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Innovative & Interesting

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THE NEW COLLEGE REVIEW



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This publication is the result of the initiative and perseverance of undergraduate students in New College at The University of Alabama. They did the work from concept to distribution, proving again that education is experience in the imaginative application of theory to practice.

DEAN'S DESK

"It is important that students bring a certain ragamuffin, barefoot irreverence to their studies; they are not here to worship what is known but to question it." Jacob Bronowski, *The Ascent of Man*.

My concern today is not that students worship what is known (their gods are much more traditional); it is that they rarely question it. Recently, while hiking with a group of New College students, someone asked about the correct plural for fish (fish vs. fishes). After I had indicated the subtleties of this usage, one student turned to me and asked, "Dean Sloan, are you sure?" For some reason this student's question—even about a trivial matter—struck me as being noteworthy. Student passivity has become the dominant convention in the intellectual exchanges between faculty members and undergraduate students. Students have become vessels to be filled rather than individuals to be led. (cf. *educere*) Perhaps this passiveness has crept into the university culture because of the efficiency demanded in large lecture classes or simply because of the natural reticence of undergraduates. A few faculty members do make an effort to promote more inquisitiveness. One professor I know will occasionally fill a lecture with blatantly false information, hoping that eventually some student



Photo by John Morrow

will challenge him. The university has a responsibility to make students good questioners. Scholars know that the most difficult task in solving their own academic problems is the "framing of the proper question." Students should be taught these skills, and they should know that to ask good questions is a lofty ideal in the university.

I fear that, even in New College, we often fall short of this ideal, although much effort is given toward encouraging New College students to become more active learners. For example, students in the New College seminars are graded, in part, on their participation in the seminar. Another example is this publication, *The New College Review*, which was established to give undergraduate students an opportunity to have an active voice in one of the most venerated of all academic endeavors—the production of a scholarly journal. I believe that this is the only scholarly journal published at The University of Alabama that is produced entirely by undergraduates. Appropriately enough, the students have selected *Education for Public Leadership and the Professions* as the major theme for this issue. I am proud of these students' ability and willingness to raise good questions—and to suggest solutions—to these important issues.

Dr. Bernard J. Sloan, Dean of New College

A Word About the Theme

by Dr. Robert McKenzie

Our theme this year is *Education for Public Leadership and the Professions*. Our essays developed out of a seminar on civic effectiveness in the fall of 1994. The essays were begun as term papers in that seminar.

The seminar focused on deliberative democracy, the necessary complement to the more visible work of governments and other organizations. Deliberation is the group reflection that makes possible wise choices for more visible action. Deliberation itself is a behavior, an action. (The word means to weigh carefully.) What we most often call "action" (as opposed to "talk") is actually experimentation, itself in need of evaluation through reflective deliberation. Reflection, application, and evaluation are ongoing interactive processes. They are not linear. They certainly do not result in static states. To paraphrase a more well-known quote: eternal deliberation—vigilance—is the price of liberty.

We have traditionally organized the *New College Review* around the three subject areas of seminars in the New College general education core curriculum requirements. These areas are the humanities, social sciences, and natural sciences. This year we have not separated these three areas into rigid categories in our Table of Contents, but the three perspectives are evident in the diversity of the essays.

Our first essay, by Stephanie Black, provides an overview of the concept of public leadership. Public leadership is a different perspective on what many commonly equate with the idea of leadership. Black draws together a number of ideas on the subject gleaned from the work of the Kettering Foundation and other sources. These ideas focus on public leadership as the art of creating publics. The task of publics is to deliberate together to make common decisions. Public leaders create the space, the methodology, and the accountability for this important work.

In the spirit of the word "essay" (which means "an attempt") the reader should engage Black's thoughts in a deliberative manner. For example, her assumption is that public leadership involves an altruistic motivation. We should also consider that political work must be done so that we can live together even if we do not particularly like one another. In this sense, our motivation may be an expanded, more long-run sense of self-interest, not an abstract "common good." Black's fine clarification of public leadership as a idea distinct from what might be called "leadership as usual" thus

leads us to deeper exploration of related concepts, such as self-interest.

The next essay, by Carla Villar, examines the value assumptions that lie behind various purposes sought by higher education. Villar developed her paper by interviewing several faculty and staff members with deep interest in the purposes of a college education. Her emphasis on what we hold valuable as the bedrock of our choices mirrors an assumption in deliberative democracy that we must uncover why people hold positions rather than merely debate those positions. Examination of things held valuable opens the possibility (but not the surety) that common ground can be found for consistent policy direction.

T. J. Segrest next calls our attention to a historic approach to education for public leadership and the professions: a classical education in the humanities. Again, the reader should engage this essay deliberately. The question of diversity is commonly raised in contemporary arguments over the role of the classics in undergraduate education. Our essayists invite readers to deliberate how the best of what Segrest proposes can be integrated with the assertions made by Black and Villar.

The next piece develops a point gaining increasing attention in scholarship today. Kenneth Washington examines the connections among deliberative democracy, social capital, and economic development. This is a "what-difference-does-it-make" question for deliberative democracy that merits close investigation.

The next essay by Heidi Gschwend connects the importance of public deliberation to scientific literacy and public policy. This arena is very important to an understanding of how citizens set direction for public policy. Scientific matters are often seen as areas for expert decision, areas beyond the capacity of common citizens. Gschwend's essay seeks to bridge this gap between citizens and experts.

The last two essays examine the connection of the preceding essays to the question of professional preparation. Truitt Ellis and Peter Nagi focus on the medical profession and its relationship to community medicine or public health. This connection is the professional dimension of the issue discussed by Gschwend in the preceding essay.

We hope you enjoy these essays and that they prompt your considered reflection and more effective application of your duties as a citizen.

EDUCATING FOR PUBLIC LEADERSHIP

BY STEPHANIE BLACK

There are few conceptual constants in contemporary discussions of leadership. Answers to the question of what leadership is range from one who holds a position of political power to a group dedicated to relentlessly serving others. Many common conceptions of leadership involve holding political office, organizing individuals, and influencing people. However, there is a frequently unexplored dimension of public leadership, one which is ambiguous and often difficult to discuss. This dimension rests on the assumption that it is defined by its function in a relational context, that leadership operates through the actions and interactions of members of a community. In examining this issue of public leadership, we must not only seek to expand our own concept of leadership but also seek to instill the qualities of this expanded concept in others. In doing so, several central questions must be answered, these being: What is public leadership and how does it function? How do we educate for public leadership and encourage others to expand their own concepts of public leadership and operate with those expanded views?

In examining public leadership, it is essential that we view it not as a set of qualities an individual possesses, but as a concept that operates within a group of people. Operating under that assumption, this paper will refer to "people engaged in public leadership" rather than "public leaders." Although this may appear to be a subtle distinction, it is an important one in that it does not designate leadership as a

characteristic of an individual, but rather examines the notion of public leadership as an interactive force between and among people. By making this clarification, we can take what is commonly made into a "haves" and "have-nots" set of personal qualities and develop it into an interaction that every citizen engages in, making it more accessible to those who might otherwise be intimidated from engaging in public politics.

In viewing public leadership in an operational context it is important that we understand how public leadership functions. There are several central tasks of public leadership, these being: first, to create public space; second, to help people frame issues in public rather than expert terms; third, to help people deliberate together to make hard choices; fourth, to create common ground for complementary action; and fifth, to restructure relationships for effective change. All of these concepts center around the dynamics of a group rather than the actions of an individual.

Relevant to the first task of public leadership is "creating publics." This is difficult to explain, partially because it occurs in so many different ways. A public can be created when a group of two or more people come together to openly discuss ideas, or when several individuals share interests and work toward reaching goals as a group. While these are small-scale publics, other forms of publics exist as well. However, the central element all publics share is a common interest and willingness to listen to and respect the ideas and suggestions of others. The second

function of public leadership, helping people frame issues in public rather than expert terms, is important in helping members of a community, or public, value each other as resources rather than relying on the knowledge of people outside of the group in determining a course of action. The third function, helping people deliberate together to make hard choices, applies to utilizing the knowledge of citizens in making the difficult decisions which those same citizens have set before themselves. The fourth function, creating common ground for complementary action, not only works with the public that has been formed and utilizes the collective knowledge contained within, it also applies to making decisions together. In creating common ground, public leadership seeks to help people come to group decisions by finding that which they all agree upon. In creating complementary action, members of a public seek to utilize each individual's strengths for the common good, not only in implementing action but also in building the community. The fifth function, restructuring relationships for effective change, assumes that through all the other functions of public leadership, community networks can be formed and that people will learn to respect and value each other through interactions within these networks. This also makes reference to the idea that the networks established for communication will be maintained and will facilitate decision-making in the future.

One of the ideas central to the expanded definition of leadership is the concept of servant leadership, that leadership is indebtedness to a public and that each individual who engages in leadership has a duty to serve others. Under this definition, leadership is found in working for the good of the public rather than the personal gain of an individual in a leadership role. In servant leadership, the artificial distinctions between "leader" and "follower" are blurred. Individuals are less concerned with the power they can acquire through the authority entrusted to them than they are with how they

can serve the community to which they have made a commitment. One of the most important aspects of public leadership in the servant-leader sense is the creation of public space, where citizens can meet and interact. It has been mentioned that one of the functions of public leadership is creating publics. This function operates under the assumption that along with public leadership comes an obligation to serve citizens, rather than merely assuming that the citizens have an obligation to serve an individual leader.

The primary definition of public leadership is working toward building a community. The difficult question is: How is one built? Unfortunately, there is no recipe for the construction of a community. Among the many other elements of public leadership are the necessities of working toward developing a civic

The primary definition of public leadership is working toward building a community.

infrastructure of trust and promoting associations in communities. According to David Mathews in his book *Politics for People*, "people in a community have to have a public spirit and a sense of relationship. They have to be positively engaged, not just entangled with one another." In a relational context of leadership, one that focuses on relationships among people of the public, emphasis is placed on strengthening interpersonal collaboration. Relational power is centered on everyone feeling a sense of personal power and obligation to the larger community. David Mathews calls this "power with" rather than "power over."

Because the function of leadership is to create a public, anyone engaged in public leadership must be able to help leadership qualities in others emerge out of an obligation to do what is

best for the community. Thus, the idea of a "leaderful community" emerges; one in which each individual in the community is motivated to work toward the common good and members of a community feed off each other's strengths. This concept is deeply rooted in collaboration where everyone does his or her part, takes on responsibility and becomes accountable for the actions of the community. This concept of leadership provides a favorable alternative to the idea of having an individual who embodies all the qualities of a leader and moves toward empowering each individual as a part of a community. According to Barbara Crosby in *Leadership for the Common Good*, in a leaderful community "followers should empower themselves by using their collective power" to emerge in leadership capacities. Again, creating such leadership is difficult, but is in the best interest of both individual citizens and the larger community.

It is necessary that we explore all of these ideas when examining public leadership because they challenge us as citizens to expand our concept of what public leadership is. However, there comes a time to ask: How can we, as citizens, educate for public leadership? In what context should we educate for leadership, and with what resources? What can we do to encourage the development of these characteristics in others? There appear to be two main approaches, not necessarily exclusive, toward educating for public leadership: the first uses experiential education as its vehicle and the second utilizes classroom instruction.

The only way to truly educate for public leadership is to create opportunities where the elements of public leadership can be exercised. In this way, experiential learning takes the place of many traditional classroom experiences. It is often difficult for people who are accustomed to the status quo in education to see the inherent value in such learning experiences; many people believe that the arena for education is in the classroom. But while many valuable experiences take place in the classroom, there are invaluable

learning experiences that occur in an unstructured format outside of school. Through interactions in experiential learning, students can learn, as Barbara Crosby asserts, "no one alone can decrease crime, reduce government deficits, or reverse environmental damage."

Creative thinking is the foundation for dynamic action.

Organizations must join forces in a 'shared power' world." Such concepts are difficult to teach in a classroom, but often easy to learn through sociopolitical experience.

A large part of educating for public leadership is creating real life situations in which that kind of leadership flourishes, one example of which is deliberation. By providing opportunities for deliberation, where there is structured but open communication among members of a community in a forum, individuals involved in the process begin to see that there is more than a single way—the status quo—to operate in our relations with others; that by empowering individual citizens in a community there is a more inclusive way to work toward social action. Through deliberation, those engaged in public leadership recognize the reflection necessary to effect change, and can help to work toward change as members of the larger community. Teaching deliberation prepares citizens, not exclusively students, to help create leaderful communities that feed off the strengths of everyone in the group.

Another experiential way to develop public leadership is through service learning, which refers to the education received by serving others. This is aligned with the concept of servant leadership, that one engaged in public leadership must first and foremost be a servant to his or her public. Through service learning

the elements vital to developing public leadership are not only present but pervasive. Service learning promotes the idea that the individuals who are valuable in a community are not limited to those who are aggressive or who hold public office. Each individual, even one who is disenfranchised, is valuable in contributing to the common good. Consequently, in this method of education each member of a community is empowered to effect some social good and each individual is a teacher, regardless of his or her position or title. Beyond this, service learning provides an open view of the real world to students who otherwise might be alienated from it while they are engaged in academics. According to Maria Farland and Sarah Henry in the Kettering Foundation publication *Politics for the Twenty-First Century*, "service programs force students to face the messy realities of the world. Community work is an essential political part of what it means to get an education." Without service learning experience, a student would receive an incomplete education, not only in the academic but the civic sense.

Not only is experiential education important in educating for public leadership, there are also methods of encouraging public leadership in the classroom. By enlightening students as to the necessity of community, classroom teachers can help students to build a sense of respect for others, especially those who might appear powerless. In helping to build this respect for others, teachers can help students to understand the importance of inclusive public politics and recognizing the value of each citizen in a community.

Unfortunately, there will have to be some fundamental changes in teachers' perceptions of what their duties are in the classroom for these ideas to work. Instead of being primarily concerned with performance on tests, teachers will also have to place value on concepts that they themselves were not taught how to teach. It may also be difficult because, in addition to inexperience with pedagogical methods, many

of the concepts which would be beneficial for students to learn may not emerge immediately in students' behavior. Teachers will have to be able to accept that they may not instantly see the results of their guidance and instruction. With contemporary society's obsession with immediacy, this may be difficult for some teachers to recognize.

Some of the characteristics which teachers could encourage in students, those which may not immediately surface, are the ability to think creatively and to assimilate, the ability to listen to and learn from others, and the ability to collaborate, not dominate. As students, so much of our education is based in the analysis of others' ideas that we frequently lose sight of our own. Unfortunately, teachers and administrators (and frequently students, for that matter) fail to recognize that creative thinking is the foundation for dynamic action. Students are constantly surrounded by the ideas of others and are even discouraged from thinking for themselves. Rather than only teaching the ideas of others, educators should encourage creative thought and synthesis of new ideas. Instead of focusing solely on analysis of concepts, educators should encourage students to make connections from artificial disjunction. When teachers have taught students to make connections in an academic setting, students will be more likely to make connections and see the inter-relatedness in society as a whole.

Much of our time as students is spent in competition with other students and perceived authority. In fact, the word "competitive" is frequently used as a compliment in many academic settings. Competition is a characteristic of business-as-usual politics in that it involves the failure of one person to facilitate the success of another. In deliberation, a collaborative model of critical decision-making, students succeed together and each has an opportunity to make himself or herself heard while working for the common good. The underlying philosophy of sharing is taught in early childhood education but is

frequently lost by mid-elementary school. Instead, these concepts should be taught and learned from the day a child enters the world to the day he or she leaves. Collaboration is a life-long skill that is indispensable in daily interactions and it is essential to the concept of public leadership.

Another essential characteristic of public leadership is recognition of interconnectedness because, as stated in *Politics for the Twenty-First Century*, "isolation from the larger world is the principal obstacle to education for public life." It is vital that students come to recognize the importance of valuing the input of others and that they understand the necessity of civic life both in and out of school.

When students recognize inter-relatedness, they will be more likely to value each element of

Public leadership rests on the assumption that each person has something to learn from every other member of his or her community.

the interdependence of social systems, thus being able to understand the value of each person in a community and his or her importance to the rest of the community. This ability to place value on each citizen in a community is a fundamental characteristic of public leadership. An element central to the idea of valuing the insights of individual citizens in a community is that of learning from others. Rather than having students learning only from whom they are told, as is common in classroom instruction, public leadership rests on the assumption that each person has something to learn from every other member of his or her community. Through public leadership individuals constantly learn from those not in direct authority and can learn a great deal from

the disenfranchised. The reclamation of lost power by the disempowered is a valuable element in the concepts of public leadership and leaderful communities. As Farland and Henry state, "the hope for a revitalized public life lies in educating people to claim the power that has been denied them." By this assertion, it becomes the responsibility of those who engage in public leadership to help leadership in each citizen emerge and to become a part of the collective political process. One way in which a student of public leadership can facilitate this is by engaging in meaningful interaction with citizens who are not experts in the field. This ability to look beyond the experts and into the hearts, minds and insights of everyday citizens is fundamental to true public leadership.

Overall, there is no single, all-encompassing definition of leadership and no single way to teach or learn it. The only constants are that we are all students of life, and that we all have something to learn from one another. As David Mathews states, "associated life is the defining characteristic, or condition, of community life." As students, we must look beyond classroom instruction to civic experiences to achieve a fuller education; as citizens we must engage in the political philosophies and practices that will bring about a fuller appreciation of civic involvement and relationships with other citizens. When we can educate ourselves in our daily lives through learning with and from others, we will develop the essential servant-leader ethic of public leadership and eventually realize that the servant and the leader are one in the same.

Stephanie Black is a senior studying Interpersonal Dynamics and Music.

THE VALUES BEHIND PURPOSES FOR A COLLEGE DEGREE

BY CARLA VILLAR

Merely going to college and obtaining a degree is not the educational purpose behind attending a college or university. Instead, three prevalent reasons for continuing education past the high school level are economic competitiveness, personal autonomy, and civic responsibility. Yet, these are merely the objectives of earning a degree; they are not the deepest motivations for individuals attending college. The deepest motivations, or values, behind each of these objectives may be varied, but they can be resolved to allow a student to accomplish all of these purposes in the course of their college education.

When comparing the popularity of the three educational purposes, economic competitiveness usually is agreed upon as the primary reason that students attend college. In the words of David Johnston: "people go to college to become a commodity." Three interviews with respected professors and university administrators confirmed that parents send their children to school to become economically successful. After all, if parents are going to spend their money to send a child to school, they expect the child to come out with the ability to make his or her own money. Strangely enough, those interviewed did not consider security to be one of the prevalent motivations behind economic competitiveness. Yet, parents want the security of knowing that

their children are financially independent and that their children will possess the financial ability to take care of them should they ever fall into poor health. For the students, once they are economically competitive, they have the security of knowing that they can survive in the real world on their own and provide for themselves and a family.

In addition to security, the need for independence is a value for the goal of economic competitiveness. If students become

Parents send their children to college to become economically successful.

economically competitive, they gain financial freedom from their parents that allows them the independence of doing as they please without getting anyone's permission. However, clearly others see different values for economic competitiveness. The first of these motivations is the need for success. According to Dr. Norvin Richards, "most Americans equate economic success with success in general." Parents want their children to be successful and have the best possible status in society, and students themselves are driven by success. In this way of thinking, the most effective way to achieve



success is through having the economic competitiveness that can guarantee financial success. This value is compatible with the aforementioned pair because most Americans see a connection between security, independence, and success. Another motivation presented was the need for consumption. "Having the right degree gives you the right car, the right spouse, the right house," says Dr. Crispin Sartwell. According to this idea, the more economically competitive people are, the more they can consume. Therefore, college "gears people up to be consumers." This could be a minor motivation behind earning a degree, but it is doubtful that it is foremost in student's minds until the other motivations have fallen into place. The former two motivations come from a student currently experiencing college while the latter two come from college faculty. While they are all similar, they also portray two groups in American society that need to communicate more in order to ensure that they are all considering similar values that need to be fulfilled in a college education.

The next popular educational purpose is the goal of personal autonomy. While the concept of economic competitiveness is self-explanatory, personal autonomy is a little less clear. Under the idea of personal autonomy, students would

While personal autonomy favors the individual, civic responsibility favors the group.

not necessarily attend college and study a subject in depth, but they would more likely study a wide range of subjects in order to be able to talk about most any subject to some degree. These students would not, for instance, merely study engineering, but they would also

learn history, the arts, and current events so that they could communicate in more fields than engineering. While many parents hope that their children might gain some personal autonomy in college, they rarely send their children to school exclusively for this reason. For those who do recognize and appreciate personal autonomy, however, there are values that drive them to this educational purpose. The main motivations in the quest for personal autonomy are freedom and individualism. Richard Dagger combines these two in the phrase "individual liberty." By having a breadth of knowledge, students can communicate with a greater number of people than they could if they merely knew one subject well and nothing of any other subject. This ability to communicate gives students greater freedom because they are not limited to one field of expertise. In addition, students become individuals in the minds of the people with whom they communicate because of their versatility. Instead of knowing the same information as everyone else in their field, they also have a breadth of knowledge that transcends a mere profession. The need expressed for more personal autonomy was great, but none of those interviewed delved into the values behind personal autonomy. While this is unfortunate, it clearly shows that the concept is so difficult to analyze at the surface level that many stop there and can never see the motivators that have been discussed.

The last of the educational purposes is the idea of civic virtue or civic responsibility. This purpose entails learning how to become a citizen and how to give back to your community. Of the three educational purposes, it is the rarest reason people attend college. A primary reason for this is that people rarely understand the whole concept of civic virtue. Sartwell, for example, says, "I get worried when I start to hear we have to inculcate civic virtue and values. I worry that we'll be a propaganda for the Christian right." In truth, civic responsibility does not necessarily have anything

to do with Christianity. The motivation behind civic virtue is not spirituality. Rather, there are two values involved: toleration and collective responsibility. If people accomplish civic virtue, they will tolerate, and possibly encourage, more diversity. If, for instance, there were a community forum, the civically virtuous person would want the most diverse group possible present so that everyone's voice could be heard. By the ability to tolerate, the person who has civic virtue is able to foster a decision made by the entire group with which everyone involved can be satisfied. This group decision brings collective responsibility. While personal autonomy favors the individual, civic virtue favors the group. Thus, civic virtue is good when there is a community choice to be made because one person should not make a choice for an entire group. Instead, if the issue is thoroughly discussed and the community finds the best choice, each person is held accountable for the choice made and no single person can be blamed. This forges a sense of common purpose. As with the purpose of personal autonomy, those interviewed had little to offer as to the motivations behind civic virtue. Assumably, this is because civic virtue is considered too rarely, and these people had not strongly considered this purpose before because it seemed too far removed from the other purposes.

While these purposes at first glance may seem totally incompatible, they are more similar than people realize. As Don Crump believes, "the more financial security people have, the more personal autonomy they gain, and the more time they have for civic activity." Richards echoes this sentiment: "With economic success, you usually have more freedom to concern yourself with other matters such as personal autonomy and civic virtue, provided that people do not become captured by their job." In order to understand why these statements can be true, it is necessary to examine how the motivations related to each purpose can be compatible. For economic competitiveness, the motivations

appear to be security, independence, success, and consumption; for personal autonomy, freedom and individualism; for civic virtue, toleration and collective responsibility. Freedom and individualism can easily be associated with security, independence, and success. Even toleration can be associated with the rest of these motivations. One seemingly large flaw is that personal autonomy has an emphasis on the individual while civic virtue has an emphasis on the group. Even this apparent conflict, however, can be resolved. Dagger advocates Charles Taylor's "holist individualism" in which a person is aware of citizens as social agents but still appreciates their individual differences." Thus, through toleration, these two seemingly opposite ideas become compatible. Since the

Almost invariably, colleges have an excess of classes geared toward economic competitiveness.

three purposes can be intertwined, there is no reason that a student cannot have all three purposes in earning a college degree. It is simply the notion that a student does not often realize that there are other purposes that keeps economic competitiveness as the primary and often sole reason for going to college.

In order to get students to realize that there are purposes other than economic competitiveness for obtaining a degree, colleges and universities must make more of an effort to emphasize the other two purposes. While there are some classes offered at most universities with these purposes in mind, all of those interviewed agreed that more emphasis on these types of courses is needed. Almost invariably, colleges have an excess of classes geared towards economic competitiveness. Even if the other two purposes were incorporated into these classes, it would be a vast improvement. Parents

are never going to quit sending their children to school to be economically competitive, but "universities are not bound to teach just what the parents expect." This idea, presented by Richards, can be supported by the fact that while students may have one purpose in mind during their college years, they may find later that one or both of the other two purposes are either appealing or necessary to continue life as they expect it to be. Therefore, Crump feels, "there is a responsibility to educate students in all areas. The educational process must at least expose people to other modes of thinking and for other experiences in life. Education is learning about options." Included in these changes would be a de-emphasis on the individual and a re-emphasis on group work that would teach people how to work together to solve problems. This is something that could

be done even in the economic competitiveness classes. There are many choices including community service, governance by students concerning their academic life, and a return back to the traditional classes where there is a breadth of information to be learned. It is up to the universities to research what would be best for their students to get the best education possible—an education that can effectively blend these three purposes into education without causing students to be overcome by a great tension among the three. Only then will our universities produce the best leaders for the next century because the students will finally gain the understanding of being the economically competitive, personally autonomous, civically virtuous citizens our country so desperately needs.

Carla Villar is a junior studying Environmental Studies and English.

USING THE CLASSICS IN EDUCATING STUDENTS TO BE BETTER CITIZENS

BY T. J. SEGREST

In a speech to students at the University of Alabama, Kurt Vonnegut said that the profession of teaching is the most important profession in a democracy. This undoubtedly meant that whoever undertakes the job of politics must be well prepared for it by his educators. In a democracy, all citizens are required to embrace the task of politics. Hence the term public politics—the role every citizen must embrace in government.

Thus the question arises: are our schools and universities educating the people of our nation to be responsible citizens and effective agents in our democratic government? The answer, of course, is that we can always do better. The major problem is the lack of a definition for civic education. What should schools and universities do, in and out of the classroom, to prepare students for civic duty?

Extremely relevant to the dilemma of civic training is the question of timing: at what age do people best learn to be effective citizens? Certainly, the basics are laid out early; compassion, compromise, and interpersonal skills comprise a large part of the education that one receives in elementary school. But is this enough? Can one's civic virtue benefit from the

deeper enlightenment that higher education offers? Does the college curriculum have a role to play in training citizens for the task of doing politics?

The Kettering Foundation addresses the question of college education for citizenship in *Politics for the Twenty-First Century*, a text intended for use as the backbone for a discussion within a public forum. Authors Maria Farland and Sarah M. Henry put forth four ideas on how colleges do and should educate people to do politics. The first three options suggest that political learning should take place by doing—i.e., public service; by talking, meaning education in deliberative skills; and by practicing, in which the college campus is democratized to give students who aspire to governmental professions a chance to hone their skills. The obvious inadequacy of this third option, learning politics through what is essentially student government, is the imposition of exclusivity; apathy reigns among the non-governing majority of the student body. The fourth option suggests that education for political and civic virtue should take place through learning—the learning that already exists in college curricula.

While there is, of course, a solid basis for each of these four methods, the most important and widely neglected options are the second, learning by talking, and the fourth, learning by learning. These two means of civic education are linked: good deliberative skills are dependent on the possession of a broad base of knowledge and a propensity for intellectually sound thinking. Practice in deliberation is ultimately the most important and necessary means of educating people in politics. Increased literacy in classical texts is most certainly beneficial to this training, and thus is also beneficial to an individual's civic virtue.

Intrinsic to the reasoning behind advocating liberal education as a means of improving civic virtue is the realization that the most important factors in educating every citizen in doing politics are a command of knowledge and an ability to apply that knowledge to discourse with others and subsequently make the necessary decisions. Succinctly expressed, intellectual ability and disciplined learning are more essential to doing politics than "hands-on" training in the methods of politics or experience in public service.

The manifestation of the failure of the schools to educate future leaders and present citizens in these areas is evidenced in what is the major reason for the shortcomings in American government today: the nation, the citizens at large, do not possess the intellectual ability to distinguish what is important—what the relevant issues are, and how best to approach these issues. Because of this deficiency, voting preferences are decided by what candidates promise and the apparent alignment of those candidates with the ideological platforms of prominent political parties and interest groups. The driving force behind political participation becomes, for many, the manipulation of political methods to get what they want—i.e., passage of legislation that seems to further their own ends.

The only means of alleviating this problem is educating people in areas that are relevant to

conceiving and enacting political duties. The immediate answer would seem to be instruction in deliberation, as a means of strengthening communication ability. This should be included in one's education, in high school and college.

Equally important, however, is the acquisition of knowledge in all areas: historical, scientific, literary. What is yet more important than these two accouterments is learning logical reasoning ability. The best way to learn such skills is through a study of the Greek classics.

The Greek classics contain much that is relevant to participation in a democracy. That democracy's origins lie at least partially in ancient Greece proves the bearing that the literature of that period has on our present political situation. It is unquestionable that the wisdom of the Greeks, specifically Plato, offers

Practice in deliberation is ultimately the most important and necessary means of educating people in politics.

much to the quest of civically virtuous individuals. This pertinence is perhaps best illustrated by the idea of tacit knowledge and its relation to doing politics.

"Tacit" denotes a type of knowledge that can only be fully revealed through question and answer sessions. Tacit knowledge is characterized by Plato in the *Phaedrus*, in which Socrates and Phaedrus discuss the nature of written material and its inadequacy to fully enlighten. They conclude that discourse on a topic, best executed through the dialectical method, is the only route to full understanding. This type of understanding, that which can be acquired only through discussion, is tacit knowledge.

Aryeh Botwinick illustrates the concept of tacit knowledge in *Skepticism and Political*



Participation: the listener, who is trying to procure the tacit knowledge of another individual, must participate in the transfer of ideas much more actively than one does when reading a book. Learning can only occur when the giver of tacit knowledge is aware of what the receiver knows and can interact with the receiver in the transfer of knowledge. Because of the shortcomings of written data, Socrates likens books to paintings. He says, in the

Phaedrus, "If you ask [books] anything about what they are saying, if you wish an explanation, they go on telling you the same thing, over and over forever."

Socrates and *Phaedrus* note the necessity of oral communication in procuring complete, developed knowledge. They assert that there must be responsive, sympathetic action between the giver and receiver of data in order for complete transfer to occur. This type of

intercourse is even more necessary when the exchange is multidirectional. When two or more people come to know each other's minds, oral communication must be tempered so as to facilitate the genesis of familiarity; each person must apply his or her own views to the other's to attain a mutual understanding.

Mutual understanding among members of every demographic within American society is crucial to making democracy in America work. The opinions that differ from sector to sector often hinder the functioning of politics. This need not be the case, however; if applied effectively, differences among members of our society can augment the efficacy of public participation by enriching the mutual understanding of the entire group.

In order to channel these differences into a positive force, we must observe the ways in which they presently act against us. Too often, differing perspectives find expression in "platforms", which are combatively polarized against each other. Commonly, the citizen perceives people who embrace a platform other than his own to be members of the proverbial "other team." This of course displays a much deeper level of complexity than the obvious Republican-Democrat dichotomy. Most people are content to do only the rudimentary consideration necessary to choose a party to align themselves with, and let the leaders and professional politicians make the rest of their decisions for them, or at least provide them with a frame on which to build their own ideology. Hence archetypes form—the familiar "right wingers", "bleeding hearts" and others.

The only means of eroding this myopic situation, which is severely detrimental to American public politics, is to provide a means of gaining both academic knowledge and relational knowledge. Academic knowledge endows the ability to make intelligent decisions via reasoning ability and historical orientation—knowing the past goes a long way in making informed choices about the present. Relational knowledge allows for the exchange of

the ideas once they have been formed. The heart of relational knowledge is understanding the values of others. Without this understanding, politics becomes adversarial and expressive, rather than cooperative and productive.

The traditional liberal arts education is already prepared to serve as a vehicle for the acquisition of both types of knowledge. The pursuit of academic knowledge is the very

The application of Socrates' theory of tacit knowledge to support elitism is unnecessary and incorrect.

definition of higher education. However, instruction in how to procure relational knowledge need not be confined to classes specifically engineered to teach deliberation. As illustrated by the discourse on tacit knowledge in the *Phaedrus*, the logical reasoning ability or sharpness of mind that is indispensable to the gaining of relational knowledge is featured in the dialogues of Plato. What better place to start in the quest for improved logical reasoning ability than in the texts of the man who laid the foundation for all of Western philosophy?

It is further useful that Plato's discourses also include a great deal of political ideas, making a study of his works doubly applicable in the quest for civic skills and political knowledge. Plato used the idea of tacit knowledge to illustrate why direct democracy would not work. In short, he held that the masses could not comprehend political ideas requiring esoteric tacit knowledge, and thus the business of governing was better left to intellectuals who make it their profession to grasp ideas through the dialectic method.

The application of Socrates' theory of tacit knowledge to support elitism is unnecessary and incorrect. As Botwinick says, if one believes that

tacit knowledge can be attained by the whole of the public, then the correct procedure for involving citizens in politics is clear: make opportunities for the discussion of issues and the transfer of relational knowledge available in the form of public issues forums.

Consideration of Plato's works has value here as well. As a skeptic, Plato advocated constant doubting of everyday things. He valued esoteric musing over sense experience. He asserted that the material world is essentially an imperfect, simplified analog to reality. This idea is embodied in his "cave analogy," in which he holds that material objects (anything from rocks to people) are mere shadows of a reality that is perfect. Plato bases his skepticism on this rudimentary mistrust of obvious reality. Hence the need, in Plato's view, for intellectual leaders who would be capable of skeptically tackling political dilemmas and successfully drawing out the essence, or the tacit knowledge.

Of course, this standard should be extended

to include all citizens. While Plato, in the *Republic*, uses skepticism to justify totalitarianism, one can just as easily use it to justify public democracy. True skepticism dictates that one doubt one's own knowledge and opinions, and that one can benefit from the opinions and knowledge of others, which can be gained through interactions such as public forums. In fact, skepticism suggests that the greater the number of differing opinions that an individual acquaints himself with, the more likely his judgments are to be accurate.

These examples of ideas relevant to public politics in Plato's works are not isolated. In Plato's discourses, the value of knowing the past is coupled with the value of acquiring sharp logical abilities. Thus the means by which colleges educate students to be virtuous, thoughtful, and politically active citizens should utilize the classical texts; they offer a great deal of tutelage in the skills necessary to become such citizens.

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THE IMPORTANCE OF INVESTING IN SOCIAL CAPITAL

BY KENNETH WASHINGTON

In today's academic world, the concepts of civic infrastructure and economic development are viewed as separate fields of study, separate topics of intellectual conversation, and separate theoretical avenues for addressing public policy issues. However, if examined closely, one realizes that civic infrastructure and economic development are derivatives of similar social theoretical concepts. Furthermore, economics is a social thermometer. Its study provides insight of great social significance. Nevertheless, the key element to the success of civic infrastructure and economic development in their implementation and as policy issues is the utilization of social capital.

Social capital can be defined as the aspects of a social structure that facilitate certain actions of individuals who are within the infrastructure. These aspects are characterized by their function—by their usefulness to people in realizing their interest—not by their form or appearance. Simple examples of social capital are the interaction between a professor and her student, the connection between a doctor and her patient, and the bond between a mother and her child. In all these relationships, there is an implied level of trust. In relation to the political realm, citizens need to be able to trust leaders and themselves. Trustworthiness facilitates acts that would not be possible in its

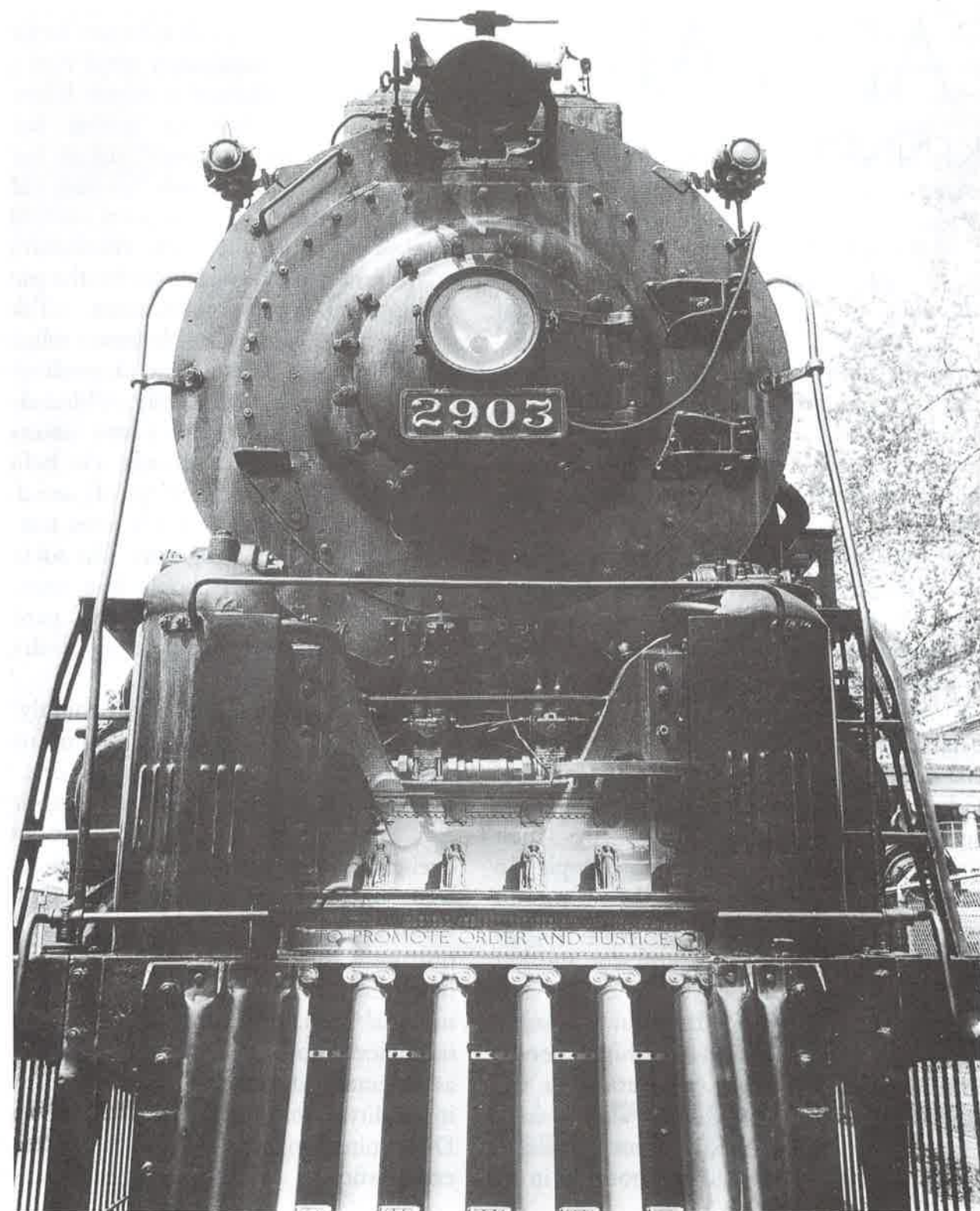
absence. There must be relationships that provide valuable information for the purpose of making thoughtful decisions. Take, for example, the comparison between religious and secular schools in America. According to Mr. James Coleman, religiously affiliated private schools in the United States have lower dropout rates than do secular schools. He believes the cause is that the quantity of social capital available to religious schools does not exist in secular educational programs. The social capital evident in religious schools is a result of the connections between school and parents and the religious precept that every individual is important in the eyes of God.

Social capital depends highly upon communication. Through communication, individuals form expectations of one another that support relationships, thus enabling trust. As experiences are shared and problems overcome, a confidence builds that leads to a sense of commonality which is necessary in a community. The less that communication is nurtured or encouraged, the more rigid relationships become. If this happens at the national level, civic unrest is guaranteed. The tendency is for social harmony to be disrupted as tolerance diminishes, hence creating social instability. Imagine this on a national level: Discrimination is reinforced through the exploitation of stereotypes, economic

circumstance, or educational prowess. Fractionalization occurs as ethnic groups stray away from one another by using their differences to separate them rather than drawing from their commonality. Unity is lost because reasons do not exist for pulling these

groups together. Instability caused by external influences can disrupt the working social organizations and cause social capital to weaken.

In order to be effective, social capital relies on stability, which arises when individuals can



securely perform in their respective roles and confidently rely on the contribution of other social participants. "Stability" does not reference a manufactured sense of security created by political religiosity or demagoguery. Tyranny is the antagonist of social capital. For instance, the Duvalier family ruled Haiti. Francois, known as "Papa Doc", became president in 1957 by running on a platform that called for political liberty and reform. Within one year after taking office, "Papa Doc" declared himself emperor. Three months before his death, he amended the Haitian constitution so that his son Jean-Claude would succeed him, an amendment that cancels free elections. Lacking the influence of his father and fearing the Haitian people, Jean-Claude was forced to leave. With the Duvalier family no longer in power, Haiti proceeded to draft a new constitution specifically mandating a democratically-elected civilian government. Successful elections were held and a new government was formed. On February 7, 1991, Father Jean-Bertrand Aristide was inaugurated President and official Chief of State of Haiti. Shortly after President Aristide's election, a military coup forced him to leave the country. He found asylum in the United States. After many years, Mr. Aristide returned to his homeland and, through collective international efforts, resumed his role as president.

How is social capital created? Is it easily manufactured? Social capital is created by installing a system of obligations and expectations. Often times, this system is believed to be a political one. Under these circumstances, politics is equated with government. However, if studied closely, politics differs vastly from government. The substance of politics is not limited to what goes on in government. Government, as it recognizes the levels of social capital, focuses societal motives and actions and acts to adequately aid in the absolution of people's needs. This system of obligations and expectations is found within the civic infrastructure.

As civic infrastructure matures, the process may progress toward, but is not limited to, a formation of government. However, to bind social capital to a particular set of political paradigms forces citizens to function under a type of government which can both place them in danger and squander social capital. Andrew Webster wrote that the common belief is that government involves all situations in which one individual or group exercises power over others; and to exercise power is to have at one's disposal some resource whereby one can control or coerce others. Due to certain preconceived

The stronger the civic infrastructure, the more conducive to economic maturity the country is.

notions that public officials possess, that resource is frequently social capital. Often, these delegates lose ties with the public and transform themselves into social authority figures with the power to manipulate the social climate, a perfect example of "politics-as-usual."

The purposes of civic infrastructure are to efficiently organize people's resources and allow citizens to manage the reservoir of social capital that is available. Vitality inherent within the civic infrastructure is a sense of nationality, a sense of public. Unity is a substantial factor: states that are ethnically and linguistically fragmented tend to be characterized by a lower degree of economic and social development (Eastern Europe, for example). Unity does not imply conformity, for it is important to be able to draw from diversity and difference. In creating unity, which leads to a strong civic infrastructure, leadership within the infrastructure must be able to openly identify social needs; generate feelings of responsibility and accountability by delegating supervision; and increase the number of citizens involved,

which serves as a reinforcement of obligations and expectations. This means having large numbers of citizens involved in organizations whose memberships cut across class and other social dividing lines and engage citizens in moving toward solutions that will benefit the general populace. Trust is exercised, responsibility distributed, and expectations shared, resulting in a strong national community. The stronger and more unified a country's people, the stronger the civic infrastructure; and the stronger the civic infrastructure, the more conducive to economic maturity the country is.

The road to economic maturity for some nations is a long one. The word "maturity" implies a growth process. The citizens must be able to convert potential into reality, requiring both patience and time. Time is needed for effective economic systems to solidify and for the economic benefits that they provide to be realized. Popular thought suggests that economic happenings prescribe social condition. However, such introspection does not fully take into account social phenomenon or explain political development if contemplated by itself. It is long-established patterns of civic community that explain a region's capacity for economic growth and democratic self-government, not fluctuating interest rates or economic trends. "Civicness," as Dr. Robert Putnam states, "is what matters. Where it exists, everything is possible; where it does not, nothing is." This is how economic development must be treated. "Civicness" is social capital. The forcing of ideology not shared by the general populace on individuals can obliterate social capital. Bear in mind the evolution of the former Soviet Union. Marx's ultimate goal was freedom and plenty for all in a stateless as well as classless communist society. Though Marx did not personally live to see his theories in operation, the world has. The fallacy of Communism has been openly displayed over the last several decades, an example that proves that civic and economic systems are ineffective

and damaging if they are not designed to accommodate the needs of society and effectively manage social capital.

The study of economic development provides insight into social effectiveness. Learning the language of economic theory enables one to interpret a nation's productivity. From simple matters of how a nation uses its available land, labor, and capital to matters of inflation, employment, and investment, one can notice how various regions relate to each other and whether a nation functions as one financial unit. Frequently, a nation does not function as a single financial unit. This is evident in many Latin American countries where there are large concentrations of wealth among a certain group of people, vast levels of disparity between income levels, high inflation rates, and devalued currency. Because there are limited resources, people must be able to organize themselves in the appropriate manner, thus forming the social relations that make survival possible.

Economic development is a form of social energy. It should be a motivating factor in the uniting of social participants. If this energy is acknowledged and properly invested, a country will be healthy and have solid networks of interaction among its citizens. If the social energy is squandered by selfish ambitions or inefficient management, economic and social deprivation is inevitable. As mentioned previously, if the social capital is exhausted, economic development will become nonexistent and the social energy lost. According to a Congressional report completed by Maureen Taft-Morales, Haiti, a nation of over six million people, has a per capital income of only two hundred and fifty dollars, half of the population is unemployed, and sixty-three percent of the existing labor force is comprised of small farmers who operate on twenty-five percent of Haiti's arable land. Imports exceed exports by one hundred and sixteen million dollars. Total budget expenditures equal four hundred and sixteen million dollars and total external debts equal seven hundred and forty-seven million

dollars. The impact of these figures is not fully recognized until they are compared with other countries. Then one can see that, in essence, these statistics mean utter poverty for millions of people.

Government must realize that economic policies are powerful tools with a tremendous influence on the operation of the country. As a nation progresses economically and socially, economic institutions must be social institutions in order to be effective. The income tax is a primary example. Theoretically, government can spend any amount of money without ever collecting taxes, but opts to rely on taxes as an individual relies on his or her income. The United States uses income tax as a form of income distribution. This is evidenced by higher tax rates for those who have larger annual incomes and different tax schedules for individuals in different circumstances such as those with numerous children, single parents, and widows. The United States has historically provided financial assistance through tax breaks (such as interest and property tax deductions) to homeowners because many lawmakers believe that by creating an incentive for home ownership, the institution of the family will be preserved, thus preserving family values. However, by using taxation, there is a danger

that it can easily become a tool of oppression wherein economics becomes a lever in the hands of powerful figures enabling them to manipulate or suppress society.

In conclusion, social capital is the key ingredient in civic infrastructure and economic development. Having become an obscure concept, social capital is reappearing in academic discussion and is becoming important in public policy formation. Social capital depends upon trust, communication, and stability. It is created through the networks of civic infrastructure, infrastructure that is the culmination of serious thought and deliberation about social need. As social capital is nurtured and the civic infrastructure is in place, successful economic development can occur. The road to economic maturity requires a lot of time, but it must be patiently traveled. The study of economic development provides insight to social effectiveness. Is a nation producing as a unit or separate individual parts? If so, why? If not, why? The answers lie in social issues. A nation will not properly develop if only the civic infrastructure, often equated with politics, or its economic development is investigated; the two must be examined together in light of how people relate to each other.

Kenneth Washington is a junior studying Political Communication.

SCIENCE LITERACY AND PUBLIC DELIBERATION

BY HEIDI GSCHWEND

Americans face a number of science policy questions today: How much funding should science research receive? How should that money be apportioned between basic and applied research? Can mistakes such as the beginning of construction of the Superconducting Supercollider followed by its abrupt cancellation be avoided in the future? Will we always waffle over funding of the space station? What ethical guidelines will we develop when researchers are able to splice genes into human embryos? How should we safeguard our natural environments from the potentially adverse effects of genetically-engineered organisms? Will we accept the risks of nuclear power for its benefits?

Clearly, we cannot answer these questions too soon, yet the American public possesses neither the scientific understanding nor the capacity to collectively discuss these concerns today. Thus, it is essential that our educational systems, especially colleges, equip beginning citizens with science literacy and prepare them for public deliberation on scientific matters? According to Richard C. Gray, author of *Science for the Non-Specialists: The College Years*, science literacy includes critical thinking ability, knowledge of the basic principles of science, and the ability to update that knowledge base by finding new information. Citizens' science literacy is brought to use in the practice of

public deliberation, which, Dr. Robert McKenzie writes, "consists of countless conversations among the citizenry about what concerns them [in order to] develop a deep sense of what the public will support in a given policy area."

Gray writes that the impediments to science literacy that one particular group of citizens-in-the-making—college students—face include intimidation by the difficult subject matter, lack of interest in a subject too often presented in an extremely boring manner, and inadequate course offerings.

Despite these roadblocks, mounting science-related concerns and decisions demand that college students become science literate. The most basic element of science literacy is "critical thinking" ability, which Gray defined as "the ability to grasp information, examine it, evaluate it for soundness, and apply it appropriately." As an extension of their critical thinking ability, students should learn how scientific knowledge is acquired and the method of thought which scientists use. Of course, college students should also gain a broad understanding and knowledge of the basic principles in science. Continued updating of that body of knowledge requires that students should know how to find updated information and analyze scientific claims. In order to connect this knowledge to their duties as

citizens, students should explore the moral, social, and economic consequences of science. Finally, students should have a grasp of the excitement and fun of science.

While science majors may develop most of these capacities in their college careers, non-science majors will not unless teaching methods are designed more specifically for their interests, preparation, and needs. Gray's advice is that college professors should develop different courses for non-science majors than for science students. Moreover, non-science majors should take two years of science covering the biological and physical sciences instead of the usual one year in one subject. Lastly, teaching methods should include more than merely lecturing.

Dr. Harry L. Blewitt has designed science seminars for non-science-oriented students with several objectives in mind: convince students that science is important and comprehensible to them, introduce them to sources that they can refer to on a regular basis, and teach some of the basic ideas of science. Students regularly read the science section of *Time* as well as the periodicals *Discover* and *Science News*, and they receive much of their general science education in the form of books for the lay reader, such as *Chaos*. Blewitt also recommends, however, that university students should endure the rigor of a difficult science course, suggesting that students should pass freshman chemistry as a requirement for graduation.

Another educator, Dr. Larry Rainey, believes students should be shown how individual disciplines interconnect and how science produces everyday-life applications. For example, students could probe the interfaces among ecology, geology, and climatology that contribute to land-use planning. Students could also discuss whether or not they would eat genetically-engineered tomatoes.

Despite professors' noble intentions, Blewitt feels not all students will become interested in learning science for the long term, even if it is taught in a much more comprehensible and

interesting way. Dr. McKenzie and the other developers of public politics maintain that motivation ultimately comes from seeing possibilities in something. The vision of a society able to grasp complex ideas in science to direct the course of research and technology development and to establish the ethical environment in which scientists can operate is certainly attractive. However science literacy is not the only element necessary to turn this vision into reality: education for participation in deliberative democracy is also needed. Hence, educating students in science and public deliberation in tandem would enable them to see the possibilities of knowing science and practice the uses of that knowledge for citizenship. The public deliberation skills would provide for application of the science knowledge, while the science concerns would

Students should explore the moral, social, and economic consequences of science.

illustrate the principles of public politics.

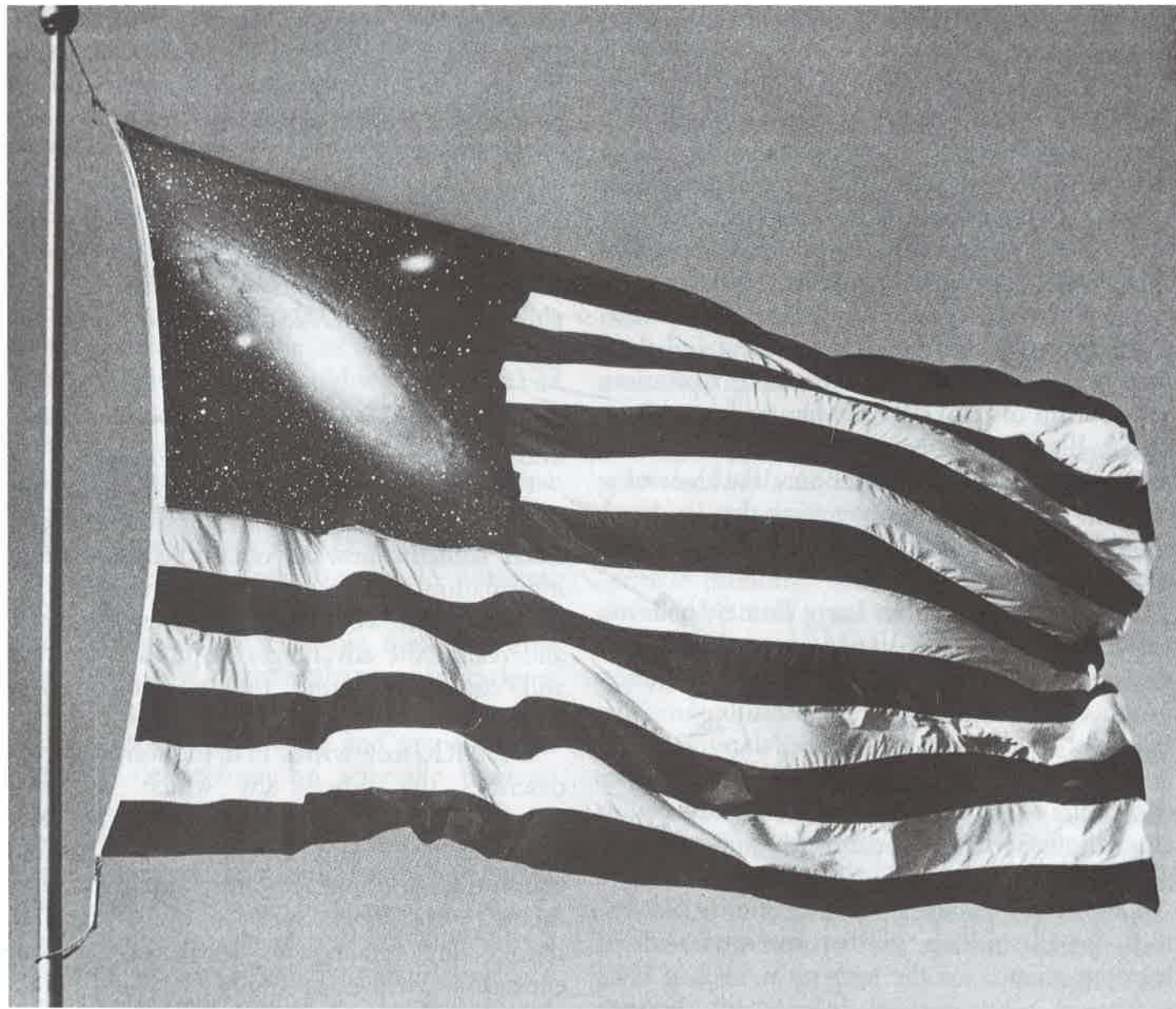
Combined science/public politics education would make full use of the learning cycle to teach students how to obtain reliable science information, exercise the principles of deliberation to work through a science concern, and realize the advantages of public judgment and common ground for consistent science policy.

Dr. McKenzie writes that the learning cycle describes the process by which we learn information. It consists of concrete experience, reflective observation, abstract conceptualization, and active experimentation. Students are more likely to be engaged by science and retain what they learn if their education involves all four elements of the

cycle. Professors could provide concrete experiences in the form of demonstrations and experiments. The instructor could then engage the students reflective abilities through questioning and discussion which would move the students toward explanations of the experience. Required readings explaining basic principles of science and current scientific issues would introduce the students to topics in more abstract terms. Finally, students would apply their knowledge in an actively experimental way by analyzing issues and deliberating upon them. The learning cycle adds variety to the classroom experience, keeping interest levels high, and

makes students aware of how they think. This awareness will make learning about how science is done more meaningful.

The process of gathering information with which to deliberate the science issue would not only introduce students to reliable sources of current science information but also help them recognize which facts are strategic and which are not. According to Dr. McKenzie, a strategic fact is a pivotal, eye-opening piece of information which can generate new directions in discussion. The student is then equipped with the discernment and the sources to find needed information over a lifetime of



involvement with science issues. Dr. Gray's group of experts notes that promoting continuing science self-education in students is really a matter of influencing their reading habits.

Science issues are well-suited to several characteristics by which public deliberation is described not only because they are complex factually and present difficult choices, but also because science overall has several points in common with the principles of deliberation. The objective of moving toward a choice forces students to think deeply about science ethics and pit often incredible benefits against grave risks—the process is an exercise in critical thinking. Downplaying expert roles reinforces students' confidence that they have the ability to contribute to discussion of and decide on scientific matters. Emphasizing relational knowledge such as personal stories brings seemingly arcane knowledge into the actual lives and concerns of citizens. Since science issues involve conflicts among qualities ordinary people hold to be very valuable, including security, helpfulness, responsibility, and economy, consideration of these motivations helps to temper scientific ambition with what is right for humanity. Students' willingness to recognize the reasons behind others' viewpoints improves their critical thinking abilities and reduces their tendencies to cling to pre-conceived hypotheses. Recognizing the pros and cons of different choices is crucial when we remember that science issues are often life-or-death situations. Finally, openness to new choices and frames of reference mirrors a scientist's openness to conflicting observations and new explanations.

The product of many small-scale deliberations is public judgment. Science-related issues demand public judgment rather than mass opinion because they require careful consideration of different options, extensive discussion of ethical consequences, and a comprehensive frame of reference. Dr. McKenzie writes that mass opinion, on the

other hand, is simply the sum of individual first reactions to a concern. Since science issues are often matters of billions of dollars, health and sickness, or life and death, the public must accept the consequences of its decision.

Public judgment is built upon common ground. According to Dr. McKenzie, common ground is a sense of general policy direction that comes from what a group can agree on. Students must be trained to search diligently and carefully for points of agreement in their deliberations. For when the public cannot agree on and commit to a project or policy, disappointments such as the Superconducting Supercollider fiasco.

Ultimately, perhaps the most difficult barrier to surpass in achieving public participation in science policy formulation is educational fragmentation. When faculty members cannot agree upon educational purposes, then mere

Science issues are well suited to several characteristics by which public deliberation is described.

obedience to policies occurs. If, for example, the University of Alabama were to change the core science requirements to two years instead of one and make non-science majors take science literacy courses in lieu of traditional science offerings, there would be several clashing positions. Some science professors would embrace the idea of educating non-science students for science literacy. Others would see that endeavor as a drain on their time to teach and do research in their own discipline. Still other biology, chemistry, or physics professors would think literacy courses were not real science or rigorous enough. Non-science faculty interested in educating students to develop civic

effectiveness would support science literacy courses, while faculty of professional schools with inflexible programs would see that the extra year of science as an infringement on their domains.

If this university or any other wants more than a half-hearted faculty obedience to a new policy, the faculty must deliberate among themselves in order to create a university culture emphasizing the education of all students to become citizens. Only after the professors have made difficult choices about how they apportion money for extra courses, how they divide their work time between research and teaching, and how they will divide their attention between students studying their discipline and students with other educational needs, such as literacy, will they determine how much of the university's purpose lies in preparing students for citizenship. After such common ground is reached, changes to increase the science literacy of the non-science major will be much more enthusiastically implemented.

Professors can best interweave the two subject areas by team-teaching the science literacy/public deliberation course. Students could be graded on how well they mastered the basic ideas of science, understood the methodology of the endeavor, the thoroughness of their research into science concerns, and their contributions to discussion. Concept-oriented

essay tests would measure students' knowledge more accurately than multiple choice tests. As a final project, the class could organize a community-wide deliberation on a popular science concern.

Of course, some students will see the utility of science literacy and public deliberation more than others will. Fortunately, those students who do take these ideas and their community responsibility seriously will be able to spread their knowledge and deliberative ability in daily conversations and in family life. In this sense, even unconsciously, they will be public leaders, because they will help to create a public receptive to science education and its importance to ordinary citizens.

Today's scientific questions demand a scientifically literate public ready to deliberate on consistent directions for science policy. The best way to prepare college students for this complicated task is through courses designed to develop science literacy, instead of knowledge of one discipline, and public deliberation skills simultaneously. The courses would stress complete use of the learning cycle, exercise of the principles of deliberation, and an understanding of common ground and public judgment. The two areas of learning would provide interesting applications for each other in ways that students are likely to use as long as they are citizens.

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PROFESSIONALISM AND THE PUBLIC

BY TRUITT ELLIS

In Shakespeare's *King Henry VI*, Dick the Butcher makes his intent clear—"The first thing we do, let's kill all the lawyers." In the twentieth century, there seems to be enough of this sentiment to share with all professionals.

The public trust in experts has eroded. Doctors, lawyers, politicians, and even scholars at one time seemed immune to criticism and were held in high esteem, but now these disciplines all find themselves slipping in the public eye. At some level, they are all the target of public criticism.

Much of this criticism stems from the fact that these disciplines are "over-professionalized." In an effort to achieve specialization, they have evolved into a professional class of technical experts. This process reduced the two-way exchange between the community and the professional into a one-way exchange in which the professional solves a problem with little input from citizens.

At this point, the professional bears the complete burden of failure for any policy. At the same time, the community and its citizens become increasingly divorced and disempowered from the important duties of these disciplines. As an aggregate result, the relationship between professionals and citizens deteriorates, which in turn causes the deterioration of public politics in general because the public no longer plays a role in important policy issues involving these disciplines. Society sees this process recurring in medicine, law, politics, and all technical or specialized disciplines—even the clergy.

How can citizens address this problem and

usher these disciplines back into to the realm of the public? Any logical reexamination of professional disciplines must begin where the professional begins—in professional education. Of course, the public will ultimately bear the responsibility of "reclaiming" these disciplines, but the most logical place for the public to catalyze any change within the professions is the professional school. The professional school represents the embryo of the developing professional, and here the future professional establishes his role in society including his

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future relationship to the public.

When considering professional education, the public should also remember that it enjoys the benefits that technical mastery brings. No one would chastise modern medicine for lengthening the human life span; likewise, we benefit from the technical forecasts of economists and political scientists. All technical disciplines can contribute to society. Yet, the public must enjoy these benefits without disciplines like medicine, law, and politics



becoming the private undertakings of experts. So, professional schools must teach technical mastery while emphasizing the future professional's relationship with the public. This relationship must emphasize the public nature of the professional's discipline. These seemingly competing goals will emerge as the central dilemma in redefining the professional's relationship with the public, a dilemma with repercussions that will be felt throughout the realm of public politics and democracy in general.

How did many disciplines become so "professional" and isolated from the concerns of the public? This question is central to any attempt at redefining the professional's relationship with the public, because we must understand how the presently flawed relationship was crafted by history. Thomas Bender, an intellectual historian concerned with professions, maintains that in earlier times, specialized disciplines were more concerned with public life and civic duty. In this century, this "civic" professionalism has given way to

COMMUNITY MEDICINE AND PUBLIC POLITICS

by Peter Nagi

An old and often forgotten conviction in medicine states that "mutual respect and cooperation contribute to the health and welfare of a community and its inhabitants, and that self-indulgence and lack of concern for others exert opposite influences." This basic premise of medicine is embodied by the perspective of community medicine. Focusing on the dynamic health of entire communities, community medicine utilizes community resources and personal interactions in developing its treatment programs. Community medicine as a socially-oriented alternative to traditional health maintenance has implications for a broader social development of communities. The principles nourished by community interaction for physical health can translate to many other areas of community life. These concerns can be addressed and resolved by the paradigm established by community medicine, ultimately improving the overall quality of life.

Community medicine, according to one of its conceptual founders Dr. Kurt Deuschle, is concerned with "improving the health of a total community through the identification and solution of its health problems." Community medicine encompasses the preventive care of public health services, the comprehensive care of family practice, and other primary specialties as well as all community elements that directly or indirectly affect health. This perspective focuses on the connection of individuals to populations and of clinical care to health as a social phenomenon. Community medicine addresses all aspects of the community's health and well-being, including physical, social, psychological, spiritual, environmental, and political health.

One major difference between community medicine and traditional medicine is the role of the physician in the community. The traditional role of the doctor is that of an outside expert, or authority on medical issues. This,

In community medicine, the doctor's role is much like an advisor or team leader. Because community action is often the best problem-solver, the physician only lends authority to what the community is doing to solve its health problems. This is effective because so many health conditions—diabetes, hypertension and heart disease, for example—result from lifestyles which require attitudinal as well as behavioral changes to remedy. Moreover, the role of social organization as a precursor to a variety of diseases has become evident. Medicine is a social as well as a biological science and medical care is a social technology which must be linked to community organization. A community medicine program can serve as a monitor of endemic or epidemic diseases and has the capacity and the responsibility to develop community programs which will assist in the care of patients.

In addition to the clinical merits of community medicine, its paradigm serves many other inherent functions. Community medicine essentially establishes a partnership between community members and healthcare providers. This interactive partnership provides a forum for deliberation of ideas and promotes productive communication among community members. In doing so, the coalition can establish the common health goals of the community by voicing personal concerns and listening to the concerns of others. By respecting the ideas of others and beginning to value each other as resources, participants take an important step toward developing a sense of community. This group must then evaluate its available resources in order to decide upon a shared course of action in addressing their health concerns. The most important resource for community medicine is the community itself. Whether or not common ground for action is reached through deliberation, the positive interaction of community members working toward a common goal benefits the entire community. Deliberation bolsters the community-building process and instills a sense of community responsibility and pride that is necessary

for any healthy community.

Once a proactive community has been established through the paradigm of community medicine, its applications can extend to many other dynamic aspects of community life. The social vehicle created through community medicine can be used to tackle educational, environmental, or economic concerns. Any issue that affects the community can be addressed at this primary level where most concerns originate. For example, an empowered community can deter crime through cooperation and education programs determined by the community members themselves. These programs can only work if they are well grounded in the articulated priorities, interests, input, and empowerment of the community. As people in the community begin to shift their mindset from their individual concerns to the concerns of the entire community, collective responsibility and progressive action ensue.

Community medicine provides a basis for the development of a dynamic community infrastructure. The goal of community health combines sciences, skills and beliefs that are directed toward the maintenance and improvement of the health of all the people through collective actions. However, community medicine or any interactive community program must begin with the individual. When individuals in a community open their minds to the ideas, concerns and underlying values of others, their collaboration will inevitably be productive and make life with one another a little easier.

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what Bender calls "disciplinary" professionalism—professionalism less concerned with public life.

Not coincidentally, this historic shift coincided with a change in professional education that occurred around the turn of the century. As natural science elucidated incredible amounts of information about nature, society came to think about everything in terms of mathematical cause and effect. This infatuation with the possibilities of science reshaped

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society's understanding of political reality. Politics, like the universe, was thought to be driven by physical forces; therefore, politics could no longer be the domain of the "common citizen." It was to exist as the exclusive realm of political scientists, professional politicians, or other "trained" individuals.

Similar attitudes pervaded other disciplines at the time. For example, American medical education was drastically altered in 1910 by Abraham Flexner's report to the American Medical Association. At the recommendation of the report, the unspecialized and often locally trained doctor was replaced by the specialist trained in the research institute. In a sense, the turn of the century was the dawn of the age of experts, and at the same time, the public became passive. It could only react as consumer, hence public life deteriorated along with the relationship between professionals and the public.

But the relationship between professionals and the public is not statically fixed in its present negative state. In the past, the relationship has been a different one; however, society may encounter problems in using these

early forms of "civic professionalism" as models for modern civic professionals. Recall the central dilemma of balancing technical mastery with civic awareness. For example, medicine would probably not benefit from a return to the pre-Flexner times of unstandardized medical education because technical mastery might be sacrificed. Society needs a modern model to redefine the relationship between the public and the experts.

Within the discipline of medicine, the aptly named field of community medicine may provide a such a model for all professions. F. Douglas Scutchfield, a practitioner in the field, describes community medicine as the basic sciences of epidemiology, biostatistics, behavioral science, operations research, and economics used to focus on the community. One of the major responsibilities of the department of community medicine, according to Scutchfield, is to create, develop, and evaluate community health programs. These programs will be used by family physicians, all other primary, secondary, and even tertiary care physicians.

The most important factor in considering community medicine as a model for all professions is the fact that there is an active relationship between the public and the practitioners of the profession. The community physician does not simply provide solutions that the public passively accepts as consumers. Instead, a genuine relationship exists between the two with an active role for the public.

Community physicians Jeffrey Koplan and Stephen Thackers point out that when a community physician sees a patient, he sees the community. For example, a physician seeing a 55-year-old woman with lung cancer should see her in the context of her "social and cultural milieu." A physician should also realize that for every patient with lung cancer, numerous individuals suffer from smoking related illnesses like emphysema, acute bronchitis, and chronic bronchitis. A variety of sociological information exists for conditions related to smoking, obesity,

cardiovascular health, and other illnesses.

This community approach to medicine leads to public involvement, because community medicine recognizes a health problem as a community problem. Because of this recognition, community medicine has been pivotal in helping the public become involved in its own health. For example, community medicine has pioneered and intensified the use of programs like Alcoholics Anonymous, weight-reduction groups, and antismoking clubs—all public places for citizens to deal with public health issues. Of course, these public associations deal with health, but great potential exists for similar networks in many disciplines. Imagine the possibilities if politics alone followed the example of community medicine.

Community medicine also serves as an excellent model for the professions because it strives to create a close relationship between the academic research institute that trains physicians and the community. This development is important not only because it creates a relationship between the physician and the community, but because it also creates a relationship between the community and the academic institute—the very core of professional medicine. Furthermore, it provides future physicians with an early introduction to community medicine. The University of Kentucky College of Medicine, The Mount Sinai School of Medicine, and Brown University School of Medicine, have been leaders in instituting community clerkships for medical students.

In these clerkships, medical students are usually assigned to a community for six weeks. Often, the student completes a community health project and works under the supervision of a professor of community medicine. Together, the student and professor act as liaisons between the community and the academic medical center. Since this introduction of a "community" outlook takes place during the future physician's education, hopefully, it will build the foundation for a

productive relationship with the public throughout his or her career. Again, other professions beyond medicine would benefit by following the example of these programs.

In a way, community medicine has limitations as a model. These limitations stem from the fact that it is a field within a larger discipline. With the exception of some clerkship programs that might be standard within a medical college curriculum, much of community medicine's philosophy has only been applied to the department of community medicine. The effort to redefine relationships between professionals and the public will fail if each of the professions creates only one field for the benefit of the community. Even if the hypothetical fields of community law and community politics existed, their principles should be applied to the disciplines as a whole. All of politics should be community politics; likewise, all of medicine should be community medicine. Medical school programs like the

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community clerkship at Brown University School of Medicine have the right idea, because all students participate in the program—even students not bound for the field of community medicine.

Any move to change the relationship between professionals and the public can expect to meet resistance from some professionals. In "The Case for Professionalism," Immanuel Wallerstein and Paul Starr quote Robert Brustein's defense of professionalism: "It is unlikely...that medical students will insist on making a diagnosis through majority vote, or

that students entering surgery will refuse anesthesia because they want to participate in decisions that affect their lives and, therefore, demand to choose the surgeon's instruments or tell him where to cut."

While this argument might possess a certain appeal, it is a flawed argument. This line of reasoning occurs throughout the defense of professionalism, in which the professional uses authority in one area to justify authority in another area.

No one would challenge the surgeon's authority while conducting an operation, but what about all the complex ethical and policy issues presented by medicine? What about a situation in which there are many alternative treatments? Citizens should want to participate in decisions that affect their lives, and that participation does not imply the refusal of anesthesia. The experts can only give us the facts; the public must ultimately decide what to do with them. The public obviously has a reason to participate in the medical profession. The fallacy of this argument becomes even more obvious when it is applied to other professions. Should the public leave politics to professional politicians? Obviously, they should not.

This destructive concept that pervades the professions should be eradicated during the

professional's education. Also, the public should strive for understanding of even the most technical corners of these disciplines—from medical research in genetics to foreign policy. At the same time, the professions, specifically the professional schools, can rethink the way they teach in order to create professionals that can work with a responsible public.

As Thomas Bender points out, society redefined the professional relationship with the public once. Now, it is time to redefine this relationship again. There is a role for professional knowledge, but there is a complementary role for public knowledge. This time, professional education must teach the best professional knowledge along with a desire to work with an active public to solve society's greatest problems. Medical schools and all professional schools can use community medicine as a model for recreating this relationship. At the same time, professional schools will bear the responsibility of eliminating the destructive attitudes that have permeated the professions for the last century. In the end, the public must regain its role in the important duties of the professions. This process will recreate the realms necessary for the public to actively conduct its business in the true nature of deliberative democracy.

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Sources For The Essays

The essays in this issue were born in a New College seminar on civic effectiveness. They draw from common sources used in that seminar. The reader may wish to explore these sources as further reading.

The basic text for the seminar was Robert H. McKenzie, *Public Politics* (Kendall-Hunt, 1994). The seminar also used an issue book developed by the Kettering Foundation (Dayton, Ohio) on *Politics for the Twenty-first Century: What Should Be Done on Campus?* and several issue books developed for the National Issues Forums program by the Public Agenda Foundation, a non-partisan educational research organization in New York. The class used these issue books to practice moderating and participating in deliberative decision making. Issue books of this sort may be ordered from Kendall-Hunt Publishing Company in Dubuque, Iowa. Several students also read David Mathews, *Politics for People: Finding a Responsible Public Voice* (Illinois, 1994). Other useful readings are three reports by The Harwood Group of Bethesda, Maryland: *Citizens and Politics: A View from Main Street America* (1991), *College Students Talk Politics* (1993), and *Meaningful Chaos: How People Form Relationships with Public Concerns* (1993). Two continuing sources of articles on matters raised in these essays are *The Civic Arts Review*, published by the Arneson Institute at Ohio Wesleyan University, Delaware, Ohio, and *Kettering Review*, published by the Kettering Foundation, Dayton, Ohio.

A comprehensive discussion of the history and theories of liberal arts education is Bruce Kimball, *Orators and Philosophers: A History of the Idea of Liberal Education* (Columbia, 1986).

Seminal works on social capital, civil infrastructure, and economic development are James S. Coleman, *Foundations of Social Theory* (Harvard, 1990) and Robert Putnam, *Making Democracy Work: Civic Traditions in Modern Italy* (Princeton, 1993).

Professionalism and its relationship to democracy is the theme of the Winter 1994 issue of the *Kettering Review*. A personal source of information on the relationship of community medicine to professional thought in medicine and its literature is Dr. John R. Wheat, Associate Professor of Behavioral and Community Medicine, College of Community Health Sciences, The University of Alabama.

Not the least of sources for our essayists were the other members of the seminar on civic effectiveness. Their group exploration of ideas was stimulating. These other members were: Monica Blackburn, Durin Booth, Terry Bynum, Jill Kail, Tyler Kirby, and Rebecca Waldrop.

A Word About the Artist

Scott Mutter

The *New College Review* would like to thank Scott Mutter for contributing his photomontages which appear throughout this journal. They blend concrete images together to express abstract ideas. The photographs often combine classical illustrations with aspects of the contemporary human experience and, in the process, the photographs provide new perspectives from which to approach ideas. Because the photographs combine elements of rationalism and surrealism, Mr. Mutter has labeled his work surrationalism. Mr. Mutter is from Park Ridge, Illinois, and he is an alumnus of the University of Illinois. He has won the New York Society of Publication Designers Award of Merit and the New York Art Directors' Club Award for Editorial Photography. His work has been displayed in numerous places, including the Indianapolis Museum of Art, Chase Manhattan Bank, and the Dittmar Gallery. His work has also appeared in *Harper's Magazine*, *The Christian Science Monitor*, and *The Chicago Tribune*. We are honored to display his work.

Photo on page 2 by John Morrow

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