Boyer organized his discussion by identifying

25

four types of scholarship in higher education, as well as providing a historical overview of the topic and statistical data from a national survey of higher education faculty. Boyer proposed that four general areas of endeavor should be viewed as scholarship in higher education: discovery, the integration of knowledge, application, and teaching. The third function, the application of knowledge, refers to the scholar engaging in extending and applying his or her knowledge to address consequential outreach and community service issues and is thus relevant to the present study. Boyer conceptualized application as bringing knowledge to bear in addressing significant societal issues. It engages the scholar in asking, "How can knowledge be responsibly applied to consequential problems? How can it be helpful to individuals as well as institutions?" (Boyer, 1990, p. 22). Application involves the use of knowledge or creative activities for development and change. With Boyer's first two types of scholarship, discovery and the integration of knowledge, scholars define the topics of inquiry. With application, groups, organizations, the community, government, or emergent societal issues define the agenda for scholarship.

Thelin (2004) and Peters (2005) extended Boyer's concept of engagement and addressed it in two different contexts. Thelin looked at the topic from a broad public policy perspective, and he framed the discussion around how higher education and society have historically realized their relationship(s) with each other. He asserted that Americans acknowledge education as a central feature of citizenship in a democratic society. In addition to citizenship outcomes, Thelin identified the public's sustained interest over time in the economic benefits of higher education afforded to the individual. Thelin's analysis dealt with how local, state, and federal governments, as well other public and private entities, have influenced how higher education institutions engage with society, and he indicated that the historical context affects how relationships are conceived and enacted. One example of this historical context is the Morrill

Act of 1862. This federal legislation provided for the sale of public lands to provide funds for the support of one or more colleges in each state not in rebellion at the time. The proceeds from that sales were to be used for supporting multipurpose colleges to teach, among other topics, the agricultural and mechanical arts. Society was changing from hand and home production to machine and factory. Higher education, by virtue of the Morrill Act, was called on to help facilitate society's transition into a modern urban-industrial state.

Peters (2005) provided a contemporary analysis of how higher education institutions engage the public through the lens of land-grant college extension professionals. He used case studies to highlight the idea that the social role and public work of American higher education institutions are not straightforward empirical facts but are highly contextualized endeavors linked closely to social, political, cultural, and historical influences. The work of Holland (2005a) focused on the benefits derived from engaged, community-based research; she asserted that communities and universities could achieve significant results by working together in partnership. She argued that the increasing requirement to engage in research as a means of applying scholarship to local problems and opportunities should be perceived as a major shift in the nature of academic work on a global scale. She emphasized that the ideas of the scholarship of engagement and community partnerships are not solely about service. Rather, they are unique pedagogies that are the result of community-embedded research and teaching informing one another. The unifying theme in the work of these scholars is the view that a fundamental role of higher education in the United States is to enhance the public good through its practices, relationships, and service to and with members of society.

In a meta-analysis of the scholarly literature, along with dialogue from the popular press on the public agenda of higher education, Giroux (2002) asserted that higher education

institutions "should not be viewed merely as sites for commercial investment or for affirming a notion of the private good based exclusively on the fulfillment of individual needs" (p. 432). He provided evidence that to do so would result in reducing higher education to "the handmaiden of corporate culture," thereby reducing the emphasis on the critical social imperatives of education. Giroux's conceptual framework of the public agenda in higher education lay within neoliberalism, which was defined by Giroux as policies and processes whereby a relative handful of private interests are permitted to control as much social life as possible to maximize personal profit. He argued that a neoliberal culture now dominates higher education, and he provided case examples in support of his assertion that a public agenda within higher education has now been displaced by a perpetuation of market-driven discourse among higher education institutions. He summarized his analysis by arguing that an ideology that values commercialization and private benefit over the democratic processes and practices of a civil society threatens both the society and higher education.

Giroux's analysis focused solely on higher education, whereas the research of Zemsky and Wegner (1998) is based externally within the realm of public policy and higher education. Their specific analysis was based on data generated from a special policy roundtable made up of 28 individuals with expertise in higher education issues, convened by the National Center for Public Policy and Higher Education. According to Zemsky and Wegner, this group of leading higher education scholars asserted that the strength of American higher education lies in its very public nature and that America's colleges and universities, both public and private, are public assets providing public services, and as such, they should focus on public outcomes. To illustrate these assertions, Zemsky and Wegner used reviews of public policies in higher education, supported by case study analyses of nonprofit entities and teaching hospitals, which,

they argued, are being increasingly dominated by market-driven forces. They asserted that an

enterprise primarily driven by the market produces outcomes that satisfy the needs of those

individuals who can afford to pay, but it ignores those outcomes that must be pursued for the

collective good. Grubb and Lazerson (2004) offer a thorough historical analysis of the

"vocationalism" of higher education. The unifying theme of the work of these authors is that

higher education has manifest and latent public functions and that the public has a substantial

stake in the outcomes of higher education.

Kezar (2004) synthesized empirical evidence focusing on the different philosophical

standpoints from which the higher education community conceives of service for the public

good. She asserted that the idea of serving the public is a "notion" (p. 3). She argued

specifically that this notion implies intentionality as well as mutuality and stated that serving the

public good is accomplished through members of society and higher education "mutually setting

parameters for appropriate relationships" (p. 3). She supported her view that serving the public

is a notion with an extensive review of the literature, which she showed to be mostly

philosophical, conceptual, or anecdotal in nature. Kezar indicated that there has been a shift

from a long-standing public or social charter to a private or economic charter with society, which

has affected core activities of higher education institutions and how these institutions

subsequently conceptualize service to the public. Her research is based mostly within research

institutions. A key understanding within this literature is the idea that appropriateness is largely

contextually based. What a specific group of actors working in collaboration with a specific

higher education institution views as appropriate may subsequently be perceived as inappropriate

by other entities based on a different set parameters (i.e., beliefs, values, and social conditions).

What is appropriate for a research institution and its constituency may be completely different

from what is appropriate for a community college, regional university, or liberal arts college. Whereas Kezar focused on higher education in a broad sense, Brayboy (1999) looked at this construct from the practical perspective of a specific group of actors. Brayboy examined how higher education for the public good informs and is informed by the struggles of oppressed communities and discussed what this means for institutions of higher education. Part of his examination included the ways in which American Indians and citizens of their tribal nations used higher education to examine and explore the complex economic, political, and social structures of their culture. His work may serve as a model for how other historically oppressed peoples can use education to benefit their communities. Brayboy argued that with this approach, academic and societal structures could inherently serve as liberating and empowering mechanisms for historically oppressed people. His data came from a 2-year ethnography conducted with seven American Indian undergraduate students at two Ivy League universities. Here too, one can see the importance of context.

Garbus (2005) studied higher education for the public good through an extensive history of early scholars and their work within communities by using the life histories of scholars whose lives embodied this principle. Looking at this component of social responsibility from a historical standpoint, Garbus stated that histories help chart the future by grounding current efforts that link college and community in rich traditions of similar efforts over time, and by showing different methods of approaching societal issues. Her analysis indicated that institutions with activist philosophical groundings have envisioned and subsequently served the public based on a more comprehensive conceptualization of who members of the public are and what the public good entails. She noted that, over time, public intellectuals, including faculty, have viewed the public as encompassing middle- to upper-class professionals and have tended to

equate public issues with these classes of people, to the exclusion of underrepresented or underserved populations.

In general, the literature on the responsibility of higher education to contribute to the public good has three defining characteristics. These characteristics refer to taking actions that (a) are in the interests of society, (b) enhance the public well-being rather than focusing exclusively on private interests, and (c) are not carried out by other sectors of society (e.g., businesses or industry, social services, or the government).

An analysis of higher education as serving in the role of social critic requires an understanding of the historical and philosophical contexts underlying the construct. Kezar (2005) looked at empirical research related to the "industrial model" of contemporary higher education and attempted to determine how this philosophical model affected policy making and leadership decisions in higher education. As a social critic, she focused specifically on the impact of this model on aspects of higher education over time. As a conceptual foundation, Kezar's research on the topic is based in a belief that the historical tradition of higher education in the United States can serve as a vehicle for social change and justice and as a tool for social transformation. For the most part, her work has been situated within research institutions and comprehensive universities. She ultimately asserted that higher education has witnessed an ongoing debate throughout its history regarding its role as a social critic, and these debates have been highly influenced by contemporary issues and societal circumstances.

Research by Shapiro (2005) is also largely situated within the context of research institutions and universities. Shapiro conceived of higher education as having a responsibility for social critique similar to that proposed by Kezar, but he extended his conceptualization to encompass the related role of independent arbiter. Shapiro asserted that, as a central role, higher

education has to serve as a facilitator in finding a new position of social equilibrium between group and individual rights on key moral, social, economic, and political issues in contemporary society. He claimed that constituencies always exist that see the existing social configuration as optimal. Therefore, in addition to acting as a critical voice in the current social order, higher education institutions must show leadership in facilitating thoughtful change.

The unifying theme in these scholars' work is that higher education institutions gain social legitimacy when they fulfill responsibilities aimed toward ensuring social ends. Therefore, components of social responsibility should be approached as dimensions of the concept and should be framed in the context of individual institutions. Furthermore, these components allude to the idea of social responsibility indirectly but lack a comprehensive understanding of the breadth and depth of the social role of higher education. In the absence of a comprehensive and critical self-reflection regarding social responsibility, higher education institutions do not possess adequate knowledge to inform curricular foci and design efforts.

Last, research conducted in academic institutions plays a critical role in raising the standard of living, creating jobs, improving health, and providing for national security. As international economic competition intensifies in the years ahead, research will be even more important in meeting national objectives (Executive Order 13,419, 2006; National Academy of Sciences, 1997). Basic research conducted by faculty and students is driven by their interest in scientific questions. Their main motivation is to expand human knowledge, not to create or invent something. No obvious commercial value derives from the discoveries that result from basic research. Applied research conducted by faculty and students expands on basic research findings to uncover practical ways in which new knowledge can be advanced to benefit

individuals and society. Both types are important because one informs the other, moving members of society toward a greater understanding of our world.

Elements Directed Toward the Student

The work of Boyte and Kari (1996) operationalizes citizenship as individual and collective efforts expended on common tasks of importance to the community or nation, involving many different people. Their assertions are based on more than a decade of fieldwork with the Center for Democracy and Citizenship, Hubert Humphrey Institute for Public Affairs at the University of Minnesota, which develops citizenship initiatives around the concepts of public work and citizenship. Effective citizenship, they argued, "depends on people thinking of themselves as productive people who can build things and do things; people who come up with ideas and resources; people who are bold; people who are accountable" (p. 10). Boyte and Kari further maintained that today, there are few places where people can develop these capacities. They posited that the values of personal responsibility and concern for others are essential ingredients of any functioning civic culture. As such, they argued that, if indeed higher education reflects, serves, and nurtures a civic society, it has a responsibility to inculcate these ideals in students. The work of Harkavy (2005) focuses on citizenship from the perspective of a democratic culture and the roles and responsibilities of higher education in promoting such a culture. He argued that higher education has a strategic responsibility to support participatory democracy. Huber and Harkavy (2007) maintained that postsecondary institutions must collaborate with their local communities as resources for implementing democratic activity, and they must function in a democratic manner themselves. Harkavy's (2005) research focused on the view by faculty, primarily in research institutions, that higher education is a social model whose abiding democratic and civic purposes contribute to the public good. Harkavy postulated

that the central animating mission underlying the development of the American research university was the democratic civic mission. His work should be understood broadly from the point of view of research institutions, primarily land-grant institutions, but from the standpoint of higher education in general, it does serve to inform the view that participation in civic matters takes involvement (citizenship) on the part of all parties to truly succeed.

The work of Musil (2003) is based on the Association of American Colleges and Universities' (2000) *Greater Expectations* report, as well as on data from the Center for Liberal Education and Civic Engagement, a multidisciplinary effort that develops partnerships and seeks to deepen understandings of the relationship of liberal education and civic engagement to students' academic learning. The *Greater Expectations* report is an analysis of the challenges facing higher education based on an appraisal by a national panel of scholars. Musil indicated, based on the panel's appraisal in the *Greater Expectations* report, that three movements are leading the renewed emphasis on citizenship in higher education: the diversity movement, the civic engagement movement, and the movement to create more student-centered institutions. Musil argued that these three movements emphasize that students need to be prepared to assume full and responsible lives in an interdependent world marked by uncertainty, rapid change, and destabilizing inequalities. She further posited that students achieve the necessary societal and cognitive development through pedagogies that foster engaged, participatory learning that depends on dialogue and collaboration with society. Taken together, this body of literature indicates that higher education institutions have a responsibility to develop in individuals the capacities that serve to support a democratic culture.

Thomas Ehrlich (2000a), who is considered one of the leading scholars on the topic of civic participation, emphasized the civic mission and purpose of higher education, which he

34

operationalized as assisting students in making their contributions to the improvement of society

through both political and nonpolitical processes. Ehrlich framed his discussion around a

collection of narrative essays from national leaders who have focused on civic responsibility and

higher education. He argued that education is the single most powerful predictor of civic and

political engagement and is therefore considered one of the keys to strengthening civic society.

His argument is supported by other scholars (Hahn, 1998; Putnam, 1993). Whereas Ehrlich's

work tended to focus on institutional contexts supporting civic participation, the work of Colby

et al. (2007) focused on civic participation at the individual level. Their survey of college

students at colleges and universities across the country provides a unique perspective on civic

participation. Their work indicated that, of the students surveyed, more were likely to participate

in community service projects than to participate in political processes. Colby and her

colleagues asserted that "in the course of civic participation, they develop relationships that

inspire and make demands on them, gain satisfactions that they could not foresee, and begin to

expand and reshape the values and goals that led them to participate" (p. 42). They focused on

the process level, urging organizations to create structured, carefully designed, and effectively

implemented opportunities that would lead to more widespread civic participation, both political

and apolitical. Whereas Ehrlich wrote about civic participation from the standpoint of the ideals

and values of higher education and Colby and colleagues addressed the topic from the

perspective of the individual, Carol Schneider (1999) approached the topic from a pragmatic

standpoint, describing higher education institutions as one type of "mediating institution." She

defined mediating institutions as "those voluntarily formed organizations—outside both the

government and the market sphere—that represent aspirations for community, for voice and

visibility, for actions to pursue an intended good in concert with others" (Schneider, 1998, p. 2).

She described the role of mediating institutions in a similar way as Boyte and Kari (1996). Schneider considered the discussion of civic participation a prerequisite for civic vitality and argued that a core educational mission of colleges and universities is to facilitate these two outcomes through the associational life of the institution and its constituencies.

A unifying theme in the literature on civic participation is that higher education institutions must consider the growing challenges of and opportunities for educating citizens who possess the knowledge, skill, values, and motivation to renew democratic principles and ensure healthy democracies.

A range of social benefits accrue to society from higher education. These benefits, however, are less well known and understood than the typical monetary or earnings benefits. Adding to this lack of understanding is the belief that social costs are generally measured more accurately than are social benefits (Psacharopoulos & Patrinos, 2002). The social benefits of higher education have proved difficult to evaluate. A wealth of empirically based quantitative studies on the topic have been undertaken over the last four decades (Cohn & Hughes, 1994; Hansen, 1963; McMahon, 1991, 2009; Psacharopoulos & Patrinos, 2004; Welsh, 1973). Nevertheless, we do not have a full understanding of the social benefits of higher education because we have mostly quantitative assessments of the phenomenon but lack as extensive an analysis from a qualitative perspective; social benefits can be explored using both quantitative and qualitative measures, and each offers different understandings of the phenomena.

Because education is embedded within the individual who receives it, a conceptual framework of social benefits resulting from higher education must estimate the total monetary and nonmonetary returns for both the individual and the society (McMahon, 1997). This conceptualization, which is referred to as *human capital theory* (Becker, 1964, 1980), places

value on individuals becoming more efficient and productive, in part because of their

participation in education. Subsequently, as evidenced by the work of Michael (1972), benefits

accrue to society through the individual in terms of both economic and nonmarket measures,

such as home productivity. Monetary returns include the contribution by higher education to

earnings throughout the life cycle, which is the net contribution of education to total wages,

salaries, and supplements to social accounts, such as social security, unemployment

compensation, and Medicare or Medicaid. As such, economic functions have predominantly

been used to measure these values. Becker's (1964) book, *Human Capital*, espoused the notion

of human capital within economics, arguing that investment in human beings could be viewed as

similar to investment in other means of production, such as factories or mines. Investment in

human capital, like investment in the physical infrastructure, could yield a rate of return that

could be calculated.

McMahon's (2009) modern human capital conceptual framework for measuring the total

social and private benefits of education is a contemporary extension of Becker's work that can be

used for measuring the social benefits of higher education from a quantitative perspective.

Econometric models have also been used to show nonmonetary returns from higher education

(McMahon, 1999; Michael, 1972). These include benefits shared by the individual, family, and

society, such as improved human welfare through better health, reduced poverty, and lower

crime rates; benefits from participation in democratic processes; and, in general, the benefits of a

more peaceful and functional society and world. Private benefits include better health, increased

longevity, better child health, higher child education, better spouse health, a reduced family size,

greater well-being (e.g., lower divorce rates, lower unemployment), higher savings, and better

job amenities. Social benefits include increased democratization (e.g., volunteerism, voter

participation), improved human rights, greater political stability, higher life expectancy, reduced inequality, lower crime rates, lower public costs (health and prisons), higher tax receipts, an improved environment, and increased lifelong learning. Not only does education yield a high social return, but it is also an attractive investment from a personal point of view. Private returns of postsecondary education are typically in the range of 5 to 15% (Leslie & Brinkman, 1988; Psacharopoulos & Patrinos, 2002), and these returns are increasing in many countries because of skill-based technological changes. Investment in human capital is a very long-term investment that yields returns over the approximately 45 years remaining in the labor force (McMahon, 2009). Caution is warranted, however, not to assume these returns hold true for all those attending college. Differences exist among areas of study (types of degrees) and among individuals themselves. If we believe that human capital development results from higher education, it raises the question of how higher education increases the cognitive stock of productive human capability.

Student development theories may be one way to help understand and work toward human capital development among college students. To understand student development as a priority of higher education, one must understand how this term is defined. Student development is more than just how students change during their college experience. It is different from mere change, as defined by an increased competency in a number of cognitive and affective domains. Students should obviously become more proficient in the disciplinary foundations of knowledge by the time they successfully complete an academic program. If a student majors in biology, he or she should leave college knowing more about biological principles than when he or she entered college. In other words, this can be understood as one aspect of change in the student resulting from college attendance. Student development, however, is much more comprehensive

38

than just this type of change in disciplinary or content knowledge as well as in the cognitive

domains. Equally important psychosocial developments occur in students during their college

years. The qualitative complexity implied here is summarized by King (2009):

> Cognitive and moral development in college students are linked by basic elements
> of the nature of development; these include the construction of meaning about
> either intellectual or moral issues, processes of development, and similarities in
> patterns of changes over time (from simple to complex, from one dimension to
> multiple dimensions, from authority-based to criteria-based judgments). For each,
> as patterns become more complex, individuals have access to broader, more
> multilayered frames of reference, and take more personal responsibility for the
> opinions they hold and their choices about how to voice them. (p.616)

Throughout the history of higher education, one role of higher education has been to

reflect the social changes taking place. Along with this recognition has come an understanding

that a fuller realization of democracy through social change could be achieved only through

individuals thinking creatively to solve social problems. In terms of higher education, it was

recognized that increased attention had to be given to the social and psychological influences that

shaped students' attitudes, interests, and activities, not only during college but also throughout

their lives. This recognition evolved over time, and from the late 1960s on, colleges were

increasingly challenged to consciously take responsibility for the human development of their

students. The main theories for doing so originated within the behavioral sciences.

The application of student development theories and principles can guide faculty and

staff work toward college students' growth and development as human beings. Student

development theory can help explain how faculty and staff can address the whole person and

complement students' academic progress. Pascarella and Terenzini (1991, 2005), in their

research on the effects of college on students, identified four types of theories or models of

student change: (a) psychosocial, (b) cognitive–structural, (c) typological, and (d) person–

environment interaction. All these theories provide important insights into how students

approach their work in college and how they are changed by it. Specifically, student

development theory helps elucidate another aspect of change that takes place in the college

student. These changes are focused not on the knowledge itself, but on how the individual

relates to and uses that knowledge in three general dimensions: cognitive, intrapersonal, and

interpersonal. Students' cognitive development involves how they understand knowledge and

how they justify their belief in that knowledge. Simply stated, students begin to consider how

they know something and how they came to that understanding. The intrapersonal dimensions of

development seek an understanding in students of who they are as individuals and how they

relate to new knowledge. Last, the interpersonal dimension of development is the challenge for

students to begin to ask themselves how they relate their knowledge to others with whom they

interact. Student development is not understood as exclusively a theoretical foundation for

working with students, but might also be viewed as a philosophy about the purpose of higher

education and is understood by some to be the primary goal of higher education. To that end,

Baxter Magolda (1999) asserted,

> Higher education has a responsibility to help young adults make the transition
> from being shaped by society to shaping society in their role as leaders in
> society's future. Balancing individual goals with responsibility to the community
> requires an internally defined sense of self from which productive interactions
> with others stem. (p. 630)

Borrowing from Robert Kegan's work, Baxter Magolda (2001) termed this

outcome *self-authorship* because it involves students choosing their own beliefs and

identifying their own values in the context of external forces. Ultimately, for students to

realize self-authorship, they must act in relation to these beliefs and values in their

interactions and relationships throughout their lives.

The elements of social responsibility listed above are manifested by institutions of

higher education, which undertake numerous activities based on the foci and mission of

the institution. Other measures undertaken in institutions of higher education to

accomplish social responsibility ends might include efforts such as community

partnerships, volunteer work by faculty or staff and students, internships, preservice

teacher preparation programs, higher education and K-12 school improvement

collaborations, K-12 professional development programs, cooperative education, distance

learning, community development assistance, and maintaining professional schools (e.g.,

law, engineering, and medicine). One of the most common ways that colleges and

universities attempt to embed these ideals in their curriculum is through service learning

programs.

The Example of Service Learning

Institutions of higher learning undertake numerous activities in an effort to achieve social

responsibility goals. One of the most studied activities is service learning. Service learning

speaks to several of the elements listed above but is, in fact, only one of a number of ways social

responsibility is manifested. Ehrlich (2000b) conceptualized service learning as academic study

closely tied to community service through structured reflection. He asserted that service learning

is a particularly important pedagogy for promoting civic responsibility, especially when used

with collaborative learning and problem-based learning. Service learning connects thought and

feeling in a deliberate way, creating a context in which students can explore how they feel about

what they are studying. Through guided reflection, service learning offers students opportunities

to explore the relationship between their academic learning and their civic values and

commitments (Ehrlich, 2000a). Ehrlich's research was mostly grounded in his work with the

Carnegie Foundation for the Advancement of Teaching, and he consistently used case examples

drawn from his teaching career at three major universities. For this discussion, it is important to note Ehrlich's assertion that for students to develop civic engagement tendencies, they must acquire learning in four domains, with service learning being the most effective pedagogy to achieve the desired ends. The domains include aspects of academic learning, social learning, moral learning, and, ultimately, civic learning. Although the framing is different, these relate to core issues in student development.

London (2001) conceptualized service learning similarly to Ehrlich: London argued that to be the most effective, service learning should be an incremental process and should not be viewed as something that simply happens without deliberate thought and reflective practice. To inform his perspective on service learning, London used data generated from a series of forums facilitated by the Kettering Foundation and 30 members of public policy institutes that addressed higher education issues. The public policy institutes included members from both colleges and universities. London's work is essentially a meta-analysis of institutional structures and pedagogy that serve to achieve social responsibility ends. He noted that the most effective of these structures are the ones that incorporate and integrate service learning throughout the curriculum, as opposed to being offered as a separate stand-alone course. Elsner et al. (2000) supported this assertion by stating that to promote civic responsibility, service learning should not simply be an episodic experience for students, but should be seen as a long-term behavioral construct. Elsner et al. situated their work largely within the community college system. Their research is both descriptive and prescriptive, using case examples to support their main assertions. Elsner et al. theoretically grounded their work in motivations for service learning, arguing that only by systematic analyses of social problems, including the students' own

motivations, can students achieve new and more sophisticated levels of comprehension and act as agents for social change throughout their lives.

Similar to Elsner et al. (2000), Holland (1997) identified organizational supports and the organizational infrastructure as keys to the success of service learning programs. Their research focused on the pragmatic context of service learning by looking at how organizational factors affected the institution's commitment to service learning. Holland provided a matrix of organizational factors (structures, policies, resources, and decisions) that institutions could use to assess their current commitment to service learning. Holland noted that research on organizational factors related to service learning mirrored research on social responsibility in that the conceptualization of service learning was made more complex by the lack of national experience with alternative interpretations of roles and responsibilities. Her work is a summary of 23 case studies of institutions (both colleges and universities) expressing some degree of commitment to service, as defined by the literature. The matrix is not prescriptive; rather, it provides a framework for organizational factors around a central topic—service learning.

Students learn more when they are actively involved in their education and have opportunities to think about and apply what they are learning in different settings. Through collaborating with others to solve problems or to master challenging content, students develop valuable skills that prepare them to deal with the kinds of situations and problems they will encounter in the workplace, the community, and their personal lives.

Even though the literature contains many studies that have attempted to assess the social benefits of higher education, social responsibility remains a conceptualization; in other words, social responsibility is a construct that has multiple dimensions, meanings, and manifestations specific to the individual. The student's conceptualization of a construct is his or her mental

formation of the essence of an idea developed over time through his or her lived experiences. As such, it has proven difficult to study from an empirical standpoint. It is also problematic to study social responsibility because most assessment methods have tried to associate qualitative constructs with quantitative values. Even with this understanding, four qualitative themes of social responsibility in higher education have emerged from the literature on the topic: accessibility, social well-being, responsiveness, and integration.

Accessibility

Accessibility deals with the idea that the knowledge created and preserved in higher education is shared with (i.e., accessed by) the public, both students and nonstudents, through relationships of mutual acquaintance and recognition. Higher education institutions are well suited to facilitate these associations (Coleman, 1994). To have access to the institution, meaning its human and capital resources, ideals, and processes, students and nonstudents alike contribute to and take part in deliberate interactions with actors of the institution. This can also be described as the parties having an associational life that is open and permeable.

The accessibility aspects of social responsibility are manifested through those practices that exhibit three defining characteristics: access to learning for both students and nonstudents through extended and connected learning experiences, reciprocity, and collaboration. Reciprocity, as a component of accessibility, is evidenced when both local knowledge and academic knowledge are used to identify, frame, and address issues or problems of concern. Collaboration is evidenced when higher education institutions and their stakeholders come to the table recognizing the unique contributions that each party brings to the dialogue.

Social Well-Being

The *social well-being* aspects of higher education can be understood as intellectual commitments to issues of human concern or, otherwise stated, as those teaching, research, or service initiatives that contribute knowledge to certain conditions and problems of public life. With these aims, faculty in higher education institutions are encouraged to acknowledge the social implications and values inherent in their work and to embrace their professional duty to be socially responsible in their work. Social well-being has therefore been understood as faculty work that includes moral and critical dimensions.

Researchers (Kezar, 2004; Noddings, 1998) have asserted that the social responsibility of higher education consists of a charter between higher education and society and is framed within three philosophies of the public good. Kezar stated that attending to social well-being rests in the individual's belief in one of three social philosophies: communitarianism, liberalism, or utilitarianism. Kuhn (1969) termed the dynamic described above as "paradigm-influenced" practice (p. 52). He argued that both the problems addressed and their potential solutions are influenced and framed by an individual's conceptual framework. Kuhn's work can be applied to the research of Kezar and Noddings by considering how the social philosophy of faculty members would help them frame and subsequently address issues of social concern, as well as what type of outcomes should be expected. According to Kuhn's theory, faculty members' inherent social philosophies would serve to help shape the following aspects of their work: the questions they decide to pursue, the audiences they decide to work with, the methods they use, and the personal or professional rewards attendant to their work. The unifying theme of these authors is that the way an institution and its faculty understand the social philosophy will have an impact on faculty practices relative to social well-being.

Responsiveness

    Responsiveness can be understood as a communicative or dialectic dimension of higher education for systematic attention and consideration by society. Within this concept is the understanding that the community (and its associated local knowledge and expertise) is regularly involved in the development, maintenance, and strategic planning of community-based work involving faculty, students, and the institution (Holland, 1997; London, 2001; National Campus Compact, 2005). Included in this concept is the idea that being responsive is both a process and an outcome. As a process, resources of the institution (human and financial) are intentionally brought together with those of the public in structured settings to explore social issues. As an outcome, according to London, the result is "public making." Public making includes the recognition by higher education institutions of their role in building and sustaining society through intentional dialogue and deliberation with members of society.

    Included in a discussion regarding the responsive nature of higher education is the long-standing idea that higher education institutions are charged with being "thoughtful critics" of the society that supports them (Kezar, 2004). Higher education institutions, as thoughtful critics, are conceptualized as systems of education that simultaneously value knowledge for its own sake yet also believe that knowledge must be directed toward the illumination of social problems.

Integration

    Simply stated, *integration* is grounding academic work in social contexts. In pedagogical terms, integration is manifested through practices that involve combinations of academic learning, social learning, moral learning, and civic learning (Ehrlich, 1999) in real-world contexts. The integrative dimensions of social responsibility can be conceptualized as research, teaching, and service activities that result from an institution's direct connection between

academic learning and community well-being. In this regard, integration is multidimensional and involves the participation of multiple actors in the service of complex problems (adapted from Holland, 2005a). Mallory (2005) supported this assertion, stating that "intellectual capital without social grounding and real world testing is of little value; social capital without infusion of new ideas and experimental-analytical tools defaults to the status quo . . ." (p. 21).

Faculty Motivations

As William Sullivan (2000) argued, "to act responsibly, we must know who we are. If higher education is uncertain about its social responsibilities, this suggests that the Academy is unsure about its identity" (p. 11). This leads one to ponder who the faculty are. Faculty members contribute significantly to the quality of higher education institutions. Who they are, the work they do, and how they are supported have always been key factors in determining whether the institutional missions of colleges and universities are fulfilled (Austin, Gappa, & Trice, 2005).

Two theoretical frameworks have guided most of the inquiry into this topic (Blackburn & Lawrence, 1995). The first views the reason faculty members in higher education institutions do the work they do as an extension of their own personality, motivations, and perceptions (Blackburn & Lawrence, 1989). A faculty member's self-knowledge includes that individual's attitudes and values with respect to the importance of different aspects of the faculty role (i.e., teaching, research, service). Self-knowledge, Blackburn and Lawrence argued, affects the level of engagement in and effort given to the different faculty roles. Furthermore, this line of thinking implies that individual characteristics often mediate the influence of other factors on a faculty member's behavior (Blackburn & Lawrence, 1995).

Another line of research rests in the belief that a faculty member's environment, or the context within which an individual works, exerts a stronger influence on how work is approached than does self-knowledge (McElrath, 1992). This view of the work of faculty indicates that properties of a faculty member's environment or work setting that are separate and apart from any one individual's perception of it have the greatest influence on how and what a faculty member spends his or her time and effort on. These properties include structural and normative features of the institution where the individual works. Structural features are represented by characteristics such as the composition of a department's faculty, an institution's geographic location, and its financial stability, which affects the faculty member's access to resources to carry out his or her work. Normative features are represented by both faculty members' and administrators' collective understanding of the unit's mission, as well as their understanding of what is considered central to the work of the unit. Realistically, both these theoretical frameworks are combined to some degree at various points in time and lead to the variability witnessed in faculty motivation, behavior, and productivity. They combine to shape the *academic life*.

Motivation, which is understood as an individual's desire to make an effort and as a force that drives his or her actions, can come from different sources (Mitchell & Daniels, 2003; Staw, 1977). Because of this, it is important to explore the current understanding of what motivates faculty members. McKeachie (1982), Csikszentmihalyi (1982), and Deci and Ryan (1982) have suggested that faculty are intrinsically motivated. This literature defines intrinsic motivation as the type of motivation that drives faculty members' efforts based on an interest in and enjoyment of their work. When individuals are intrinsically motivated, they are focused on process and find pleasure and enjoyment in the process of performing the work. This more narrowly defined

conceptualization indicates a focus on the process of their work rather than on the aspired outcomes of that work. This conceptualization is aligned with self-efficacy theory (Bandura, 1977) in the broader literature on human motivation, which describes perceived self-efficacy as individuals' beliefs about their capability of producing designated levels of performance that exercise influence over events that affect their lives (Bandura, 1994). People with high assurance in their own capabilities approach work tasks as challenges. Such an outlook fosters intrinsic interest and deep engrossment in activities.

Other scholars, such as Grant (2008), have asserted that faculty are externally motivated through prosocial motivations. That is, individuals who are prosocially motivated are ultimately motivated by the desire to achieve goals and objectives that center on helping others in society (Batson, 1987; Grant, 2007). This understanding, it is argued, shows that faculty see their everyday work, although enjoyable, as being a means to an end and not necessarily the component of their professional career that is the most personally defining or fulfilling. It should also be noted that one could be extrinsically motivated but still be prosocial. Such might be the case if one is rewarded through one's work (i.e., salary increases, collegial respect or approval of supervisors) for prosocial outcomes and therefore they concentrate on these types of outcomes. Prosocially motivated individuals view everyday work as fulfilling an instrumental role that leads to their ultimate goal, which can be described as the valued state the persons are seeking to achieve (Batson, Ahmad, & Tsang, 2002). It is important to note that the literature on motivation alludes to the idea that intrinsic motivation and prosocial motivation interact and should not be seen as mutually exclusive (Gagne & Deci, 2005; Grant, 2008). In other words, intrinsic motivation serves to influence where individuals invest their efforts (e.g., teaching), whereas

prosocial motivation influences values-based outcomes in which those efforts are invested (e.g., civic ends).

An important characteristic individuals bring to their work that may affect both why they are attracted to civic work and how they respond to the service they perform is a public service motivation (Perry & Hondeghem, 2008; Perry & Wise, 1990). Perry and Wise defined a public service motivation as "an individual's predisposition to respond to motives grounded primarily or uniquely in public institutions and organizations" (p. 368). This may be a logical extension of faculty motivation for some of those working within public institutions and could be understood as a valid assertion if one believes public institutions of higher education are attractive places to work because of their grounding in public issues. One is cautioned not to assume that only those faculty working within a public institution of higher education possess a public service motivation or even that all those who work within these higher education systems possess it.

Faculty Work

The literature on faculty work focuses broadly on three primary roles: as researcher, as teacher and as servant. It is important not to generalize that all faculty serve in each of the three roles or that they do so with a common degree of commitment. To do so would lead to a misconception about higher education faculty and would discount the complexity with which faculty understand what they do in their professional roles among myriad institutions.

Faculty as researchers. The way faculty personally view scholarship has implications for how they enact this role (Kellogg Commission, 2000). Research is understood and manifested differently based in part on the type of institution with which the faculty member is affiliated. Definitions of scholarship abound, although the term is broadly described as the thoughtful discovery, transmission, and application of knowledge. The topic has been influenced

greatly by the work of the late Ernest Boyer, with the publication and subsequent discussion of his work *Scholarship Reconsidered* (1990). In essence, Boyer stated that the traditional view of scholarship as only research and publication was too restrictive. Scholarship is multidimensional and takes many forms, with no one form being more important than another. However, common dimensions of scholarship exist (Glassick, Huber, & Maeroff, 1997). These include clear goals, adequate preparation, appropriate methods, significant results, effective presentation, and reflective critique.

The correlation between effective teaching and faculty involvement in research and scholarship has been debated (Finkelstein, 1995). Finkelstein, who conducted a meta-analysis of the literature on teaching effectiveness and its relationship to faculty research responsibilities, noted that most research on the topic is "tentative since contextual factors may have mediated the research–teaching relationship at study sites" (p. 46). Most studies Finkelstein reviewed were confined to a single institution with mixed, diverse disciplines, and faculty were grouped together at different career stages. A study that disaggregated the disciplines found the strongest positive association between publications (research) and student ratings (teaching effectiveness) in the humanities and the weakest association in the natural sciences and professional fields. The social sciences fell in between. As for institutional context, one scholar found a more strongly positive relationship at comprehensive and liberal arts colleges and an attenuated relationship at research universities. This would lead one to consider that faculty members at different types of institutions might have different motivations for research; if this is the case, one should consider how this might influence the faculty members' teaching. Finkelstein also noted that college and university faculty see themselves primarily as teachers and, in fact, did spend much of their time teaching. He wrote, "That has not changed appreciably in the last generation. Moreover, faculty

did not want it any differently, except insofar as they are required to publish scholarly work to obtain promotion and tenure at their institution" (p. 46).

Faculty as teachers. Teaching is what almost every professor does, but how it is understood and practiced and its degree of importance are quite varied. Finkelstein (1995) noted that within the university sector, discipline and gender could predict patterned differences in faculty teaching. Natural scientists were most likely to lecture exclusively, literature faculty favored discussion, and social scientists used both techniques. Teaching has been identified as a core motivation for faculty work. Rice (1996), in his survey of newly appointed faculty, identified an interest in teaching students as the primary basis for choosing it as their academic career. For new faculty, teaching was often identified as a source of stress and even as a "distraction" from rewarded research, but it could become a significant source of professional satisfaction for midcareer and senior faculty members (Finkelstein, 1995). This point is of strategic importance because colleges in which superior teaching is the rule rather than the exception and where it is sufficiently recognized and rewarded enjoy a distinct advantage in the competition for students (Seldin, 1991). This, too, exemplifies the idea that the role of faculty as teachers is highly contextualized and must therefore be taken into consideration when attempting to generalize about faculty and teaching.

Faculty as servants. Service activities of higher education faculty have been categorized into three broad kinds of behaviors (Blackburn & Lawrence, 1995): public behaviors (dealing with nonacademics), professional behaviors (working in association with the discipline), and campus service behaviors (committee work). As faculty roles have evolved over time, the teaching and research components have become universally understood better than the service role. Teaching is foundational to the profession. To one degree or another, faculty teach, in the

broadest sense of the term. Research, although perceived differently, is also understood as a key component of the work of higher education faculty (Altbach, 1995; Boyer, 1990). Like research, service does not have a common conceptualization or application. The service role of faculty is expansive and often vaguely defined (Boice, 2000). Research shows that internal and external service roles may vary, depending on the type of institution and the faculty discipline, rank, and demographics, such as race and gender (Austin & Gamson, 1983). Blackburn and Lawrence (1995) used survey data from 110 faculty members across four university and college types to develop a framework that might explain faculty members' motivation for research, teaching, and service. The authors noted that all respondents indicated they participated in both internal and external service demands. Minor differences were also found across institutional types in the percentage of effort faculty preferred to give to service roles and the percentage they believed administrators at their institutions wanted them to give. In other words, if service was an institutional priority, its importance was reflected in faculty members' commitment to service. Holland (1997) provided an empirical framework that describes the seven organizational factors most often cited in the literature as being definitive components used to frame an institution's service-related activities.

When considering service from a social (external to the academe) standpoint, many scholars regard faculty as servants, meaning that higher education faculty act as agents of social transformation (Burbules & Berk, 1999; Giroux, 1988; McLaren, 1997). From this perspective, education is political. In support of this assertion, Gruenewald (2003) argued that "educators and students should become transformative intellectuals, 'cultural workers' capable of identifying and redressing the injustices, inequalities and myths of an often oppressed world" (p. 4). This line of thinking is based in critical pedagogy, which regards specific belief claims not primarily

as propositions to be assessed for their truth content, but as parts of systems of belief and action

that have aggregate effects within the power structures of society (Burbules & Berk, 1999).

Therefore, within this epistemology, the role of faculty as servant indicates that

> . . . by helping to make people more critical in their thought and action,
> progressively minded educators can help to free learners to see the world as it is
> and to act accordingly; critical education can increase freedom and enlarge the
> scope of human possibilities. (Burbules & Berk, 1999, p. 47)

Legitimating Ideas of Education

In addition to teaching, conceptual frameworks exist through which members of the

professoriate view the work they do and their purpose(s) for doing it. Different frameworks vary

in their epistemological foundations and imply myriad attitudes and values among individuals

within academia. Understanding faculty members' legitimating ideas of higher education helps

provide insight into the institutional variation in academic life and requires an analysis of three

factors: (a) professional training and where it took place; (b) the discipline represented by the

faculty member, that is, the "hard" (physical sciences) or "soft" (social sciences); and (c) the

institutional purpose for which the faculty member teaches, that is, whether a market-oriented or

service-oriented purpose exists. One should not, however, assume that, based on these factors,

all scholars are completely different in their academic orientations. It is important to note that

scholars (e.g., Ruscio, 1987) have identified commonalities among most academic professionals,

including "a lust for knowledge, an inquisitive mind, an ability to focus on a question yet place it

in a broader context, introducing perspectives outside the discipline and a concern for people" (p.

358).

Scholars argue that one major influence on how many professors regard their work is the

result of their professional training and the modes of socialization they received at elite

universities (Clark, 1987; Rice, 2006). A graduate education experience can be the most

important professional socializing experience for faculty, and it has been shown to influence faculty attitudes and behaviors (Bess, 1978; Corcoran & Clark, 1984). This experience is key in establishing faculty perspectives on higher education and its role in society (Peters et al, 2003; Austin, 2002; Weidman, Twale, & Stein, 2001). Scholars note that this can be problematic because of a widespread failure among graduate students and faculty to understand the social contract and other principles of faculty professionalism (Clark, 1987; Golde & Dore, 2001). Furthermore, the growth of specialization, the increasing emphasis on gaining recognition in the discipline via scholarship, the emphasis on success in securing grants and contracts in some disciplines, and the expansion of off-campus consulting and entrepreneurial opportunities for some disciplines have all fragmented the profession (Sullivan, 2005). Consequently, the reality of professional training at the doctoral level is that most of the individuals in academia are trained at research or comprehensive institutions, 78 of which currently exist throughout the United States. In addition, a relatively small number of these institutions award a disproportionately large number of doctoral degrees. Forty-eight institutions granted 50% of all doctorates in 2001. The University of California–Berkeley granted the largest number of doctorates (751), or 1.8% of all doctorates awarded in 2001, followed by the University of Texas at Austin (732), the University of Illinois at Urbana-Champaign (673), and the University of Wisconsin–Madison (656). In 2000 and 2001, the top 10 institutions granted approximately 15.5% of all doctorates (Hoffer et al., 2002). By virtue of the requirement at many colleges and universities that a professor must have earned a doctorate to occupy a professorship, doctoral degree-granting institutions have a major influence on how their graduates (potential future professors) situate themselves and on their positions in the world.

Disciplines and Specializations

With well over 1 million faculty teaching 15 million students at diverse colleges and universities across the United States, scholars have asserted that enormous differences exist among the American professoriate, which typically can be divided along two basic lines: by discipline and by type of institution (Austin et al., 2005; Clark, 1987; Stark & Morstain, 1978). It is useful to frame a discussion of faculty work within specific disciplines by investigating broad values and commitments that have shaped a discipline over time. It should be noted, however, that the terms *discipline*, *values*, and *methods* are not the same, even though they may be related. In addition, numerous factors affect the values and methods of individual faculty members, one of which might be the faculty member's association with a discipline.

Toward the latter part of the 19th century, faculty work in the United States began to be influenced largely by the "German model." With this as the ideal, faculty work in higher education began to be conceptualized differently. A key function of the professoriate was to conduct specialized, discipline-based research, and research held a legitimating position in higher education. As this conceptualization of the work of faculty was advanced, central characteristics of the academic profession became prominent. These included a focus on research, the preservation of quality through peer review, the pursuit of knowledge through the disciplines, the establishment of faculty reputations through their professional associations, and an accentuation of the faculty members' specializations (Pfnister, 1984; Rice, 2006). Scholars have asserted that these understandings continue to dominate graduate education today and continue to shape the socialization of new faculty into the profession, thereby perpetuating the tradition. As a result, specialization becomes a serious concern when it becomes narrow and dominating, disconnected from human values, social needs, and the personal development of

students (Wong, 1996). The disciplined-based structure, work, and aspirations of faculty interfere with their becoming fully engaged organizational members of their communities, and campuses are too frequently isolated from the surrounding communities (Rice, 1996).

A liberal arts college education, proponents argue, prevents this disconnect from the human condition by circumventing the degree of curricular specialization seen in other higher education systems (Deneen, 2009; Gomes, 1999; Lang, 1999). A liberal arts college education involves an approach that considers the interdependence and interaction among various factors within a total learning environment, including the influences of the larger community and society.

Within the liberal arts community, a curriculum debate regarding the purpose of a liberal arts college education has taken place for decades and continues to this day. Scholars have asserted that the traditions of the ancient philosophers shape the work of faculty at these institutions. According to Kimball (1986), the first tradition supporting liberal arts held that the pursuit of knowledge for its own sake was the highest good. The second tradition focused on developing character and building community through the cultivation of leadership.

Researchers have asserted that faculty views tend to be tied to associations with their disciplines, and this creates widely differing views on the purpose of higher education (Becher, 1987; Clark, 1987; Stark & Morstain, 1978). Liberal arts college curricula are seen as relational and as connecting faculty to the community, whereas disciplinary specialization can become individualistic and fragmented, tending to isolate faculty from the community. One should not assume, based on their institutional orientation, that college faculty are a seemingly homogeneous group; neither can one assume that all faculty members hold a common set of educational views simply by virtue of their professorship in a liberal arts college. It has been

empirically supported, and is foundational to this inquiry, that identifiable groups of faculty appear to hold significantly different perspectives on teaching–learning goals and the strategies for achieving those goals (Stark & Morstain, 1978). Researchers have created a typology of orientations toward educational objectives and faculty–student relations to characterize faculty and their associated pedagogical responses (Stark & Morstain, 1978). Stark and Morstain deduced from their work that faculty belief systems are centered in two primary orientations. The first, labeled *normative*, places importance on the development of the student as a person and a scholar, a view held most often by faculty in the social sciences. The second, termed *utilitarian*, focuses on students' acquiring from the instructor subject matter deemed important, a view most often held by faculty within the natural sciences. This view highlights the idea that the belief systems of faculty members will influence their understanding of their academic commitments and obligations as well as the purpose(s) of their work.

Institutional Purpose

The institutional purpose gives shape to, and may determine, the work of faculty within an institution (Clark, 1987). Clark asserted that institutional differentiation plays an even more important role in differentiating faculty than does their association with a discipline. Scholars have asserted that as public funding for higher education has eroded over time, acquiring external funds and developing marketable products through research have become influential foci of academics and that the differences among disciplines have become significant (Lee & Rhoads, 2003; Slaughter & Rhoades, 1996, 1997). This trend is noteworthy in that as market-oriented activity increases, negative measures increase, such as a decrease in faculty commitment to teaching (Chait, 2002; Lee & Rhoads, 2003; Zemsky, 2003). For those institutions that do not consistently emphasize conducting basic research, such as liberal arts and community colleges, it

is argued, faculty retain more of a focus on teaching and a service-oriented mission (Clark, 1987; Koblik, 1999). This is not to say, however, that these institutions have not experienced issues similar to those in other institutions of higher learning. After decades of competing for students from a shrinking pool, addressing rising costs, and coping with decreases in external funding (e.g., endowments), liberal arts colleges have had to adapt as well.

Last, the institution's conceptualization of an undergraduate liberal education will have a bearing on the work of faculty. Perspectives reflecting nonprofessional, professional, or career-oriented models of education each have their own unique requirements for what and how faculty at an institution will teach their students.

Context of Liberal Arts Colleges That Makes Them Unique

Lang (1999) argued that liberal arts colleges are natural laboratories for undertaking long-term institutional commitments to serve social objectives by virtue of certain characteristics they hold in common. These characteristics include the idea that such institutions are relatively free from the crosscurrents of territorial interests and imperatives associated with large universities, such as graduate education, research priorities, and vocational education (Astin, 1999; Lang, 1999). As small communities in their own right, liberal arts colleges provide favorable environments for making social responsibility a meaningful part of the undergraduate experience. It is argued they do so by having as a priority linking educational ends with the means to achieve them. In other words, residential liberal arts colleges are believed to promote students' participation in the ongoing social life of the community (Hersch, 1999; National Survey of Student Engagement, 2003) and to foster a more holistic understanding of the educational process (Kuh, 2003) as compared with the compartmentalized learning associated with large institutions (i.e., universities; Harward, 2007; Hersch, 1999). They remain

"undiluted" by vocational priorities (Lang, 1999; Wong, 1996), and they associate intellectual commitment with human concerns (Astin, 1993; Gomes, 1999). In addition, they are practiced in consulting and cooperating with their internal and external constituencies (Kuh, 2003; Lang, 1999). On this point, however, Breneman (1994), Delucchi (1997), and Grubb and Lazerson (2004) have argued that many liberal arts colleges have undergone a shift in their curricular foci since the 1970s, resulting in a number of institutions that continue to publicly extol their virtues or uniqueness as liberal arts institutions even after they have transitioned to professional curricula. As noted earlier, these assertions should not be taken as generalizations because there is evidence that some of these outcomes can be found in other systems of higher education, such as universities and community colleges, to varying degrees, and the within-college variance is considered significant (Kuh, 2003; Thomas, 1993).

The uniqueness of the liberal arts colleges, it is argued, lies in their understanding of the purpose of an undergraduate education and how best to achieve those goals from both a curricular and a cocurricular standpoint. One of the central purposes of a liberal arts education is to shape the values of students (Astin, 1993; Ikenberry, 1997). Values of civility, tolerance, and rational thinking are considered hallmarks of a liberal arts college education (Gomes, 1999). As such, one may argue that these institutions perceive social responsibility as being manifested through "an institutional moral responsibility to shape the character of their students" (Gomes, 1999, p. 115).

Character is often developed when elements of a supportive social-psychological context are present (Pascarella & Terenzini, 1991). These elements include a strong faculty emphasis on teaching and student development, a common valuing of the life of the mind, a small institutional size, shared intellectual experiences, and frequent interactions in and out of the classroom

60

between students and faculty and students and their peers (Pascarella & Terenzini, 1998). Such institutional traits appear most often at small liberal arts colleges (Astin, 1999; Chickering & Reisser, 1993; Pascarella & Terenzini, 1991). Considerable discourse among scholars has centered on the validity of research that alludes to the effectiveness of higher education institutions at influencing students' values; this discussion is usually associated with the limitations of the research in not adequately controlling for personal and group characteristics (Grandy, 1988; Knox, Lindsay, & Kolb, 1993; Pascarella, Ethington, & Smart, 1988). Therefore, any unique characteristic of a liberal arts college that facilitates social responsibility outcomes must include the possibility that important characteristics of the students attending liberal arts colleges (e.g., their precollege characteristics) may be at play (Pascarella, Cruce, Wolniak, & Blaich, 2004).

Astin (1999) asserted that the social responsibility outcomes of residential liberal arts colleges are more than just a composite result of the courses taken. Rather, they are also the result of the setting and context of these colleges. Scholars largely believe that this is an issue related to size. Smallness is identified as a prerequisite for a number of other contextual characteristics unique to the liberal arts college experience. These characteristics include greater student–faculty interaction and frequent and influential student interactions with other students. Lang (1999) asserted that as the size of higher education institutions increases, other correlates begin to appear that substantially alter the capacity of an institution to provide a high-quality undergraduate education. These correlates include more public control, more bureaucratic forms of administrative structure, and larger academic departments. Astin further asserted that the last correlate, larger academic departments, is especially significant in that as departments grow in size, pressures to emphasize research and seek greater autonomy via an association with the

discipline increase. As a result, the general education becomes marginalized and fragmented, unlike in a liberal arts education, where this is a basic tenet.

A Pedagogy of Place as Applied to Liberal Arts Colleges

A voluminous body of literature indicates that liberal arts colleges create distinctive, developmentally powerful learning conditions that result in practical, liberating educational experiences (Astin, 1993, 1999; Chickering, 1969; Chickering & Reisser, 1993; Hu & Kuh, 2002; Pascarella & Terenzini, 1991). Hersch (1999) even designated liberal arts colleges as *sui generis*, or a "special kind of pedagogy themselves," and argued, as other scholars have, that these institutions are worthy of particular study regarding their approach to education. Kuh (2003) has summarized the body of knowledge constituting this conceptualization. Kuh argued that structural features of liberal arts colleges, such as their smaller size and residential nature, are vital to facilitating unique outcomes in their students' experience, yet these features do not account in their entirety for how these institutions result in offering developmentally powerful experiences. In support of this argument, Pascarella and Terenzini (2005) asserted that even when controlling for selectivity at the student level, advantages remain in terms of effective educational practices in liberal arts colleges.

In reviewing the literature related to liberal arts colleges and social responsibility, I have attempted to discover whether a theory exists that might be used to explain how elements of context at a liberal arts college education coalesce toward social responsibility outcomes. Context does matter in this regard and likely does so in a number of ways via the elements described above. One such way is through the pedagogy of place. A review of the pedagogical aspects of environmental education provided one example of such an applied theory. Environmental educators asserted, as a foundational principle, that for students to achieve the

intended outcomes from environmentally focused instruction, they had to make meaningful connections and find relevance in their learning. This was accomplished through multidisciplinary instruction directly connected with a sense of place (the outdoors) instead of solely in a classroom, where environmental issues were presented in the abstract. This assertion rested on the premise that the values of ecologically literate and politically motivated adults were shaped by significant life experiences that fostered connection, in this case with the natural world (Gruenewald, 2003). Woodhouse and Knapp (2000) described several distinctive characteristics of the developing field of practice that have emerged from the theory of place-based education. Characteristics of the theory of place-based education (Woodhouse & Knapp, 2000) are similar to those in the literature on higher education identified earlier. They include the ideas that place-based education (a) emerges from the particular attributes of a place, similar to those described by Hersch (1999) and Astin (1999); (b) is inherently multidisciplinary, as described by Kuh (2003); (c) is inherently experiential, as asserted by Ehrlich (2000a); (d) is reflective of an educational philosophy that is broader than "learning to earn," as postulated by Astin (1993); and (e) connects place with self and community, as discussed by Ehrlich (2000b). Although one could no doubt find attributes of place-based education in areas of study other than environmental education, the analysis by Woodhouse and Knapp of the impact of "place" on the intended educational aims and outcomes is noteworthy in illustrating a similar type of impact when applied in other educational contexts.

Last, institutions may not have a model that facilitates the likelihood of the elements mentioned achieving social responsibility outcomes. The learning partnership theory of Baxter Magolda and King (2004) offers a grounded theory of how these objectives might be achieved at the college course, program, and institutional levels. In a learning partnership, educators foster

63

students' holistic growth through continuous self-reflection, offering seamless and authentic curricular and cocurricular experiences that steadily increase in challenge, and by consistently offering appropriate levels of support to the learner. These scholars stress that to achieve these outcomes, a vibrant campus learning community must be created that blends curricular and cocurricular learning opportunities and that capitalizes on the roles of all constituents (faculty, staff, and students) in promoting student learning.

Summary

Because of the heterogeneity of higher education institutions in their curricular foci, faculty ideals, and espoused missions, each institution has a distinctive role to play and a contribution to make in furthering the social role of higher education in our modern-day world. According to the literature available at present, no single theory exists that adequately describes the construct under investigation. Therefore, understanding the relationship between higher education and social responsibility requires delineating multiple dimensions of social responsibility. This complexity, however, should not deter the researcher from identifying common themes that emerge from the literature on higher education and social responsibility. These themes include the aspects of accessibility, social well-being, responsiveness, and integration. These dimensions will be manifested differently among institutions of higher learning but can nevertheless be identified as conceptual supports of this construct within higher education.

The preceding review of literature shows the present understanding of social responsibility across institutional types. As such, not all the conceptualizations apply to this study. Because the present study focuses on a single private liberal arts college, one might realistically expect that only certain aspects identified in the literature would be manifested.

Therefore, although I was open to other perspectives on social responsibility, both those drawn from the literature and those emerging from the data, the present study was limited to an examination of how faculty at one liberal arts college understood and enacted those dimensions of social responsibility most relevant to their work. In addition, the current body of literature includes specific lenses other than a liberal arts college; thus, the aforementioned dimensions of social responsibility were not always primary at the study site or even present. Last, understanding faculty members' legitimating idea of higher education helped provide insights into institutional variation in academic life and purpose, and this required analyzing factors that served to inform their ideal, including their professional training, discipline, and institutional purpose.

CHAPTER 3

METHODS AND PROCEDURES

The intent of this chapter is to provide an in-depth methodological description that will allow other scholars to scrutinize the integrity of subsequent research results, thereby improving the confirmability of the results of the inquiry (Guba, 1981).

Conceptual Framework

A conceptual framework for a research study is not found; rather, it is something that is constructed based on pieces of information that are derived from many sources, including prior research and theory in the academic literature, lived experiences of the researcher, and preliminary investigations into the phenomenon (Maxwell, 2005). The conceptual framework of a study is therefore the system of concepts, assumptions, expectations, beliefs, and theories that supports and informs the researcher's inquiry (Miles & Huberman, 1994; Robson, 2002). More simply put, the conceptual framework refers to the actual ideas and beliefs the researcher holds about the phenomena—what the researcher thinks is "going on." On the basis of this operational definition of a conceptual framework, further explanation of how I conceptualized the phenomena under investigation is warranted.

The investigation into prior research and theory on the topic informed my understanding of how individual faculty members situate their work. This understanding was informed, in part, by how faculty members perceive their effort is best exerted to achieve certain aims and objectives. This conceptualization is illustrated by agency theory. One faculty member may believe his or her role is to work for the student, with the aim of developing the student's abilities to engage in democratic citizenship. Another faculty member may understand his or her

role, for example, as an English instructor, as aiming to develop students' abilities to communicate effectively through the written word, thereby contributing to social responsibility by producing students with a firm grasp of the English language. Are both of these faculty members contributing to the social good? It could reasonably be argued so, even though they may view their roles and responsibilities differently. Similarly, one faculty member may recognize that the way a higher education institution defines social responsibility is influenced by how the institution enacts agency theory. This point is directly related to the claimed significance of liberal arts colleges, specifically, their institutional purposes. An institution's purposes and the context of the college will be informed by the institutional members' collective understanding of to whom and for what they are accountable, as proposed in stakeholder–stockholder theory. If, for example, basic research is not conducted at an institution, that institution may not have significant ties to industry or corporate sponsorship of faculty research, and it may show distinct adherence to the stakeholder theory of the institution. If a large portion of the institution's funding comes from competitive grants from corporations and industry, the collective understanding might lean toward a stockholder perception of the institution. My conceptualization of social responsibility was informed in part by prior research and theory and in part by experiential knowledge.

I believe any research inquiry cannot exclude the influence of the researcher's experiential knowledge, even if that person were to try. Having acknowledged this belief, I believe this has inherent strengths and weakness. In the case of the present research, the strengths of my experiential knowledge would include the fact that I have attended a number of different higher education institutions. I have been taught by numerous faculty, all of whom differed from one another. Second, as a professional extension educator of a land-grant

67

institution for 16 years, I have firsthand knowledge of how one institution operationalizes an aspect of its social responsibility mission. Moreover, through my professional work, I have had to develop the institution's social responsibility role and articulate how I believe I should enact it. Third, I have always been socially active in my community. I participate in a number of community activities and organizations and feel strongly that citizenship throughout one's life must be actively pursued for a society to thrive. Therefore, one could assert that I live my personal life as well as my professional life with an obvious leaning toward stakeholder theory and moral agency. Competent researchers should recognize these implications and continually strive to keep these influences reasonably in check when conducting their research. Another researcher might read the above-mentioned strengths and argue that each is, in fact, a weakness. However, I adhere to the idea that if researchers recognize the limitations and influences of their epistemology and strive to keep undue influences in check, the quality and validity of the research can be held to high standards and will be richer for the unique lens each individual brings to a research project.

When researchers combine prior research and theory with experiential knowledge, they create an overall conceptualization of the topic of study. My conceptualization of the social responsibility of higher education therefore includes the following:

1. The meaning and purpose of higher education in society is socially, culturally, politically, and historically embedded. The values and assumptions of a society, from the individual level through the collective level, influence how the meaning and purpose of higher education are understood. The meaning and purpose of higher education affect and are

affected by the various elements and contexts of the culture in which it is practiced.

2. The meaning and purpose of higher education in society are not static but change over time. The meaning and purpose are tentative and subject to change over time based on the assumptions presented above.

3. The meaning and purpose of higher education in society are negotiated among actors, both internally and externally. This happens through the lived experiences of the actors, subsequent reflection and discussion, and ultimately the influence of these experiences. Often, the actors have competing understandings that make their negotiated understanding complex.

4. Faculty primarily enact the relationship. However, their role is not self-assigned. Every member of a higher education institution, department, and discipline has a status and is presented with a set of norms by which he or she is identified within the context of his or her work. These components may establish the accepted norms for professional work; however, significant individual variation and interpretation are always present and subsequently practiced.

5. Ultimately, the outcomes of all the work of faculty are manifested within a social framework. In other words, all faculty work takes place within the social domains of individuals, families, and communities interacting with each other for social purposes and to achieve a set of objectives.

Research Questions

The purpose of this qualitative study was to describe how faculty at one private liberal arts college in the Midwest understand and practice social responsibility in the context of their professional roles, and to interpret those results. The guiding research questions for this inquiry were as follows:

1. What themes of social responsibility are evident in the day-to-day work of faculty?

2. Are those themes of social responsibility intentional or incidental? Do faculty intentionally undertake activities that contribute to social responsibility?

3. What, if any, tensions, barriers, or contradictions are evident in the work of faculty that contribute to social responsibility?

Method of Inquiry

A paradigm is essentially a worldview—a framework of beliefs, values, and methods within which knowledge is perceived and understood. It is within this worldview that researchers work. The paradigmatic framework for this study is composed of its supporting philosophy, ontology, epistemology, and method. I believe that reality is individually constructed through one's lived experiences and that, to a large degree, this construction is influenced and informed by the contexts within which these experiences take place (i.e., a constructivist view). As such, I adhere to a relativist ontology, which subsequently informed my approach to the topic of this inquiry, as well as my method of attempting to construct other persons' realities for others to consider. In a relativist ontology, reality or meaning is considered to exist in multiple forms that are mentally constructed, socially and experientially based, and local and specific in nature (Guba & Lincoln, 1994). In this ontology, according to Guba and Lincoln, elements of understanding among individuals or groups may be interpreted similarly such that a researcher can allude to common themes (not universal truths) that are considered

components of knowledge. Knowledge therefore accumulates through "the formation of ever more informed and sophisticated constructions via dialectical process" (Guba & Lincoln, 1994, p. 105). These beliefs influenced the research questions I was seeking to answer as well as the methodology I chose. Given these beliefs, one must consider that what is stated as meaning in the subsequent report has been jointly constructed by the participants and me. The reader should not be compelled to accept these statements as based on indisputable fact; I do not believe this exists. Rather, it is my hope that the reader will be persuaded to consider the statements as logical, based on the rigor with which the topic was approached.

Given that I subscribe to a relativist ontology, my approach to social science research is grounded in a qualitative paradigm. Cresswell (1994) defined qualitative research as a process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex holistic picture, analyzes words, reports the views of informants in detail, and conducts the study in a natural setting. Qualitative research places emphasis on understanding by looking closely at people's words, actions, and records. Qualitative research examines patterns of meaning that emerge from the data, which are often presented in the participants' own words and actions.

To address the research questions for this study, I undertook narrative inquiry. Narrative inquiry has most recently been situated within larger social science and humanities research as one method of increasing the present understanding of complex issues or phenomena via in-depth analysis of specific instances of a phenomenon under investigation. The concept of the narrative is connected with how to represent a qualitative research study. Creswell (1998) maintained that a case study, a biographical study, a phenomenological study, or an ethnographic study might all have in common a narrative form of representation. Researchers use the

narrative inquiry approach to describe phenomena expressed in the lived and told stories of individuals. Social scientists, in particular, have made wide use of this qualitative research method to examine contemporary real-life situations, and it provides the basis for understanding ideas and extending methods. Reliability and generality are terms used to describe a quantitative research paradigm and should not be used to assess the worth of a particular method within another paradigm.

Narrative research lies within the framework of sociocultural theory, and the challenge for the researcher is to examine and understand how human actions are related to the social context in which they occur. Narrative research is the study of how human beings experience the world, and narrative researchers collect these stories and write narratives of these lived experiences (Connelly & Clandinin, 1990). The focus of this approach in social science research is on developing an understanding of how individuals learn and develop in their lives by participating in social activities. Narrative researchers focus on human experience, and they "bring theoretical ideas about the nature of human life as lived to bear on educational experience as lived" (Connelly & Clandinin, 1990, p. 3). Put another way, narrative research is an analytical examination of the underlying insights and assumptions that participants' stories illustrate.

Hallmarks of the analysis are the recognition that people make sense of their lives according to the narratives available to them, that stories are constantly being restructured in light of new events, and that stories do not exist in a vacuum but are shaped by lifelong personal and community narratives. Narrative research is therefore focused on how individuals assign meaning to their experiences through the stories they tell. Stories cannot be understood in isolation from their cultural context. They must be seen as rooted in society and as experienced and performed by individuals within cultural settings (Bruner, 1984).

As individuals are telling their stories, they are not isolated from and independent of their context. It is important to remember that the individual in question is intricately connected to his or her social, cultural, and institutional setting (Wertsch, 1991). Narratives therefore capture both the individual and the context. Bruner (1984) encouraged both the narrative researcher and the reader of the research to consider the distinctions that exist among a life as lived, a life as experienced, and a life as told. Moen (2006) described this understanding in practical terms by stating

> A life lived is what actually has happened. A life experienced consists of the images, feelings, sentiments, desires, thoughts, and meanings known to the person whose life it is. A life told is a narrative or several narratives influenced by the cultural conventions of telling, by the audience, and by the social context. One can imagine a life that is lived, experienced, and told about in a way that depicts a complete relationship between these three terms. In real life, however, there are inevitable gaps between reality, experience, and expression. (p. 63)

The characteristics of the study site, the actors, and the context for this narrative inquiry were considered so that I could be as specific and focused as possible regarding how individuals' lived experiences might have shaped the outcomes of this inquiry. Last, the narrative approach was particularly appropriate for this study given the importance this approach places on the emic perspective of those experiencing the social phenomena in question.

As noted earlier, a review of the current literature revealed that no single empirical theory presently exists that serves to explain the phenomenon of social responsibility in higher education from the perspective of private liberal arts faculty. Narrative inquiry was the approach chosen to answer the research questions posed for this study. This approach facilitated the generation of a rich description of the object of study from a specific group of actors. This recounting, in turn, was able to provide contemporary academic practitioners and researchers with detailed insights into how faculty situated social responsibility within the

context of one higher education institution and the meanings implicit in their experiences that served to inform their practice.

Procedures of the Study

Study Site Selection

Scholars recommend selecting research sites that provide the opportunity to build and potentially elaborate on emergent constructs under investigation. Midwest College, a small private liberal arts college, was selected as the study site based on specific characteristics I felt would provide the richest data to describe participants' conceptualization of social responsibility. The rationale for choosing a study site with these specific characteristics was based on the conceptual framework of social responsibility gleaned from the literature (Chapter 2), specifically, the assertion that private liberal arts colleges can be distinguished by their conceptualization of social responsibility. As such, the following key characteristics of the study site informed this inquiry:

- Midwest College is a private, residential liberal arts institution established in the early 19th century.

- The primary responsibility of teaching lies with faculty. The college affirms a belief in the value of being a small institution.

- The college offers academic programs leading to bachelor of arts and bachelor of science degrees. No graduate degrees are awarded. Diversity exists in the disciplinary affiliations of faculty.

- The college publicly affirms a belief in developing a student's mind and character, which is needed to fulfill a life of leadership and service.

In addition to these key characteristics, the following details of the study site provided a context for this narrative study. Midwest College is a small, residential private liberal arts college located in the Midwest of the United States. Student enrollment is approximately 1,000. A residential liberal arts curriculum is available to students in the humanities, social sciences, and natural sciences. Faculty members have the sole responsibility of designing and administering the curriculum, which is divided into 16 departments, 5 interdisciplinary programs, and 35 majors. The student-to-faculty ratio at the time of this investigation was 13:1. Midwest College is accredited by the Higher Learning Commission and is a member of the North Central Association. The community in which Midwest College is located is rural.

Participants

The unit of analysis for this study was the faculty at Midwest College. Specifically, I interviewed those full-time personnel at the college whose primary assignments included instruction, research, or both as a principal activity, as opposed to administrative duties, and who held tenured or tenure-track positions. The rationale for choosing the individual faculty member as the unit of analysis lay in the assertion that higher education is a shared responsibility requiring collective purpose and collaboration, led by faculty efforts and ideals. Those persons whose titles included the modifiers "visiting," "adjunct," or "emeritus" were not included in this study because I believed that the richest descriptions of the phenomena under investigation would be gained from those individuals with an everyday association with the construct. Participant lists were generated from the faculty listing on the Midwest College website. A screening process was undertaken to ensure that only those individuals who met the aforementioned criteria were contacted regarding their potential participation. Additional participants who met the criteria for inclusion were solicited from the pool of participants

75

identified in the initial screening process (i.e., snowball sampling). In this case, referrals from

initial subjects were used to generate additional subjects. A referral sheet was used to prequalify

the names generated in terms of their characteristics relative to the unit of analysis for this

research. Those identified were sent a letter of invitation (Appendix A) stating that I would

contact them personally regarding their interest in participating. In addition to including the job

title of participants, I strove to include the greatest diversity among participants in faculty

disciplines, departmental affiliations, and types of institutions where they received their

undergraduate and graduate training. Participants' character profiles are shown in Appendix B.

Before data collection, the study plan was submitted to the Institutional Review Board of

the University of Illinois for review; it also fulfilled the institutional review requirements of

Midwest College. The Midwest College review board indicated that approval from my home

institution would suffice for institutional review at Midwest College. A letter of Institutional

Review Board approval was submitted to Midwest College. After Institutional Review Board

approval, potential participants were sent a letter of invitation stating (a) the purpose of the study

and its importance, (b) an explanation of the interview process, (c) assurances of confidentiality,

and (d) an invitation to examine the final report. I followed up the letter of invitation with a

telephone call, e-mail, or both to ensure that potential participants had received the letter of

invitation and to schedule any interview sessions.

An interview protocol was established for this inquiry (Appendix C). Interviews were

conducted in the participant's office or an accessible conference room on the college campus.

Only the participant and I were in attendance. Participants provided their consent before being

interviewed. Interviews were recorded after I received the participant's verbal and written

consent to do so. In addition to being interviewed, participants were asked to identify and

provide me with any documents, including course syllabi and assignments, that might provide more insight into the dialogue from the interviews.

Data

Semistructured interviews were conducted with participants. Interview questions as well as appropriate prompts and follow-up questions are included in Appendix C. To generate consistent information, all participants were asked the same series of questions. However, unstructured dialogue and prompts were used at times to solicit further information from participants and to encourage them to share their experiences in ways that were more personal.

Interviews were structured based on the concept of dialogue described by Bakhtin (1986). Bakhtin asserted that all human action is dialogic in nature. This assertion has been supported by other scholars as well, including Moen, Gudmundsdottir, and Flem (2003) and Wertsch (1991). Because every human being exists in relation to others, life is a series of dialogues that one has, not only with others but also within oneself. In other words, as human beings make sense of their lived experiences, they have both "intermental" dialogues, within the social plane, and "intramental" dialogues, within the inner psychological plane (Vygotsky, 1978). Therefore, the interviews were intended to solicit an understanding not only of the individual's construction of social responsibility, but also of the social context within which this construction had developed over time. In-depth field notes were taken during each interview, and audio recordings of the interviews were later transcribed for further analysis. Some participants provided additional documents, such as course syllabi or particular lesson plans, to help illustrate the verbal descriptions of their work.

Data Analysis

Analytical Approach

Data analysis was based on the social anthropology approach described by Miles and Huberman (1994). Researchers using this approach seek to provide detailed, or rich, descriptions across multiple data sources. They seek regular patterns of human behavior in the data, usually by sifting, coding, and sorting the data as they are collected and by following up analyses with ongoing observations and interviews to explore and refine these patterns.

The analytical procedures used to determine what the data meant involved looking for patterns, links, and relationships, a process Goetz and LeCompte (1984) described as "analytic induction." This process began with an immediate review of field notes after each interview was completed to ensure that detail was not lost from memory. Additional notations were made, with careful attention being paid to providing detail surrounding the specific piece of information that was given. Interviews were scheduled such that a limited amount of time was available to add to the field notes during the day the interviews were conducted. However, at the conclusion of each day on which participants were interviewed, I reread the field notes, looking for any broad patterns that might have emerged during the course of the day. Field notes were extensive, averaging between three and four handwritten pages per interview.

Specific to the narrative approach, I focused on specific clauses in the data, rather than simply recounting the events I was told. This is a key consideration because researchers (Bochner, 1997; Labov, 1981; Labov & Waletsky, 1967) have asserted that if the participant enters a recollection or specific event into his or her biography, the individual has considered the event socially and emotionally, and it is important enough to illustrate something larger than a simple raw experience. With the narrative approach, a key characteristic of data analysis is the

emphasis placed on the researcher learning from participants in the study. As a result, narrative research reports may foreground, or find direction or structure through, the participants' stories, rather than through a conventional data analysis using a theoretical framework for analysis (Creswell, 2008).

Data Reduction

All interviews were recorded, subsequently transcribed verbatim, and saved in a word-processing file format. After transcription, the individual transcription files were converted to an additional file format that allowed qualitative data analysis software to be used for data analysis.

Data Coding

After the interviews were transcribed, initial coding of the data from interviews was completed according to the procedures of Yin (1994) and Stake (1995), using Weft Qualitative Data Analysis Software, version 1.1. Initial coding refers to identifying data as repeated ideas without concern for the variety of descriptors used. To further map the data after initial coding, focused coding was done according to the procedure of Stake (1995). Stake referred to using the conceptual frameworks identified in the review of literature to guide the initial coding efforts. Coding here refers to the process of identifying one or more units of transcribed text that confirm or disconfirm the conceptual framework identified in the literature review. Miles and Huberman (1994) indicated that data should be coded descriptively or interpretively. Unlike some researchers, the authors suggested creating an initial start list (p. 58) of codes and refining these in the field. For the purposes of this study, the initial list of codes consisted of those dimensions identified in the review of literature (Figure 1). Upon completing the initial categorization, I revisited the data to confirm that these constructs accounted for all instances of the phenomenon involved (Lincoln & Guba, 1985) and found that they did not do so. Through iterative analyses

of the textual data, I made refinements to the coding as new data were evaluated for their possible addition to the category scheme. Additional codes were identified through further analysis of the field notes and the transcribed interviews. Concept mapping of the coded data (Trochim, 1989) was then undertaken by looking for connections and any possible associations that existed. Concept mapping is a structured process focused on a topic or construct of interest; it involves participant data that produce an interpretable pictorial view (concept map) of ideas and concepts and shows how these may be interrelated. Stake supported concept mapping as a tool for detailed analysis of case study data, as a means of enhancing the quality of the research.
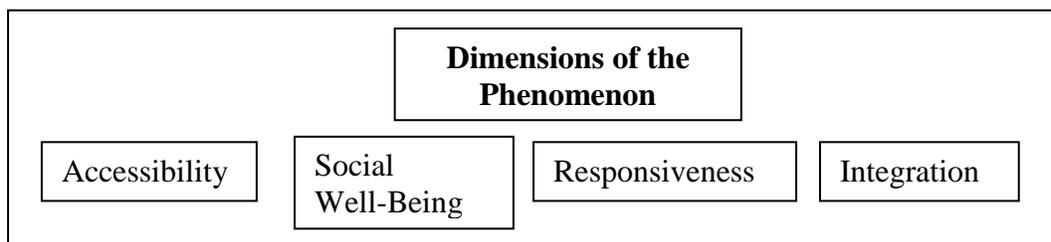
Dimensions of the Phenomenon			
Accessibility	Social Well-Being	Responsiveness	Integration

Figure 1. Initial list of codes.

Ethical Considerations

Ethical considerations involved two primary issues. First, anonymity of the participants was ensured by assigning a numerical code to each participant (see Appendix B). Furthermore, this study was intended to provide a composite understanding of the phenomenon, rather than solely the understanding of each individual. When individuals' quotations were used in reporting the findings, the quotations were attributed to the individual by using an assigned pseudonym. Second, the nature and intent of the study were described both in the letter of invitation and before the actual interview. Last, each participant had access to his or her transcribed interview upon request.

Trustworthiness

Strategies for ensuring trustworthiness in this qualitative research project involved

implementing specific procedures. First, peer debriefing was used. This is a process of exposing oneself to a disinterested peer in a manner paralleling analytical sessions, for the purpose of "exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind" (Lincoln & Guba, 1985, p. 308). Specifically, the director of research served as a consultant regarding my interpretation of the data presented, with the majority of discussion focusing on my conceptualization of each construct among participants. Second, extensive member checking (Creswell, 1998) was conducted. Data, analytical categories, interpretations, and conclusions were tested with members of the groups from whom the data were originally obtained. This consisted of a two-part process. First, during the interviews, participants were consistently involved in negotiating the meanings of their responses. When a participant responded to an inquiry, I would verbally respond to the participant with my interpretation of what was said. At that time, the participant would provide either clarification or agreement with my statement. This proved to be useful because this exchange resulted in a more thorough and accurate interpretation of each participant's voice. Second, during the data analysis phase, participants were asked to review my interpretation of the conceptualizations of social responsibility among the participants by using a concept map (Appendix D).

The description of the conception of values that undergirds approaches to faculty work at Midwest College emerged from an iterative process. This process included preliminary analysis of participant data collected as well as previous research and theories that informed initial descriptions of these values. Specific to the task of describing these values, the framing of terms used in the Wabash Study of Liberal Arts Education (Center of Inquiry in the Liberal Arts at Wabash College, 2006) informed the initial descriptors in two ways. First, reflexivity and integrative learning were actual terms used in the Wabash Study. Second, inquiry and analysis

were used to describe higher order thinking skills that were highly valued by faculty of Midwest College but not specifically defined as such in the Wabash Study. This process resulted in the development of descriptive language terms that were coconstructed with members of those groups from whom the data were originally obtained. The values identified included those of inquiry, analysis, reflexivity, and integrative learning. To improve the accuracy of my interpretation of participants' understandings regarding this conceptualization, member checking took place during the interviews by way of specific clarifications. In addition, subsequent to the interviews, personal follow-up communication took place. Ultimately, a concept map was developed and shared with participants. They were then asked to provide input on and make suggestions about the accuracy of my interpretations, as evidenced by the concept map. Participants provided valuable institutional insights that helped refine the descriptions that follow.

Level of Analysis

Conceptual analysis was done by coding for sets of words or phrases. Searches were undertaken for the predetermined sets of themes, as well as for any refinements to the category scheme generated through analysis of the interview data. In conceptual analysis, the researcher examines the presence and frequency of the construct under investigation. I considered that the number of times a theme appeared in the text might indicate its importance, an assertion that is supported in the literature on content analysis. Words that occur repeatedly in text or oral communication are seen as being salient in the minds of respondents (D'Andrade, 1995).

Level of Generalization

Specific themes were coded the same, even when they appeared in different forms, including metaphors. Any complex phenomenon can, as a rule, be described by using more than

one term, phrase, or metaphor (Schmitt, 2005). Therefore, the level of implication allowed me to code for a specific theme not only by words, but also by words that implied the theme. This process included themes represented by the implicit meaning of the theme. Consistency and coherence were ensured by developing translation rules. The following translation rules were used for this inquiry (adapted from Halai, 2007):

1. Translation requires knowledge of subject-specific terminology, an awareness of nuances, and knowledge of idiomatic expressions related to the construct.

2. As much as possible, direct quotes were used in transcribed phrases for discussion purposes.

3. Where a phrase or metaphor was identified with a particular theme, the specific theme followed in brackets.

Overview of Participants

Table 1

Tenure Status of Participants

Gender	Assistant professor	Associate professor	Full professor
Male	1	1	4
Female	1	4	4
Total	2	5	8

Table 2

Categorization of Participants by Discipline

Gender	Social sciences	Physical sciences	Arts and humanities
Male	2	2	2

Table 2 (cont.)

Female	3	1	5
Total	5	3	7

Table 3

Undergraduate Training of Participants

Gender	Doctorate-granting universities	Master's-granting colleges and universities	Baccalaureate-granting colleges
Male	4	1	1
Female	6		3
Total	10	1	4

Note. Institutional designations were assigned based on the Carnegie Classification of Institutions of Higher Education.

Table 4

Graduate Training of Participants

Gender	Doctorate-granting universities
Male	6
Female	9
Total	15

Note. Institutional designations were assigned based on the Carnegie Classification of Institutions of Higher Education.

Table 5

Participants' Total Years of College Teaching and Years of Liberal Arts College Teaching

Participant	Total years of college teaching	Years of liberal arts college teaching

Table 5 (cont.)

Participant	Total years of college teaching	Years of liberal arts college teaching
Professor Jakes	14	14
Professor Harris	14	4
Professor Kendall	30	26
Professor Jacobs	15	6
Professor Kellogg	26	24
Professor Johnson	38	38
Professor Clark	27	17
Professor Bates	3	2
Professor Ellis	17	17
Professor Adams	4	3
Professor Peters	32	32
Professor Andrews	20	17
Professor Allen	11	10
Professor Carls	15	7
Professor Keeton	9	5
Mean	17.18	13.87

Note. All names are pseudonyms.

Each faculty member in the study participated in a face-to-face interview that lasted between 1 and 2 hr and took place on the campus of the college during the months of June to August 2010, when no classes were in session. Sixty-three faculty members that met the criteria for participation served as the initial pool of participants. After executing the plan for soliciting participants, 16 faculty members ultimately completed the interview process. One of those

interviewed was not a tenure-track faculty member and was therefore eliminated from the study. This number ($n = 15$) represents 23.8% of the potential participant pool at the college.

The initial contact with the participants (in an interview) focused primarily on gaining responses to a list of questions guiding this process (Appendix C). It is noteworthy that every faculty member interviewed expressed an interest in this research focus and inquired into the details of my doctoral research. Upon thanking them for their time and interest in this research, I commonly heard a response similar to, "I have been where you are and am glad to help anyone with their dissertation." There seemed to be a special appreciation for my status as a doctoral candidate, and I feel this was evidenced in the response rate of the participants in the study.

I was cognizant that I did not want participants to answer the research questions using a specific lens because of the broad topic I was studying. Bruner (1984) encouraged both the narrative researcher and the reader of that research to distinguish among a life as lived, as experienced, and as told. I recognized that if I were to ask the participants specifically how they practiced social responsibility, their answers could be skewed toward a seemingly favorable impression of their work regarding the topic; therefore, I deduced the answer to the question from their responses. When they asked what it was I was attempting to study, I simply indicated that I wanted to learn more about what they do at the college on a daily basis and that this information would illustrate the outcomes of their efforts as faculty members within a broader social context. After the first few interviews, I sensed that this explanation of my research topic in conversation was not soliciting responses skewed toward social responsibility and was resulting in valid dialogue on the topic. At no time did any participant ask me to provide a formal definition of social responsibility. Participants were given full disclosure of the topic of

my research in the letter of invitation they received before the interviews at Midwest College (Appendix A).

In sum, this study used a narrative approach to garner faculty members' understandings of social responsibility and their lived experiences enacting it. The data were coded using an initial set of codes, which I both added to and reduced. The initial understandings were shared with participants, and through an iterative approach, four themes were identified that together offered insights into how these faculty members understood the social responsibility of liberal arts colleges. These themes are presented in Chapter 4 and their implications are discussed in Chapter 5.

CHAPTER 4

PRESENTATION OF DATA

This chapter introduces major themes that emerged from the data. This discussion includes a detailed explanation of the themes as well as the associated evidence that warranted the findings. Themes that emerged from the informants' stories were pieced together to form a comprehensive picture of the collective experiences and understandings of the participants. To maintain anonymity, pseudonyms were used when referencing individuals, other colleges, or universities.

Faculty at Midwest College rarely discussed the term *social responsibility* in their descriptions of their actions, goals, and intentions. Nevertheless, their statements of values, descriptions of activities, and discussions of why and how they undertook their work left a clear impression of the views on social responsibility that undergirded their efforts. Faculty at Midwest College focused their time and efforts on the students with whom they interacted, largely through classroom-based and related interactions, and it was through these interactions that faculty understood and enacted social responsibility. In short, Midwest College faculty believed that they and their institution served society by producing graduates with critical thinking abilities, clarified values, and a commitment to civic responsibility. They sought to produce these outcomes through specific curricular activities and approaches, including through promoting inquiry, analysis, reflexivity, and integration. These conditions and approaches were fostered by the context of the institution, including the background and training of the faculty, their very selection to teach at Midwest, and the reward structures that were in place.

This chapter is organized around the four main themes that emerged from the data, which

are relevant to the research questions posed. The first theme describes how faculty at Midwest College understood social responsibility. Theme 2 provides characteristics of cognitive holistic development that faculty intended to develop in students at the college, which were some of the outcomes of social responsibility of the faculty. Theme 3 describes how faculty enacted social responsibility, including by holding a pedagogical vision that provided the basis for their curricular and teaching efforts. Finally, Theme 4 provides the institutional context that supported and influenced these efforts. Together, these themes provide a comprehensive case of the conceptualization of and engagement with social responsibility by faculty members at a liberal arts college through their efforts to prepare educated, responsible, self-directed citizens.

Theme 1: Social Responsibility as Understood at Midwest College

Social responsibility was understood by faculty at Midwest College as an ideal that was deeply rooted in the work they conducted with students. This outcome-based, synergistic philosophy was consistently evident among the faculty interviewed for this study. Social responsibility was understood as a collective vision of the skills and knowledge students needed to be effective citizens in a complex world. Faculty understood that they and the college were fulfilling their social responsibility by developing graduates who possessed certain skills and knowledge that would be used in specific ways throughout the students' lives. This was no simple task. Stated another way, faculty understood social responsibility to mean that students not only had to learn content and develop critical thinking skills, but they also had to be aware of the reasons for learning what they were learning while at Midwest College and be prepared to use their knowledge, skills, and abilities to further a social good upon leaving the institution. Professor Ellis, a social science professor, made the following statement when asked to define what she meant by "contributing to the social good":

89

This is where it is completely vague because it is different for different students. Some students are very open and gregarious and will contribute in obvious ways. They will be on the school boards of their towns or working for an amazing social service agency and be the face of "it," and we need those people. But not everybody will do it like that. It may not be those outward things. It might be the reclusive writer who turns out amazing things or a mother of children. I don't have a template of what they should become.

Professor Ellis's statement highlights the ambiguity involved in deducing what faculty of the institution might view as social responsibility. It was difficult to arrive at these concepts deductively because the construct could mean similar things to faculty, but each had his or her own unique idea of the construct. This fact, however, did not detract from evidence of a larger consensual perception of social responsibility at the college.

The *social good* is a collective term that Midwest College faculty used to describe the outcomes that society obtains from having students attend and graduate from the institution. Faculty at Midwest College asserted that social responsibility extended to broader interests than the individuals themselves. Professor Adams spoke about this when asked to explain the larger purpose of his work: "Another way I can answer your original question is, one of my major purposes in what I do, besides trying to interest people in [natural science], is to try to fight against that biased upward mobility paradigm." When asked to define "upward mobility paradigm," Professor Adams stated, "I suppose what it means is improving your own prospects without regard for others—families and communities." Professor Adams passionately expressed an antipathy toward the idea that students should enroll in higher education solely to gain personal income upon graduation. Professor Allen, a humanities professor, expressed a similar commitment to students' need to understand the relationship of the individual to a larger social context when he explained the goals of one of his classes. One of the goals he stated was "to encourage them [students] to think about the sorts of things that happen to *everybody* and they

90

[students] should learn what is going on here." Faculty at Midwest College consistently emphasized that what individuals do and what happens to them cannot be removed from the larger social structure or context and that the actions of individuals have consequences for the greater good. Professor Peters spoke of a perspective on this understanding that had even broader global implications:

> You should not always assume that you are the standard. Americans are extremely powerful politically, but they are equally naïve and, I must say, ignorant about the rest of the world. There is a lack of sympathy for where people are coming from. This has caused a great deal of issues for us, especially in foreign policy matters. Stumbling over our lack of sensitivity in situations has caused serious problems. These have not been caused intentionally, but they were caused by this insensitivity.

If we consider the statements from these three professors, we begin to see how the ideal of social responsibility is embedded throughout Midwest College. Professor Adams spoke of the notion that individuals should realize that their college education should mean more than "learning in order to earn." Professor Allen alluded to the belief that individuals cannot separate themselves from society and that their actions have an influence on and are influenced by the larger society. Last, Professor Peters tied these understandings together, literally from a global perspective.

Social responsibility at the college was also evident in the collective focus on how best to facilitate students' moral development and their subsequent propensity to live their lives as citizens in accordance with those principles. In the context of Midwest College, social responsibility was understood as a type of individual consciousness that resulted in the expression of virtues-based cognitive and social reasoning, which helped individuals navigate their social experience. Professor Johnson, a long-tenured humanities professor, summarized the belief in this liberal arts college ideal at Midwest College when he stated, "I have always

91

believed that learning is a deeply moral enterprise. Without this understanding that learning is a

moral endeavor, learning can be destructive and used to destructive ends. All learning must have

a moral quality to it."

The principle of social responsibility, as understood at this institution, focused on the

traits and thought processes of the students, which were not prescribed by the faculty as

obligations they had to commit to, but rather as ones that should serve as the basis for decision

making and forming judgments for those individuals throughout their lives. Faculty at Midwest

College recognized the ambiguity present in students' lives. Consequently, a certain degree of

ambiguity was present in particular faculty members' specific descriptions of exactly what it was

they did in their work. However, what was evident across faculty ranks was the degree to which

there was a common commitment to overarching social responsibility outcomes.

Social responsibility at Midwest College included promoting the students'

comprehension of an ethical rationale and reasoning that was the product of cognitive maturation

facilitated, among several variables, by interactions with faculty at the college. This was evident

across disciplines and was consistently identified as being held as a shared purpose in the work

of faculty at Midwest College. Professor Kendall, during a discussion of the larger purpose of

her work, responded emphatically to the prompt, "Why do you feel what you do ultimately

matters?"

> I believe that this is the last shot at them [students] to be able to say, "Here is how
> you take what you learned here and go out and make change possible in the
> world." So really, it is about the creation of change agents, but I let them define
> the changes that they want to see or make.

Professor Kendall spoke about the social responsibility outcomes evident in the work of

faculty at Midwest College. The social responsibility outcomes were rooted in the students and

the individual influence the students would have on society as they lived their lives. Faculty

92

across the college identified the students as the agents of social progress, and they recognized and understood this.

Professor Kellogg, speaking about an interdisciplinary course he teaches dealing with environmental issues, provided insight into how faculty tie content with decision making in their classes. He stated, "So I teach this environmental class. That is meant for people to understand what is going on in the decision-making process that ultimately causes environmental problems and how you can change that process."

The social responsibility dimension of Professor Kellogg's efforts had to do with the idea that the students should act as the change agents based on their understanding of the situation under investigation. Faculty at Midwest College indicated that it was not adequate simply to understand an issue thoroughly, but that individuals had to do something with their knowledge and insight. Professor Jacobs, a faculty member in the social sciences, addressed this idea, stressing the connections between an individual's knowledge and decision making and the larger society. She stated,

> I think we help students to understand the social world from a very, very different perspective than they normally would understand it. To understand the social nature of people, to understand the social nature of institutions, to understand the nature of social inequality.

As discussed below, acquiring content knowledge and decision-making skills was recognized as being a key element of being an educated person. According to Midwest College faculty, however, there was much more to being educated than simply being proficient in the subject matter.

Theme 2: Holistic Development and Social Responsibility

Theme 2, the holistic development of Midwest College students, was the vehicle through which social responsibility was achieved. Social responsibility was represented by a progression

that involved consistently more complex lenses and thought processes through which students of the college could understand the world in which they lived. It involved content acquisition, cognitive development, moral development, and civic responsibility. In other words, holistic development at Midwest College involved thinking, learning, development, and action. These domains were distinctly separate but intricately related. The process was not neatly divisible into its component parts. They were relational and, one could argue, were activistic—a part of one might presuppose a part of another. *Holistic development* is a process of intellectual growth and development that affects all aspects of an individual's life, worldview, perceptions, and interpretations (adapted from Loevinger, 1976). This process begins through the acquisition of content knowledge, whereby the students form new mental structures and begin to organize the new information into related, interconnected schemes of comprehension.

Promoting the Acquisition of Content Knowledge

As one might expect, with the high priority placed on teaching, social responsibility at Midwest College was evident in faculty endeavors with the student body. Content knowledge was viewed as important at the college, and the faculty took this element of students' college education seriously. What was interesting at Midwest College was that faculty conveyed content knowledge through an intentional process that required them to be the facilitators of learning linked ultimately to broader social outcomes. Faculty reported using an approach to content knowledge that promoted social responsibility as they collectively understood it. They did so by leading discussions, asking open-ended questions, guiding processes and tasks, and enabling the active participation of learners and their engagement with ideas across the curriculum, which, they hoped, would improve their students' thinking and reasoning skills. One might argue that this was no different from faculty members at any other college and that it would be possible to

find individual faculty members at any given institution of higher learning that would actively practice this type of instruction. However, the degree to which these approaches were consistently practiced across disciplines and departments is noteworthy.

Content knowledge was presented through an aligned process that involved the students' reviewing, reconstructing, and critically analyzing their own perspectives and then focusing these assorted reflections toward changes that they believed needed to be made, ultimately so the students could become better citizens. This activity was identified by faculty across the campus as an intentional process. Faculty viewed themselves as playing a central role in facilitating broad and sustained dialogue related to the topic of the course while purposely encouraging students to identify with the topic based on their own personal experience and interests. This type of approach described by Vygotsky (1978), which places the teacher in an active role while the students' mental abilities develop naturally through various paths of discovery, is widely recognized by cognitive theorists. The approach by faculty in their instruction was grounded in the explicit belief that students needed to draw on and use their interests and prior knowledge to connect with and construct their own understandings of the information provided through class lectures and readings. This might be interpreted as faculty intentionally using developmental approaches, although this process was not based on their knowledge of the student development literature; instead, they linked the content knowledge of the learners to larger moral (i.e., social responsibility) concerns. One such developmental understanding was the theory of reflective judgment presented by King and Kitchner (1994), which acknowledges that the individual's epistemic assumptions are central to understanding a problem or situation. Many cognitive theorists (e.g., Baxter Magolda, 1992; Belenky, Clinchy, Goldberger, & Tarule, 1986) have argued that an individual's voice is central to the development of higher order thinking and that

the individual's identity, specifically his or her cultural identity, informs his or her individual

voice. These specific references, though, were unstated by the faculty. Faculty at Midwest

College acknowledged this belief and asserted that the students had to play an active role in their

learning process, and ultimately to express their voices beyond the classroom and take action on

issues that concerned them. Understanding an issue from multiple perspectives and taking action

based on those understandings requires the development of higher order thinking skills. Content

knowledge was an important aspect of attending Midwest College, but, in itself, it did not define

holistically developed persons. Holistically developed persons did possess content knowledge,

but they had to develop their faculties further through cognition and cognitive developmental

processes.

Cognitive Development

Cognitive development is a process. It is different from, but related to, content

knowledge, as discussed previously. Faculty at Midwest College recognized this process as

important, but they did not specifically identify it as such. Faculty described their attempts to

facilitate a change in how their students made sense or meaning of their world, with a focus on

recognizing how meaning was made and not solely on what could be known (content). As

faculty at Midwest College described it, the first step in the cognitive development of students

was the development of their critical thinking skills. *Critical thinking*, as defined by Pascarella

and Terenzini (1991), refers to students' ability to identify central issues and assumptions in an

argument, recognize important relationships, make correct inferences from the data, deduce

conclusions from the data or evidence, interpret whether conclusions are warranted based on the

data presented, and evaluate evidence or authority. One of the defining features of social

responsibility, as understood by the faculty at Midwest College, was students' ability to engage

in critical thinking. Specifically, faculty felt that students would constantly be faced with situations in which they would be challenged to make decisions that integrated their knowledge, emotions, and beliefs regarding different options and the anticipated outcomes of those various options. This was referred to as critical thinking. Professor Allen, a social science professor, offered insight into his understanding of the types of problems students needed to learn to address, and he provided an example of a class assignment set up as a court case in which students were assigned roles as prosecutors, defense attorneys, and the judge:

> One student said to me, "I can't defend the [defendant] because I think he is guilty." It does not matter if he is guilty or not. As a lawyer, you defend the person on whatever grounds you come up with. What I am trying to get them to do is to talk about [things] in a way they probably have not thought about before. If they get used to this, they will start to think about these topics more "outside the box," so to speak.

Faculty indicated that these types of dialogues on ill-structured problems, which were complex and might not have an apparent absolute answer, were important. Focusing on these issues called into question the students' epistemic assumptions and ideally led to more consistent and coherent modes of complex thinking.

Critical thinking was understood as being one element of inquiry within the individual. The faculty strove to develop in students the ability to break down arguments or claims into parts and discover the relationships between the parts (complexity) in both well-structured and ill-structured problems. Similar to the theorists mentioned earlier, Professor Carls clarified the idea that questions are complex and that to understand them, students had to integrate their knowledge, emotions, and beliefs about different choice options. All this was brought about, in part, by engaging in certain types of activities across the curriculum. Professor Carls described how faculty at Midwest College worked collaboratively with first-year students to lay the foundation for how the students should approach learning at the college. She explained,

We [faculty] are also really encouraged to bring the various classes together for the first-year students. This is to help the students see that knowledge is not discipline specific. We want them to learn the interdisciplinary nature of learning and make the connections through all of their classes through all 4 years, and even outside of college. By bringing classes together, they can start to see how different professors work together and that there are indeed connections to be made.

As described earlier, content knowledge and critical thinking built on each other at Midwest College. The result, faculty asserted, was students who had the ability to analyze information on a topic or issue, reconstruct the various dimensions of the issue, and arrive at an answer. Therefore, it could be said that these two skill sets were foundational to students' ability to address problems when there were indeed specific answers to problems. An analogy described by faculty members provides insight here. Students in mathematics had to understand specific foundational knowledge related to the discipline as well as approaches to answering mathematical questions. Consider that to determine the volume of a cylinder of a given shape and size, the student had to understand first that a cylinder was a three-dimensional object and second that the volume of a cylinder could be calculated using specific formulas. If two students were given the same information about a cylinder and possessed the same content knowledge and critical thinking skills, they should both arrive at the same correct answer because the problem has only one correct answer. However, not all questions have simple, absolute answers. This is especially true when dealing with social issues, issues that were dear to Midwest College faculty and the institution. Students who engaged in critical thinking developed the habit of analysis and learned to take time not only to break down an issue or problem, but also to act in some way in relation to their analysis. Professor Adams described how he viewed this important aspect of the learning process at Midwest College. It was clear that his description was informed by his view that some faculty in higher education felt homework, and a good deal of it, was the

best approach to learning. He described this as being the predominant approach he experienced

during his graduate training. He disagreed with that approach and explained how this

philosophy—of allowing room and time to think—influenced his teaching. His assessment was

typical of the responses of faculty participants in this study. He stated,

> I give students room and time to think. I don't want them to rush to get a bunch
> of homework done. I want them to think and process. I want the experience as
> engaging as possible. I want them to think hard at what they are doing.

The central focus of his comment was not on the issue of homework. Rather, using an analysis

of homework to exemplify, this faculty member was describing how these important skills were

or were not being developed in the students. His specific philosophies and practices highlighted

his understanding that the development of students' thinking and learning were key to what the

faculty did and what was highly valued by the faculty.

Making sense of the modern world and acting ethically within it are complicated.

Therefore, it could be said that content knowledge and critical thinking were linked at Midwest

College, but the relationship was much more complicated than a simple linear model. As was

described earlier, although faculty felt that content knowledge was not a sufficient end for the

students, they also felt the students had to develop critical thinking skills. They believed the

students' developmental process did not end with the ongoing development of critical thinking

skills and that it had to progress further through a moral dimension. Faculty strove for the

students to understand not only the content within a discipline, but also the relational

interdependence of the knowledge, contributions, and actions of the individual in a social

context. Faculty indicated that they attempted to do this by facilitating students' moral

development.

Moral Development

Faculty members' understanding of moral development at Midwest College was perhaps related to how theorists such as Lawrence Kohlberg (1975) have considered them but, as one might expect, were less well formed and could be related to multiple models. Most faculty at the college did not have a background in developmental theory, but they consistently talked about students' developing deeper moral understandings and their ability to reason about moral issues more deeply. Kohlberg did not describe what a morally developed person thinks or feels. Rather, his focus was on the decision-making processes of the individual. To Kohlberg, being a morally developed person was a matter of cognition, particularly of an individual's organization of moral thinking. Kohlberg asserted that the individual goes through stages of moral development sequentially, without skipping any stage. He believed that movement through the stages was not instinctual; that is, people did not automatically move from one stage to the next as they matured. In stage development, movement is effected when epistemic cognition occurs. Kohlberg asserted that individuals could achieve a comprehension of a moral rationale only one stage above their own. Thus, according to Kohlberg, it was important to present for discussion moral situations that would help people see the logic or rationality of a higher stage of morality and encourage their development in that direction. He saw this as one of the ways in which moral development could be promoted through formal education. Kohlberg asserted, however, that teachers did not directly teach new forms of thinking. Rather, moral development emerged from an individual's own thinking about issues that could occur in the context of education.

Faculty at Midwest College tried to facilitate the process of moral development for their students. Faculty consistently alluded to the idea that their concern for the moral development of students was simultaneously a focus on all aspects of learning at the college. Although faculty at

Midwest College did not specifically identify their approach to higher education as following the one described by Kohlberg (1975), I assert that their approach to teaching and learning could be understood in relation to Kohlberg's theory. Kohlberg believed that most moral development occurred through social interaction, and he saw formal education as one means of facilitating this process. If we are to understand that moral development is central to social responsibility, as faculty at Midwest College asserted, we must clarify how this belief informed or guided faculty work. The central focus of Midwest College faculty was on helping students use both rational thinking and emotional awareness to clarify and actualize their own values. This was accomplished through faculty efforts in values clarification approaches. According to this understanding, moral development is the *end* and values clarification is one *means* to that end. Stated another way, moral development theory assumes that universal moral principles exist, and values clarification theory assumes that values are considered relative to a particular environment or situation and are applied according to the cognitive development of the individual.

Faculty at the college did not teach specific sets of values. Rather, their aim was to develop the value system in the individual. This was in keeping with the theory of values clarification. Values clarification was an intervention practiced by the faculty that was designed to help their students learn a particular valuing process so that they could apply that process to value-laden areas of their lives.

Quite often, however, faculty mentioned a similar broadly described value system as they described their work. For example, faculty used specific terms or alluded to values such as citizenship, engagement, inclusivity, respect, and diversity across the curriculum. This should not be surprising for two reasons. First, faculty at this institution spoke similarly when articulating broad social responsibility goals, as defined by the historical mission of this liberal

101

arts college. To teach at Midwest College meant that faculty believed in the college's mission.

Second, I assert that human beings are incapable of conducting any aspect of their lives as value-free actions; all human endeavors are value bound. That being said, faculty intentionally did not try to impart their personal value systems to their students. The values the faculty imparted by using this approach were instrumental, not terminal. Certain values that the faculty held, such as valuing critical thinking more than not, were implied when using values clarification. I identified this recognition as key to how the faculty understood social responsibility at this institution. As mentioned earlier, faculty at Midwest College seemed to practice a values-clarification approach to education (Rath, Harmin, & Simon, 1966). This teaching practice is based on the assumption that moral, ethical, and social dilemmas have no single correct answers, but that there is value in holding clear, rationally derived views and acting accordingly. Acting accordingly requires individuals to make decisions intentionally based on a commitment to their values, ideals, and thought processes. This dimension of moral understanding recognizes that the way in which individuals organize their broad understanding of complex situations or issues will always be integrated into any potential moral action or choice they make. Therefore, the theories of Kohlberg (1975) and Rath et al. (1966) inform our understanding of how faculty at this institution understood and practiced social responsibility. One basic tenet of a liberal arts education is that it develops "skills and habits of the mind." This can be interpreted as the development of reflective critical thinking processes that can be applied to any situation in life an individual faces. The theories of both Rath et al. and Kohlberg address the moral development of individuals from a procedural perspective. The conclusion an individual reaches on any issue is inclined to include the thought processes he or she used to arrive at the conclusion, even if that conclusion is fluid. Second, in keeping with these theorists'

assertions that individuals advance through definite stages of moral development, faculty at Midwest College alluded to the view that students did not develop attributes of values clarification until the later stages of their moral development. Faculty witnessed this phenomenon in their students and identified it as being of key significance in their work. Faculty quite often called witnessing this type of development in students the "aha moment." Professor Harris explained this when describing what aspects of her work gave her the most personal satisfaction. She stated, "So you can say, like, the 'aha moment,' the 'oh yeah moment' if you will, . . . is related to this philosophy or vision we were talking about." Professor Clark described a similar sense of achievement when explaining the moments in her work that filled her with a sense of accomplishment: "If I go by my heart, right, [there] are the times when students have breakthroughs about something that really matters to them or gives them the confidence to know that they can do something. It's an important learning moment."

Professor Kendall similarly identified the transformation of the student as central to her work. When describing what she valued most in her work, she stated, "I would always choose the students' success first. I value my own work but when *it* is done well, students succeed." When asked what "it" was, Professor Kendall spoke, as did her colleagues, about the developmental process that students at Midwest College underwent, in which their decision making, judgments, and values directly influenced their thinking. Moral development, as just described, was understood to be a prerequisite to the next dimension of social responsibility as understood by faculty, the dimension of civic responsibility.

Civic Responsibility

Civic responsibility refers to an individual's appreciation for the responsibilities of social life and possessing those capacities necessary for his or her thoughtful participation in public

discourse and social enterprises. Quite often, various faculty members used the term *citizens*

when describing their students upon graduation. For the purposes of this study, *citizens* were

defined by faculty as active, informed, and responsible persons from all occupations who were

willing and able to take responsibility for themselves and their communities and contribute to

social progress. Faculty expressed the belief in this ideal across all disciplines and departments.

Professor Jacobs smiled when she summarized the importance of civic responsibility at Midwest

College: "I think the quote is 'fulfilling lives of leadership and service.' We really try to do that.

That sounds like a mantra that is part of our mission statement, but the faculty here really take

that seriously." Professor Jacobs further elaborated on how civic responsibility was embedded in

her work with students: "So in my classes, I am very intentional that they understand what is

their responsibility once they get out in the world. It's not that preparing them for careers is

secondary, but those two things are equally important."

Professor Ellis smiled and proudly stated that faculty recognize the need for students to

become actively engaged in their communities upon graduation. She described her

understanding of what four years of attending Midwest College did for students:

> Oh, what we do an amazing job of here at Midwest College is creating students
> who really are good people who make a difference in whatever career field they
> go into or whatever community they live in. These are people who contribute
> more than going through lives and doing their jobs; they do more than that. At
> least most of them do.

These ideals were held across disciplines and departmental lines, as evidenced by the

statement of Professor Jacobs, a social science faculty member, when speaking about her

approach to a class in environmental studies that she cotaught with faculty in the physical

sciences: "Here is our charge. Sometimes I will say, 'My generation was not particularly good at

this or that, for example, dealing with environmental issues. Your responsibility, your

104

generation, has the responsibility to do a whole lot better!'" This quotation by Professor Jacobs

reveals what faculty at Midwest College were attempting to do in their professional roles, and it

illustrates the connection between critical thinking and individuals' moral development described

earlier. Simply stated, first, faculty wanted students to be able to recognize issues of concern to

them or the society, and next, they wanted students to care about issues and be able to

comprehend the complexity of those issues. Third, faculty wanted students to be able to assess

how they felt about an issue and determine what role they played in contributing to the issue or

its resolution. Finally, they wanted the students to be able to consider themselves as having an

obligation to use all this information to act on issues of importance.

Similarly, when Professor Jakes, a member of the physical science faculty, was asked

what the broader implications were for the work he did with students, he addressed the idea that

faculty at Midwest College believed it was not sufficient simply for students to have a level of

content knowledge or other skills, but that they should actively practice the skill sets they have

learned—in part those they have learned while attending Midwest College—throughout their

lives. Professor Jakes unknowingly elaborated on the practicality of this theory as applied in his

work: "Leadership means that you step up and help get things done. They [the graduates] should

be able to identify a need and know how to take the steps of how to make something happen to

address that need."

Civic responsibility, as understood by faculty at Midwest College, involved recognizing

the relational interdependence between moral awareness and individual agency. Professor Ellis

likened his understanding of this concept to a herding instinct in the wild and highlighted the

obligation of individuals to take action:

> When the herd is moving in the wrong direction, what is your obligation to do? How do
> you react? How do you speak up? We talk a lot about persuasion in that course. How is

persuasion used positively, and how do you recognize propaganda?

Faculty believed that their efforts should contribute to a heightened sense of citizenship and a propensity in their students for social participation. Professor Kendall identified the significance of the engaged individual in the social world when she stated, "When you study political issues, you are a participant observer—because this is my country too." This statement alludes to the idea that faculty at Midwest College aimed for students to live active lives in their communities of influence, wherever those might be. Professor Kendall elaborated on her view further by explaining that there are common issues that everyone faces, regardless of nationality, and that it takes everyone doing something to address these issues. She explained, "All my students will ultimately be citizens of at least the world. Managing the challenges we all have in common is a worldwide thing, . . . like managing the atom, you know?"

This sense of social participation was identified as being a goal on both the macro and micro levels. Professor Andrews, a member of the humanities faculty, described a global aspect of civic responsibility tied to human survival on the planet:

> My goal is certainly to interest them [students] in the world. Open up the world so they realize that we are not the only ones here. So the world becomes much more interesting, complex, and complicated when they know something more about the rest of the world. Only together can we survive on this planet.

Professor Ellis provided insight into an aspect of civic responsibility when she spoke about her work advising students on their career goals:

> In my opinion, there is not necessarily any career path that is socially meaningful, and likewise there are none that are devoid of it. It is more so what you [the student] choose to put into it. So helping the students find out where they feel they belong so they are happy in themselves, happy in their lives, not have horrible midlife crises, is a lot of what I do.

Professor Carls, a member of the humanities faculty, spoke similarly about one of her classes for incoming freshman:

So in the seminar, they will learn about historical moments, but they will also learn how an individual can have an impact on the world, particularly through the use of writing and speaking. They will learn how persuasion is itself a force that can help change the world, even if it is changing the world to the extent that you get a job that you have always wanted. It doesn't have to be like leading a social protest movement, which is also fine.

The quotations from Professors Ellis and Carls frame civic responsibility within the context of human capital development. Professor Ellis went on to describe her role in facilitating this type of development: "My unique piece or strength, whatever, is in helping students really thoughtfully choose their own life paths—meaning figuring out where they can really thrive and contribute the most." An aspect of what Professor Ellis described as helping students "figure it out" leads to the third overall theme that emerged from this investigation, the idea that social responsibility for faculty at Midwest College was embedded in their practice.

In summary, the development of holistic persons was a key manifestation of social responsibility, according to faculty at Midwest College. Faculty at Midwest College did not want the college to be an environment for "knowing," but rather for "learning" in the broadest sense of the term. What faculty described was an interconnected process of development that included cognitive, social, and personal dimensions. The faculty hoped that as students assimilated these new skill sets, they would come to a much clearer understanding of their world and ideally recognize and be sensitive to issues of a social nature. Otherwise stated, faculty hoped that the students would develop as human beings.

Theme 3: Social Responsibility as Enacted at Midwest College

The social responsibility of faculty at the college was embedded in their practice, primarily teaching, and was exemplified through faculty efforts. This was done through a pedagogical vision that provided the basis for their curricular and teaching efforts. From an educational standpoint, social responsibility was not a curricular issue in the usual sense of a

107

course, particular program, or intervention designed to teach specific content relative to social responsibility. Rather, it was evidenced through a notion of values that undergirded faculty members' approaches to teaching.

Pedagogical Values at Midwest College

The conception of values that undergirded approaches to the work of faculty at Midwest College included those of inquiry, analysis, reflexivity, and integrative learning. As discussed in Chapter 3, to improve the accuracy of my interpretation of participants' understandings regarding this notion, member checking by way of specific clarifications took place during the interviews as well as subsequent to the interviews, with personal follow-up communication when necessary. Ultimately, a concept map was developed and shared with participants (Appendix D). They were then asked to provide input and make suggestions regarding the accuracy of my interpretations, as illustrated in the concept map. Participants provided valuable institutional insights that helped me refine the descriptions that follow. Based on the member-checking process identified in Chapter 3, four related pedagogical values were identified: inquiry, analysis, reflexivity, and integrative learning.

Inquiry is a systematic process of exploring issues, objects, or works through the collection of evidence that later results in informed conclusions or judgments. *Analysis* is the process of breaking down complex topics or issues into parts to gain a better understanding of them. *Reflexivity* is the ability of individuals to purposely assess their own values relative to the social context of problems and recognize the intrapersonal moral dimensions influencing their specific understandings. *Integrative learning* is an understanding and a disposition that a student builds across the curriculum and cocurriculum, from making simple connections among ideas and experiences to synthesizing and transferring learning to new, complex situations within and

beyond the campus.

Inquiry. Inquiry at Midwest College was fundamentally understood from a procedural perspective. As stated earlier, *inquiry* is a systematic process of exploring issues, objects, or works through the collection of evidence that later results in informed conclusions or judgments. Faculty at the college strove to develop in students the knowledge, skills, and abilities necessary to actively engage in pursuing and examining myriad questions. These questions could be simple everyday-type questions or questions that could be considered quite significant, based on an individual's definition of significance. The main purpose of inquiry is to support the gathering of information while simultaneously considering potential areas for deeper investigation. Professor Allen provided an example of the role of inquiry in a class he taught that focused on interpreting ancient literature:

> The goal is for them [students] to try and begin to think about how scholars think about the text. This can be a particular challenge for some students. The ones that read [the text] and look at it only as "What does it tell me to do?" rather than "What was the original social context when it was written? What did it mean for antiquity? How was it interpreted?" So this is a very challenging course for the student on a number of fronts.

Professor Allen's description of inquiry in his class alluded to the procedural understanding of inquiry. Inquiry involves a certain degree of curiosity that leads the student to further clarify the information presented or the information that is needed and extending the question(s) at hand.

Professor Johnson, the faculty member tenured the longest among those who participated in this investigation, seemed to speak as a faculty authority on the topic, with an appreciation for the role of inquiry in the lives of his students. He described the importance of this aspect of his work and that of his colleagues:

> In a larger sense, what I have tried to do is demonstrate several truths as I see

109

them. The truth of the investigation of significant questions. That there is value to pursuing these questions. These, in the end, have a timeless and universal nature to them. They are not narrowly constructed. I have always tried to frame the students' research work in terms of asking, "What is of lasting significant value in this? What will this information mean 50 years from now . . . not just this semester." These are the types of things that should be pursued.

The "truth of the investigation of significant questions," as Professor Johnson described it, was evident in the topics of class investigation chosen by faculty at the college. Here, too, we can see the role that larger social issues and concerns played in the work of faculty at Midwest College. Faculty members identified the following topics of investigation for their classes, among others: the 2010 Gulf of Mexico oil spill and the energy crises in the United States; persuasion and propaganda related to Nazi-era policies; race and its influence on politics in the United States; social inequality over time and the role of the individual in effecting change; aging and its influence over the life course; the social nature of institutions; the relationships among individual, corporate, and social values; government economic policy and incentives and the decision-making process of the individual and society; understanding history based on geographical and literary perspectives and social research methodologies; and obedience, conformity, and social responsibility throughout history.

Professor Harris spoke about how the investigation of these sorts of topics was foundational to the educational process at Midwest College. She explained,

I like teaching sciences at a private liberal arts college because science is very critical thinking, and you look at the evidence and you look at the data and you draw conclusions from that, but that is the exact same thing you are doing in any other discipline [at Midwest College], right? You look at data. You are drawing conclusions and you read the text. So I think that divide between humanities and sciences is really blurry at a liberal arts college, and I really like that.

There was a general awareness among faculty that inquiry is central to student learning and that it should ultimately be self-initiated and generative in nature. Professor Carls explained,

I am a firm believer in lifelong learning and that learning should be fun. I want students to learn specifics, but a lot more than that, I want them to be able to seek out information on their own. A year after class, I am not worried that they remember specifics about *Moby Dick* but that they were able to relate some of those things to their own life.

Faculty asserted that students constructed knowledge on many topics simultaneously as they interacted with various faculty and their classmates. In this context, *constructing knowledge* is defined as an interdisciplinary habit of thinking by which individuals begin to understand and reflect on their interpretations through integration of the information presented. This understanding was described similarly by Professor Allen when he stated that inquiry involves a certain degree of curiosity, which leads the student to further clarify the information presented or needed and extend the question(s) at hand. For example, Professor Adams, speaking about how he approached classroom instruction in a natural sciences course, explained, "Like, I will have students go to the board a lot. Even if they can't solve a problem, I ask them to show us what they have." He went on to explain that his goal for the students was not simply to answer a question, but for them to be able to think about how to find the answer, to think about the problems and the processes that must be considered to answer questions of significance. Professor Jakes tied the value placed on inquiry to a larger social outcome when he explained how statistics is involved in everyday society: "So we [faculty] believe that for someone to be an effective citizen, they must be able to understand both good and bad statistical argumentation." Using this description of inquiry, Professor Jakes alluded to the idea that inquiry required students to show fluency in their understanding of questions and be able to identify situations in which it was necessary to elaborate the information presented. In his discipline, he defined these types of persons as *quantitatively literate citizens*. Professor Jakes went on to describe situations in which a statistic was presented in the popular press to

111

emphasize a point, and a quantitatively literate citizen would recognize whether the statistic was the appropriate one on which to base the argument. Simply stated, these types of citizens would automatically question whether the assertions being made were informed by valid or reliable information. This belief in the role of inquiry was held across disciplines. Professor Kendall, a faculty member in the social sciences, stated the following regarding why faculty value inquiry: "We don't know what society will be like in the future. So the ability to think critically, and think and learn, will be most important."

In summary, faculty at Midwest College considered inquiry a teaching value because they believed it underscored the need for students, and ultimately citizens, to become self-directed in their thinking in a more personally engaged and socially relevant way.

Analysis. *Analysis* refers to the process of considering what underlying meanings, structures, and issues are involved with complex topics to gain a better understanding of them. It is a process of isolating what is fundamental by means of which something, potentially understood as given, can be explained or reconstructed in more depth. This conception of analysis was explained broadly by Professor Jacobs as follows:

> We teach this to all students, from introductory all the way through, to look at social issues from a larger perspective instead of saying, "Well there is this and this and this problem in the world," but to step back and say, "Let's look at the values that we hold as a society and how they are manifesting themselves in these problems."

Professor Jacobs went on to explain this understanding in light of current events at the time this research was conducted. She indicated that she uses two examples in her classes, the Gulf Coast oil disaster of 2010 and Hurricane Katrina in 2005. She explained,

> For example, you could take the problem of the Gulf [of Mexico] oil spill. Well, this just wasn't an "accident." There are a whole host of individual, corporate, and societal values that can be directly traced to this situation. Take any of these things, Hurricane Katrina, and there are basic things to talk about, racial

112

inequality, social inequality.

Professor Ellis similarly described this concept as it related to her approach to classes, and she specifically mentioned its connection to social responsibility:

> One of them, a small group project, is to design two different studies on obedience and conformity. That is a big area in terms of social responsibility. We can trace a number of things people have done over time in horrible ways to the idea that "they were just being obedient; they were just following orders"— the Nazis, for example. So we bring in a lot of that work.

This quotation emphasizes the fact that students were being asked to do a task or exercise that would further develop their skills in a particular area. Professor Ellis chose to have students design a study to achieve that. Consider that to design a study, students had to have full comprehension of everything that had to be taken into consideration to answer the questions they might want answered. Professor Ellis's assignment was a specific pedagogical exercise that was intended to elicit a response from the students that would further their development.

Here too, faculty provided evidence that analysis was a commonly held value across the curriculum. As Professor Keeton, a professor in the humanities, described it, "I consciously, in all my classes, try to bring up those issues, that . . . culturally diversity and trying to pull apart the networks of oppression that work together." Professor Adams spoke about this process when describing his experience with a particular student in his mathematics class:

> I had a student my first semester here, in a calculus class, who wasn't really doing too much work. Then I gave them a problem. I posed it for 3 days. I asked every day, "Does anyone have an answer or a solution to solving it, or what progress have you made? Tell me something; make some observations." This is what I do, you know? On the third day, this student said he had an idea of what needed to be done, but he did not know how to do it. He had learned how to look at the problem in a new way, and I could tell that he was really proud of himself. It appeared to me that after that, he was a much better student. He appeared more confident in himself regarding problem solving! He was one of my better students after that day. It was great for him as well as me.

What was interesting about how faculty such as Professors Keeton and Adams taught the

development of analytical skills at this institution was the range and richness of the ideal in practice and its role in teaching students to see topics, situations, or issues in a much wider context than initially assessed.

Inquiry and analysis were understood as a cognitive progression at Midwest College, although this progression should not be understood as a linear one. The thinking processes described by faculty were complex, and ambiguity existed among them at times. Simply stated, one affirmed the other. The relationship was fluid and complex. As such, analysis, as just described, also involved a transformative or interpretive dimension, which was understood as reflexivity at Midwest College, the next teaching value presented.

Reflexivity. *Reflexivity* refers to individuals' ability to purposely assess their own values relative to the social context of problems and recognize the intrapersonal moral dimensions influencing their specific understanding. Faculty at Midwest College required students to make their personal interpretations of issues or problems explicit and consider alternative explanations based on those interpretations. Being reflexive requires both inquiry and analysis, as described above. This was facilitated by faculty asking their students to consider their own assumptions and the cultural values that shaped their understandings.

Professor Carls described the role of reflection at Midwest College as follows:

> I want my students to consider why they are in college. What do I want to do with this afterwards? I don't want them to only think that they have to have a degree to acquire a job but to consider what their place in the world is going to be. And what that world is. It might be as simple as introducing them to things they have never experienced before or introducing them to possibilities they may not have considered.

Professor Keeton similarly reflected, "I am not worried that students come to my point of view but that they stepped out of their comfort zone and considered other options or ways of thinking that are out there." What seems important about the role of reflexivity at Midwest College is the

conscious attention that faculty place on students being reflexive in their learning. Faculty

asserted that the link between what students learned in the classroom and how they personally

understood and practiced these concepts in the real world was self-reflexive. In her social

science classroom, Professor Jacobs consistently spoke to students about the importance of being

reflexive. She stated,

> I mean, I am probably on my soapbox more often than my students prefer, but I
> always tell them that you really need to think about this idea or situation and take
> that out into the real world and do something meaningful with it.

> Professor Bates, a faculty member in the humanities, described the intentional process

she used to develop reflexive thinking in students when she described a research project that her

class conducts each semester:

> This one is called Feeding a Family of Five. It's a project thinking about the
> Depression. At the library, I have put on reserve grocery ads from 1933. There
> are a number of cookbooks from the early 1930s and a book called *The Value of a
> Dollar*, where you can go through different years and see what the value of a
> dollar would buy. Then I tell the students that they have a fictitious family of five
> and they have $2.50 on relief [government aid] that they have got from the
> county, and they have to make a shopping list and a week's worth of menus to
> feed their family. I found that they were making some pretty interesting recipes,
> so last semester I actually required them to make one of their dinners and see how
> far the food actually went. I kept telling them, "I don't know if your meal will
> actually feed a whole family. Why don't you try this?" and that really was kind
> of neat.

From a pedagogical perspective, Professor Bates's exercise was reflexive in that she required the

students to perform an authentic personal task: feed their families given a set of criteria (limited

resources) and make important decisions regarding how best to achieve their goal. Just as

important to this exercise, Professor Bates later asked the students to evaluate whether they had

managed to accomplish their goal of feeding their families, and what considerations might be

made to do so based on what they had learned through their initial attempts. Professor Bates's

exercise helped show that the cognitive processes taking place did not happen in isolation.

115

Rather, they sometimes happened simultaneously, requiring similar skills, knowledge, and recognition by the student.

Professor Allen described his goals for the students in his humanities class and identified reflexivity here too as one of the goals. He explained,

> My goal in this is for them to learn more about the different religious traditions of the world and to encourage them to think about the sorts of things that happen to *everybody*. Why do bad things happen, what determines whether you are a good person or not, who gets to go to heaven, how do these three traditions answer it, and how does *your* tradition answer it? I think that is a really interesting thing for them to reflect upon.

Professor Keeton spoke about the importance of the reflexive process in students' learning and identified this "cycle of consideration" as one of the most personally gratifying experiences of her work at Midwest College:

> Nothing gives me more joy than to be in any of the classrooms and watch a student begin to think critically on their feet without me prompting them. For example, when they are talking with other students about a topic or assignment and you hear that their thought process [emphasis] has changed, they may end up back in the place they started, but they have experienced a cycle of consideration, and that is important. It is important to step away and think about things from multiple perspectives. That is one way we become adults, right? Here is one way to think about it. Here is another way to think about it. Here is how I think about it now.

Professor Keeton's self-described cycle of consideration involved students using inquiry, analysis, and reflexivity in a recursive learning process, which assisted them in making connections between what they were learning and all other spheres of their everyday lives.

Integrative learning. *Integrative learning* is an understanding and a disposition that a student builds across the curriculum and cocurriculum, from making simple connections among ideas and experiences to synthesizing and transferring learning to new, complex situations within and beyond the campus. Faculty spoke about the idea that integrative learning helped students transcend boundaries between academic knowledge and their everyday lives. Professor Harris

116

explained this understanding in the context of a natural science class and spoke about why

integration was important across the curriculum at Midwest College:

> I have been watching the news about the oil spill, and the amount of nonscientific *crud* that is coming out of the mouths of presumably educated people is startling to me. I want my students to be good citizens, and to be good citizens— especially if you look at the issues that this country faces, oil spills and energy crises, and all the green environmental stuff—I want them to look at that and say, "I can think critically about this" or "I can look at that and apply that to a broader sense." And I want that for everyone, not just my science majors. We will graduate between 25 and 30 majors a year. But we have 1,000 students . . ., all of which need to know something about science and where it fits in the world.

Research from the Wabash National Study of Liberal Arts Education (Center of Inquiry in the

Liberal Arts at Wabash College, 2006) supports this assertion. The study provided evidence that

students who reported higher levels of integrative learning in their collegiate experience tended

to grow more on measures of specific outcomes, including moral reasoning.

Integrative learning was collectively facilitated at Midwest College through extensive

collaboration among faculty across disciplinary lines. Faculty at Midwest College believed that

many, if not all, of the problems that exist in the world are beyond the scope of any single

discipline to address effectively. Professor Kendall described this process from a practical

standpoint when she spoke about how faculty could teach in an integrative manner:

> We [faculty] are able to really know what the majors are here and how that department has shaped that major. So I can integrate what has gone on before as well as what is going on currently so that there are common [social science] readings across the curriculum. We have that here, and big schools should envy this. At the end of their schoolwork, they [students] have had a cohesive whole, not just a collection of classes.

Collaborations supporting this ideal were evident at the college and were exemplified by

two interdisciplinary programs of study, an environmental studies program and a gender and

women's studies program. Faculty across the curriculum served as instructional leaders in these

programs, with selected classes involving faculty coteaching a class. An economics faculty

member spoke about his objectives when teaching in the environmental studies program:

> It is important for students to understand that incentives matter because of this. We spend time talking about government policies and how they influence the decision-making process. Some are really good, and quite often, government totally forgets about the incentive process and they have unintentional consequences that they never saw coming. For most of our students in economics, we help our students become better citizens by helping them to understand how something is a good law or a bad law by understanding the debate going on. So I teach this environmental econ class. That is meant for people to understand what is going on in the decision-making process that ultimately causes environmental problems and how can you change that process.

Professor Carls elaborated further on the idea of integration as a core value at Midwest College:

> This is to help the students see that knowledge is not discipline specific. We want them to learn the interdisciplinary nature of learning and make the connections through all of their classes through all 4 years, and even outside of college. By bringing classes together, they can start to see how different professors work together and that there are indeed connections to be made.

Professor Kendall spoke about the idea that integrative learning is not necessarily mastering a body of content, but more of a process of synthesizing learning across the curriculum. She explained this idea when describing how she approached a current class and in her development of another:

> Over the course of time, I have been able to develop classes that are very multidisciplinary, and they are among my most popular courses. I always, for example, will use some sort of reading that might be fictional or music or poetry, especially in the intro class, to demonstrate political themes in all sorts of communication forms. One of the courses that I always wanted to develop is politics and the arts. There are a number of these around the country. It would look at politics and literature and the arts. I would use music, poetry, drama, the whole gamut there.

In summary, faculty at Midwest College asserted that students needed programs of study that were intentionally connected and that encouraged integrative learning across fields of study and over time. Faculty indicated that they believed developing students', and later citizens',

capacity for integrative thinking and learning was central to the students' personal success in any given field or occupation. Just as important to students' personal success, faculty intentionally linked this process to encouraging social responsibility and civic engagement. Of course, students had to make this transformation happen, but their success depended in large part on the collective commitment of faculty to this ideal.

Understanding Enactment of Social Responsibility

One of the interesting aspects of Midwest College that facilitated the achievement of social responsibility outcomes, as understood by Midwest College faculty, was the various interdisciplinary programs and teaching approaches in which faculty at the college were involved. For example, faculty in the humanities taught as an interdisciplinary team with those in the social sciences in the women and gender studies program. Similarly, faculty in the social sciences cotaught programs with physical science faculty in the environmental studies program. Professor Kendall explained the role of this alignment between content and instructional practice within and across the course of study at Midwest College when she argued, "*Nobody* owns Plato! I have used him in all classes—education, literature, philosophy, and poly sci. There is nowhere you can't use Plato." Professor Kendall indicated she used Plato's work for the diverse and interdisciplinary interpretations it elicited from readers. This was because the body of work is thought to have varying connotations in different settings. The topic itself played a role in the way students constituted knowledge because it was purposely integrated into more than one academic area. The students were charged with the task of developing their meanings of the topic across the curriculum. Baxter Magolda and King (2004) identified this model of alignment between students making meaning by developing their voices and educators facilitating the content, which they termed the *learning partnership model*. This model includes providing

appropriate levels of challenge, with support that allows for self-reflection, interpretations of self-beliefs, and active involvement in meaningful activities across the curriculum. I believe that an informal learning partnership model helped faculty at Midwest College foster self-authorship in students.

Faculty at Midwest College did not self-identify any collective ascription to a particular theory of what they did in their work, or even how they did it. The evidence provided earlier did, however, allude to the possibility that the theory of self-authorship (Baxter-Magolda, 2001; Kegan, 1982, 1994) might be foundational to their professional work. The term *foundational* is used here to indicate that, although not explicitly identified by faculty, much of the work being done at Midwest College reflected and implied self-authorship principles. Faculty members' deliberate, systematic, and collective model of practice in linking teaching, learning outcomes, and student development closely followed a model of self-authorship. Love and Guthrie (1999) defined *self-authorship* as "an outcome to foster [a] student's development as a self-directed learner, an individual who acts on the world for the betterment of society and is an engaged citizen with a strong sense of values and clear identity that is internally defined" (p. 73).

Self-authorship is a complex psychosocial and cognitive development outcome that requires students to develop complex ways of thinking, learning, and knowing. Self-authorship does not develop on its own. In a higher education setting, it is facilitated by and through experiences, with a key aspect being the guidance of the faculty. However, I must clarify that because this study has as its unit of analysis the faculty and not the students, it cannot be assumed that self-authorship was being achieved among students at Midwest College. Nevertheless, faculty consistently indicated through the stories of their work that they seemed to be working toward fostering the development of self-authorship in students. If self-authorship,

regardless of whether it was formally acknowledged, was the intended outcome of attending a particular college, there must be practices that encouraged this type of development. At Midwest College, the educational context, in the largest sense of the term, encouraged this transition within the student. It would be naïve to believe that every Midwest College student achieved self-authorship. Indeed, some might never do so and others might not achieve this level of development until years after graduating once the real world had an additional mediating effect on them. According to the theory of self-authorship, for those students who do achieve self-authorship, faculty might play a key role in the transition of student thought and ways of thinking. Professor Adams acknowledged this responsibility when he said simply, "I want them [students] to think about thinking." Otherwise stated, Professor Adams wanted the students to possess a conscious mind that reasoned, remembered experiences, and made internally validated, rational decisions. Professor Allen unknowingly professed a similar connection to self-authorship outcomes when he stated,

> There is research out there on spirituality and it says that college students are really interested in spirituality. I am trying to tap into that by allowing them to tap into their own traditions and perhaps where they are personally.

I did not ask Professors Adams and Allen, faculty members in the natural sciences and social sciences, respectively, whether they had ever formally studied college student development theory. Nevertheless, I assert that their statements describing what they wanted to achieve in students indicated an aspect of self-authorship, specifically, that knowledge is contextual, with an internally defined sense of self, all of which takes place through the development of social relationships.

Faculty at Midwest College were practicing this approach to higher education by providing a linkage to social responsibility outcomes. The underlying importance faculty

121

ascribed to that connection between content and the students' moral understanding was described

by Professor Peters when he spoke about current world events:

> For example, knowing what a Shiite Muslim and a Sunni Muslim stand for is pretty important! Because this involves a lot of the dynamics in parts of the world where we are heavily engaged. If you don't know the basics of cultural or religious understandings of a region you are trying to relate to, you are going to have a problem. I think the future of the planet involves people of the planet better understanding each other.

Although the content of Professor Peters's classes appeared to be on understanding other

cultures or religions of the world, the underlying, latent purpose of his classes was to motivate

students to understand broad social ideals, such as global citizenship. Professor Peters went on

to explain why global citizenship, identified as a broader theme in his classes, was important:

> To realize that people are different than yourself and that English is not always the medium that you can relate to people in. You should not always assume that you are the standard. Americans are extremely powerful politically, but they are equally naïve and, I must say, ignorant about the rest of the world. There is a lack of sympathy for where people are coming from. This has caused a great deal of issues for us, especially in foreign policy matters. Stumbling over our lack of sensitivity in situations has caused serious problems. These have not been caused intentionally, but they were caused by this insensitivity.

However, Professor Allen did not overlook the marketable importance of content

knowledge but recognized it when he forthrightly asserted,

> I would argue that no matter what your major, you will benefit from knowing more about religion in today's globalized economy. For example, why are you not going to be selling Big Macs in India and pork chops in Saudi Arabia? You know, that is marketable, useful information for a businessperson to know.

What is of interest about how faculty at Midwest College practice this type of college-level

instruction is the degree to which both pedagogy and goals are aligned across the curriculum.

Faculty at Midwest College seemed to be committed to creating a college environment

and experience in which students were both challenged and supported in the goal of achieving

higher and more complex ways of thinking about themselves, society, and their relationship to

issues of the day. Faculty were developmentally supportive of their students in their roles as one part of students' collegiate experience at Midwest College. Kegan (1994) identified the importance of this guidance. He asserted that two primary ways educators fail to provide adequate support for students are "by failing to build a bridge for the student out of and beyond the old world and by expecting individuals to take up immediate residence in the new world" (p. 75).

Professor Kendall alluded to the bridging requirement identified by Kegan (1994) as she described her discussions in the classroom, stating, "So you want everything in the class to be real world, but even more, you want them to have had the time to learn how to reach." Other faculty identified the progressive nature of the developmental process in students as they progressed from incoming freshman to graduating seniors. For example, Professor Jacobs stated, "It can be challenging for some students to see the value in what they are learning. By the time they are juniors and seniors, they get that. Freshmen struggle with that. They have not developed that awareness yet." Regarding this conversation, Professor Jacobs likened "value" to the college's mission of students fulfilling lives of "leadership and service." Professor Keeton acknowledged the second warning by Kegan about how educators fail to promote self-authorship, suggesting, "I am not worried that students come to my point of view, but that they stepped out of their comfort zone and considered other options or ways of thinking that are out there." Baxter Magolda (2001) identified this understanding as a critical transition period in the minds of students. Students who achieve self-authorship no longer rely on authority figures to identify a philosophy or belief to which to ascribe. Quite often, students view faculty as authority figures early in their developmental process. If self-authorship is to be achieved by students at Midwest College, faculty must recognize that the students' way of thinking or

understanding the world must be self-defined and that the role of the faculty is to support and challenge the students toward these ends. The comments of Professors Jacobs and Keeton alluded to this understanding among Midwest College faculty, even though self-authorship was not an acknowledged theory of practice at the college.

Theme 4: Context That Facilitates Social Responsibility

Aspects of place-based education, as described by Woodhouse and Knapp (2000), seemed evident at Midwest College. Particular attributes of this theory as applied to teaching and learning at Midwest College included the multidisciplinary and experiential nature of instruction, an educational philosophy that was broader than "learning to earn," and a connection between self and community. One attribute of this theory that was not evident at Midwest College was the embeddedness of instruction within the local community. Quoting a previous college president, Professor Kellogg stated, "We have had presidents who have said you do service to the community for your own sense of well-being, but that does nothing for the college." Further evidence of this assertion was that faculty consistently defined the term *service* at the college to mean service solely to the college in the form of committee work. Rarely did a faculty member indicate that his or her instructional efforts or foci were tied to the local community, which is one of the fundamental aspects of placed-based pedagogy. This was not identified by the faculty as being problematic, based on what faculty at the institution felt was their unit of focus at the institution. As Ball and Lai (2006) asserted, "Incorporation of local content into the curriculum does not in itself guarantee that a more effective frame for learning has been found. In fact, it begs the question of *which* local content can provide such an effective frame" (p. 268). Instruction at this institution was focused solely on the Midwest College student.

The focus of faculty at Midwest College, as one would expect at a liberal arts college, was primarily on teaching and working with students as individuals. This was understood from both a pragmatic and a philosophical perspective. Faculty consistently indicated that the approach they took toward teaching, specifically in working so closely with the students as individuals, would most likely not be as evident if they were not teaching at a private liberal arts institution. Professor Jacobs explained how the smaller class size and school setting enabled the faculty to work more closely with students:

> We have more time to spend with our students, so we can help them understand these ideas. For example, I am not lecturing to an auditorium of 500 students. So how much can you *respond* there? That was my experience too. I went to a large state university, so that is what I grew up knowing in an educational setting. So I like the fact that we are able to talk about these ideas. If someone has a question, "Wait a second, you're talking about this idea of racial equality. Well, in my hometown, there are not any other people of color. How could I help my community be more aware of this?" I have time to respond and ask, "Ok, let's unpack this a little bit. Let's take a look," and so forth. If I was teaching a class of 500, it would be hard for me to respond and clarify each question for each student.

Professor Jacobs, describing one of her classes that involved working intensively with students over an entire semester, simply stated, "Because of the class size, I don't think I could teach the way I do at a large institution." Professor Harris, a faculty member in the natural sciences, went on to describe the same set of assumptions regarding students as individuals and their presence across disciplines:

> I think you notice them more. I know all of my students' names by about Day 4. I get to know them more than a number on a page. I have to get to know them as people. I think that gives them an extra level of support.

Professor Clark, a faculty member in the humanities who works extensively with individual students across disciplines, provided insight into this collective focus on working (i.e., teaching) with the students as individuals. She stated, "So there is *a lot* of room for the student

to be an individual. This [focus on the individual] is *extremely important* to my personal educational philosophy." Participants consistently identified the central focus on the student as being foundational to the success of the developmental approach faculty adhere to with students at this college. Faculty spoke about this emphasis on students as individuals and identified this as being an important feature of a liberal arts college education. Professor Jacobs specifically discussed the fact that the student-to-teacher ratio at Midwest College was smaller than one might expect at a larger type of institution and explained how this related to the way she approached her classes collectively and her students individually:

> We have the advantage that we can understand our students better and respond to their individuality and assign something other than multiple-choice Scantron exams. I had my students do reflection papers and read this part of the chapter, then reflect on what is being said and apply this to your own life. You can't do that if you're teaching 500 students.

The importance faculty placed on working with students as individuals was not surprising given that moral understanding, one of the manifestations of social responsibility, was conceptualized as a distinct type of individual consciousness at Midwest College. It is important that faculty understood the significance that the Midwest College setting—specifically, the small class size coupled with significant interactions with faculty—played in how students learned and grew at Midwest College. The setting was therefore understood as helping facilitate the preferred practices that faculty at this institution used in their teaching efforts. The practices preferred by faculty were cognitively based and informed by student development theory.

Also evident at Midwest College were a number of other contextual influences that facilitated the work of faculty toward social responsibility as they understood it. If we were to examine Midwest College from a systems perspective, we would understand that individual mental models were reciprocally influenced by shared mental models. Shared mental models are

examples of a contextual influence that was manifested by faculty at Midwest College.

Organizational action is influenced by shared mental models (Senge, Kleiner, Roberts, Ross, & Smith, 1994). This is the case, Senge argued, even if the shared mental models are tacit, unrecognized, or implied, as was evident at Midwest College. The shared mental models, as described in the preceding pages, provided context to the setting at Midwest College that allowed faculty to enact socially responsible teaching in their work with students. Simply stated, Midwest College employed faculty with shared mental models aligned with pedagogical values and the curriculum, which resulted in a convergence toward social responsibility. This was a distinguishing characteristic illustrating how members of this college were able to enact social responsibility, and it is worthy of note.

Next, I sensed that the individuals serving as faculty at Midwest College were almost predisposed to become faculty at this type of higher education institution. This predisposition came primarily from an intense internal belief in the transformative role of education, both personally and socially. These faculty keenly recognized a connection between academic learning and public issues and felt that liberally educated individuals were best equipped to contribute to the resolution of public issues in consequential ways. Professor Andrews described why she felt the work of faculty in the liberal arts college was important in the broadest context: "My goal is certainly to interest them [students] in the world. Open up the world so they realize that we are not the only ones here, so the world becomes much more interesting, complex, and complicated."

Professor Andrews's comment alluded to an appreciation of both the challenges and the opportunities that problems of the world create. Professor Bates spoke about this ideal when asked how she responded to prospective students' inquiries regarding how they might benefit

from classes in her social science discipline: "What I am hoping to do is get students to think about the *why*. If they are looking at a problem, can they trace the history of it and think about why is this happening now?"

Professors Andrews and Bates spoke about a recognition among faculty at Midwest College that their students should acquire certain knowledge, skills, and dispositions that would be foundational to active participation in society and everyday life. Those attributes, Midwest College faculty asserted, are developed through higher education, specifically, higher education at a liberal arts college, such as Midwest College.

Additionally, when faculty described their approaches to teaching, more often than not, they linked their current instructional approaches to experiences in their own graduate training. In terms of teaching, most were trained at their graduate institutions to emulate the pedagogy evidenced by faculty with significant research roles, compared with direct teaching assignments. What is interesting, however, is that they (the future Midwest College faculty) were not inclined to do so. Most saw the liberal arts college as an alternative to what they had experienced. Therefore, upon entering the professoriate, they did not want to emulate the undergraduate instructional practices they had experienced. Professor Adams provided insight into this viewpoint, stating,

> I learned how to be a college classroom teacher from graduate school. Who did I learn from, other grad students and the professors? The professors at [Midwest State] and that sort of institution, a big state school, there is an attitude that "Hey, there will be students who are slackers and who really don't care. Your job is to give the opportunities for success to those students who really give a shit." That attitude was instilled in me. That would never happen here. Every student here is important, and you are to "reach out" to every student.

Professor Harris similarly stated,

> What I learned at the [University of East] is that if you were the TA for a course with 600 people in it, you are not going to know anybody's name . . . and that

128

really *stinks*! I don't like that very much, and I think that would be hard for me to adapt to. So I started looking for jobs at small schools. I knew the type of place I wanted to be.

Many of the faculty stated that they actively sought positions at colleges similar to Midwest College and accepted positions at other institutions while continuing their search for positions as faculty at other small liberal arts colleges. Professor Harris described this sense of knowing where she wanted to spend her faculty teaching career, stating, "That [large university] was not right for me. . . . So I started looking for jobs at small schools. I knew the type of place I wanted to be." Professor Bates similarly described her academic job search, which included large state universities, stating, "I interviewed a lot of different places, and I knew right away that I really wanted to come here." Last, given the distinct mission and foci of liberal arts colleges, these institutions have been intently focused on teaching. This focus on effective teaching was evident in the increased emphasis on pedagogical research at this institution. Several faculty indicated that the emphasis on effective teaching at this institution demanded that faculty members engage in continual inquiry into educational best practices. This demand emanated from the requirement that, to be a successful college faculty member at Midwest College, one first had to be an effective teacher. Professor Kellogg, a member of the promotion and tenure committee, stated, "Oh, teaching is most important. If you are not a good teacher, you will not stay. You have to have a good teaching record, first and foremost." Associate and assistant professors understood this requirement. One stated, "The faculty handbook says the first priority is teaching, next is research and commitment to the discipline, and then is service to the college. Teaching is absolutely first." Therefore, it was not surprising to see the number of junior faculty members who conducted their research focused on pedagogical issues within their field of study.

In summary, the context that influenced the practice of social responsibility at Midwest College consisted of a collection of faculty with shared mental models. Those shared mental models were evident in the following: (a) a faculty conception that their students should acquire certain knowledge, skills, and dispositions that would be foundational to their active participation in society and everyday life; (b) that there was a fit at the college with their personal and professional values and beliefs; and (c) that in this small liberal arts college setting, a particular culture was recognized and valued that focused on effective teaching.

Conclusion

Faculty at Midwest College understood and practiced a form of social responsibility that was rooted in the individual and enacted by faculty through the curriculum and their instruction. Faculty understood that their professional responsibility was to transmit knowledge and skills in specific ways to achieve socially responsible outcomes and to facilitate the process by which students clarified their identity and values, thereby ultimately becoming active and engaged citizens of their communities and the world.

Faculty at Midwest College believed that higher education and a concern for others should not be and were not mutually exclusive. They believed that knowledge was not and should not be created or applied apart from an association with community, however one defined community. Faculty felt they accomplished these goals by creating an educational environment that included the recognition and incorporation of a social reality or realities in everything they did. Philosophically, faculty at Midwest College were, for the most part, autonomous in their belief that students' participation in higher education should not relieve those individuals of their association with society. Rather, faculty believed that students' participation in higher education should serve to help them redefine that association by using a more socially inclusive frame. As

such, at Midwest College, faculty believed that social responsibility was not a manifest aim that could be taught, but rather, one that could be learned over time. It was not a clearly identified objective that existed independently in the curriculum. Rather, it was developed in the course of participating in the curriculum itself, and it included interpersonal, intrapersonal, and sociohistorical influences.

The next chapter provides a summary of the project, conclusions and implications of the study, and recommendations for further investigation of the topic.

CHAPTER 5

CONCLUSION

The purpose of this qualitative study was to describe and interpret how faculty at one private liberal arts college in the Midwest understand and practice social responsibility in the context of their professional roles. How faculty at other institutions of higher education ultimately enact social responsibility will be based on a number of contextual factors unique to their individual institutions. At a time when skepticism about higher education and its need for public support is ever present, institutions appear to be establishing a strategy of trying to convince people that colleges deserve an increasing share of public and private resources for what they do (National Forum on Higher Education for the Public Good, 2003). Although most individuals are increasingly shrewd about the private financial benefits associated with having a college degree, how higher education institutions attend to the public good is often omitted from the conversation because social outcomes tend to be intangible or difficult to measure.

This narrative study was designed to contribute to our understanding of the role of social responsibility in higher education through an analysis of dialogues with 15 faculty members of varied backgrounds and disciplines at a small private liberal arts college in the Midwest region of the United States. Narratives make human activity apparent as purposeful engagement and describe how people understand, make meaning of, and assign value to aspects of their lives. The intent of this study was not to generalize faculty members' specific understandings of the topic to other settings. Rather, adopting the approach of conducting dialogues with faculty (from other liberal arts colleges as well as from other types of higher education institutions) would be able to provide a more comprehensive understanding of how higher education institutions

collectively contribute to the social good.

This study generated data appropriate to answer the specific research questions. Analysis of the data yielded findings relative to each question and generated additional questions for future consideration. The findings for each of the research questions below, as well as a discussion of the four main themes that emerged, are summarized in the following sections.

Research Question 1: What Themes of Social Responsibility Are Evident in the Day-to-Day Work of Faculty?

Social responsibility revealed itself at this college on a daily basis in pedagogy, faculty reward systems, an adherence to and belief in the mission statement, and the aligned curriculum that faculty enact. The data illustrated that the social responsibility outcomes of faculty work at Midwest College are rooted in direct interaction with students on a daily basis. Faculty indicated they feel individual students are the agents of social change and will be called on to address issues of the social good throughout their lives. Faculty descriptions of their work evinced their commitment to social responsibility, although they did not introduce that term. Faculty stated that they facilitate the process by which students develop higher order thinking skills and processes, such as moral integrity and purpose, and other relevant moral considerations of thought. Faculty consistently alluded to a recognition on campus that the individual in society has the responsibility to work toward or speak about social concerns and can best do so by developing as a holistic person.

Research Question 2: Are Those Social Responsibility Themes Intentional or Incidental? Do Faculty Intentionally Undertake Activities That Contribute to Social Responsibility?

The data collected demonstrate that the work of faculty members toward achieving social

responsibility outcomes at Midwest College is intentional as they understood, and subsequently communicated, their conception of social responsibility. However, they do not focus on or introduce their work as social responsibility. Rather, the work they are doing has qualities of social responsibility in its themes and outcomes. Faculty understand they have a role in facilitating students' ability to acknowledge the social nature of problems and issues as well as the students' commitment to embedding this understanding in their system of personal values and beliefs so they can subsequently live their lives in accordance with those beliefs. To achieve this, faculty purposefully enact a comprehensive curriculum that is developmentally focused and intended to promote students' development toward a form of self-authorship. The curriculum focuses on the students' ability to create, demonstrate, and adapt knowledge and skill sets gained across varied contexts and disciplines. In addition to these intended outcomes, the curriculum requires that the students become reflexive and relational learners who, in turn, develop a personal identity based on these dimensions of their experience at Midwest College. Faculty consistently indicated that the skill sets used in one discipline are the same as those required in other. The only difference is in the specific context in which the skills are practiced. This approach is supported in the literature on curricula in higher education, which indicates that the most effective curricula are those that are interdisciplinary, that are integrated, and that emphasize links across courses and ideas (Pascarella & Terenzini, 2011).

Research Question 3: What, if Any, Tension, Barriers, or Contradictions Are Evident in the Work of Faculty That Contribute to Social Responsibility?

Institutions and their actors can support and deepen an intentional consideration of their own social responsibility mission and that of higher education in multiple ways. Inevitably, some of these ways may or may not actually be supported.

134

Regarding the work of faculty, several faculty members indicated that the college does not value working in the community. To quote one long-standing faculty member on the tenure and review committee, "We have had presidents in the past who have said you do service to the community for your own sense of well-being, but that does nothing for the college." Because at Midwest College such a strong focus is on the students themselves, it is not surprising that working directly with the public is not central to the mission of the college. Yet one should not assume that faculty have not integrated service to the community into their work. Selected faculty members use service learning approaches that consistently involve having students work with community members and organizations. These faculty members, however, are not typical of the faculty I interviewed. Moreover, their emphasis is on the learning aspect of service learning. This result is consistent with research showing that students' service experiences enhance their academic understanding (Astin, Vogelgesang, Ikeda, & Yee, 2000). This lack of focus on working directly with the public, which was defined as *accessibility* in this study, can be interpreted in a number of different ways. First, accessibility aspects of the work of faculty must be evaluated according to the unit of focus of faculty at specific institutions, based on each school's long-standing mission. As evidenced throughout this study, the unit of focus of faculty work at Midwest College is students, not research. Second, the promotion and tenure process at the college does not recognize work within the community as a basis for faculty performance. Therefore, the promotion and tenure criteria could be said to promote this conception or possibly to provide a rationale for the lack of emphasis on community work.

Four major themes emerged when answering the research questions that guided this investigation. The themes are interpretations of what the participants expressed as meaningful about their work in language that was connected to their own experience. The themes helped to

provide a richer, more comprehensive consideration of the research questions posed. The first

theme was that social responsibility at the college is evident in the collective focus on how best

to develop students' (i.e., graduates', citizens') moral understanding and their subsequent

propensity to live their lives in accordance with those principles. Efforts of the faculty toward

social responsibility are intentional but are not the same as those described in the literature.

Faculty are purposeful in their efforts to foster and develop values, virtues, and aptitudes in

students; however, these values, virtues, and aptitudes are not necessarily intentionally identified

and defined specifically as social responsibility efforts. These qualities are the outcomes of

faculty members' social responsibility efforts at this institution.

Second, social responsibility is embedded in practice, primarily teaching, and is

exemplified through faculty efforts at fostering students' holistic development. Holistic

development at Midwest College involves thinking, learning, development, and action. These

domains are distinctly separate but are still intricately related. From an educational standpoint,

social responsibility is not a curricular issue in the usual sense of a course, particular program, or

intervention designed to teach specific content relative to social responsibility.

Third, and intricately tied to the second theme, social responsibility is evidenced through

a conceptualization of the values that undergird approaches to faculty teaching. Faculty hope to

achieve cumulative learning outcomes at Midwest College through learning experiences paired

with ongoing reflection, which will result in purposeful integration of learning into the students'

lives. Faculty hope that by combining a pragmatic recognition of students' developmental

framework with what they feel is effective practice, they can assist students at Midwest College

in developing self-authorship. Although faculty do not explicitly call this process self-

authorship, they describe working toward developing students' mature capacity to think and act

based on a defined belief system, which is referred to in the literature as self-authorship (Baxter Magolda & King, 2004).

Fourth, the institutional context facilitates the development of social responsibility, as understood at this institution. Class size, tenure policies, and the hiring of faculty whose personal conception of social responsibility is aligned with that of the institution are evident. Liberal arts colleges appear to have a number of characteristics that create an institutional climate particularly effective in shaping student development, such as small size, high levels of student–faculty and student–peer interaction, and a focus on intellectual and personal development (Pascarella et al., 2004; Pascarella & Terenzini, 2005). Midwest College possesses such characteristics. Tenure, another characteristic at this college, is the manifest recognition of the relationship linking individual faculty members with the institution in mutual endeavor. Tenure is achieved by quality teaching, as defined by the faculty and the college. Teaching therefore determines how faculty are recognized, how they organize their time, and how they relate to each other. An alignment between faculty members' conception of social responsibility and that of the institution is evident in instruction with a learner-centered focus and a subsequent emphasis on the scholarship of teaching. Faculty understand the expectations of the institution and indicate congruence between their self-determined work priorities and what they believe the institution expects of them. Such a matching of faculty and institutional academic priorities seems to strengthen the meaning and purpose of the work of the college by its faculty toward social responsibility outcomes.

Implications

It is difficult to arrive at dimensions of social responsibility in higher education deductively. This is especially the case given the complexity and diversity of institutions of

higher learning that exist in the United States. Different institutions may foster social

responsibility in unique or specific ways that would not be evident across other types of

institutions. This was the case with the present investigation. As noted in the definitions of terms

for this study, there is a continuum of definitions of social responsibility. The definition

understood and enacted by faculty at Midwest College was specific and particular and was a link

from the edge of the broader social responsibility literature to the literature on student

development. In essence, faculty viewed themselves as fulfilling their social responsibility role

by intentionally fostering the cognitive, intrapersonal and moral growth of their students. They

used the language of social responsibility or student development but the underline belief

structures evinced their connections. In so doing, they attested to Baxter Magolda's assertion

that fostering self-authorship should be the common goal of higher education, for both students'

sakes and that of society.

The existing literature on the social responsibility aspects of higher education is written,

to a large degree, through the lens of public research institutions. There is much discussion in

the popular press and scholarly literature regarding the benefits to students of attending public

colleges and universities. This may be because these institutions are publicly funded and, as

such, are subject to specific measures of accountability by public officials as well as the public.

Furthermore, it is much easier to recognize some of the specific aspects of social responsibility

exhibited by these types of institutions, such as the outcomes that emanate from their research

missions. The tangible outcomes of cancer research or applied work that specifically addresses

local economic situations may be more obvious than the cumulative impact of fostering well-

developed, self-authoring student graduates. In contrast, there has been much less discussion or

public recognition of social responsibility in other types of higher education institutions, such as

private liberal arts colleges and community colleges, although the literature describing the social

good of these colleges and universities is increasing (American Council on Education, 2010;

Association of American Colleges and Universities, 2005b). The present study contributes to

this growing body of literature by highlighting the importance of understanding how higher

education institutions enact social responsibility, and it is based on a continuum of important

considerations, ranging from the institution (its mission) to the individual (faculty values). The

nature, scope, and significance of these institution-specific manifestations of social responsibility

deserve deeper reflection.

An institution such as the private liberal arts college investigated in this study exhibits

social responsibility in different ways than do large research institutions. Social responsibility

outcomes at Midwest College are manifested through specific moral dimensions of thought and

the practice of developing specific skill sets in students. These types of institutions do not have a

central focus on research. Therefore, we would not expect to see social responsibility manifested

in the same manner as at public research institutions. This is important to recognize because

higher education institutions should not have their social responsibility outcomes assessed based

on any standardized measure of assessment. To do so would be to diminish the merit of any

individual institution's specific contribution to the public good. Social responsibility outcomes

as evidenced at Midwest College, such as the development of moral reasoning in students, could

arguably be viewed as desirable educational goals of higher education (Association of American

Colleges and Universities, 2005b; Colby, Ehrlich, Beaumont, & Stephens, 2003). This study is

important for higher education institutions insofar as they desire to realize, and subsequently

communicate, their social responsibility outcomes. Specifically, based on this study of one

private liberal arts college, conversations on social responsibility should also involve recognizing

the academic outputs that place value on human and social development. It is important for higher education to be viewed, in part, as a human development endeavor that appreciates, sustains, and supports the common good. Education aimed at transforming people rather than transmitting information is a worthy goal. This study informs this conception by shedding light on the personal dimensions of knowledge and learning in higher education, specifically, the emotional, psychological, and spiritual facets. Furthermore, one should consider if these dimensions are present in all higher education settings. With regard to the elements identified in this study, those of inquiry, analysis, reflexivity, and integrative learning, which elements might be considered foundational to all of higher education, from private for-profit to community colleges to vocational and research intensive institutions? It is likely that each of these elements can be found as being practiced or affirmed across the spectrum of institutions but to varying degrees of emphasis based on the subject and particular type of instructional approaches.

In addition to this recognition, this study reveals potential challenges that higher education institutions might need to address regarding their work toward social responsibility. The first, and maybe the most obvious, challenge is the ongoing debate regarding the private market versus public social benefit outcomes of higher education. Both are important and necessary for a functional society and world. The role of higher education for either outcome is to help individuals use the knowledge they have gained to improve the world in some way. These discussions are difficult because a clear distinction between the two cannot be made. Stated another way by Boulton and Lucas (2008), "to define the [university] enterprise by these specific outputs [perceived aggregate financial] and to fund it only through metrics that measure them, is to misunderstand the nature of the enterprise and its potential to deliver social benefit" (p. 17). Market and nonmarket outcomes contribute to both the private and public good in

various ways. Therefore, conversations about the worth of higher education in society should include the recognition that different types of higher education institutions serve the public in different ways, as was evident in this study. Second, given the significant focus on developing the holistic person at this institution and the importance placed on the intra- and interpersonal dimensions of higher order skill acquisition, one should consider the impact that technology has on achieving these types of outcomes. Education still requires human interaction of some sort as well as structured discussion, whether virtual or face-to-face. Knowledge is created and shared differently electronically compared with face-to-face. Although faculty at this institution use electronic media in various forms, they use it to supplement their personal interactions with students, not to supplant it. It is evident that to achieve the outcomes on which faculty are focused at this institution, the hard work by students of learning how to develop the skills of communicating their thoughts, feelings, and beliefs takes concerted effort in both form and function. Dialogue and research regarding how pedagogy, electronic or otherwise, develops the critical skills in students that enable them to function more effectively in the world of work and in life in general is of great importance.

Furthermore, this study sheds light on the idea that the contributions of private institutions such as Midwest College to the social good are not always self-evident. Therefore, educators, parents, students, and politicians, to name a few, must better understand and be able to articulate how the commitment to social responsibility outcomes in higher education can simultaneously contribute to students' personal development as well as their potential career opportunities through the development of specific skill sets that have value. When considering the value-added benefits of higher education, a clear understanding of what constitutes value must be foundational to the dialogue. As mentioned, many people likely have myriad

conceptions of the value of higher education. A key role of college administrators, faculty, recruiters, and student development professionals is to be able to illuminate those aspects of value that are common among constituencies and articulate how higher education, regardless of the type of institution, provides specific value.

Implications for Further Research

Based on the findings of this investigation, several areas for future investigation and consideration might be pursued. First, a similar investigation examining how faculty at other types of institutions understand and practice social responsibility in their professional work would prove insightful. The approach used in this study needs to be replicated at community colleges, regional state universities, land-grant universities, and other private institutions. It would also be informative to conduct this study at special-focus institutions as well as private for-profit institutions. Doing so would further our understanding of how different institutions are serving the public good and would provide the basis for policy discussions that recognize the diversity in approaches toward social responsibility. Second, it would be useful to further investigate the degree to which the current approach to graduate education informs faculty conceptions of their work in terms of what they do and how they do it. Specific to social responsibility, it would be useful to learn whether faculty members are somehow predisposed to working toward social responsibility outcomes or whether other factors exist that lead them to conduct such work. Third, as indicated previously, if fostering self-authorship in students is implicitly or explicitly the aim of faculty, it would prove insightful to conduct a study related to self-authorship in students at, and graduates of, various types of higher education institutions throughout the world.

Additional meta-level questions should be considered to further the understanding on this

topic. These include how do we best identify, qualify or quantify externalities of higher education? How is the continued debate on whether higher education is a public or private good move forward and how are these terms defined and by who? How do the answers to these questions inform or influence the role of government in higher education? The three points in this sequence are all dimensions of the same economic and policy point. The tension in individual and public discourse regarding education as a private or a public good is not as clear cut in favor of the private good end of the continuum as some interests suggest, thus punctuating the importance of considering the role of the state (the public sector) in ensuring the availability of and access to education at all levels. Related to this point is the idea that few goods are perfect public or private goods. Most likely each exhibit one characteristic or more of the other. The point being that defining something as a private or public good is a difficult task and takes extensive consideration to fully understand.

Lastly, regarding this study's methodology, we should consider how these types of approaches help inform the dialogue on the topic. Narrative research provides an option to explore personal experiences beyond the boundaries of a questionnaire, providing insight into how individuals make sense of the world. Narratives help to explain and interpret events both to ourselves and to other people. They are constructed over time and are deeply personal. The narrative structures and the vocabularies that we use when we craft and describe our perceptions and experiences are in themselves, significant, providing information about our specific social positioning. By appreciating this idea, data generated by these approaches over time help researchers ask more focused questions that elicit important meanings from research participants that are attributed with, particular value, ethical, ontological and epistemological positions. These are important elements for researchers to understand.

Conclusion

This qualitative study investigated how social responsibility was conceptualized and practiced by interpreting the narratives of 15 faculty members at a Midwestern private liberal arts college. Key findings indicated that social responsibility at the college is found in the collective focus on how best to develop students' (graduates', citizens') moral understanding and their subsequent propensity to live their lives in accordance with those principles. Faculty efforts to address social responsibility are intentional but are not the same as those described in the literature. Social responsibility is embedded in practice, primarily in teaching, and is exemplified through faculty efforts at fostering the holistic development of students. Social responsibility is evidenced through the conception of values that undergird faculty members' approaches to teaching at the college.

The idea of the social good is sometimes based narrowly on economic interests, quite often self-serving ones. An important social good can be and is being realized by non-market-oriented academic endeavors, such as vigorous intellectual debate, knowledge creation of all types, and the development of higher order thinking and reasoning skills in individuals. To leave dialogue or consideration of such outcomes out of the conversation on the worth of higher education is to undervalue the systems of higher education we are so fortunate to have in the United States.

In conclusion, Baxter Magolda (2012) states,

Meeting the adaptive challenges they face during and after college is necessary to college graduates' success in navigating adult life. Preparing them do this effectively is necessary in turn for higher education's success in meeting the adaptive challenges of the 21st century. (para. 42)

As was evident in this study, the "preparation," noted by Baxter Magolda, is not simple to understand and may be even harder to subsequently effect. However, insights gained

from studies such as this one may further lead higher education administrators closer

toward achieving broad roles in advancing civil societies throughout the world whose

members understand and voice their opinions, promote positive change, and realize their

full potential. This, after all, is at the heart of higher education.

REFERENCES

Altbach, P. G. (1995). Problems and possibilities: The US academic profession. *Studies in Higher Education, 20,* 27–44.

American Council on Education. (2010). *Solutions for our future*. Washington, DC: Author. Retrieved from http://www.solutionsforourfuture.org/society.htm

Association of American Colleges and Universities. (2000). *Greater expectations report*. Retrieved from http://www.greaterexpectations.org/

Association of American Colleges and Universities. (2005a). *Liberal education outcomes: A preliminary report on student achievement in college*. Washington, DC: Author.

Association of American Colleges and Universities. (2005b). Shared futures: Global learning and social responsibility. Washington, DC: Author.

Astin, A. W. (1993). *What matters in college: Four critical years revisited*. San Francisco, CA: Jossey-Bass.

Astin, A. W. (1999). How the liberal arts college affects students. *Daedalus 128*(1), 77–100.

Astin, A. W. (2004, October 5). *Exercising leadership to promote the civic mission of higher education*. Keynote address presented at the Campus Compact's President's Leadership Colloquium, Carmel, CA.

Astin, A.W., Vogelgesang, L. S., Ikeda, E. K., & Yee, J. A. (2000). *How service learning affects students*. Los Angeles, CA: Higher Education Research Institute.

Austin, A. (2002). Preparing the next generation of faculty: Graduate school as socialization to the academic career. *The Journal of Higher Education, 73,* 94–122.

Austin, A., Gappa, J., & Trice, A. (2005). Rethinking academic work and workplaces. *Change, 37*(6), 32–39.

Austin, A. E., & Gamson, Z. F. (1983). *Academic workplace: New demands, heightened tensions* (ASHE-ERIC Higher Education Research Report No. 10). Washington, DC: The George Washington University.

Baker, V., & Baldwin, R. (2009). *The case of the disappearing liberal arts college*. Retrieved from http://m.insidehighered.com/views/2009/07/09/baldwin

Bakhtin, M. (C. Emerson & M. Holquist, Eds.). (1986). *University of Texas Press Slavic series: Vol. 8. Speech genres and other late essays*. Austin: University of Texas Press.

Ball, E., & Lai, A. (2006). Place-based pedagogy for the arts and humanities. *Pedagogy: Critical Approaches to Teaching Literature, Language, Composition, and Culture, 6*, 261–287.

Bandura, A. (1977). Self-efficacy: Toward a unifying theory of behavioral change. *Psychological Reviews 84*(2), 191–215.

Bandura, A. (1994). Self-efficacy. In V. S. Ramachaudran (Ed.), *Encyclopedia of human behavior* (Vol. 4, pp. 71–81). New York, NY: Academic Press.

Batson, C. (1987). Prosocial motivation: Is it ever truly altruistic? In L. Berkowitz (Ed.), *Advances in experimental social psychology* (Vol. 20, pp. 65–122). New York, NY: Academic Press.

Batson, C., Ahmad, N., & Tsang, J. (2002). Four motives for community involvement. *Journal of Social Issues, 58*(3), 429–445.

Baxter Magolda, M. B. (1992). Students' epistemologies and academic experiences: Implications for pedagogy. *Review of Higher Education, 15*(3), 265–287.

Baxter Magolda, M. B. (1999). Constructing adult identities. *Journal of College Student Development, 40,* 629–644.

Baxter-Magolda, M. B. (2001). *Making their own way: Narratives for transforming higher education to promote self-development*. Sterling, VA: Stylus.

Baxter-Magolda, M. B. (2012, January–February). Building learning partnerships. *Change: The Magazine of Higher Learning*. Retrieved from http://www.changemag.org/Archives/Back%20Issues/2012/January-February%202012/learning-partnerships-full.html

Baxter Magolda, M. B., & King P. M. (2004). *Learning partnerships: Theory and models of practice to educate for self-authorship*. Sterling, VA: Stylus.

Beauchamp, T. L., & Bowie, N. E. (2001). *Ethical theory and business* (6th ed.). Upper Saddle River, NJ: Prentice-Hall.

Becher, T. (1987). The disciplinary shaping of the profession. In B. Clark (Ed.), *The academic profession* (pp. 271–303). Berkeley, CA: University of California Press.

Becker, G. (1964). *Human capital* (1st ed.). Chicago, IL: University of Chicago Press.

Becker, G. (1980). *Human capital: A theoretical and empirical analysis, with special reference to education*. Chicago, IL: University of Chicago Press.

Belenky, M. F., Clinchy, B. M., Goldberger, N. R., & Tarule, J. M. (1986). *Women's ways of knowing: The development of self, voice and mind*. New York, NY: Basic Books.

Bess, J. (1978). Anticipatory socialization of graduate students. *Research in Higher Education, 8,* 289–317.

Blackburn, R. T., & Lawrence, J. H. (1989). *Faculty at work: Final report of the national survey*. Ann Arbor: University of Michigan, National Center for Research to Improve Postsecondary Teaching and Learning.

Blackburn, R. T., & Lawrence, J. H. (1995). *Faculty at work: Motivation, expectation, satisfaction.* Baltimore, MD: The Johns Hopkins University Press.

Blaich, C., Bost, A., Chan, E., & Lynch, R. (2002). *Executive summary: Defining liberal arts education*. Crawfordsville, IN: Wabash College, Center of Inquiry. Retrieved from http://www.liberalarts.wabash.edu/storage/Defining_Liberal_Education.pdf

Blatt, M., & Kohlberg, L. (1975). Effects of classroom discussions upon children's level of moral judgment. *Journal of Moral Development, 4*(2), 129–161.

Bloom, D., Hartley, M., & Rosovsky, H. (2006). Beyond private gain: The public benefits of higher education." In P. G. Altbach & J. Forrest (Eds.), *International handbook of higher education* (pp. 293–308). Dordrecht, The Netherlands: Springer.

Blumer, H. (1969). *Symbolic interactionism: Perspective and method.* Englewood Cliffs, NJ: Prentice-Hall.

Bochner, A. (1997). It's about time: Narrative and the divided self. *Qualitative Inquiry, 3*(4), 418–438.

Boice, R. (2000). *Advice for new faculty members: Nihil nimus*. Needham Heights, MA: Allyn & Bacon.

Bok, D. (1990). *Universities and the future of America*. Durham, NC: Duke University Press.

Boulton, G., & Lucas, C. (2008). *What are universities for?* Leuven, Belgium: League of European Research Universities.

Bowen, H. (1977). *Investment in learning: The individual and social value of American higher education*. San Francisco, CA: Jossey-Bass.

Bowen, W. (1999). Postsecondary education's role in social mobility and social justice. In

    Transforming postsecondary education for the 21st century: Briefing papers (pp. 1–9).

    Denver, CO: Education Commission of the United States.

Bowie, N. E. (1991). Moral decision making and multinationals. *Business Ethics Quarterly 1*(2),

    223–232.

Boyer, E. (1990). *Scholarship reconsidered: Priorities of the professoriate*. Princeton, NJ:

    Carnegie Foundation for the Advancement of Teaching.

Boyte, H., & Kari, N. (1996). Meanings of citizenship. In *Building America: The democratic*

    promise of public work (pp. 13–32). Philadelphia, PA: Temple University Press.

Brayboy, B. M. (1999). *Climbing the ivy: Examining the experiences of academically successful*

    Native American Indian students in two Ivy League universities (Unpublished doctoral

    dissertation). University of Pennsylvania, Philadelphia.

Breneman, D. W. (1990). Are we losing our liberal arts colleges? *American Association of*

    Higher Education Bulletin, 43, 3–6.

Breneman, D. W. (1994). *Liberal arts colleges: Thriving, surviving, or endangered?*

    Washington, DC: Brookings Institution.

Bruner, E. M. (1984). Introduction: The opening up of anthropology. In S. Plattner & E. M.

    Bruner (Eds.), *Text, play, and story: The construction and reconstruction of self and*

    society—1983 proceedings of the American Ethnological Society (pp. 1–16). Princeton, NJ:

    American Ethnological Society.

Buchholz, R. A. (1991). Corporate responsibility and the good society: From economics to

    ecology. *Business Horizons, 34*(4), 19–31.

Burbules, N., & Berk, R. (1999). Critical thinking and critical pedagogy: Relations, differences, and limits. In T. S. Popkewitz & L. Fendler (Eds.), *Critical theories in education*. New York, NY: Routledge.

Burkhardt, J., & Meristosis, J. (2005, October). *An introduction*. Paper presented at The Future of Higher Education for the Public Good, Wingspread Conference, National Forum on Higher Education for the Public Good, Racine, WI.

Business ethics. (2008). In *Stanford encyclopedia of philosophy*. Retrieved from http://plato.stanford.edu/entries/ethics-business/

Campus Compact. (2004). *Campus Compact*. Retrieved from http://www.compact.org

Carnegie Foundation for the Advancement of Teaching. (2010). *The Carnegie classification of institutions of higher education*. Retrieved from http://classifications.carnegiefoundation.org/

Center of Inquiry in the Liberal Arts at Wabash College. (2006). *High-impact practices and experiences from the Wabash National Study.* Crawfordsville, IN: Author. Retrieved from http://www.liberalarts.wabash.edu/storage/High-Impact_Practices_Summary06.01.09.pdf

Chait, R. (2002). The academic revolution revisited. In S. Brint (Ed.), *City of intellect*. Stanford, CA: Stanford University Press.

Chambers, T. (2005). The special role of higher education in society: As a public good for the public good. In A. Kezar, T. Chambers, & J. Burkhardt (Eds.), *Higher education for the public good: Emerging voices from a national movement* (pp. 3–22). San Francisco, CA: Jossey-Bass.

Checkoway, B. (2001). Renewing the civic mission of the American research university [Special issue: The social role of higher education]. *The Journal of Higher Education, 72*(2), 125–147.

Chickering, A. W. (1969). *Education and identity*. San Francisco, CA: Jossey-Bass.

Chickering, A., & Reisser, L. (1993). *Education and identity* (2nd ed.). San Francisco, CA: Jossey-Bass.

Clark, J. (1987). *The academic life: Small worlds, different worlds.* Princeton, NJ: The Carnegie Foundation.

Cohn, E., & Hughes, W. W., Jr. (1994). A benefit–cost analysis of investment in college education in the United States: 1969–1985. *Economics of Education Review, 13,* 109–123.

Colby, A., Beaumont, E., Ehrlich, T., & Corngold, J. (2007). *Educating for democracy: Preparing undergraduates for responsible political engagement*. San Francisco, CA: Jossey-Bass.

Colby, A., Ehrlich, T., Beaumont, E., & Stephens, J. (2003). *Educating citizens: Preparing America's undergraduates for lives of moral and civic responsibility*. San Francisco, CA: Jossey-Bass.

Coleman, J. (1994). *Foundations of social theory*. Cambridge, MA: Harvard University Press.

Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher, 19*(5), 2–14.

Corcoran, M., & Clark, S. M. (1984). Professional socialization and contemporary career attitudes of three faculty generations. *Research in Higher Education, 20,* 131–153.

Creswell, J. W. (1994). *Research design: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.

Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage.

Creswell, J. W. (2008). Narrative research designs. In *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (3rd ed., pp. 511–550). Upper Saddle River, NJ: Pearson Education.

Csikszentmihalyi, M. (1982). Intrinsic motivation and effective teaching: A flow analysis. In J. Bess (Ed.), *New directions for teaching and learning: Motivating professors to teach effectively, 10* (pp. 15–26). San Francisco, CA: Jossey-Bass.

D'Andrade, R. (1995). *The development of cognitive anthropology*. Cambridge, United Kingdom: Cambridge University Press.

Deci, E. L., & R. M. Ryan. (1982). Intrinsic motivation to teach: Possibilities and obstacles in our college and universities. In J. Bess (Ed.), *New directions for teaching and learning: Motivating professors to teach effectively, 10* (pp. 27–35). San Francisco, CA: Jossey-Bass.

Delucchi, M. (1997). "Liberal arts" colleges and the myth of uniqueness. *The Journal of Higher Education, 68,* 414–426.

Deneen, P. (2009). Science and the decline of the liberal arts. *The New Atlantis*, *26,* 60–68.

Dewey, J. (1916). *Democracy and education*. New York, NY: Macmillan.

Duderstadt, J. (1999). New roles for the 21st century university. *Issues in Science and Technology, 16*(2), 37–44.

Ehrlich, T. (1999). Civic education: Lessons learned. *Political Science and Politics, 32*(2), 245–250.

Ehrlich, T. (2000a). *Civic engagement. Measuring up 2000: The state-by-state report card for higher education*. Retrieved from

http://measuringup.highereducation.org/2000/articles/ThomasEhrlich.cfm

Ehrlich, T. (2000b). *Civic responsibility and higher education*. Phoenix, AZ: Oryx Press.

Elsner, P., Ramaley, J., Price, G., Jr., Scott, G., Byron, W., & Walshok, M. (2000). Part 4: Perspectives from different sectors of higher education. In T. Ehrlich (Ed.), *Civic responsibility and higher education* (pp. 209–306). Phoenix, AZ: The American Council on Education.

Eshleman, A. (2004). Moral responsibility. In *Stanford encyclopedia of philosophy*. Retrieved from http://plato.stanford.edu/search/searcher.py?query=moral+responsibility

Exec. Order No. 13,419, 71 Fed. Reg., 247 (2006). Retrieved from

http://www.whitehouse.gov/sites/default/files/microsites/ostp/aero-eo-2006.pdf

Finkelstein, M. (1995). College faculty as teachers. In *NEA 1995 almanac of higher education* (pp. 33–47). Washington, DC: National Education Association.

Fish, S. (2008). *Save the world on your own time*. New York, NY: Oxford University Press.

Freeman, R. E. (1984). *Strategic management: A stakeholder approach*. Boston, MA: Pitman.

French, P. A. (1979). The corporation as a moral person. *American Philosophical Quarterly, 16,* 207–215.

French, P. A. (1984). *Collective and corporate responsibility*. New York, NY: Columbia University Press.

French, P. A. (1995). *Corporate ethics*. Fort Worth, TX: Harcourt Brace.

Friedman, M. (1970, September 13). The social responsibility of business is to increase its profits. *New York Times Magazine*, pp. 32–33, 122–126.

Gagne M., & Deci, E. (2005). Self-determination theory and work motivation. *Journal of Organizational Behavior, 26,* 331–162.

Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational research: An introduction* (7th ed.). Boston, MA: Allyn & Bacon.

Garbus, J. (2005). "To share with all": Vida Scudder's educational work in the settlements. In M. Martinez, P. A. Pasque, N. Bowman, & T. Chambers (Eds.), *Multidisciplinary perspectives of higher education for the public good* (pp. 27–48). Ann Arbor, MI: National Forum on Higher Education for the Public Good.

Giroux, H. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning.* South Hadley, MA: Praeger.

Giroux, H. (2002). Neoliberalism, corporate culture, and the promise of higher education: The university as a democratic public sphere. *Harvard Educational Review, 72,* 425–463.

Glassick, C. E., Huber, M. R., & Maeroff, G. I. (1997). *Scholarship assessed: Evaluation of the professoriate.* San Francisco, CA: Jossey-Bass.

Goetz, J. P., & LeCompte, M. D. (1984). *Ethnography and qualitative design in educational research.* New York, NY: Academic Press.

Goffman, E. (1958). Characteristics of total institutions. In *Symposium on preventive and social psychiatry* (pp. 43–93). Washington, DC: Walter Reed Army Institute of Research.

Golde, C. M., & T. M. Dore. (2001). *At cross purposes: What the experiences of doctoral students reveal about doctoral education.* Philadelphia, PA: Pew Charitable Trusts.

Gomes, P. (1999). Affirmation and adaptation: Values and the elite residential college [Special issue: Distinctly American: The residential liberal arts colleges]. *Daedalus, 128*(1), 77–100.

Grandy, J. (1988). Assessing changes in student values. In C. Adelman (Ed.), *Performance and judgment: Essays on principles and practices in the assessment of college student learning* (DOE Publication No. OR 88-514, pp. 139–161). Washington, DC: U.S. Printing Office.

Grant, A. M. (2007). Relational job design and the motivation to make a prosocial difference. *Academy of Management Review, 32,* 393–417.

Grant, A. M. (2008). Does intrinsic motivation fuel the prosocial fire? Motivational synergy in predicting persistence, performance, and productivity. *Journal of Applied Psychology, 93,* 48–58.

Graubard, S. (Ed.). (1999). Distinctively American: The liberal arts college. *Daedalus, 128*(1), 133–150.

Grubb, W., & Lazerson, M. (2004). *The education gospel: The economic power of schooling.* Cambridge, MA: Harvard University Press.

Gruenewald, D. (2003). The best of both worlds: A critical pedagogy of place. *Educational Researcher, 32*(4), 3–12.

Guarasci, R., Cornwell, G.H., & Associates. (1997). *Democratic education in an age of difference: Redefining education in an age of difference.* San Francisco, CA: Jossey-Bass.

Guba, E. G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries. *Educational Communication and Technology Journal 29,* 75–91.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research.* Thousand Oaks, CA: Sage.

Gumport, P. (2000). Academic restructuring: Organizing change and institutional imperatives. *Higher Education, 39,* 67–91.

Hahn, C. (1998). *Becoming political*. New York, NY: SUNY Press.

Halai, N. (2007). Making use of bilingual interview data: Some experiences from the field. *The Qualitative Report*, *12*(3), 344–355. Retrieved from http://www.nova.edu/ssss/QR/QR12-3/halai.pdf

Hall, P., & Taylor, R. (1996). Political science and the three new institutionalisms. *Political Studies 44,* 936–957.

Hansen, W. L. (1963). Total and private rates of return to investments in schooling. *Journal of Political Economy*, *71,* 128–140.

Harkavy, I. (2005). Higher education community collaboratives for community engagement and improvement: Faculty and research perspectives. In *Higher education collaboratives for community engagement* (pp. 22–27). Ann Arbor, MI: National Forum on Higher Education for the Public Good.

Harward, D. (2007). Engaged learning and the core purposes of liberal education. *Peer Review, 93*(1), 6–15.

Hersch, R. (1999). Generating ideals and transforming lives: The contemporary case for the residential liberal arts college [Special issue: Distinctively American: The liberal arts college]. *Daedalus, 128*(1), 173–194.

Hoffer, T. B., Dugoni, B., Sanderson, A., Sederstrom, S., Welch, V., Guzman-Barron, I., & Brown, S. (2002). *Doctorate recipients from United States universities: Summary report 2001*. Chicago, IL: National Opinion Research Center.

Holland, B. (1997). Analyzing institutional commitment to service. *Michigan Journal of Community Service, 4,* 39–41.

Holland, B. (2005a). Institutional differences in pursuing the public good. In A. J. Kezar, T. C. Chambers, J. C. Burkhardt, & Associates (Eds.), *Higher education for the public good: Emerging voices from a national movement* (pp. 235– 260). San Francisco, CA: Jossey-Bass.

Holland, B. (2005b). Reflections on community–campus partnerships: What has been learned? What are the next challenges? In P. Pasque, J. Burkhardt, and R. Smerek (Eds.), Higher education collaboratives for community engagement (pp. 10–17). Ann Arbor, MI: National Forum on Higher Education for the Public Good.

Hu, S., & Kuh, G. D. (2002). Being (dis)engaged in educationally purposeful activities: The influence of student and institutional characteristics. *Research in Higher Education, 43,* 555–576.

Huber, J., & Harkavy, I. (Eds.). (2007). *Council of Europe higher education series: No. 8. Higher education and democratic culture: Citizenship, human rights and civic responsibility*. Strasbourg, France: Council of Europe.

Ikenberry, S. (1997). Defining a new agenda: Higher education and the future of America. *NCA Quarterly, 71*(4), 445–450.

Ikenberry, S. (2005). *The dangers of higher education's unplanned future*. Champaign: University of Illinois Foundation.

Jepperson, R. L. (1991). Institutions, institutional effects, and institutionalism. In P. J. DiMaggio, & W. W. Powell (Eds.), *The new institutionalism in organizational analysis* (pp. 143– 163). Chicago, IL: University of Chicago Press.

Jones, T. M. (1991). Ethical decision making by individuals in organizations: An issue-contingent model. *Academy of Management Review, 16*(2), 366–395.

Katz, S. N. (2006, October 6). What has happened to the professoriate? *Chronicle of Higher Education*, p. 8.

Kegan, R. (1982). *The evolving self: Problem and process in human development*. Cambridge, MA: Harvard University Press.

Kegan, R. (1994). *In over our heads: The mental demands of modern life.* Cambridge, MA: Harvard University Press.

Kellogg Commission on the Future of State and Land Grant Universities. (2000). *Renewing the covenant: Learning, discovery, and engagement in a new age and different world.* Washington, DC: National Association of State Universities and Land-Grant Colleges.

Kerr, C. (1994). *Higher education cannot escape history: Issues for the twenty-first century.* Albany: State University of New York Press.

Kezar, A. J. (2004). Obtaining integrity? Reviewing and examining the charter between higher education and society. *The Review of Higher Education,* 27(4), 429–459.

Kezar, A. J. (2005). Challenges for higher education for the public good. In A. J. Kezar, T. C. Chambers, J. C. Burkhardt, & Associates (Eds.), *Higher education for the public good: Emerging voices from a national movement.* San Francisco, CA: Jossey-Bass.

Kezar, A. (2006). Fulfilling higher education's promise: Addressing social issues in the 21st century. In P. A. Pasque, L. A. Hendricks, & N. A. Bowman (Eds.), *Taking responsibility: A call for higher education's public engagement in a society of complex global challenges* (Monograph, pp. 36–47). Ann Arbor, MI: National Forum on Higher Education for the Public Good.

Kimball, B. (1986). *Orators and philosophers: A history of the idea of liberal education.* New York, NY: Columbia University Press.

King, P. (2009). Principles of development and developmental change underlying theories of cognitive and moral development. *Journal of College Student Development*, *50*(6), 597–620.

King, P., & Kitchner. K. (1994). *Developing reflexive judgment: Understanding and promoting intellectual growth and critical thinking in adolescents and adults*. San Francisco, CA: Jossey-Bass.

Knox, W., Lindsay, P., & Kolb, M. (1993). *Does college make a difference? Long-term changes in attitude*. Westport, CT: Greenwood Press.

Koblik, S. (1999). Foreword. In S. Koblik (Ed.), Distinctively American, the residential liberal arts colleges [Special issue]. *Daedalus*, *128*(1), xiv.

Kohlberg, L. (1975). Moral education for a society in moral transition. *Educational Leadership, 33*(1), 46–54.

Kuh, G. (2003, November). *Built to engage: Liberal arts colleges and effective educational practice*. Paper presented at the ACLS Conference on Liberal Arts Colleges in American Higher Education, Willamstown, MA.

Kuhn, T. (1969). *The structure of scientific revolutions* (2nd ed.). Chicago, IL: University of Chicago Press.

Labov, W. (1981). Speech actions and reactions in personal narrative. In D. Tannen (Ed.), *Analyzing discourse: Text and talk* (Georgetown University Round Table, pp. 217–247). Washington, DC: Georgetown University Press.

Labov, W., & Waletzky, J. (1967). Narrative analysis: Oral versions of personal experience. In J. Helm (Ed.), *Essays on the verbal and visual arts* (pp. 12–44). Seattle, WA: University of Washington Press.

Lang, E. (1999). Distinctively American: The liberal arts college. *Daedalus, 128*(1), 133–150.

Lee, J., & Rhoads, R. (2003, April). *Faculty entrepreneurialism and the challenge to undergraduate education at research universities*. Paper presented at the American Educational Research Association (AERA), Chicago, IL.

Leslie, L., & Brinkman, P. (1988). *The economic value of higher education*. New York, NY: American Council on Education/MacMillan.

Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.

Loevinger, J. (1976). *Ego development: Conceptions and theories*. San Francisco, CA: Jossey-Bass.

London, S. (2001). *The civic mission of higher education: From outreach to engagement*. Presented at the Workshop on Higher Education and Public Life, Kettering Foundation, Washington, DC.

Love, P., & Guthrie, V. (1999). Kegan's orders of consciousness. In *New directions for student services, 88* (pp. 65–76). San Francisco, CA: Jossey-Bass.

Mallory, B. (2005). Reflection on the Wingspread experience. In *Higher education collaboratives for community engagement* (pp. 18–21). Ann Arbor, MI: National Forum on Higher Education for the Public Good.

Maxwell, J. A. (2005). *Qualitative research design: An interactive approach*. Thousand Oaks, CA: Sage.

McElrath, K. (1992). Gender, career disruption, and academic awards. *Journal of Higher Education, 6*(3), 269–281.

McKeachie, W. J. (1982). The rewards of teaching. In *New directions for teaching and learning: Motivating professors to teach effectively, 10* (pp. 7–13). San Francisco, CA: Jossey-Bass.

McLaren, P. (1997). *Revolutionary multiculturalism: Pedagogies of dissent for the new millennium*. Boulder, CO: Westview Press.

McMahon, W. W. (1991). Relative returns to human and physical capital in the U.S. and efficient investment strategies. *Economics of Education Review, 10,* 283–296.

McMahon, W. W. (1997). Recent advances in measuring the social and individual benefits of education. *International Journal of Educational Research, 27*(6), 452–481.

McMahon, W. W. (1999). *Education and development: Measuring the social benefits*. Oxford, United Kingdom: Oxford University Press.

McMahon, W. W. (2009). *Higher learning, greater good: The private and social benefits of higher education*. Baltimore, MD: Johns Hopkins University Press.

Michael, R. (1972). Human capital and consumption: The theoretical framework. In *The effect of education on efficiency and consumption* (pp. 7–13). New York, NY: National Bureau of Economic Research.

Miles, M., & Huberman, A. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: Sage.

Mitchell, T., & Daniels, D. (2003). Motivation. In W. C. Borman, D. R. Ilgen, & R. J. Klimoski (Eds.), *Handbook of psychology: Industrial and organizational psychology* (Vol. 12, pp. 225–254). New York, NY: John Wiley.

Moen, T. (2006). Reflections on the narrative research approach. *International Journal of Qualitative Methods, 5*(4), 56–69. Retrieved from http://ejournals.library.ualberta.ca/index.php/IJQM/article/viewFile/4360/3489

Moen, T., Gudmundsdottir, S., & Flem, A. (2003). Inclusive practice: A biographical approach. *Teaching and Teacher Education, 19,* 359–370.

Musil, C. (2003, Spring). Educating for citizenship. *Peer Review,* 4–8.

National Academy of Sciences. (1997). *Preparing for the 21st century: Science and engineering research in a changing world*. Washington, DC: The National Academies Press. Retrieved from http://www.nas.edu/21st/research/

National Campus Compact. (2005). *Indicators of engagement*. Retrieved from http://www.compact.org/communitycolleges/indicators/indicators.html

National Forum on Higher Education for the Public Good. (2003). *National Forum Dialogue*. Ann Arbor: University of Michigan.

National Survey of Student Engagement (2003). The College Student Report. 2003 Annual Report. Retrieved from http://nsse.iub.edu/2003_annual_report/pdf/NSSE_2003_Annual_Report.pdf

Noddings, N. (1998). *Philosophy of education*. Stanford, CA: Westview Press.

Pascarella, E. T., Cruce, T. M., Wolniak, G. C., & Blaich, C. F. (2004). Do liberal arts colleges really foster good practices in undergraduate education? *Journal of College Student Development, 45*(1), 57–74.

Pascarella, E. T., Ethington, C. A., & Smart, J. C. (1988). The influence of college on humanitarian involvement values. *Journal of Higher Education, 59*(4), 412–437.

Pascarella, E. T., & Terenzini, P. T. (1991). *How colleges affect students*. San Francisco, CA: Jossey-Bass.

Pascarella, E. T., & Terenzini, P. T. (1998). Studying college students in the 21st century: Meeting new challenges. *Review of Higher Education, 21*(2), 151–165.

Pascarella, E. T., & Terenzini, P. T. (2005). *How college affects students: Vol. 2. A third decade of research*. San Francisco, CA: Jossey-Bass.

Pascarella, E., & Terenzini, P. (2011, November). Some new evidence on what matters in

    student learning. Plenary session address to CIC Institute for Chief Academic Officers and

    Chief Advancement Officers, St. Petersburg Beach, FL. Retrieved from

    http://www.cic.edu/News-and-Publications/Multimedia-

    Library/CICConferencePresentations/2011%20CAO%20Institute/Plenary%20Sessions/So

    me%20New%20Evidence%20on%20What%20Matters%20in%20Student%20Learning.pdf

Pascarella, E., Wolniak, G., Seifert, T., Cruce, T., & Blaich, C. (2005). *Liberal arts colleges and

    liberal arts education: New evidence on impacts*. San Francisco, CA: Jossey-Bass.

Pasque, P. (2006). The paradox of higher education leaders working toward educational equity:

    Three frameworks for conceptualizing higher education for the public good. In P. A.

    Pasque, L. A. Hendricks, & N. A. Bowman (Eds.), *Taking responsibility: A call for higher

    education's public engagement in a society of complex global challenges* (Monograph, pp.

    11–25). Ann Arbor, MI: National Forum on Higher Education for the Public Good.

Perry, J., & Hondeghem, A. (2008). *Motivation in public management: The call of public

    service*. Oxford, United Kingdom: Oxford University Press.

Perry, J., & Wise, L. (1990). The motivational bases of public service. *Public Administration

    Review* 50(3), 367–373.

Peters, S. (2005). Introduction and overview. In S. Peters, N. Jordan, M. Adamek, & T. Alter

    (Eds.), *Engaging campus and community: The practice of public scholarship in the state

    and land grant university system*. Dayton, OH: Kettering Foundation Press.

Peters, S. J., N. R. Jordan, T. R. Alter, and J. C. Bridger. 2003. "The Craft of Public Scholarship

    in Land-Grant Education: Lessons and Insights from Practice." Journal of Higher

    Education Outreach and Engagement 8(1): 75-86.

Pfnister, A. (1984). The role of the liberal arts college: A historical overview of the debates. *The Journal of Higher Education*, *55*(2), 145–170.

President's Commission on Higher Education. (1947). *Higher education for American democracy: A report* (Truman Commission Report). Washington, DC: US Government Printing Office.

Prince, G. S., Jr. (2000). A liberal arts college perspective. In T. Ehrlich (Ed.), *Civic responsibility and higher education*. Phoenix, AZ: American Council on Education/Oryx Press.

Prosser, C. (1903). Needed re-adjustment of our school system. *The Educator-Journal, 3,* 235–249.

Psacharopoulos, G., & Patrinos, H. A. (2002). *Returns to investment in education: A further update* (World Bank Policy Research Working Paper No. 2881). Washington, DC: The World Bank.

Psacharopoulos, G., & Patrinos, H. A. (2004). Returns to investment in education: A further update. *Education Economics 12*(2), 111–134.

Putnam, R. D. (1993). *Making democracy work: Civic traditions in modern Italy*. Princeton, NJ: Princeton University Press.

Rath, L. E., Harmin, M., & Simon, S. B. (1966). *Values and teaching*. Columbus, OH.

Rawls, J. (1971). *A theory of justice*. Harvard, MA: Harvard University Press

Rhoads, R. (2003). How civic engagement is reframing liberal education. *Peer Review, 5*(3), 25–28.

Rice, R. E. (1996). *Making a place for the new American scholar*. Washington, DC: American Association for Higher Education New Pathways Project.

Rice, R. E. (2006). Faculty work and the new academy. *Liberal Education, 92*(4), 6–13.

Robson, C. (2002). Real world research: A resource for social scientists and practitioner-researchers (2nd ed.) Oxford, UK: Blackwell.

Ruscio, K. (1987). Many sectors, many professions. In B. Clark (Ed.), *The academic profession: National, disciplinary and institutional settings*. Los Angeles: University of California Press.

Schmitt, R. (2005). Systematic metaphor analysis as a method of qualitative research. *The Qualitative Report, 10*(2), 358–394. Retrieved from http://www.nova.edu/ssss/QR/QR10-2/schmitt.pdf

Schneider, C. G. (1998). Core missions and civic responsibility: Toward the engaged academy. Washington, DC: Association of American Colleges and Universities. Retrieved from http://www.aacu.org/resources/civicengagement/documents/coremissions.pdf

Schneider, C. G. (1999). Educational missions and civic responsibility: Toward the engaged academy. In T. Ehrlich (Ed.), *Civic responsibility and higher education* (pp. 98–123). Phoenix, AZ: Oryx Press.

Schneider, C. G. (2003). *Practicing liberal education: Formative themes in the re-invention of liberal learning*. Washington, DC: Association of American Colleges and Universities.

Scott, P. (1998). *Shaking the ivory tower*. Paris, France: UNESCO Courier, United Nations Educational, Scientific and Cultural Organization.

Scott, R. (2004). Institutional theory. In G. Ritzer (Ed.), *Encyclopedia of social theory* (pp. 408–414). Thousand Oaks, CA: Sage.

Scott, W. (2001). *Institutions and organizations* (2nd ed.)*.* Thousand Oaks, CA: Sage.

Seldin, P. (1991). *The teaching portfolio: A practical guide to improve promotion/tenure decisions* (2nd ed.). Boston, MA: Anker.

Selznick, P. (1948). Foundations of the theory of organization. *American Sociological Review 13,* 25–35.

Senge, P. M., Kleiner, A., Roberts, C., Ross, R., Smith B. (1994). *The fifth discipline fieldbook: Strategies and tools for building a learning organization.* New York, NY: Doubleday.

Shapiro, H. (2005). *A larger sense of purpose*. Princeton, NJ: Princeton University Press.

Slaughter, S., & Rhoades, G. (1996). The emergence of a competitiveness research and development policy coalition and commercialization of academic science and technology. *Science, Technology and Human Values, 21*(3), 303–339.

Slaughter, S., & Rhoades, G. (1997). Academic capitalism, managed professionals and supply-side higher education. *Social Text*, *51,* 9–38.

Smith, W. D. (2003). Higher education, democracy and the public sphere. *The NEA Higher Education Journal, Thought & Action, 19*(1), 61–73.

Snedden, D. S. (1917). *Problems of secondary education.* Boston, MA: Houghton Mifflin.

Stake, R. E. (1995). *The art of case study research.* Thousand Oaks, CA: Sage.

Stark, J., & Morstain, B. (1978). Educational orientations of faculty at liberal arts colleges: An analysis of disciplinary differences. *The Journal of Higher Education, 49*(5), 420–437.

Staw, B. (1977). Motivation in organizations: Toward synthesis and redirection. In B. Staw & G. Salanick (Eds.), *New directions in organizational behavior* (pp. 55–95). Chicago, IL: St. Clair.

Sullivan, W. M. (2000). The university as citizen: Institutional identity and social responsibility. A special report. *Civic Arts Review, 16*(1), 4–16.

Sullivan, W. M. (2005). *Work and integrity: The crisis and promise of professionalism in America.* San Francisco, CA: Jossey-Bass.

Thelin, J. (2004). A history of American higher education. Baltimore, MD: Johns Hopkins University Press.

Thomas, R. (1993). Teaching values through general education. In N. A. Raisman, *Directing general education outcomes: New directions for community colleges, 81* (pp. 41–50). San Francisco, CA: Jossey-Bass.

Trochim, W. (1989). An introduction to concept mapping for planning and evaluation. *Evaluation and Program Planning, 12*(1), 1–16.

Velasquez, M. (1983). Why corporations are not morally responsible for anything they do. *Business & Professional Ethics Journal 2,* 1–18.

Velasquez, M., Andre, C., Shanks, T. & Meyer, M. (1992). The common good. *Issues in Ethics 5*(1). Retrieved from http://www.scu.edu/ethics/publications/iie/v5n1/common.html

Veysey, L. (1965). *The emergence of the American university*. Chicago, IL: University of Chicago Press.

Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

Weidman, J. C., Twale, D. J., & Stein, E. L. (2001). *Socialization of graduate and professional students in higher education: A perilous passage?* San Francisco, CA: Jossey-Bass.

Welch, F. (1973). Black–white differences in returns to schooling. *The American Economic Review, 63,* 893–907.

Wertsch, J. (1991). *Voices of the mind: A sociocultural approach to mediated action*. Cambridge, MA: Harvard University Press.

Wong, F. (1996). The search for American liberal education. In N. Farnham & A. Yarmilosky

    (Eds.), *Rethinking liberal education* (pp. 63–76). New York, NY: Oxford University Press.

Wood, D. J. (1991). Corporate social performance revisited. *The Academy of Management*

    Review, 16, 691–718.

Woodhouse, J. L., & Knapp, C. E. (2000). *Place-based curriculum and instruction: Outdoor and*

    environmental education approaches. Retrieved from ERIC Clearinghouse on Rural

    Education and Small Schools, Charleston WV. (ED448012)

Yin, R. (1994). *Case study research: Design and methods* (2nd ed.). Thousand Oaks, CA: Sage.

Zammuto, R. (1984). Are the liberal arts an endangered species? *Journal of Higher Education,*

    55(2), 184–211.

Zemsky, R. (2003). Have we lost the "public" in higher education? *The Chronicle Review, 49,*

    38.

Zemsky, R., & Wegner, G. (1998). A very public agenda. *Policy Perspectives, 8*(2).

APPENDIX A

LETTER OF INVITATION TO PARTICIPANTS

1 October 2009

Dr. Mary Smith
123 Huff Hall
Any College
Anytown, IL 61111

Dear Dr. Smith,

I write to ask for your assistance with a dissertation study that I am conducting. The intent of the study is to make an important contribution to the scholarly discourse on the social responsibilities of higher education.

The study involves interviewing faculty at XXXX College on a number of items related to their conceptualizations of the constructs under investigation. I would sincerely appreciate your participation in this study. As such, I am requesting approximately 2 hours of your time to conduct an interview that will be recorded and transcribed.

Please be assured that all information gathered for this study will be treated confidentially. I will be the only individual that will know your identity and will ensure that all interviewees will subsequently be identified with a numerical code. Furthermore, a doctoral dissertation committee as well as the University of Illinois Institutional Review Board has approved the procedures for this research project.

At the conclusion of the data-gathering portion of this study, I will provide you a copy of the transcribed portion of your interview as well as my interpretation of what you said for an opportunity to clarify any portion of the interview. This will ensure that I interpreted your comments correctly and will ultimately add to the trustworthiness of the study.

Thank you for your kind consideration of this request. I will contact you by e-mail to speak with you regarding your availability and interest in this study. I can be reached at cecil@illinois.edu or 309-342-5108 before that time.

Sincerely,

Kyle Cecil
Doctoral Candidate
Department of Educational Organization and Leadership
University of Illinois

PARTICIPANT PROFILES

Table A1

Participant Profiles

Date[a]	Participant code no.[b]	Faculty status[c]	Discipline[d]	Carnegie classification	
				Undergraduate training[e]	Graduate training[e]
6/8/10	16810PNMD	P	N	M	D
6/8/10	26810CNBD	C	N	B	D
6/8/10	36810PSDD	P	S	D	D
6/8/10	46810PSDD	P	S	D	D
6/10/10	561010PSDD	P	S	D	D
6/10/10	661010PSDD	P	S	D	D
6/15/10	761510CHDD	C	H	D	D
6/15/10	861510THDD	T	H	D	D
6/15/10	961510PSDD	P	S	D	D
6/15/10	1061510TNDD	T	H	D	D
6/17/10	1161710PHDD	P	H	D	D
6/17/10	1261710PHDD	P	H	D	D
6/17/10	1461710CHBD	C	H	D	D
8/20/10	1582010CHBD	C	H	B	D
8/20/10	1682010CHBD	C	H	B	D

Note. Doctorate-granting universities include those institutions that award at least 20 doctoral degrees per year. *Master's colleges and universities* generally include institutions that award at least 50 master's degrees and fewer than 20 doctoral degrees per year. *Baccalaureate colleges* include those institutions in which baccalaureate degrees represent at least 10% of all undergraduate degrees and that award fewer than 50 master's degrees or 20 doctoral degrees per year. *Special-focus institutions* include institutions awarding baccalaureate or higher level degrees in which a high concentration of degrees is in a single field or set of related fields (excludes tribal colleges). *Tribal colleges* include colleges and universities that are members of the American Indian Higher Education Consortium. *Source*: Carnegie Foundation for the Advancement of Teaching (2010).
[a]Date: month/day/year.
[b]Example: 121309PHDB.
[c]Faculty status: P = professor; C = associate professor; T = assistant professor.
[d]Discipline: H = humanities; S = social sciences; N = natural sciences.
[e]Carnegie classification (undergraduate/graduate): D = doctoral granting; M = master's granting; B = baccalaureate; S = special focus; T = tribal.

APPENDIX C

INTERVIEW PROTOCOL

Participant Information: _____ Participant code: _____

Discipline taught: Humanities_____   Social Science _____Natural Science _____

Institution of participant's undergraduate/graduate training: _____/_____

Years of college teaching _____ Years of liberal arts college teaching _____

        Thank you for taking the time to provide your insights for this study. The information you provide will serve to help us understand more fully how liberal arts college faculty understand and situate their work as well as how that informs what they do. You are encouraged to be frank from the outset of this interview. There are no right answers to the questions that will be asked. Also, because of my independent status as a researcher, you are encouraged to contribute ideas and talk about your experiences without fear of losing credibility in the eyes of anyone at this institution. You should know that you have the right to withdraw from the study at any point, and are not required to disclose any explanation to me.

        Do you have any questions before we begin? Again, thank you for your time with this project.

Semistructured Interview Questions
   RQ1. What themes of social responsibility are evident in the day-to-day work of faculty?
   1. I want to ask you how you generally feel about your work and what it is that you do.
      a. Can you describe what it is that you do as a faculty member?
      b. Do you have a philosophy or vision that guides your work? If so, what is it and how did you come to know it? Specific experiences?
   2. What role as a faculty member do you perceive to be the most important, and why is this?
      a.   What value does enacting this role provide?
         i. To the student

      ii. To the institution

     iii. To society

     iv. To yourself as a faculty member

      v. Other?

3. What do you feel is the primary or foundational reason your position exists here at the college? If you are aware, can you describe how your position came to be?
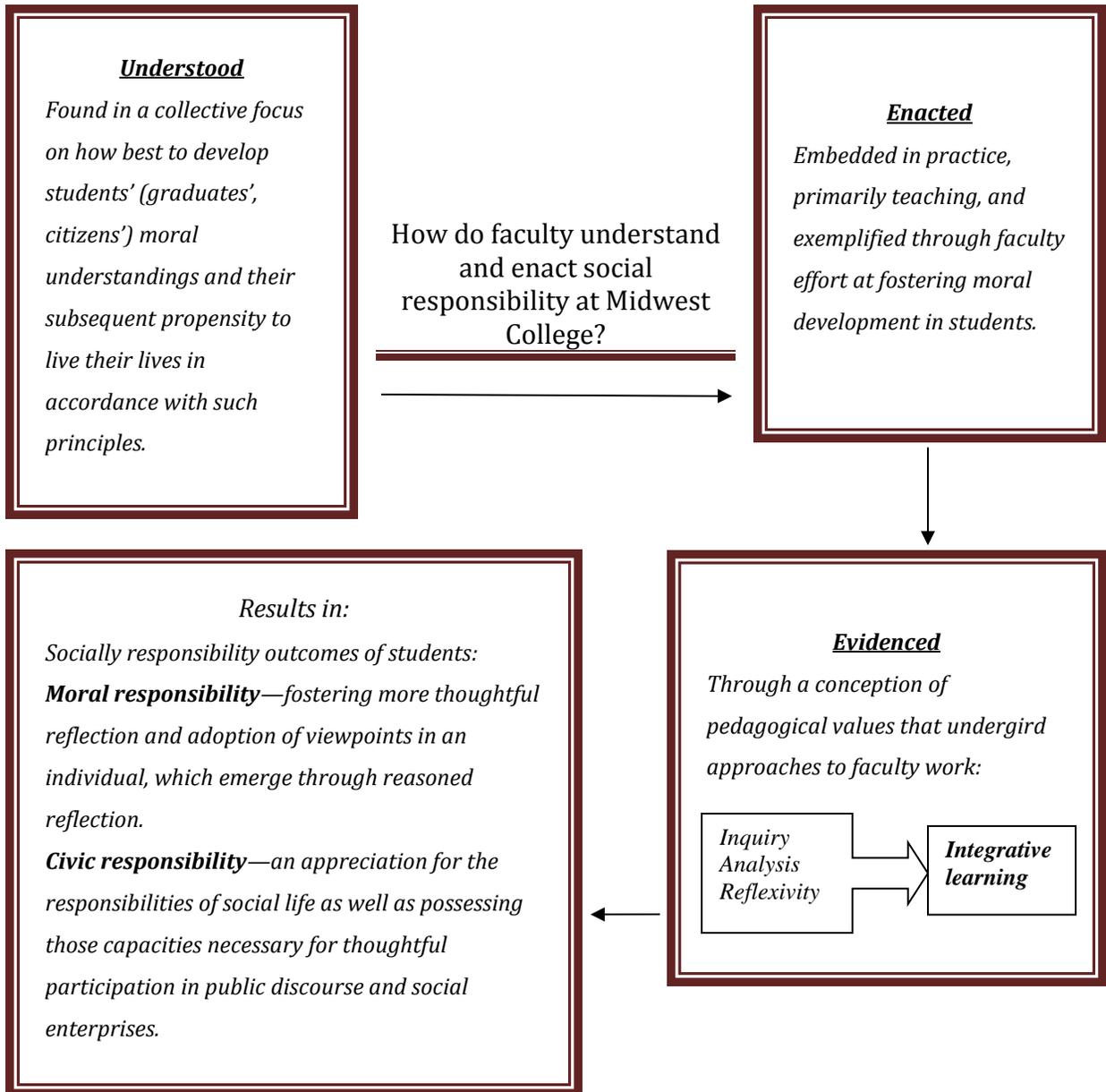
RQ2. Are those themes of social responsibility intentional or incidental? Do faculty intentionally undertake activities that contribute to social responsibility?

4. What provides you with the most satisfaction in your job? Can you give me specific examples?
5. What is it that you do that gives you the highest sense of personal achievement? Can you describe a time when you felt a strong sense of achievement in your work?
6. What do you identify in terms of rewards and time commitments in your work?
7. What serves as an enabling influence in completing your work?

RQ3. What, if any, tensions, barriers, or contradictions are evident in the work of faculty that contribute to social responsibility?

8. What frustrates you in the work you do?
9. What barriers or constraints exist in your performing the work you feel is most important?
10. Do you perceive the purpose of your work differently from that of other faculty? If so, how is it different, and why is this? Has this understanding changed over the course of your life? If so, can you give me an example of how it did?

CONCEPT MAP

Understood

Found in a collective focus on how best to develop students' (graduates', citizens') moral understandings and their subsequent propensity to live their lives in accordance with such principles.

How do faculty understand and enact social responsibility at Midwest College?

Enacted

Embedded in practice, primarily teaching, and exemplified through faculty effort at fostering moral development in students.

Results in:

Socially responsibility outcomes of students:

Moral responsibility—*fostering more thoughtful reflection and adoption of viewpoints in an individual, which emerge through reasoned reflection.*

Civic responsibility—*an appreciation for the responsibilities of social life as well as possessing those capacities necessary for thoughtful participation in public discourse and social enterprises.*

Evidenced

Through a conception of pedagogical values that undergird approaches to faculty work:

Inquiry Analysis Reflexivity → ***Integrative learning***

Definitions: *Inquiry* is a systematic process of exploring issues, objects, or works through the collection and analysis of evidence that results in informed conclusions or judgments. *Analysis* is the process of breaking complex topics or issues into parts to gain a better understanding of them. *Reflexivity* is one's ability to purposely assess one's own values relative to the social context of problems and recognize the intrapersonal moral dimensions influencing one's specific understanding. *Integrative learning* is an understanding and a disposition that a student builds across the curriculum and cocurriculum, from making simple connections among ideas and experiences to synthesizing and transferring learning to new, complex situations within and beyond the campus.