The Wonderful Missions of the Community College:
A Hermeneutic Analysis of the First Hundred Years
of the Colleges' Community Engagement

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Darlene Russ-Eft

The community college, now over 100 years old, began with the singular mission of

preparing students for transfer to the university. Throughout the 20th century, the

community college has expanded its missions to serve increasingly complex and

comprehensive community needs. Through a textual analysis of community engagement

within seven seminal texts on the community college written at different times during the

past century, the study reexamined the evolution of community college mission. The result

was an increased appreciation of the community college as a unique social institution that

contributed to the development of democracy in America through a history of community

engagement, commitment to access, and multiple missions.

Doctor of Philosophy in Education dissertation of Raymond A. Nadolny
presented on April 20, 2006.

APPROVED:

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Dean of the Graduate School

I understand that my dissertation will become part of the permanent collection of Oregon
State University libraries. My signature below authorizes release of my dissertation to any
reader upon request.

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Raymond A. Nadolny, Author

AKNOWLEDGEMENTS

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INTRODUCTION

> Which would have advanced the most at the end of a month,--the boy who
> had made his own jackknife from the ore which he had dug and smelted,
> reading as much as would be necessary for this--or the boy who had attended
> the lectures on metallurgy at the Institute in the meanwhile, and had received
> a Rogers penknife from his father? Which would be most likely to cut his
> fingers? (Thoreau, 1981, p. 57)

Trained in the university system and with no previous community college experience,

I entered the higher education workforce in 1991 by accepting a position at a community

college. It was not long before I understood the community college role as the unwanted

child of higher education and comedic foil for late night talk show hosts, newspapers, and

backyard barbecues.

In 2001, I took a more sinister turn in my career by accepting a position at a

technical college. If I experienced any discomfort as the unwanted child in the community

college, I soon found an even darker side of the higher education family, the bastard child in

the technical college. My former colleagues treated my move as a divorce. My wife's family

asked whether I still worked for a "college." Friends asked if I had lost my mobility in the

higher education system. If it was frowned upon to move from the university system to the

community college system, it appeared anathema to move from a community college to a

technical college. I suffered from a lack of professional worth in the eyes of my significant

others.

A similar experience occurred during my senior year of college when my father (an

executive in the steel industry, who did not have a college degree) finally inquired about my

major. When I answered philosophy, he lifted the newspaper from his lap, snapped it open

and replied: "I don't see any philosophy majors for hire."

Discovering a teachable moment for the "old man," I proudly stated the Aristotelian difference between the useful and worthwhile arts. "The useful arts include plumbers, lawyers, carpenters, and doctors. The worthwhile arts include artists and philosophers. I want to be worthwhile." Finding a teachable moment himself, my father quipped back: "Does that mean you will be useless?" I left questioning my academic worth.

My father was correct. It was not an either/or scenario. It was a both/and scenario. And the community college came to represent for me the both/and. As I witnessed college engagement in the community, I saw both what attracted me to this organization and a dynamic reminiscent in the Aristotelian question. The college was the place where one could both make a knife and learn the metallurgical concepts. The college was responsive to both the practical and the ideal expectations of the community. I wondered: What does this pattern of community immersion or community engagement teach us about the purpose of the community college?

<div align="center">Problem Statement</div>

The place of the two-year college in the American educational system has
been problematic from the beginning. (Frye, 1993, p. 1)

Significant events at the beginning of the 20th century are the heart of this research. In 1900, Nietzsche passed away; Sigmund Freud (1900) published *Interpretation of Dreams*; and Edmund Husserl (1900) published *Logical Investigations* describing a new philosophical approach called "phenomenology." The phenomenological battle cry, "Back to the things themselves" (Grondin & Weinsheimer, 2003, pp. 12-14) may be suggested as a similar theme of the community college born only two years later.

One major problem and three minor problems emerged in an attempt to get "back to" the missions of the community college. The major problem was the potentially infinite number of missions for the community college. Three underlying problems for the study involved inadequate research on the community college, lack of historiography on the community college, and the colleges' understanding of community. The underlying problems will be addressed first followed by the major problem.

Quality and Quantity of Research on the Community College

The first problem dealt with the quality and quantity of research on the community college. The volume of community college research and the relevance of community college research have been questioned in recent years. Cohen and Brawer (2003) identified a lack of research on the community college:

> Like other schools, the community colleges conduct little research, and even
> less attention is paid to them by extramural research agencies. Data about the
> colleges are sometimes embedded in reports of postsecondary education in a
> state or in the nation. But there is no generally accepted national research
> agenda for community colleges and few educational researchers directing
> their attention toward them. (p. 349)

Townsend, Bragg, and Kinnick (2003) questioned the relevance of all research on the community college stating the majority of authors were predominantly male and predominantly from the university. The identified skepticism of community college research created significant problems for both doctoral students and community college decision makers who rely on this data.

The History of the Community College

> Most community colleges have no archivists, no document vaults like those
> at many major universities. They have no wealthy alumni associations to
> publish the college history. Two-year colleges operate on tight budgets in the
> face of expanding enrollments. Consequently, few good histories of
> individual colleges, much less of the national movement, exists. (Witt,
> Wattenbarger, Gollattscheck, & Suppiger, 1994, p. 4)

The second problem dealt with the historiography of the community college. Rhodes (2001) described this history as one of "the nation's unwritten success stories" (p. 20). And what had been written had been challenged. And with key leaders from the 1960s and 1970s retiring with many of their contributions still undocumented, more of this history was in danger of being lost. Shults (2001) noted that with the retirement of key leaders, "inestimable experience and history, as well as an intimate understanding of the community college mission, values, and culture, will disappear, leaving an enormous gap in the collective memory and the leadership of community colleges" (p. 2).

The Meaning of Community in the Community College

> The community college is a social system because its internal functions and parts are affected by outside forces, and the institution in turn affects its external environment. As a social system, the community college has altered its mission from one of primarily providing a university transfer program to one of providing a comprehensive range of offerings in response to a changing societal context. (Baker, Dudziak, & Tyler, 1994, p. xi)

The social framework in America changed dramatically over the past 100 years bringing new questions to the traditional understanding of community. How does the community college understand the concept of community inherent in its name? According to Cohen and Brawer (2003), it was in the 1950s and 1960s the term "community college" was first applied to the junior college. Cohen and Brawer described the "neighborhood institution" as serving a local population made up mostly of high school graduates. Levin (2000) argued the community college understanding of community was changing to a broader notion of global community. As funding increasingly moved from local to state to federal sources, authors like Gleazer (1980) were debating the relationship of and even importance of community in today's colleges. The changing nature of community created a problem if mission was indeed an effect of community expectations.

Missions of the Community College

With massive budget cuts, colleges were beginning to debate the value of multiple missions. Miles (2003, ¶ 8) pointed to the "longstanding rival institutional issues of academic education vs. technical training, honors vs. developmental studies, high tech vs. high touch services, and internal vs. external focus." Although all of the missions or purposes had admirers and supporters, the community college struggled to create an atmosphere where multiple missions lived as one family. Rival groups within the community college advocated their individual missions creating a competitive and sometime hostile environment to leverage scarce funding.

Lorenzo (2002) questioned whether the historic pattern of adding missions would continue to be a strategy of success: "Will focusing on a multitude of missions preclude excellence in any one aspect of mission? Is there a core mission for community colleges? And most importantly, if colleges in the past grew by addition, will they now have to grow by substitution?" (p. 12). With financial problems challenging the colleges' ability to support current missions, serious concerns were being raised about adding new missions.

Forde (2002) noted our history and current successes "must serve as a reminder of what is required to maintain success: clear vision and mission" (p. 35). The research is significant because it adds new understanding to the history and traditions of the community college. And with increasing financial challenges to college leadership and growing community expectations, the present study provides a new perspective to the role of the community in the development of the colleges' missions.

Purpose

> It is good to have knowledge of the history of the community college, but it is more important to know about the philosophy and objectives of the community college. (Monroe, 1972, p. 21)

The purpose of the study was to advance our understanding of community college missions through an analysis of treatises on community engagement by the college in selected 20th century texts. Because the study focused on understanding through textual analysis, the qualitative tradition of hermeneutic inquiry was selected. The research added to our current understanding of today's missions through an analysis of community engagement in selected texts spanning the brief 100 year history of the community college.

Research Questions

The research answered the following question in order to understand current and possible future missions: What does an analysis of community engagement in selected 20th century community college texts reveal about the colleges' multiple missions? From the primary question, two additional questions emerged: 1. How had selected writers understood the changing nature of community through the past 100 years? and 2. To what extent did community influence mission development? From personal conversations with other practitioners, the following view was often heard; the missions developed by the college were the result of the relationship between the college and the community.

Significance

The research is significant because it contributed new knowledge to the history of the community college, clarification on the relationship between the college and the community, and new knowledge of current missions. Bragg (2001) believed "a much more concerted effort needs to be made to examine critical questions surrounding access, mission, and outcomes, not only to understand community colleges themselves but to recognize their

expanding role in higher education" (p. 35). Bragg noted as "community colleges evolve, questions about access, mission, and outcomes are bound to continue, even heightening in importance" (p. 35).

Historical Significance

The research was significant because it contributed to one of "America's unwritten success stories:"

> Rather than swift response or sweeping transformation, 21st century
> community colleges might be better served to step back and undertake a
> series of measured reflections about their history, habits, and commitments
> to sharpen their focus and heighten their readiness for the future. (Miles,
> 2003, ¶ 1)

Forde (2002) noted community college history and current successes "must serve as a reminder of what is required to maintain success: clear vision and mission" (p. 35). By reviewing 20th century comprehensive works, an interpretation of historical records as they relate to community engagement contributed knowledge on the missions that drive today's community college.

Garland (1994) believed "reflection on the purpose and future of two-year education may increase our awareness of the variety of traditions among two-year colleges and campuses and increase the potential to explore multiple futures" (p. 300). Revealing the tradition of the community college was critical for leaders seeking to understand the present and future roles of the community college. Bogart (1994) added "no discussion of the community college or its mission should be launched without briefly reviewing the history of the junior college and its role" (p. 61).

And with little research on the history of the community college, the study advanced the community college story via a community college practitioner. Pedersen (2001) believed "community college leaders have a rare opportunity to fashion a new rhetoric, reaffirming the necessity of universal access even as we shuck the historical myths that have hidden its creators' motives" (p. 2).

Community Significance

The research is significant because it contributed new knowledge to the relationship between the community and the college through a framework of community engagement. Berquist (1998) identified the challenges facing the community college as a result of societal shifts. "The challenge for contemporary community colleges is one of understanding and fully appreciating both the problems and potentials associated with shifts both from premodern to modern and from modern to postmodern in our communities, nation, and world" (p. 87). The societal shifts over the past century changed the nature of the relationship between the community college and the community. Analyzing community engagement over the past 100 years advanced understanding of both the role community played in the development of missions and the transition from junior college to community college.

In *Returning To Our Roots: The Engaged Institution* (1999), the W.K. Kellogg Foundation (http://www.wkkf.org) developed a "philosophy of engagement" (p. 1). The study advanced the discussion of "enhanced engagement" by introducing the concept of engagement as an instrument to measure the colleges' relationship with the community. The study contributed both to the discussion started by the W.K. Kellogg Foundation and to the Foundation's first objective: "Enhance commitment to engagement for all sectors of research and extension" (p. 8).

Through a unique framework of community engagement, the relationship between the community and the college (developed more fully in the section on method) was analyzed throughout the 20th century. For practitioners struggling with understanding the colleges' relationship with community, a framework of community engagement contributed to our understanding of the role of the community and added new understanding to the extent this role plays in the development of mission.

Mission Significance

For leaders struggling with limited resources, the research is significant because it provided new understanding on the colleges' missions. Understanding the community's role in the colleges' missions was significant given current debates on mission appropriateness. According to Brewer (2000), research on the evolution of missions will provide new knowledge to leaders making critical decisions. For Brumback and Villadsen (2002), an understanding of these missions will provide new understanding for colleges' struggling with limited resources.

Alssid, Gruber, Jenkins, Mazzeo, Roberts, and Stanback-Stroud (2002) asked whether 1132 community colleges could still be expected to be: (1) a transfer institution, (2) a support for students lacking the necessary skills, (3) a career pathway, and (4) a vehicle for a community's economic development. Tracing the evolution of mission allowed for a reexamination of the expectations created by the community and the possible impact on future missions.

During the past 100 years, significant changes have taken place in our communities. New missions were added to the community college to cope with these changes. Unfortunately, our understanding of the underlying history and relationship with the community has not kept pace. The research is significant for three reasons: (1) the study

contributed to an "unwritten success story" via a community college practitioner; (2) the research provided a unique framework of community engagement to provide new knowledge on the dynamic and complex relationship between the community college and the community; and (3) in the face of declining resources, the research provided new insights for leaders making critical decisions on the colleges' multiple missions.

CHAPTER 2

LITERATURE REVIEW

The literature review, consisting of three parts, established the background, context, and framework of the study. The first part on the missions of the community college built on literature already cited in the problem and significance sections. By reviewing the literature on mission, background was provided for the focus of the study. The second part presented a short history of the community college in the 20th century. An understanding of community college in the 20th century provided the context for the study. The third part explored the concept of community within the community college. An understanding of the relationship between the college and the community provided a framework to analyze the extent mission development resulted from community engagement.

Articles, books, and one dissertation relating to the history of the community college were discovered through an online search using ERIC, Academic Search Elite, the Library of Congress, and Dissertation Abstracts as well as a more traditional search both online and in person at the University of Washington Library. Articles found relating to the history of the community college and used to develop a context for the research included Bragg (2001), Carrier, Keener, and Meaders (2002), Evans (2001), Forde (2002), Frye (1993), Lucas (1994), McPhail (2002), Pedersen (2001), and Shults (2001). Books relating to the history of the community college included works by Baker, Dudziak, and Tyler (1994), Cohen and Brawer (2003), Witt, Wattenbarger, Gollattscheck, and Suppiger (1994) as well as a dissertation by Pedersen (2000).

Community College Mission

> So far, much of the discussion about community college missions has been
> based on logical arguments and speculation. Words such as "could" and
> "may" dominate the controversy. Few analysts have documented the benefits
> or disadvantages of combining a variety of activities or have been able to
> show the extent to which these activities are integrated or not. To be sure,
> researchers and administrators face difficult data and methodological
> problems. Nevertheless, it is only with this type of information and analysis
> that the colleges will be able to arrive at a clear understanding of the most
> effective and appropriate mix of activities and functions. (Bailey &
> Averianova, 1999, p. 5)

Much had already been written in the problem section and significant section about

the missions of the community college. But the concept of missions within the community

college has been a rich topic of conversation for researchers over the past 20 years. And

even with growing concerns about the value and significance of the multiple missions, it was

important to note that the community college had both a rich history of mission as well as

growing concerns about the potential development of new missions. The literature was filled

with advocates and detractors as well as significant community expectations. The following

was an attempt to provide a glimpse of each of these.

Advocates and Detractors

The missions of the college have numerous admirers and numerous detractors.

Bogart (1994) believed mission "is the most important part of its being" (p. 62). Parnell

(1995) claimed no other institution in the world had a "more glorious and profound mission

as community colleges" (¶ 3). Yet, serious concerns were expressed about the

comprehensive nature of these missions.

Alssid et al. (2002), proponents of career pathways, questioned the ability of a college

to do any one mission well. Because of the various functions a college fulfills, they identified

colleges' missions as the largest obstacle to successful career pathways. To create successful

career pathways, various departments had to work together. In an environment of limited

resources, the missions served as a major obstacle to collaboration creating an atmosphere where individual departments fought to maintain and advance their own unique mission.

For the past two decades, Bailey and Morest (2003) noted "academics and researchers have almost universally condemned the comprehensive model" (p. 1). According to Bailey (2002), the comprehensive mission of the community college made it nearly impossible for the college to stand out in any shape or form.

Bragg (2001) took a middle road advocating the blending and linking of missions as a way to address evolving community expectations. For Bragg, community colleges placed the largest emphasis on the missions of transfer and workforce education. But the separation between the two missions created an isolation that allowed neither mission to be effective. Colleges had to rethink current missions to effectively manage growing community expectations.

Community Expectations

The Community College created numerous missions to meet the demands of various constituency groups. Bailey (2003) listed:

> transfer to a baccalaureate program, terminal occupational education, developmental education, adult basic education, English as a second language, education and training for welfare recipients and others facing serious barriers to employment, customized training for specific companies, preparation for industry certification exams, non-credit instruction in a plethora of areas including purely avocational courses, small business development, and even economic forecasting. (p. 3)

And, depending on the writer or researcher and the perspective the author researched or advanced, there were many more lists that identified these and other missions.

In *Greater Expectations: A New Vision for Learning as a Nation Goes to College* (Report, 2002), the multiple missions of the community college were identified as the result of comprehensive community expectations. Students and parents saw higher education as a stepping stone to employment. Legislators saw the community college as a vehicle for economic development. Businesses continually sought out employees with basic skills. The "public" wanted to see a "one size fits all" strategy that brought education to everyone.

How will the college cope with growing community expectations? Lorenzo (1994) predicted colleges who knew how to balance these expectations and missions would be the most successful. For Drucker (2002), communities would only become more complex. Drucker believed current and future leaders needed to prepare for growing community demands and growing community expectations. An analysis of community engagement in selected comprehensive 20th century texts contributed new understanding to the role of the community, to the expectations placed by the community on the college, and to the college's efforts to meet these community expectations.

Missions Summary

From the single transfer mission, to add on missions, to multiple missions, to the comprehensive mission, the missions created by the community college developed over the past 100 years. The research analyzed the relationship between the community and the college to advance our understanding of the colleges' multiple missions. Through an analysis of selected texts written throughout the 20th century, the research provided new knowledge for community college leaders making decisions about present and future missions. By reviewing some of the literature over the short history of the community college, a context was created to get a sense for how these missions developed over time.

A Brief History of the Community College

The history is presented in seven time periods: Turn of the Century, post World War I, Depression, Cold War, Civil Rights, Fiscal Pressures, and The End of a Century. These periods were identified through an analysis of texts by Harper (1905), Koos (1925), Eells (1931), Bogue (1950), Medsker (1960), Gleazer (1980) and Vaughan (2000). The authors were identified by the national governing body for two year colleges, the American Association of Community Colleges, as making significant contributions to the development of the community college over the 20th century.

The Turn of the Century: The Junior College

> What they found was a new model American University. . . a university
> which divided the traditional four collegiate years into two equal parts--the
> first to be known as the junior college or academic college, where the spirit
> would be collegiate and preparatory, and the second to be known as the
> senior college or the university college, where the spirit would be advanced
> and scholarly... (Rudolph & Thelin, 1990, p. 351)

According to Pedersen (2001) the early two year college was more similar to the university than to the community college we know today. Many of the junior colleges maintained an academically elite status with strict access. California's Taft Junior College actually had more stringent admission standards than Yale. Up until the 1940's, it was actually less expensive to attend the University of Texas than many of the state's two year colleges.

William Rainey Harper (1856-1906), a former professor at Yale, biblical scholar and founding president of the University of Chicago, was credited by the American Association of Junior Colleges (2001) as the influence that led to the establishment of the first junior college. Eells (1931) included a picture of William Rainey Harper in his work *The Junior College* with the inscription "Father of the Junior College" (p. i). According to Witt et al.

(1994) Harper's death at the age of 49 (three years after the publication of *The Trend in Higher Education*) was the untimely end of one of the great visionaries of education.

At the turn-of-the-century, Harper (1905) identified the Midwest as the western frontier of the United States and California as "the far west." The high school, the university, and urban cities of 1,000,000 or more people were only recent developments. And for the first time, higher education was no longer restricted to the elite.

For Harper (1905), democracy was the right of all citizens to have opportunity and access (what Harper termed "democratization") to higher education. Harper reorganized higher education by advocating two more years of education beyond high school in order to accomplish these goals. The addition of these two years would accomplish three ambitions: (1) represent a model of teaching excellence; (2) serve as a general education capstone; and (3) respond to future community needs. Harper identified the first two years after high school as the "junior college." In the name of the junior college was the suggestion of a stepping stone to the university, often described as the senior college.

Post World War I

> A further word now about the development of secondary schools which Harper foresaw sprouting a thirteenth and fourteenth year of schooling beyond the conventional twelfth year. . . Occasionally this postgraduate instruction passed under the title of "junior college," but there was nothing official until the First World War. (Brubacher & Rudy, 1997, p. 256)

Returning soldiers from World War I faced a world transitioning from industrialization to post industrialization. The American Association of Junior Colleges had met for the first time, and the junior college was providing a bridge to greater access, semiprofessional work, lowered costs, individual attention, better instruction, and cultural opportunities (Koos, 1925).

Leonard V. Koos (1881-1976), a graduate of the University of Chicago, continued Harper's legacy. *The Junior College Movement*, a more popular and readable version than Koos' 1924 comprehensive work, *The Junior College*, provided both the defense of the now 20 year old junior college and the tools to advocate and spread its development. States with junior colleges debated whether they should maintain junior colleges, and states without junior colleges debated whether they should create them. Access, occupational training, and other missions associated with today's community college were presented as likely future missions. Koos (1925) identified 21 missions (what Koos calls "purposes") of the junior college that easily exceeded the services first identified for this new institution.

The Depression

> The Great Depression brought a decade of unemployment and despair. More than 32,000 businesses declared bankruptcy. By the end of 1931, 12 million Americans were out of work. For junior colleges, however, the depression became a period of rapid expansion. (Witt et al., 1994, p. 95)

The Junior College Association Meeting had taken place for the first time in California (previously only held in the Midwest and the East). An established expert in the junior college movement, Walter Crosby Eells (1886-1962) of Stanford University believed the junior college was firmly established within the American education system (having experienced more than 80% growth since Koos *The Junior College Movement*) (Eells, 1931).

Eells (1931) developed what is essentially an instructional manual for junior colleges. The significant question for Eells was whether the junior college was to be a part of the secondary system, the university system, or an independent system. Eells (1931) argued successfully for the organization of the junior college as a separate institution.

> The glory of the junior college now, and probably for another quarter of the century, if not longer, is that it is an experimental institution. Any standards which restrict its growth, which tend to prevent full and free experimentation, are to be deplored... The best friends of the junior college

will be those who insist on sufficient flexibility in definition to fit different conditions in different parts of the country. (pp. 185-186)

Additionally, Bragg (2001) credited Eells' influence with junior colleges expanding to four distinct missions: popularization; preparatory education; terminal education; and guidance. Popularization and preparatory education continued the original commitments to access and transfer. Terminal education and guidance supported recent commitments to workforce education and advising.

Cold War

Under access the primary policy was the Servicemen's Readjustment Act of 1944, commonly known as the GI Bill. . . For the first time federal monies were given to individuals rather than to the institutions. Each veteran was authorized to attend any college or university that would admit him, and the government agreed to pay the tuition, pay for books and supplies, and pay a monthly stipend for living expenses. (Cohen, 2001, p. 18)

With the end of the Depression and the conclusion of World War II, the junior college movement was elevated to national status through the publication of President Truman's Commission on Higher Education findings (Reed, 1971). With the publication of *The Community College*, Bogue (1950) explored the role of the junior college in response to the President's Commission on Higher Education Report and supported changing the name to community college. The Report was good news for two-year colleges providing national recognition for the role of the two-year college within higher education. But when the missions of the community colleges expanded as suggested by the Report, many began to argue education would be spread too thin.

Riding the wave of popularity created by the President's Commission on Higher Education Report, Bogue (1950) attempted to identify a middle ground for general education and terminal education advocates by favoring a philosophy of integration: "The community college, designated and made more popular by the President's commission on

higher education, is a better and more exact name of the College of the community, by the community, and for the community" (p. 272).

Civil Rights

The 1960s, known for human rights and civil rights activities, was also a period of dramatic growth for the junior college. A junior college was being built at the approximate rate of one new college per week. The college moved from the status of alternative institution to college with multiple missions (Baker, 1998).

Leland L. Medsker (1905-1978) witnessed the dramatic growth of junior colleges in the first half of the 20th century, and projections looked to place the junior college as the recipient of the lion's share of future growth. Praising Harper and using many studies authored by Koos, Medsker (1960) acknowledged Eells' work as well as a gap in comprehensive research: "Not since 1940 has a comprehensive attempt been made to determine how many students entering junior colleges later transferred to four-year colleges" (p. 1).

Medsker's (1960) report was an update on how junior colleges, now firmly established in dealing with the challenges of a diverse population, looked for a broad spectrum of opportunities. Unlike Harper's ideology, Koos' advocacy, Eells' organization, and Bogue's centering, Medsker identified a unique emphasis on the needs and requirements of students.

Medsker (1960) reported the college as:

> ....most effective democratizing agent in higher education. . . decentralizes
> post-high school opportunities by placing them within reach of a large
> number of students... makes higher education available at low cost. . . offers
> a wide range of educational programs not found in other colleges. (p. 4)

No other branch of higher education was expected to serve such a diversity of purposes.

Nor did any other institution work with so many different types of students in so many types

of educational programs.

Fiscal Pressures

> A panoramic view almost two decades after the initial writing of this book
> shows community colleges engaged in education for community
> development. (Gleazer, 1980, p. vii)

For 23 years, Edmund J. Gleazer (1980) led the AACC during the greatest expansion

experienced by community colleges. By 1980, the transformation of the two-year institution

previously known as "junior" college was now complete in the two-year institution known as

"community" college. Access, workforce, and economic development opportunities only

dreamed of by Rainey, Koos, and Eells had come true by the time of Gleazer's *The*

Community College: Values, Vision & Vitality. With multiple and comprehensive missions,

Gleazer grappled with the problem of an institution trying to do too much with too little.

> The thought begins to take form that perhaps the most important issue is not
> really what the community college is to do, but what it is to be. Clearly,
> change in our society is so rapid that what is required today may be an
> option, or even forgotten tomorrow. (Gleazer, 1980, p. 14)

By the end of the 20th century, Vaughan (2000) identified a number of new

challenges. A growing number of students were entering the community college after

completing a masters degree or higher. The distinction between adult learner and full time

student was diminishing. Some community colleges were debating whether they should offer

a four year degree. Advances in technology led the community college to expand distance

learning to the state, the nation, and the international community. Community services

(continuing education) required colleges to serve part time students with needs as diverse as

society. And to address these challenges, many community colleges were cultivating private

funding. But in the midst of these changes, according to Laanan (2001), the effectiveness of missions remained in the forefront.

History Summary

The research took place within the 20th century. Changes in community affected changes in mission. At the turn of the century, the community demand for higher education, based on the principles of democracy, resulted in the creation of the junior college and its transfer mission. The return of World War I soldiers to their home towns created a surge in demand for jobs resulting in the junior college mission of workforce education. In the midst of the Depression, depressed communities sought additional opportunities affirming the missions of transfer and workforce and the creation of new missions of "guidance" (Eells, 1931, p. ix) and "popularizing" (Eells, 1931, p. ix). After World War II, the communities' need to remain competitive in a Cold War environment affirmed the appropriateness of comprehensive community college missions. During the 60s, communities began to acknowledge the diversity within their community allowing the community college to focus on the unique needs of students broadening the scope of its missions. At the end of the century, with communities facing increasing fiscal pressures and aging populations, the community college made a commitment to lifelong education facilitated through the use of new technologies.

The brief review of community college history provided a snapshot of the birth and development of the community college in the 20th century. During this formative time, the study examined through selected texts how missions developed out of the colleges' relationship with the community. Within this context, the review proceeded to the changing nature of community and the colleges' engagement with the community.

The Changing Nature of Community

The changing nature of community was added to the review of literature to address the challenges of this outwardly simple name. Through the literature review, the definition of community surfaced as an object of considerable debate and misunderstanding. In the review of community college history, "community" became a moving target. Based on the literature being reviewed, community was defined in a variety of ways. The following brief review on the nature of community and the level of college engagement with the community pointed to the challenges of understanding the concept of community that began within the social fabric of America and ended in a place within the larger fabric of the world. For this section, the concept of community within the community college was explored concluding with a brief look at community engagement.

First, community was examined within the name of the community college. For even the name reflected a shift in the emphasis of community within the college:

> The community college in this country has seen several face-lifts and
> weathered many changes. The change in the institution's name, for example,
> reflects the continually developing picture of the American community
> college. This significant shift in names is perhaps best represented by the
> major national organization that represents community colleges. As its focus
> has modified, the national organization's name has changed from the
> American Association of Junior Colleges (1920) to the American Association
> of Community and Junior Colleges (1972) to the present American
> Association of Community Colleges (1992). These changes in name (and
> focus) mirror changes in the institutions represented by the organization.
> (Travis, 1995, p. 1)

In the middle of the 20th century, community began to appear in the name of many of the two-year colleges. When referring to the *Truman Commission Report* in 1948, Bogue (1950) identified three descriptions of the "community" institution: (1) located where people live and work, (2) local control, and (3) funded locally. Vaughan (1995) noted an earlier predisposition to the community:

As early as 1925, leaders such as Leonard V. Koos and Walter Crosby Eells saw the need for local junior colleges to be responsive to their communities. Eells went so far as to suggest that serving community needs meant going beyond serving the needs of the regular student body. (p. 24)

In the 1980's and into the 1990's, arguments began to be made on the central role of the community. Travis (1995) believed the new mission of the community college was to engage the community through community building. According to Travis, some colleges had not made the transition from junior college to community college. Travis went farther suggesting "college" may no longer be a suitable part of the two year name. The community may very well transform the college into an organization that goes beyond education. "What appears likely, within the next 10 or more years, is a whole new institution that differs vastly from today's comprehensive community college" (p. 45).

Over the last 10 years, the scope of community has expanded. LeCroy and Tedrow (1993) saw a symbiotic relationship between the community college and the community: "From its inception, the community college has fashioned its mission through a symbiotic relationship with the local community that has been fundamentally influenced by proximity and need" (p. 1). An example of this changing scope and complexity was the transition identified by Levin (2000). In the 1990s, focus on the local community was replaced by focus on the global community. For Levin, the emphasis on community remained, yet the understanding of community changed to include a larger (global) audience.

Finding a definition for community in the literature had been challenging. Gleazer (1980), one of the chief advocates for a focus on the community, provided a working definition of community that the study used as an umbrella for the varying viewpoints:

The word "common," or in the Latin, communis, is the root word for both "community" and "communication." When we speak of community, we mean more than people living in the same locality, even more than people with a common interest. We envision a condition where people learn to communicate, where there can be a sense of connection and interchange of

thoughts and ideas. To develop "community" means to expand or realize the potentialities of the place and the people and "to bring gradually to a fuller, greater, or better state." (p. 38)

Much has changed since the birth of the community college at the turn of the 20th century. "Community" was no longer as simple as the concept explored by the Truman Commission. Lorenzo (1994) stated that knowledge of the "roots of the movement" and the "emerging needs of our society" (p. 121) was required to understand our current and future missions. It was precisely this changing nature of community that became the challenge of this research. Working with Gleazer's definition as a guide, the textual analysis uncovered additional information relating to the complexities surrounding community. Paying attention to the changing nature of community in the analysis of selected 20th century texts meant keeping an open mind to the development of this outwardly simple concept.

Community Engagement

To what extent the college related to the community was explored through the framework of community engagement. *The American Heritage Dictionary of the English Language* (2000) defines engagement as both a betrothal and a battle. This was a useful continuum within which to interpret the relationship between the college and the community. Engagement became the vehicle to explore the significance of both the colleges' relationship with the community and the impact the community had on the colleges' missions.

The level of community engagement had strong implications for the community college. In a time of dramatically reduced funding, the level of the colleges' community engagement was being viewed as a possible means of survival. Hoyle (2002) suggested that the level of a president's community engagement had a positive correlation to the president's ability to raise funds for the college. The role of the college for Hoyle was to be a player in

the community, not a spectator. This again suggested consequences as colleges sought to define and refine missions.

For Brewer (2000), community college willingness to be a player and perform multiple missions was a possible result of community engagement. With changes in the economy and changing student demographics, new activities would be requested by the community, state, and nation. And if this was the case, Brewer believed additional activities by the college could result in greater fragmentation of purpose and increased confusion over identity. Understanding the level of engagement between the college and the community would contribute to our understanding of the colleges' missions.

Miles (2003) saw monumental issues facing a beleaguered community college. With colleges facing declining resources and raised expectations, she pointed to a college at a crossroads. Should the college step up to new community expectations in the face of declining resources? Before choosing a path, she cautioned schools to take a step back and reflect on the current tensions. Reflecting on the college's engagement with the community contributed new understanding to these tensions and provided new insights to address the college standing at the crossroads.

Community Summary

The caveat for the study was that the concept of the community evolved during the analysis of texts. And this impacted the level and intensity of understanding college community engagement. Based on the colleges' understanding of community, the research remained open to the evolving nature of community engagement and the impact on the colleges' development of missions throughout the 20th century. When community engagement was reviewed in the texts, understanding of missions took place only to the

degree the relationship between the college and the community was identified through the interpretation of the texts.

Summary of the Literature Review

The literature review established the background, context, and framework for the research: Analysis of community engagement within the 20th century to understand mission development. For leaders making decisions on adding new missions in an atmosphere of declining funding, the review of literature on college missions provided background to the major focus of the research. Through a brief review on the history of the community college in the 20th century, a context was established to explore the evolution of missions. And through a review on the concept of community, the research established a framework of community engagement to analyze the extent the community influenced the development of missions.

Through community engagement, the review identified the object of engagement (community) as well as the challenge for the research (changing nature of community). A critical eye and an open mind to the evolving nature of community in the selected texts was a major challenge of the research. Through a hermeneutic analysis, the study captured a story of community engagement in the 20th century (limited to the use of the selected texts) and provided additional understanding to what had become known as the colleges' multiple missions.

CHAPTER 3

MATERIALS AND METHODS

> It is not only that historical tradition and the natural order of life constitute
> the unity of the world in which we live... ; the way we experience one
> another, the way we experience historical traditions, the way we experience
> the natural givenness of our existence and of our world, constitute a truly
> hermeneutic universe, in which we are not imprisoned, as if behind
> insurmountable barriers, but to which we are opened. (Herda, 1999)

A brief introduction is necessary to establish the rationale for the method. The research involved tracing the evolution of mission through a textual analysis of community engagement in books selected by the researcher. Hermeneutics uncovers meaning through textual analysis and was the identified method for the research. The theoretical model for the research was drawn from the work of Hans George-Gadamer. Gadamer's (1989) hermeneutics was primarily concerned with understanding. Understanding happened within the context of metaphysics, epistemology, and aesthetics. A brief description of how these fields related to one another was fundamental to understanding Gadamer's method and the principles that lie beneath the proposed method.

According to Dilthey (Herda, 1999), understanding occurred in two ways: "one way was from an existential viewpoint, and the other way was from a methodological perspective" (p. 50). From Gadamer (1989), a third element was provided to Dilthey's metaphysics (existential viewpoint or preunderstanding) and epistemology (methodological or understanding). According to Gadamer: "Aesthetics has to be absorbed into hermeneutics" (p. 164). How the researcher is able to accurately represent (aesthetics or research) the interpretation (epistemology or understanding) obtained from the relationship between the researcher and the historical works (metaphysics or preunderstanding) constituted the scholarly voice of the hermeneutic method. The relationship between

metaphysics, epistemology, and aesthetics (see Table 1) established the groundwork for both the method of analysis and the strategies to ensure the trustworthiness of data.

The research used Herda's (1999) hermeneutic process of figure, configure, and reconfigure to deconstruct the text through three levels of analysis (first text, second text, third text). The following five sections lay out the method for textual analysis and define the major concepts identified in Table 1. The first section identifies the biases of the researcher. The second section identifies assumptions of the methodology. The third section identifies the rationale for the selection of texts. The fourth section covered the collection and analysis of data. The final section identified strategies to ensure the trustworthiness of data.

Table 1

Hermeneutic Method

Hermeneutic Methodology			
	Step One	Step Two	Step Three
Epistemology (Understanding)	Figure Practical Understanding of Texts	Configure Categories of Engagement	Reconfigure Relate Parts to Whole Through Anecdote
Metaphysics (Pre-Understanding)	Data Collection Extensive Note Taking on 7 Identified Works	Mediation Interpreting Each Story through Categories of Engagement	Fusion of Horizons Balancing Individual Categories
Aesthetics (Text or Story)	First Text Notes on 7 Works (Broken into Seven Sections)	Second Text Each Section of Figured Text Broken Down into Three Categories	Third Text One Shared Story (Researcher and Seven Works)

Personal Disclosure

It is not so much our judgments as it is our prejudices that constitute our being. (Gadamer, 1976, p. 9)

My personal disclosure identified three biases: my role as a community college practitioner, my role as a philosophy instructor, and my role as a student of 20th century

history. As an employee of the community and technical college system for 14 years, I served in the role of vice president for institutional advancement at the time of the research. My role placed me in a position to capture, share, and advance the story of the community and technical college. I approached the research with evangelical zeal.

My training in philosophy occurred when I was studying for the priesthood. This would explain the above use of the phrase "evangelical zeal" as well as my disposition to textual analysis. Exegetical method in the analysis of the Hebrew and Christian Scripture shared many similarities with hermeneutic method.

Community had always been a central force in my life. From my work in the church to my first day in the "community" college, I had been attracted to organizations that value community. My role in the college had allowed me to work with legislators to address community issues at the state and federal level; mayors and city councils to address community issues at the local level; chambers, clubs, schools, and citizens to address community expectations; and faculty and staff to address community issues at the college. Community had been core to my personal and professional life. My experience with communities had strengthened my understanding of personal, college, and community missions at all levels.

Through my studies in theology and philosophy, I had developed a fascination with history. And although I had a minor in history from my undergraduate studies, I was more comfortable with historical method as a form of hermeneutic practice (further developed in the section on assumptions). My basic philosophy was that in the act of remembering, we not only discover who we are, but we also discover our humanness. Hence, understanding the past of the community college provided me with a "raison d'etre" as a community

college professional. Understanding the missions of the community college related to my personal understanding of my role as a community college practitioner.

Assumptions of Methodology

There were many assumptions for a hermeneutic methodology. For the purpose of this study, three assumptions were identified: Language, Subjective, and History.

Language Assumption

A founding father of 20th century hermeneutics, Gadamer (1989) extended Martin Heidegger's work by emphasizing the embeddedness of language in our understanding of our world. Gadamer asserted understanding was always a historical, dialectic, and linguistic event. As Gadamer stated: "Understanding is language bound" (p. 15).

In hermeneutic research, knowledge was revealed through language. Textual analysis was a method of interpreting the written word to discover the original meaning. Language explained the assumption of textual analysis as a means to uncover understanding. The analysis of language through an interrogation of the text provided understanding to the original meaning of what was written and created new insights for the present.

Subjective Assumption

In hermeneutics, language analysis was subjective. Hermeneutics recognized the experience the researcher brought to the analysis. Herda (1999) called this preunderstanding. Preunderstanding required an empathetic disposition by the researcher. The assumption was the researcher, belonging to the tradition and history of the community college, conversed with the history and tradition represented in the texts. The assumption was the researcher also provided a contribution as a result of this conversation.

Because of the bias associated with an empathetic disposition, the assumption was the researcher would remain open not only to what emerged from the analysis of community engagement but would delve deeply into the texts and remain faithful to what the texts revealed about the colleges' mission. Hermeneutics assumed an empathetic (preunderstanding) orientation in order to get beyond what was stated in the text to understand what was meant by the text.

Historical Assumption

In *Truth and Method*, Gadamer (1989) identified the necessity of historical consciousness within hermeneutics. My interpretation of Gadamer's work was that he extends philosophical hermeneutics by stressing the importance of tradition, or history, in our ways of understanding. The presumption was language was a reflection of a past experience. Hence language by its very nature was history making.

Heidegger and Stambaugh (1996) used the word Da-sein for the presence found in relationship and hermeneutics as the method for uncovering the reflection. "Da-sein can discover, preserve, and explicitly pursue tradition" (p. 145). The purpose of this research was revealing the missions of the community college through an analysis of the relationship between the college and the community. An indirect consequence of the research was an understanding of the community college tradition during the 20th century. The research was primarily concerned with textual analysis of community engagement to reveal current missions. But in hermeneutic research, the indirect consequence of research always placed, affirmed, and understood events within the context of history and tradition.

Assumptions Conclusion

Hermeneutics was a process of gathering meaning from a text via the researcher having a conversation with the text. Appendix A provides some of the relevant definitions. By contrasting the researcher's knowledge with the text, the assumption was that meaning can be found beyond the surface of the texts. The result of the conversation between the researcher and the text represented the research of hermeneutics and the proposed method for the study. The results of the research were bound by language, interpretation (subjectivity), and time (history).

Selection of Texts

> Most of the important writings that now form the foundation of the history of community colleges were written as contemporary analyses and only incidentally tie in past events. Landmark books such as Leonard Koos's *The Junior College Movement* (1925), Walter Eells's *The Junior College* (1931), Jesse Bogue's *The Community College* (1950), Leland Medsker's *The Junior College, Progress and Prospect* (1960), and Edmund J. Gleazer's *The Community College: Values, Vision and Vitality* (1980) were primarily concerned with explaining, defining, and validating the place of community and junior colleges in American higher education in their respective times. (Witt et al., 1994, p. 1)

Preliminary research for selection of writers began with an analysis of titles relating to the 20th century community college as found in the Library of Congress database. Four criteria were initially used to select the texts for analysis. Appendix B identifies the criteria and the process for the selection. Given the large number of titles (over 1000 texts) found in the search and in an attempt to identify a reasonable number of books for textual analysis, seven works were selected. The texts were cited in the literature review and comprise the seven authors identified by the American Association of Community Colleges as making significant contributions to the community college in the 20th century.

The texts for analysis were William Rainey Harper's *The Trend in Higher Education*,
Leonard Koos' *The Junior College Movement*; Walter Crosby Eells' *The Junior College*; Jesse Parker
Bogue's *The Community College*; Leland Medsker's *The Junior College: Progress and Prospect*;
Edmund Gleazer's *The Community College: Values, Vision & Vitality*, and George Vaughan's
The Community College Story. George Vaughan and Edmund Gleazer (the only two living
authors), as well as George Boggs, the president of the American Association of Community
Colleges were consulted on the relevance of these texts to the American community college.
E.J. Gleazer (Personal Communication, November 1, 2003), G.B. Vaughan (Personal
Communication, November 15, 2003), and G.R. Boggs (Personal Communication, April 4,
2004) acknowledged the relevance of the selection of these texts.

There was a great deal of scholarly testimony that supported the selection of these
texts. On the American Association of Community Colleges (AACC) website
(http://www.aacc.nche.edu), Harper's influence, the previously mentioned works by Koos,
Eells, Bogue and Medsker, and the tenure of Edmund Gleazer were listed as "Significant
Events in the Development of the Public Community College." The events identified by the
AACC were also referenced from Vaughan's *The Community College Story*. Phelan (1994)
identified Eells, Harper, and Koos "as three of higher education's chief pioneers" (p. 604).

According to Herda (1999) relevance and significance are obtained when the
researcher finds in the writings a shared experience. Although there was scholarly debate on
the significance of various texts on the community college within the 20th century, the
researcher possessed an immense respect for the AACC and shared the AACC's recognition
of the selected authors. Finally, the identification of seven books provided a realistic
workload for the time intensive nature of textual analysis.

Data Collection and Analysis

Textual analysis was used to collect and analyze data from the seven selected books.

Herda (1999) identified three steps in textual analysis: (1) figure: first text; (2) configure:

second text; and (3) reconfigure: final text. Table 1 and Table 2 provide a description of the

research approach. The collection and analysis of data is outlined in Table 2. A narrative

description of each step follows Table 2.

Table 2

Data Collection and Analysis

Method	Figured First Text		Configured Second Text		Reconfigured Third Text	
Analysis	Pre-understanding	New Understanding	Pre-understanding	New Understanding	Pre-understanding	New Understanding
Activity	Read works; Attention to understanding through questioning text: when, what, why.	Identify cultural artifacts; Practical understanding; Take notes.	Mediate between categories and first text.	Extract new configuration represented through categories.	Categories of multiple authors brought together in one story.	Intersection of story and reader captures 20th century patterns of engagement.
Result	Reading of selected texts.	Notes become first text.	Reading of first text mediated by categories of engagement.	Mediated results become second text.	Reading of second text paying attention to relationships of categories	Final mediation becomes final text.

Figure: First Text

The first text or "figure" was created from data collection on the seven books. Data

collection began by the researcher taking extensive notes on each of the seven books. The

figured text became seven sets of notes representing the seven historical writings. To the

extent possible, direct quotes were noted that captured key phrases. According to Herda

(1999), interpretation of the text takes place by a careful and detailed reading allowing for the

creation of general impressions that result in practical understanding of the texts. Each text

was reviewed and documented chapter by chapter. Notes were taken to provide a thorough

summary that reflected an understanding of each chapter by the researcher. Van Manen

(1990) described the structure of this method:

1. Turning to a phenomenon which seriously interest us and commits us to
   the world;
2. Investigating experience as we live it rather than as we conceptualize it.
   (p. 30)

For Gadamer (1976), the notes taken on a book formed a linguistic circle. The

linguistic circle was the shared understanding between the researcher and the authors. The

figured text resulted in seven linguistic circles each representing one of the identified books.

Gadamer described the relationship of these circles and the transition that lead to the

reconfigured text:

> The result is the actual relationship of men to each other. Each one is at first
> a linguistic circle, and those linguistic circles come into contact with each
> other, merging more and more. Language occurs once again, in vocabulary
> and grammar as always, and never without the inner infinity of the dialogue
> that is in progress between every speaker and partner. That is the
> fundamental dimension of hermeneutics. (p. 17)

Through an interrogation of the texts (e.g., current relevance of opinions expressed

and research reported, terminology, cultural, and historic context), the researcher was able to

investigate more than what was merely stated. The final result of the first stage was the

empathetic deconstruction of seven books resulting in seven sets of notes. The seven

summaries denoted the researcher's understanding of what was meant by the books versus

what was merely stated by the books. The seven circles or seven sets of notes personified the

relationship between the researcher and the seven books now represented in the figured text.

Configure: Second Text

The second text or "configure" was created by breaking down each of the seven

detailed descriptions into categories. For this study, the categories emerged from the concept

of community engagement. The themes or categories of community engagement were used

to both deconstruct the figured text and provide a common denominator (community engagement) shared by the seven texts. The end result or configured text was seven sets of notes, each broken down into the categories of community engagement.

Selection of initial categories. Categories (revelation, relationship, reflection) were identified prior to the research with the understanding the categories may change during the textual analysis. The discipline of philosophy was used to identify the initial categories for three reasons: (1) there is a significant body of knowledge in 20th century philosophy on the concept of engagement; (2) hermeneutic philosophy, in particular, is about exploring the meaning of concepts; and (3) it connects to the researcher's background as an instructor of philosophy. Appendix C provides a description and analysis of each category. Appendix C also provides a description of how the categories emerged from the philosophical concepts explored.

The initial categories of engagement that emerged were revelation, relationship, and reflection. Finding out how the college revealed itself to the community, related to the community, and reflected on the relationship with the community could now be used to mediate the deconstruction and construction of community engagement within each of seven sets of notes in the figured text:

(1) How does the college reveal itself to the community?

(2) How does the college relate to the community?

(3) How does the college reflect on its experience with the community?

Modification of initial categories. Herda (1999) makes one important qualification. The categories may change or be modified through the figure or configure process in order to more closely reflect the relationship between the researcher and the individual texts as mediated by the shared concept of community engagement. The qualification was important

when we remember the challenge presented on the changing nature of community in the literature review. The qualification was also important in that the categories were used only as a tool to deconstruct the text to arrive at a shared understanding of the colleges' engagement with the community.

When the three categories were applied, three parallel categories emerged. From these initial categories, modifications were made to more accurately reflect the language in the texts as well as more closely parallel the language in the research questions. Revelation was modified to community. Relationship was modified to access. Reflection was modified to mission. The principles of revelation, relationship, and reflection are connected closely to the college themes of community (revelation), access (relationship) and mission (reflection). The community college has historically practiced awareness of the community (revelation), embraced the community (relationship) and crafted mission statements through reflection on these relationships. The three parallel categories also reflected more closely the research questions identified in Chapter One.

During the configure process, using the set of notes taken from Harper's *The Trend in Higher Education* as an example, narrative was analyzed through the lens of community, access, and mission. Narratives that reflected these categories were identified and grouped together. Narratives that did not relate to the categories were set aside. The result was one narrative broken down into three separate themes each representing one of the categories. Once this had been done to each set of notes within the figured text, the second text or configured text was completed.

Reconfigure: The Final Text

The final text or reconfigured text was a reconstruction of the configured text into one narrative or story of college community engagement during the 20th century. The goal was to fuse the seven sets of notes into one shared story of the colleges' community engagement. Gadamer (1989) called this the "fusion of horizons" (p. 374). The final narrative was one shared story (between the seven works and the researcher) of community college engagement throughout the 20th century. Van Manen (1990) described the structure of this method:

1. Maintaining a strong and oriented pedagogical relation to the phenomenon;
2. Balancing the research context by considering parts and the whole. (p. 31)

In order for the researcher to relate the categories in the configured text, an anecdote was used to fuse the particular narrations of community engagement into one shared narration of community engagement. An anecdote provided what Gadamer (1976) described as a "frame" for the picture or research. The anecdote, a well known story, provided a frame to understand the individual perspectives on community engagement and create one shared story. It was in the larger picture or anecdote where the reader who may not be familiar with the community college story could find a lens to relate the parts (the categories of the community college) to the whole (the community college story). The anecdote served as a guide for Gadamer's (1989) fusion of horizons as well as a vehicle for mediation.

> Anecdotes, in the sense that they occur in the phenomenological writings of, for example, Sartre, Marcel, Merleau-Ponty are not to be understood as mere illustrations to "butter up" or "make more easily digestible" a difficult or boring text. Anecdote can be understood as a methodological device in human science to make comprehensible some notion that easily eludes us. (Van Manen, 1990, p. 116)

The anecdote or larger story became a vehicle to relate the smaller stories to each other. The larger story provided direction and focus to reconstruct the various categories in the seven notes of the configured text. The final construction or third text became one shared story between the researcher and the seven texts mediated through the anecdote. Through this story, the missions that emerged over the 20th century as a result of the colleges' community engagement were reviewed and considered.

Framing the Two-Year College Picture

To interpret the experience of the community college over 100 years, an anecdote was identified to draw our attention from the particular events of community engagement to the universal interpretation of community engagement in the 20th century. According to Van Manen (1990), this device "shares a fundamental epistemological or methodological feature with phenomenological human science which also operates in the tension between particularity and universality (p. 120)." An anecdote provided what Gadamer (1989) described as a "frame" for the picture or research.

Three criteria were identified to select the anecdote or story: (1) the anecdote would be a recognized classic story, (2) the anecdote would reflect the categories of engagement identified in the literature review, (3) the anecdote would be a significant part of American culture. The anecdote also served as a guide for Gadamer's (1989) fusion of horizons as well as a vehicle for mediation (a "frame" to help understand the final research).

The Wizard of Oz (1997), published in 1900, provided the ideal anecdote to the community college story. Amanda Spake (2000) noted "one hundred years after its publication, it remains the most significant children's book in American history." A 20th century American story, *The Wizard of Oz* shared an identical cultural reference:

The characters in the Wizard, too, says Hearn, are distinctly American, particularly plucky Dorothy, the first feminist child heroine. Some history scholars see it as even more American: an allegory of the Populist era, when farmers and industry clashed over moving to a silver standard. "Dorothy gets these magical silver slippers, and she goes down the yellow brick road," says Brett Flehinger, a historian at Harvard University. (Spake, 2000)

According to Hudlin (1989), Joseph Campbell identified a dynamic similar to the concept of engagement embedded in every great myth and story. In Joseph Campbell's concept of heroic myth, myth shared a similar cycle: departure-initiation-return (Hudlin, 1989). This coincided with the profile of engagement developed in the literature review.

Hudlin (1989) used *The Wizard of Oz* to make Campbell's point. He asked us to consider what makes this story so satisfying to readers of all ages? For Hudlin, the answer appeared in the structure found in the heroic myth. (1) Departure (revelation or community): Dorothy, an orphan, moved to her Aunt and Uncle's home. Dorothy was carried away by a tornado into another world. Dorothy journeyed into the forest. (2) Initiation (relationship or access): Dorothy met Aunt Em and Uncle Henry. Dorothy played with Toto. Dorothy initiated a series of relationships in Oz: Good Witch, Munchkins, Scarecrow, Tinman, Lion and Wizard. (3) Return (reflection or mission): On her return, Dorothy finds a new house replaced by the one destroyed by the cyclone.

Each heading in the research begins with a quote from *The Wizard of Oz*. The narrative that follows each quote tells the community college story using only the configured source materials. *The Wizard of Oz* story frames the community college story. Two parallel stories emerge. The story in quotes provides a limited look at *The Wizard of Oz*. The narrative following the quotes provides the community college story. The community college narrative never directly references *The Wizard of Oz* quotes.

The reader now has the opportunity to determine for him or herself the congruity of these two story lines. Whether the two stories are in sync is left to the judgment of the reader. How this relationship is understood by the researcher and to what degree the researcher understood a connection between these two stories is presented in Chapter Five.

The Wizard of Oz, like the community college, demonstrated multiple patterns associated with both Campbell's heroic myth and the categories of engagement. *The Wizard of Oz* became the anecdote to create the fusion of horizons. *The Wizard of Oz* became the frame for the story or picture in which to fuse the themes of the community college story.

Data Collection Conclusion

The purpose of the study was to understand current missions from the framework of the colleges' engagement with the community. The method of textual analysis was used to collect and analyze data from seven selected texts. The textual analysis took place in three steps: figure, configure, and reconfigure. An anecdote was used as a guide in the analysis of the texts. The method of textual analysis, the three steps, and the anecdote provided the vehicle to create the framework to understand the colleges' engagement with the community.

In the first step, extensive notes were taken on each of the texts. The seven sets of notes became the figured text or first text. The themes of revelation, relationship, and reflection were used to analyze the first text. The categories were subsequently modified to community, access, and mission to more closely reflect the language shared by both the texts and the researcher. Each of the seven sets of notes were grouped into the three categories creating the second text or configured text. The second text was read paying careful attention to the relationship between the categories in the selected texts. The final text or reconfigured text was then created using *The Wizard of Oz* as a guide.

Textual analysis was the method chosen for data collection and analysis of data. The identification of categories provided a way to mediate an understanding of the relationship of community, access, and mission within the selected texts. Through the use of an anecdote, a final text was created on college engagement in the community and the subsequent development of multiple missions.

Strategies to Ensure Trustworthiness of Data

> In our analysis in the concept of a picture we are concerned with two questions only. We are asking in what respect the picture (Bild: also, image) is different from a copy (Abbild)— that is, we are raising the problem of the original (Ur-bild: also, ur-picture). Further, we are asking in what way the picture's relation to its world follows from this. (Gadamer, 1989, p. 137)

Since the research relied on an interpretive model, the traditional positivistic approach for determining validity and reliability were not appropriate. Gadamer (1989) provided a bridge by approaching validity, reliability, and trustworthiness of data through the concept of authenticity. The research or story (what Gadamer would describe as aesthetics) was authentic to the degree it reflected the analysis (what Gadamer would describe as epistemology) of the experience (what Gadamer would describe as metaphysics) of the seven texts by the researcher mediated through the categories of engagement. In other words, the final research should reflect the proposed method of data collection and analysis in Table 2.

Denzin and Lincoln (2003) identified fairness, ontological authenticity, and educative authenticity as ways to ensure authenticity. Using the rationale in Table 1 and the method for data collection and analysis in Table 2 as a guide; the reader can determine whether the research is fair, ontologically authentic, and ontologically educative. Additional guidance as to the fairness and authenticity of the research was provided through "member checking" (Creswell, 1998). The two remaining living authors and one individual who wrote a forward

to one of the selected works were asked to review and comment on the research results. The feedback from the members is presented in Chapter Five.

Fairness

Fairness, according to Denzin and Lincoln (2003) meant balance. The ability of the study to balance the seven writings should be evident in the final narrative. Omission of voices or authors would lead to marginalization of stakeholder claims and perspectives. For Gadamer (1989), this was represented in "I-lessness" (p. 65). Fairness was not found "in the sphere of the 'I' but in the sphere of the 'We" (p. 65). The research must reflect both the content of the texts analyzed as well as the experience of the researcher.

Additionally, the categories of community engagement must be represented equally in the final research. Although the categories may change, this does not negate a balanced approach to understanding mission through the final categories. The categories of community engagement must be equally represented in the final narrative. To validate fairness, the final research was presented to the two remaining living authors. The research was also presented to Dr. David Hyde Pierce, who wrote the forward to the final work. By checking with the remaining living authors and Dr. Pierce, the dissertation committee had additional material in which to check for fairness. Two questions were asked to determine fairness: (1) Did the final narrative favor an individual work or researcher? (2) Did the final narrative favor one category over another category?

Ontological Authenticity

The goal of the research was to represent the relationship between the community and the college witnessed in the seven books. Ontological authenticity required the final research to be a reflection of the relationship between the texts and the researcher. Although not speaking of ontological authenticity, Gall, Gall, and Borg (2003) identified a similar

concept in external verification. The research must be coherent with the method proposed. The reporting style, the context of the research must reflect what had been laid out in the method. The external verification in ontological authenticity related directly to the proposed method, the seven texts, and the researcher.

The relationship between the texts and researcher resulted in an autonomous representation of community engagement in the 20th century as a result of the method. The autonomous representation became an encounter with a structure of community engagement in the final research that mirrored the framework laid out in the proposal (Gadamer, 1989). The research was coherent with what was laid out in the method, what was known in the seven texts, and what was known about the researcher. From this perspective, ontological authenticity of the research was evaluated through the following two questions: 1. Was the method laid out in the proposal recognized in the structure of the final research? 2. Did the research mirror the seven texts and the researcher? Through the member check, Gleazer, Pierce, and Vaughan, provided further examination as well as direction of the research results as addressed more fully in Chapter Five.

Educative Authenticity

Educative authenticity related to what Gall, Gall, and Borg (2003) called internal verification. The research needed to make sense. Gadamer (1989) suggested what was familiar was recognized. Educative authenticity moved beyond the mirror image identified in ontological authenticity. The story of the community college represented a "genuine communion" where the reviewers encountered a new story of community engagement in itself "a distinct, independent phenomenon" (p. 134) from the research. Yet the new story was a result of the proposed analysis. Creswell (1998) described an experience where an

encounter with the research involved a prolonged engagement and persistent observation. This experience demonstrated the activity of educative authenticity.

Van Manen (1990) spoke of the intensity of the authenticity "if it reawakens our basic experience of the phenomenon it describes, and in such a manner that we experience the more foundational grounds of the experience" (p. 122). By identifying with the anecdote, the reader would be able to relate to the story of the colleges' engagement with the community. Educative authenticity, facilitated through the use of the anecdote, established a relationship between the reviewers, the larger story, and the story of the community college that resulted in a new story (that reflected both the reader and the final research). This was educative authenticity.

From this perspective, educative authenticity of the research was evaluated through the following two questions: (1) Did the reader experience the community college story through the reader's connection to the larger story (anecdote)? (2) Did the resulting connection between the anecdote and the community college story provide a new way to speak about the phenomenon (missions) being explored? Gleazer, Pierce, and Vaughan's observations in regard to the educative authenticity of the results are presented in Chapter Five.

<center>Summary</center>

According to Herda (1999), hermeneutics "means passing judgment on that interpretation— speaking out on its legitimacy" (p. 3). For practitioners in the community college, the comprehensive works by William Rainey Harper, George Koos, Walter Crosby Eells, Jesse Parker Bogue, Leland Medsker, Edmund Gleazer, and George Vaughan have been recognized as some of the most significant 20th century literary works on the community college. Hermeneutics provided a method to analyze and evaluate these texts to

understand the missions of the community college. As Gadamer (1976) stated in *Philosophical Hermeneutics*: "For such texts present the problem of awakening a meaning petrified in letters from the letters themselves" (p. 90).

Car and Kemmis (1986) identify three activities that may take place as a result of the research. First, additional language may be provided to enhance our ability to speak of the multiple missions of the college. Second, confusion over the multiple missions may be reduced. Finally, there exists an opportunity to reevaluate our own beliefs and attitudes on the role of the community and the purpose of the missions.

The ability to reconsider, reevaluate, and re-experience the missions of the college provided another indicator of the level of educative authenticity. Through fairness, ontological authenticity, and educative authenticity, trustworthiness of data was established through: (1) the acknowledgment of recognized experts; (2) a review of the results as they relate to the proposed method; and (3) the intensity of the results that provide new understanding on the missions of the college for the reader.

CHAPTER 4

RESULTS

> The American community college has strong roots in the nation's history and
> its commitment to expanding educational opportunity for all. Borrowing from
> the public high school, the private junior college, and the four-year college and
> university, the community college combined characteristics of all these
> institutions but has developed its own identity. Influenced by such diverse
> forces as the reform of American education by university leaders and scholars
> early in the 20th century, the GI Bill, the baby boom, business and industry's
> demand for trained workers, the civil rights movement of the 1960s, federal
> student aid, and thousands of state legislators and laws, today's community
> college embodies Thomas Jefferson's belief that education should be practical
> as well as liberal and should serve the public good as well as individual needs.
> (Vaughan, 2000, p. 1)

In 1900, the pioneers of the junior college were making their first appearances. William

Rainey Harper, the "father of the community college" (Eells, 1931, p. i), was 44 years old.

Leonard Koos, who wrote extensively on the junior college from the 1920's until his last

published work in 1970, was 19 years old. Walter Crosby Eells, a two-year college titan in the

1930s and 1940s, was 14 years old. Jesse Parker Bogue, who dominated the community college

landscape in the 1950s, was 11. And only five years later in 1905, Harper would publish *The*

Trend in Higher Education, introducing a two-year institution called the "junior college" (Harper,

1905, p. 378). Leland Medsker, who wrote extensively on the community college in the 1960s,

was born that same year.

The American system of higher education has evolved considerably over the past

century, resulting in the development of multiple missions for the two-year college. The goal

of the following research was to capture the two-year college story of community engagement

to gain additional understanding of these missions through seven texts (identified in Chapter

Three). The following chapter is a result of textual analysis of the community college using the

themes of community, access, and mission (as identified in Chapter Three). Through the use

of community, access, and mission, the chapter lays out the evolution of the college's

engagement of the community and the resulting missions that emerged.

An anecdote (*The Wizard of Oz* story identified in Chapter Three, a classic American

story) was used to fuse the seven narratives into one shared narrative. Although the seven texts

never directly reference the anecdote, the analysis of these texts allows for a account of two-

year college 20th century engagement (via the selected themes) to emerge through the

framework of this more familiar anecdote. The anecdote provides a familiar context for the

researcher and the reader in exploring two-year college engagement in the community. It

should be noted that a direct connection between the text analysis and the anecdote cannot be

fully maintained throughout the entire narrative. In some cases, this connection is not as direct

and clear as one would hope. (This will be discussed more fully in the next chapter in the

subsection on limitations of the study.)

The following research results are broken into seven chronological periods that parallel

the time periods of the selected author's texts. Each period is broken down via the three

themes in the following order: community, access, and mission. For each period, a direct quote

from the anecdote precedes each narrative theme. The quote is then further distributed

throughout the theme to serve as a guide to fuse the text both for the researcher and the

reader. The use of the anecdote was helpful in fusing the text but also presented limitations.

There is a stronger connection between the anecdote and the narrative in some sections and

weaker connections between the anecdote and the narrative in other sections (addressed in

Chapter Five under limitations of the research). Finally, the original format of the research

results reviewed by the three living authors identified in Chapter Three was changed in order

to fulfill the formatting requirements for this dissertation.

Period One: 1900 and the Turn of the Century

Period One discusses the emergence of the community college and its early
development at the turn of the Century. At the same time, the anecdote introduces Dorothy
and the great Kansas prairies; the house where Dorothy lived; and the cyclone. In the first
section on community, a description of a lack of education opportunity in a growing nation is
presented. In the section on access, the barrier to educational opportunity is presented through
the idea of the junior college. The final section on mission describes one of the first missions
of the junior college: transfer. The use of the Dorothy character, the house where she lived,
and the cyclone provide a framework to more easily understand community (Kansas and the
West), access (a taste of liberty and the house democracy built), and mission (the coming
storm).

<div align="center">

Period One: Community
Kansas and the West

</div>

<div align="center">

When Dorothy stood in the doorway and looked around,
she could see nothing but the great gray prairie on every side...
Dorothy lived in the midst of the great Kansas prairies. (Baum and Wolstenholme, 1997, p. 10)

</div>

When Dorothy stood in the doorway and looked around

At the turn of the century, the memory of the massacre at Wounded Knee was ten
years old. Veterans recounted stories of their exploits during the Civil War. Chicago separated
east from west. And railroads made it possible to travel to the Far West known as California.

> A little later the great middle region drained by the Mississippi became the
> West. This is the Westland of our times; and this, together with the country
> still beyond the mountains called the Far West, represents the last step
> westward ever to be taken; for he who stands today on the shore of the Pacific,
> with his face turned toward the setting sun, looks no longer westward, but into
> the East. An end has come to the shifting of the Westland. (Harper, 1905, p.
> 44)

The West "represented relief from the congestion of territory, release from the bonds of conventionalism, freedom from the rigidity of traditionalism" (Harper, 1905, p. 136). Encouragement, new methods, opportunity, and incentive to an expanding population provided hope. It was a place where individuals lived more as equals. Systems were reflecting an urban population and urban influence very different from the experience of rural Americans. "The city of a hundred thousand inhabitants fifty years ago is the city of a million today. What the city of a million today will be fifty years hence no man can prophesy" (p. 157).

It was this notion of the West that provided a "meeting-place for the world's contending forces; often itself the occasion of conflict between older powers; often the scene of struggle between older powers; and still more often the battleground for new and living thoughts" (Harper, 1905, pp. 136-137).

She could see nothing but the great gray prairie on every side

Travel at the turn of the century was difficult if not impossible. The only access to the university was via the railroad, making the journey for the masses economically impractical. It was a time when the bicycle taught "people more than they have ever learned from books" (Harper, 1905, p. 40). Limited and costly transportation meant higher education was only available to those with the means to afford lodging in or near the university. And many young people, having never traveled from their home town, lacked the maturity for the long and arduous journey (Eells, 1931).

Bogue (1950) shares his experience as a student in Alabama in 1910 (two years after Henry Ford's introduction of the Model T). "With eighty dollars in his pocket" (p. 240) and all his belongings in a suitcase, he arrived at a "Middle Western College" (p. 240) on registration day. No correspondence was carried on with the college, no entrance examination was required, no tests were given, and no orientation program existed. Preliminary ceremonies

were simple with the exception of being relieved of most of his cash. Where to eat, where to

work, and where to live, was his responsibility. It was sink or swim. And of the 300 students

who started, 128 completed. This was the four-year college.

Dorothy lived in the midst of the great Kansas prairies

America at the turn of the century was the world's West. And the West was a place of

dreams. The two-year college would be created to serve as one of America's primary dream

makers.

> This fact points unmistakably to the policy of the future; and while the
> university idea, which has so recently sprung up among us, has before it large
> and unlimited possibilities, the policy of establishing small colleges here and
> there is one so strongly fixed that no great modification of it may be expected.
> (Harper, 1905, p. 360)

> Higher education was still more privilege than right. Daily newspapers and monthly

magazines educated the country of national and international events thanks to the telegraph.

> It is not exaggeration to say that in its best type the daily newspaper is not
> merely a popular educator; it is a popular educational institution organized to
> meet the demands of the millions who look to it from morning to morning for
> help, stimulus, and nourishment. (Harper, 1905, p. 48)

The prospect of higher education, previously limited to the elite, could now be offered to the

masses. And the American people wanted more (Harper, 1905). The "remedy, the substitution

of a six-year institution (including the academy or high-school course) for the present four-year

institution (without preparatory work), would at one stroke touch the gravest of the evils of

our present situation" (p. 117).

Period One: Access
A Taste of Liberty and the House Democracy Built

Uncle Henry never laughed.
He worked hard from morning till night and did not know what joy was.
Their house was small, for the lumber to build it had to be carried by wagon many miles...
When Dorothy, who was an orphan . . . (Baum & Wolstenholme, 1997, pp. 9-11)

Uncle Henry never laughed

At the turn of the century, the United States was divided into two classes: the working

class and the elite. While the elite had access to higher education, laborers by and large did not.

Equality was not a right but a "privilege" (Harper, 1905, p. 119) among a special class of

people. The majority of jobs required only one or two additional years of training beyond high

school and the university was not in a position to serve "terminal" (Eells, 1931, p. 4) or

workforce needs. At the university, there was no reason to treat individual needs above class

needs and tuition was beyond the means of the average person.

The working class, largely excluded from higher education in the 19th century, was now

demanding higher education. Democracy, progress, and "individualism" (Harper, 1905, p. 321)

were providing a new way of thinking, believing, behaving.

> Today only 10 percent of those who finish the high school continue the work
> in college. If the high schools were to provide work for two additional years, at
> least 40 per cent of those finishing the first four years would continue to the
> end of the sophomore year. (p. 383)

There was a growing sentiment that "every student should be treated as if he were the only

student in the institution" (p. 94).

Unlike the 19th century, higher education would not be limited to the elite. Democracy

would include the "average man" (Harper, 1905, p. 339). Democracy meant the "average man"

or those in the working class had access to the same educational opportunities as the person in

an elite class. And this was a dilemma since the university and the colleges had neither the

means nor the capacity to provide services to all citizens.

He worked hard from morning until night and did not know what joy was

Democracy required equality and responsibility of all classes and all people. To practice democracy and to allow the public to exercise government required an educated citizenship -- both laborers and the elite. Education would be the equalizer between the elite and the working class.

> And so it comes to pass that the people on all sides and of all classes expect— indeed, demand— what we call education. We see today, as men never have seen before, what the people when educated can actually accomplish; what education of the people really signifies; what freedom of speech and thought involves. (Harper, 1905, p. 36)

Democracy created an environment of inquiry. Inquiry created an appetite for education. Education was the foundation of liberty. And liberty was the heart of democracy. A trend was taking shape, and it looked very much like a revolution.

> It would almost seem at the first glance that a complete revolution had taken place; but a closer study of the facts convinces on that here as everywhere change has come step by step, and that it will go on step by step. (p. viii)

Their house was small. For the lumber to build it had to be carried by wagon many miles away

Democracy required higher education to build a house -- a house for the "average man" (Harper, 1905, p. 339). William Rainey Harper named democracy's house the "junior college" (p. 378).

> The first real separation (within higher education) came with the opening of the reorganized University of Chicago in 1892, under William Rainey Harper, sometimes called the "father of the junior college... " He made the freshman and sophomore work a distinct division which he called the "Academic College" while the upper two years were called the "University of Chicago"... In 1896, the happier designations "junior college" and "senior college" were adopted... (Eells, 1931, p. 47)

"The name 'junior college,' for lack of a better term" (Harper, 1905, p. 378) was used "to cover the work of the freshman and sophomore years" (a trend increasingly seen in the high schools through the addition of two additional years beyond high school education) (p. 378).

Joliet Junior College in Illinois was the first permanent public junior college and "began operation in 1902" (Eells, 1931, p. 54).

> The superintendent of Joliet, J. Stanley Brown, was a strong Baptist, as also was Dr. Harper. It was while they were together at Baptist conventions that they talked over plans for education progress, and Dr. Harper succeeded in inspiring Brown with some of his zeal and enthusiasm for educational reorganization which was the real inspiration for the organization of the work at Joliet, Illinois, at such an early date – almost ten years before the second one now existing appeared in California. (p. 55)

> The Joliet Township school board authorized the offering of "postgraduate" education beyond high school coursework. In 1916, the postgraduate division was separated from the high school and, in 1917, was formally renamed Joliet Junior College. As one of the nation's first, and most successful junior colleges, Joliet was important for several reasons:
> - It demonstrated that a well-equipped public high school could offer college-level courses equal to those offered by a university.
> - It demonstrated the feasibility and desirability of using tax dollars to offer postsecondary education in the community.
> - The needs of the community helped shape the courses and programs offered by this community-based institution.
> - The acceptance of courses offered at Joliet by the University of Chicago and Northwestern illustrated the feasibility and desirability of transferring course from a public junior college to a university. (Vaughan, 2000, p. 23)

Four different types of junior colleges were built: public junior colleges, private junior colleges, normal or teaching colleges, and junior colleges in universities. The public junior colleges, experiencing the greatest growth, were usually added to high schools as upward extensions. A fewer number were added under the umbrella of a university (Koos, 1925).

When Dorothy, who was an orphan

Where was the two-year college born? Who are the parents? Bogue (1950) believed the very name designated transfer. Koos (1925) believed the college was born out of the community. Eells (1931) named William Rainey Harper (1905) as the father to advocate university parentage. And "no historical perspective of the junior college would be adequate without reference to the work and influence of William Rainey Harper" (Bogue, 1950, p. 90), the founding president of the University of Chicago.

Harper's educational experience was divided into two halves. The first half was at a smaller college and the second half was at a larger college or university. His life as a teacher was divided in the same manner: half at a smaller college and the other half at a larger college. Harper enjoyed his time at a smaller college for the many features that differentiated it from the university. It was closer to home and less expensive than schools in an urban environment. The smaller college was also more adaptable to the needs of the individual and allowed a transition to "broader possibilities" (Harper, 1905, p. 184) like the university. "The smaller colleges, scattered everywhere, are but the natural and inevitable expression of the American spirit in the realm of higher education" (p. 362).

It was Harper's respect for this smaller institution that allowed him to advocate and appreciate the unique role the two-year college would play in higher education and democracy. In 1906, William Rainey Harper, the architect of the two-year college, died at the age of 50. Higher education lost a tremendous champion. And the community college found itself orphaned. "What would probably have been the effect on the junior college movement had President Harper lived twenty years longer" (Eells, 1931, p. 84)? No one can know what may have developed if Harper's life was not cut short. But for some who had developed an interest in the two-year college, the loss of Harper was very close to losing a parent (Eells, 1931).

Period One: Mission
The Coming Storm

The north and south winds met where the house stood, and made it the exact center of the cyclone...
"We are so grateful to you for having killed the Wicked Witch of the East,
and for setting our people free from bondage." (Baum & Wolstenholme, 1997, p. 12)

The north and south winds met where the house stood

In 1875, "there were no universities nor large institutions. Harvard had 655 students; Yale, 664; Michigan; 432" (Harper, 1905, p. 327). The lion's share of codified knowledge could be found in a library containing two hundred and fifty volumes. Admissions requirements to colleges were limited and based only on classics and arithmetic. There was limited specialization of occupational areas and even less diversity in the curriculum.

But then, "there was really no such thing as science. The laws of nature were still a secret" (Harper, 1905, p. 49). And when nature released the secret, it came with incredible force. Science became a dominating influence. Electricity and mechanics brought sweeping changes to farming. Investigation drove new methods, new discoveries, and new possibilities. Society, for the first time, would take into account the "scientific study of the student himself" (p. 321). "Still another characteristic of this new movement in popular education is its scientific character. We can see that popular thinking is coming to be more scientific" (p. 49).

Advances in science meant specialized approaches in an educational system dominated by the liberal arts. Growing specialization created demands the college and the university could not fulfill. But out of an unorganized education system, a direction began to appear. The movement of "popular education" (Harper, 1905, p. 35) was focused on the needs of the student first and study second.

> The most pathetic experience of college life is to find a man at the end of his
> college course as uncertain with respect to his life-work as he was at the
> beginning. (p. 324)

Science dominated popular education through a spirit of specialization, inquiry, and investigation. Scientific method, new laws, electricity, and mechanics slowly replaced the "childish ideality, ignorance" and "innocence of a people" (p. 50).

The laboratory, unknown in 1855, occupied a position of honor at the turn of the century.

> A large part of the expenditures of a modern institution is incurred in the departments of science, many of which did not exist thirty years ago... This is also true of historical departments, for chairs of political economy, political science, and sociology are comparatively modern. Nor is it a long time ago, even in some of our largest institutions, that the Romance and Germanic languages, not to speak of English, were given a proper status. The laboratory method in the departments of science, and the library method in the departments concerned with literature and history, have revolutionized college and university work; but the revolution has been attended with great cost. (Harper, 1905, p. 162)

The average college spent "more for work in a single department of science than was spent by an institution of the same grade fifty years ago in all departments of science" (Harper, 1905, p. 163).

Specialization began to take place in the third year of college resulting in enormous costs. Professional schools were growing, threatening smaller colleges. There were two hundred colleges trying to do what was no longer possible given the high costs associated with specialization and science. The "university idea, only twenty five years old" (Harper, 1905, p. 163), was able to provide a new role for the smaller colleges: transfer.

And made it the exact center of the cyclone

A storm was brewing as to the role for the various educational institutions. "The modern high school, sometimes called the 'people's college,' is a development of twenty-five years. Much of the work formerly done by the colleges is now being done by the high schools" (Harper, 1905, p. 363). Equipment in high schools was often better than in many small colleges. With free tuition, the growth of the high school threatened the small college.

Many smaller colleges began to play with the idea of becoming two-year colleges. It would then become possible to stop the "superficial instruction" (Harper, 1905, p. 111) in the last two years of college where there were fewer students in order to pay for the instruction in the first two years. Through the addition of two years to the "academy" (p. 339) or high school, and through the elimination of the junior and senior years at many smaller colleges, more students would gain access to higher education.

Here was the distinction between the junior college and the senior college: the junior college provided the foundational work, much of which was already occurring in many high schools; the university would no longer be in the business of providing foundational work nor high school work. Although every student needed to know basic "laboratory" (Harper, 1905, p. 162) or science principles, not every student needed to learn the details of the laboratory or science lab given their profession would never make use of the knowledge.

> In time this difficulty will be appreciated, and that a large number, perhaps even a majority, of the colleges now attempting to do the four years of the preparatory course and the four years of college work will be satisfied to limit their work to the six years which include the preparatory training and the first two years of college life. (Harper, 1905, p. 379)

We are so grateful to you for having killed the Wicked Witch of the East, and for setting our people free from bondage

Today, when democracy is often taken for granted, it is difficult to understand and seemingly pretentious to view the role of the University as "priest, prophet, messiah, deliverer, philosopher, hero, interpreter, keeper of traditions of democracy" (Harper, 1905, p. 12). But in a community ruled by the majority (or the popular vote), the nation would only be as great as the degree of education provided to the voters. In an age of democracy, science, and increasing specialization, the junior college was the tool to provide unparalleled access to higher education, unparalleled access to knowledge.

Most significant of all, perhaps, is the democratization shown in the increased proportions in public junior colleges of the sons and daughters of fathers in the lower levels of occupational groups, levels less frequently represented in other types of higher institution. Without doubt we have in the public junior college an important influence for the economic and social democratization of educational opportunity. (Koos, 1925, p. 164)

Period One: Summary

This section described the early experience of the two-year college as discussed in the texts. To interpret this experience, Dorothy, Dorothy's house, and the cyclone were used to draw the reader's attention to community, access, and mission. The analysis revealed Harper's understanding of how a demographic shift from a predominantly rural population base to growing urban centers was reshaping the concept of community; the need for access to higher education through the junior college; and the mission of transfer. The introduction of Dorothy and the great Kansas prairies, Dorothy's house, and the cyclone provided a method to communicate: (1) the junior college at the beginning of the 20th century; (2) higher education as a right of a democratic people; and (3) transfer as one of the junior college's first missions.

Period Two: 1925 and Post World War I

Period Two discusses the beginning of the junior college at a time when World War I had just ended and soldiers were returning home looking for new employment opportunities. At the same time, the anecdote introduces the City of Emeralds, the Tinman's desire for a heart, the Lion's desire for courage, and the Scarecrow's desire for brains. The section begins with an introduction identifying possible roles of the new junior college. The City of Emeralds provided a framework to more easily understand the opportunities for the junior college at the end of World War I. The first section on community describes the efforts of the junior college to meet the needs of a growing economy. The next section on access provides a description of services provided to what Koos calls "a wide range of mentality" (Koos, 1925, p. 102) through the principle of "mental democratization" (p. 102). The final section on mission presents the junior college with the possibility of offering multiple missions or what Koos describes as "purposes" (p. 19). The use of the Tinman, the Lion, and the Scarecrow provide a framework to more easily understand community (the growing economy and demand for skills), access (addressing a wide range of student mentality through mental democratization), and mission (the multiple purposes of the junior college).

Period Two: Community
The City of Emeralds

Then you must go to the city of Emeralds... It is exactly in the center of the country, and is ruled by Oz, the Great Wizard I told you of... The road to the City of Emeralds is paved with yellow bricks. (Baum & Wolstenholme, 1997, pp. 24-25)

Then you must go to the city of Emeralds

World War I soldiers had more to deal with than the horrors of their war experience. Their lives, like no other American generation before, had been exposed to a larger world

through participation in the European theater. Jesse Parker Bogue, a World War I chaplain in France, was one of the returning veterans. He encountered, like so many other veterans, a transformed economy that had greater expectations from a predominantly unskilled workforce. Many of these veterans would find themselves going to the junior college.

For most junior college practitioners, the role of transfer was central, and it was especially important that junior college training be acceptable to the university. When junior colleges were created through the addition of two years to a local high school, the junior college was often seen as part of general education or "more" high school. Some university presidents suggested that higher education properly began with the junior and senior year at the university (Eells, 1931). In the debate and confusion, multiple opportunities presented themselves to the junior college. The junior college would accept the mission of transfer, but the junior college would also adopt missions beyond transfer (Koos, 1925).

It is exactly in the center of the country, and is ruled by Oz, the Great Wizard. The road to the city of Emeralds is paved with yellow bricks

An argument was developing to demonstrably prove why the junior college had a logical place in the educational system. There was "no appreciable difference in the degrees of success in the work of the junior years of junior-college graduates and of those who do their first two years of work in standard university" (Koos, 1925, pp. 96-97). And "semi professional" (p. 121) or workforce training had begun to play a central role in the argument. But many in the junior college were ill-prepared for the great challenges that would confront the "movement" (p. 124).

Period Two: Community:
Growing Economy and Community Demand for Skills

I've [Tinman] *been groaning for more than a year, and no one has ever heard me or come before to help me... But, alas! I had no heart. While I was in love I was the happiest man on earth; but no one can love who has not a heart...* (Baum & Wolstenholme, 1997, pp. 55-62)

I've been groaning for more than a year, and no one has ever heard me or come before to help me

The junior college was an extension of the community, not an extension of the university (Bogue, 1950). Such a beginning played a strategic role in the college's development. Leadership evolved from the community versus some remote university location. "Thus a very strong motivation for the junior college came from the high schools themselves, and from the intelligent public supporting them" (Eells, 1931, p. 57).

Expectations of the junior college were immense.

It is now pertinent at least to suggest the magnitude of the task higher education has yet before it if it is to provide opportunities for training for anything like all those who, according to our democratic assumptions, are entitled to it and can be expected to profit by it. (Koos, 1925, p. 115)

But alas, I had no heart

Unlike the agrarian economy where skills were not a prerequisite to employment, the new workforce requirements became an impediment to those without skills. Without work, hundreds of thousands of men returning from the war were not in a position to earn a living. And without the skills necessary for employment, they would not only see their ability to earn a living destroyed, but their ability to support a family threatened.

The junior college, "a recent development" (Koos, 1925, p. 1), would have a large role to play. In 1900, there were eight junior colleges. By 1921, there were more than 180 junior colleges. "The increase in the number of junior-college districts, hereafter to be referred to as 'public junior colleges,' has been nothing short of notable" (pp. 3-4). In 1920, George Zook, President of the American Council on Education, chaired a conference in St. Louis which

organized the *American Association of Junior Colleges*. Twenty six years later, Zook would be appointed chair of the influential President's Commission on Higher Education. In what direction was it going? What road would it travel? What would be the heart of this institution? *While I was in love I was the happiest man on earth; but no one can love who has not a heart*

In the search for direction, the junior college began to explore community topics from adolescent development to leadership (Koos, 1925). The subject of adolescence was difficult since so little was known about this stage of life. Yet vast changes were taking place in the lives of young people. Students identified as "boys and girls" (p. 369) were not socially mature enough to enter the university. The junior college was beginning to care for students, permitting the university to deal with "men and women rather than boys and girls" (p. 369).

The junior college began to foster community leaders. In the University, leadership opportunities were provided to mostly seniors. In the junior college, leadership opportunities were provided to mostly sophomores. Junior colleges had smaller numbers of organizations (with an expanded enrollment of 200 or more), but more activities and more leadership opportunities. (Koos, 1925)

Communities across the country were so excited over the possibilities of the junior college, that they began creating two additional years beyond high school or "upward extensions" (Koos, 1925, p. 5), often without benefit of state and federal funding. The extensions to junior colleges were added by high schools to meet the demands of students without the means, ability, or need for a four-year college degree. The junior college was making "the secondary-school period coincide with adolescence" (p. 366), offered work that met "local needs" (p. 366), and impacted "the cultural level of the local community" (p. 366). The colleges were responsive to the community, and the cultural merit of the community was reflected in the very development of the junior college. (Eells, 1931)

Period Two: Access
Addressing a Wide Range of "Student Mentality" Through "Mental Democratization"

"What makes you a coward?" asked Dorothy... "It's a mystery," replied the Lion...
"Whenever I've met a man I've been awfully scared... for my life is simply unbearable
without a bit of courage." (Baum & Wolstenholme, 1997, pp. 70-71)

"What makes you a coward?" asked Dorothy

If education was a right of democracy, then the task of education had barely begun.

Most students (including many veterans) at "lower levels" (Koos, 1925, p. 117) or lacking basic

skills were denied access to higher education. This fundamental right of education was called

"mental democratization" (p. 108).

The university had a disorganized environment difficult for many university freshmen.

Higher university enrollments, leading to larger class sizes, increased a growing sense of

depersonalization for students.

> For example, in the University of Minnesota the enrollment of freshmen
> increased from 254 in 1889-1890 to 3053 during the autumn quarter of 1919-
> 1920. And for most of our higher institutions there have been similar, when
> not equivalent, increments. Despite efforts to have these large entering classes
> distributed to units of manageable size, which has not always been possible,
> there must almost certainly follow the process designated by McConn as the
> "depersonalization" of the process of higher education. (Koos, 1925, p. 179)

Schools like Yale did not dip down into "lower mentality" (p. 115) students. If one did make it

to the university, they were often weeded out in the sifting process. Where Yale was private

and selective, public institutions demonstrated a greater responsibility to all classes and all

ranges of students. Indeed, the only criterion for entrance was a valid high school certificate.

The junior college now opened the doors to those seeking transfer to the public or

private university. But what about veterans who required one or two more years of

postsecondary education in order to step into the new economy? The junior college was

concerned about taking on a new challenge. They were already questioning their ability to

provide transfer at a level comparable to the first two years at the university. How could they conceivably even consider opening the door to all levels of students?

"It's a mystery," replied the Lion

Democratization or universal access at the junior college would open the door of higher education (through transfer) to this wide range of "mentality" (Koos, 1925, p. 115). In addition to a focus on transfer for students seeking access to the university, junior colleges would also serve students seeking employment opportunities. Public junior colleges had overwhelmingly large numbers of students with parent occupation classified as "manual labor" (p. 162). The junior college was increasingly becoming the opportunity college for lower income families to better themselves through "economic democratization" (p. 162).

> Most significant of all, perhaps, is the democratization shown in the increased proportions in public junior colleges of the sons and daughters of fathers in the lower levels of occupational groups, levels less frequently represented in other types of higher institution. Without doubt we have in the public junior college an important influence for the economic and social democratization of educational opportunity. (Koos, 1925, pp. 158-165)

Whenever I've met a man I've been awfully scared... for my life is simply unbearable without a bit of courage

As a newborn institution, the junior colleges were afraid. They were afraid of becoming "inferior" (Koos, 1925, p. 119) institutions. But when the two-year college was compared with Ohio State University and the University of Minnesota, the junior college was found to be on par (p. 104).

> The most obvious point of significance in the comparisons thus afforded as to the mental character of junior-college students is that the authorities in higher institutions, more especially our state universities, have little or no ground for the fear that the junior college in its present state of development brings into their upper years a flood of mentally incompetent students. The data made clear that junior-college students are in the respect about on a par with students of the same classification in most colleges and universities. (pp. 103-104)

Yet fear on the part of the colleges often translated into not enrolling a larger population in the lower ranges, while others thought such inclusion to be possible or even desirable (Koos, 1925).

Greater democratization was predicted for the junior colleges. Studies indicated low performers in the freshman and sophomore year of university would have made junior-senior if they started at the junior college (Koos, 1925). The university was geared for students at the junior-senior level, but it was not addressing those less ready. The junior college focus on teaching was strengthening both transfer and retention in the senior college.

"We have seen that although college and university teachers have better preparation in subject matter, this advantage is in part offset by a higher level of teaching-skill in the junior college" (Koos, 1925, p. 143).

> The conclusion to be drawn seems to be that there is no appreciable difference in the degrees of success in the work of the junior years of junior-college graduates and of those who do their first two years of work in standard university. (Koos, 1925, pp. 96-97)

With the advance of science, growing specialization, and the introduction of new technologies (e.g., Model T, airplane), the American people faced overwhelming challenges that demanded immediate attention. Communities found the junior college an ideal vehicle to address these changes as well as the variety of skills needed in this changing world.

> The third purpose [of the junior college] refers *to preparation for occupations, the final training for which would be given during junior-college years.* If occupations for which final training can be completed during what are commonly accepted as secondary-school years are classified as *trades,* and if those for which such training can be completed only with four or more years of work beyond the high school are classified as *professions,* what is advocated here is training for *semiprofessions.* (Koos, 1925, p. 20)

And if colleges and universities were threatened by the growth of the junior college, then reaching out to "low" (p. 109) and "middle ranges" (p. 109) of "mentality" (p. 109) provided a potentially safe niche. "With the difference in distribution between these two types of

institutions noted we are warranted in anticipating an even greater extent of mental

democratization in junior colleges" (p. 108). The junior college could meet a community

expectation not being met by the university and in many cases not wanting to be met by the

university through mental and economic democratization. But the questions still remained:

were they trying to do too much with too little? (Koos, 1925)

Period Two: Mission
Multiple Purposes of the Junior College

"I'm not feeling well," said the Scarecrow... "Can't you get down?" asked Dorothy. "No for this pole is stuck up my back... You see, I am stuffed so I have no brains at all, he answered sadly... But I do not want people to call me a fool. And if my head stays stuffed with straw instead of with brains, as yours is, how am I ever to know anything? (Baum & Wolstenholme, 1997, p. 37)

"I'm not feeling well," said the Scarecrow

Concern was already being expressed that junior institutions were too focused on

transfer (Koos, 1925). And to confuse matters for advocates of transfer, enrollment

skyrocketed in other areas of higher education. Enrollment increases were seen "in the

universities and other institutions of polytechnic type, rather than in the college groups" (p.

225).

"Can't you get down?" asked Dorothy

Many believed the genius of the junior college would be the comprehensive mission.

The junior college would provide transfer opportunities to the university; round out the

general education requirements for those who would not go on; and provide the final training

for semi-professional occupations that only require two years. Five affects were identified and

divided into 21 "purposes" (Koos, 1925, p. 20):

Table 3

Purposes of the Junior College

	Purposes of the Junior College
Affecting education in the two years under consideration	1. Offering two years of work acceptable to colleges and universities 2. Completing education of students not going on 3. Providing occupational training of junior-college grade 4. Popularizing higher education 5. Continuing home influence during immaturity 6. Affording attention to the individual student 7. Offering better opportunities for training in leadership 8. Offering better instruction in these school years 9. Allowing for exploration
Affecting the organization of the school systems	10. Placing in the secondary school all work appropriate to it 11. Making the secondary-school period coincide with adolescence 12. Fostering the evolution of the system of education 13. Economizing time and expense by avoiding duplication 14. Assigning a function to the small college
Affecting the university	15. Relieving the university 16. Making possible real university functioning 17. Assuring better preparation for university work
Affecting instruction in the high school	18. Improving high school instruction 19. Caring better for brighter high-school students
Affecting the community of location	20. Offering work meeting local needs 21. Affecting the cultural tone of the community

No for this pole is stuck up my back... You see, I am stuffed so I have no brains at all, he answered sadly

The list of growing missions or "purposes" (Koos, 1925, p. 20) initiated by the

community ignited the enthusiasm and subsequent growth of the junior college. The junior

college provided a stepping stone for specialization at the university, rounded out an

education, widened access, prepared for semi-professional work, lowered the cost of education

by bringing it closer to home, responded to the critical years of adolescent development,

fostered individual attention, created leadership opportunities usually undertaken by seniors in

the university, offered better instruction, relieved the university to pursue its role in specialized

training, brought cultural opportunities to the community and more. The ambitions of the

junior college far exceeded the services first identified for this new institution (Koos, 1925).

But I do not want people to call me a fool. And if my head stays stuffed with straw instead of with brains, as yours is, how am I ever to know anything?

Could the junior college perform multiple missions satisfactorily? Wouldn't transfer be sacrificed in attempting too many missions? Scholars and politicians debated whether the junior college possessed the skills to provide education at the sophomore level comparable to the university? But numerous studies conducted by Leonard V. Koos (1925) supported the idea that the junior college could undertake numerous missions. Junior colleges provided superior teaching experience to students than did universities. Junior college faculties were paid more in order to maintain a recruiting advantage over universities. Junior college teaching superiority over instructors of the first two years at the university was validated through comparison to training, experience, teaching load, and remuneration. "Native students" (Eells, 1931, p. 257) (or students entering the university as freshman) in their third year were compared with transfer students from the junior college. "We have seen that although college and university teachers have better preparation in subject matter, this advantage is in part offset by a higher level of teaching-skill in the junior college" (Koos, 1925, p. 97).

Workforce training opportunities for veterans and workforce training opportunities for those struggling in a new economy were identified as emerging missions. "The logical place for the development of semiprofessional curricula seems to be the educational unit where the years in which the training is to be given are terminal years. This is the junior college" (Koos, 1925, p. 143). The comprehensive approach of the junior college was taking shape.

Period Two: Summary

This section described the post World War I experience of the two-year college as discussed in the texts. To interpret this experience, the Tinman's desire for a heart, the Lion's desire for courage, and the Scarecrow's desire for brains were used to draw the reader's attention to community, access, and mission. The analysis revealed Koos' understanding of

how the junior college was becoming a vehicle for community development; the advancement of access as a right for all people through the concept of mental democratization; and a growing awareness of the multiple missions or what Koos describes as the purposes of this young institution. Introducing the three characters' search for heart, courage, and brains provided a method to communicate: (1) how the junior college became a vehicle for community development; (2) how access to higher education was provided to a broad range of people or mentality of people at a time when the country was recovering from a catastrophic war; and (3) how communities required new skills for a transforming economy through a commitment to an increasing number of missions for community colleges.

Period Three: 1931 and the Depression

Period Three discusses the growth of the junior college at a time when the stock

market had just crashed and America was entering into the Depression. At the same time, the

anecdote introduces the Tinman's fight with a fearsome yellow cat; the Lion's fear of falling;

and the Scarecrow's adventure into the poppy field. The Tinman's fight with the fearsome

yellow cat guided an interpretation of the growth of the junior college in the context of

communities paralyzed from the Depression. The Lion's fear of falling guided an

interpretation of college efforts to overcome communities' fears of limited higher education

opportunities through "popularizing functions" (Eells, 1931). The Scarecrow's journey into the

poppies guided an interpretation of the college's journey into the missions of transfer, semi-

professional training, and cultural education or general education. The use of the challenges

surmounted by the Tinman, Lion, and Scarecrow provided a framework to more easily

understand community (a nation paralyzed), access (popularizing functions), and mission

(transfer, semi-professional training, and cultural opportunities).

Period Three: Community
A Nation Paralyzed

The Tin woodman... saw a great yellow wildcat... and its mouth was wide open, showing two rows of ugly teeth, while its red eyes glowed like balls of fire... Running before the beast was a little gray field-mouse, and although he (Tinman) had no heart he knew it was wrong for the wildcat to try to kill such a pretty, harmless creature. So the Woodman raised his axe, and as the wildcat ran by he gave it a quick blow that cut the beast's head clean off from its body, and it rolled over at his feet in two pieces. (Baum & Wolstenholme, 1997, pp. 101-102)

The Tin woodman... saw a great yellow wildcat... and its mouth was wide open, showing two rows of ugly teeth, while its red eyes glowed like balls of fire

The stock market crash threatened the livelihood of the American people. The lack of

opportunity facing World War I veterans was numbing. And with the Depression, the resulting

economic impact was paralyzing.

Nonetheless, it was a time of dramatic growth for the junior college. But in the absence of a national plan and in the midst of the Depression, the future of the junior college seemed uncertain. In 1930, one year after the great stock market crash, the average age of the four hundred and twelve junior colleges was just shy of ten years old (Eells, 1931). In 1930, the year of the first issue of the *Junior College Journal* and two years prior to the birth of George Vaughan (who writes extensively on the two-year college today), junior college enrollment exceeded 70,000 students.

Running before the beast was a little gray field-mouse, and although he (Tinman) had no heart he knew it was wrong for the wildcat to try to kill such a pretty, harmless creature

But the amount of confusion about the junior college was a cause of great concern. Large parts of the country were ignorant of the introduction of the junior college. Even in states where the junior college had taken root, people were not aware of its existence. Many believed it was an extension of high school. Others thought it was more high school for students who did not have "the brains for real college, the weak imitation of the real thing" (Eells, 1931, p. 579). With communities suffering from the Depression and colleges feeling themselves pulled in multiple directions, it was time to create a national identity for the junior college:

> In 1929, the American Association of Junior College defines the junior college:
> The junior college, as at present constituted, comprises several different forms
> of organization; first, the two-year Institution embracing two years of collegiate
> work in advance of the completion of what is ordinarily termed the 12th grade
> of an accredited secondary school; secondly, the institution embracing two
> years of standard collegiate work integrated with one or more contiguous years
> of fully accredited high school work administered as a single unit. The aims of
> the curriculum in either case are to meet the needs of the student for
> maximum growth and development, to further his social maturity, and to
> enable him to make his greatest contribution as a member of society. (Eells,
> 1931, pp. 167-168)

Just as grammar schools universalized secondary education in the 19th century by reshaping themselves into high schools, the high schools would universalize collegiate education by reshaping themselves into colleges. By adding two years to the local high school, the community established the junior college as a "permanent addition to the American education family" (Eells, 1931, pp. 799-800).

So the Woodman raised his axe, and as the wildcat ran by he gave it a quick blow that cut the beast's head clean off from its body, and it rolled over at his feet in two pieces

The reasons for junior college success in the community were three-fold: better selection of students, better instruction of students, and leadership opportunities for students. Better selection was partially due to the screening that happened at the junior college level. Better instruction had to do with the "superior instruction" (Eells, 1931, pp. 277-278) at the junior college. Leadership opportunities came with the development of summer schools and leadership institutes. The junior college was the gateway to systematically "meet community needs, and it is in this field that the greatest strides have been" (p. 238).

Even in transfer, the strength of the institution to build a bridge to the university had been established. Eighty-five percent of junior college transfer students entering their junior year of college graduated with a four-year degree. Where only 15% of native college graduates (that is, those students beginning at the university) at Stanford received honors, almost a quarter (23.6%) of junior college transfers graduated with honors (Eells, 1931).

The high school held the reputation as the "people's college" (Eells, 1931, p. 57). By extending high school for an additional two years through the junior college, the title was proving to be true through the junior college. "Going to college has become the great American habit" (p. 192).

Period Three: Access
Popularizing Functions

They had hardly been walking an hour when they saw before them a great ditch... The sides were so steep... and for a moment it seemed that their journey must end... "I am terribly afraid of falling, myself," said the Cowardly Lion, "but I suppose there is nothing to do but try it." (Baum & Wolstenholme, 1997, pp. 78-79)

They had hardly been walking an hour when they saw before them a great ditch

The junior college had opened the door for those seeking transfer to the university and for those looking for work. The junior college was also creating greater access by making education more popular. Providing flexibility to this new institution would be key to making education more popular. And flexibility would be achieved by the "popularizing function" (Eells, 1931, p. 191) of the junior college. The popularizing functions included:

1. Democratization of college
2. University opportunity denied in some states
3. Geographical
4. Financial, two year college less costly
5. State obligation, must provide higher education
6. Adult education
7. Citizenship
8. Economic assets, money spent at university is kept locally.
9. Cultural asset, faculty 'to lead social and intellectual life'
10. Local adjustment possible, can respond to specific needs of community
11. Preparation of high school students desiring college education, more high school students looking to advance. (pp. 192-197)

The popularizing functions would make "education available to the masses and the classes" (Eells, p. 226).

The sides were so steep... and for a moment it seemed that their journey must end

The excitement and anticipation of new opportunities fueled by popularization raised questions about credibility. By popularizing education, was quality diminished? If the junior college was walking the slippery slope, they now were approaching an even steeper incline. And they were not slowing down. For the many left unemployed by the Depression, for the

many seeking higher education, and for the many looking to advance their social and cultural life, the junior college became the key to open these doors.

"I am terribly afraid of falling, myself," said the Cowardly Lion

The doors were not equally open. Fifteen thousand men lacked training for semi-professional working. The junior college was making large strides in popularizing occupations that were new in a changing economy. "The development of so-called terminal or semi-professional courses in junior colleges may be looked up as evidence of further popularization of junior college work" (Eells, 1931, p. 245). The two-year college was developing programs in aeronautics and engineering. Medical occupations like dental technicians, pharmacists, veterinarians, nurses, hospital assistance, and medical secretaries were being suggested as "semi-professional" (p. 305) or workforce training opportunities. Women were starting to enter semi-professional and general cultural courses. Cooperative work, where students divided their time between industry and school, was emerging. There was the growing sense that government and society had a moral duty to train citizens at public expense for positions useful to society. (Eells, 1931)

But I suppose there is nothing to do but try it

Society's responsibility also extended beyond economic duty. Through the junior college, society had the opportunity to raise the cultural level of a nation. Eells quotes President J.M. Wood (college unnamed) as identifying both practical advantages and cultural advantages as a right of the American people:

> It is the ambition of practically every father and mother that the son or daughter should have the practical and cultural advantages of a college education. Under the existing educational machinery this has been reserved almost exclusively for an intellectual or social aristocracy. Under the proposed reorganization, the liberal arts college itself would open its door in every community now able to maintain a junior college. (Eells, 1931, p. 246)

The answer is the junior college— the more widely diffused opportunity for two years of college education and smaller units, an institution where closer contacts are possible with instructors more interested in teaching and research, an institution facilitating transition from high school restrictions to university freedom. (Eells, 1931, p. 799)

The junior college was growing in popularity by offering low cost education, by providing access to educational opportunities, and by adjusting to the needs of the local community. By providing ease of access, the junior college was providing additional opportunities for a country demanding higher education.

Period Three: Mission
Missions of Transfer, Semi-Professional Training, and Cultural Opportunities

Soon they found themselves in the midst of a great meadow of poppies. Now it is well known that when there are many of these flowers together their odor is so powerful that anyone who breathes it falls asleep… "Run fast," said the Scarecrow to the Lion, "and get out of this deadly flower-bed as soon as you can." (Baum & Wolstenholme, 1997, p. 95-96)

Soon they found themselves in the midst of a great meadow of poppies

"The junior college movement is an experimental movement" (Eells, 1931, p. 790). The junior college was undertaken as an experiment, and, as with any experiment, there were problems. There were problems with articulation, problems with curriculum, problems with emphasis, and problems with finances. "This volume is filled with problems" (p. 289). But with problems came opportunities.

Soldiers returning from Europe had broadened their view of the world and were seeking both employment and culture. A new economy meant workers had to have broader exposure to workforce, education, and cultural opportunities. Though unknown by the majority of the population, the junior college was just beginning to make its presence felt. The junior college was delivering higher education to the masses. The junior college was providing terminal training to meet the demands of the current workforce. And, the junior college was satisfying an even greater hunger: the demand for cultural opportunities. The potential "for

raising the entire cultural level of American civilization is beyond power of computation" (Eells, 1931, p. 421).

Now it is well known that when there are many of these flowers together their odor is so powerful that anyone who breathes it falls asleep

In three decades, the junior college experiment advanced as a "youthful" and "vigorous" (Eells, 1931, p. 789) movement rivaling the colleges and universities. The junior college laid claim to "a new and significant movement in higher education, perhaps the most significant movement of the century" (p. 410). And although transfer was indeed the primary function in order to democratize college education, there was the clear expectation the junior college would do more.

The junior college would provide adult education, citizenship, cultural and economic enrichment, and flexibility to meet unique community needs. In addition, the junior college could serve as the focal point for social and intellectual development within the community. Finally, the junior college provided the opportunity to raise the cultural level of a nation (Eells, 1931).

"Run fast," said the Scarecrow to the Lion, "and get out of this deadly flower-bed as soon as you can."

The junior college was about "to offer something more than a simple university preparatory course" in order "to live up to its destiny" (Eells, 1931, p. 289). "What has been done in a few places is only a suggestion of the vast service the junior college can render in innumerable ways in raising the entire cultural level of the country" (p. 236). The burden of higher education access, workforce training, and cultural opportunity facing communities throughout the United States was being lifted through the junior colleges. Society, community, nor government would be satisfied with one mission for the junior college. (Eells, 1931)

Beyond transfer opportunities and workforce opportunities, the junior college was now providing cultural opportunities. The junior college, the realization of the People's College, would respond to multiple needs (Eells, 1931). The junior college would become "cultural centers" (p. 344).

> Instead of a few dozen such centers, the junior college, in its marvelous spread throughout the country as an integral part of the public school system, may offer hundreds, possibly in the future even thousands of such cultural centers, developing not only "scholarly amateurs" among the students, but raising the cultural level of hundreds of communities in which they are located. (p. 344)

Through a "broad cultural foundation" (Eells, 1931, p. 198) the junior college would provide the foundation "Europeans" (p. 198) believed Americans lacked. The junior college would provide training for the workplace, preparation for transfer, and cultural exploration for a developing society. "The junior college is a cultural asset to the community in which it is located" (p. 196).

President Angell from Yale stated:

> This independent junior college ought, if possible, to be equipped with even stronger scholars and more commanding personalities than those to whom in the four-year college is often confided the instruction of students in their first two years of college residence. Whatever it is necessary to pay such men should be given. (Eells, 1931, p. 422)

Period Three: Summary

This section described the early experience of the two-year college at the beginning of the Depression as discussed in the text. To understand this experience, the challenges surmounted by the Tinman, Lion, and Scarecrow were used to draw the reader's attention to community, access, and mission. Through the overlay of the Tinman's fight with the fearsome yellow cat, the analysis uncovered how the widely still unknown junior college was just emerging as a vehicle to address community fears resulting from the Depression. Through the overlay of the Lion's fear of falling, the analysis uncovered the College efforts to remove

community fears of limited higher education opportunities by making education more popular. Through the Scarecrow's exploration in the poppy field, the analysis uncovered the College's exploration of cultural opportunities which presented a new way to understand both current and possible new missions of this "experimental institution" (Eells, 1931, p. 185). Introducing the challenges of the Tinman, Lion, and Scarecrow provided a method to communicate: (1) how the junior college served the community as the "people's college" (p. 57), (2) how access was strengthened by popularizing education, and (3) how the junior college served as cultural centers "to preserve, promote, and disseminate something of the fine type of cultural education for which this group of institutions has stood so notably in the last few decades" (p. 344).

Period Four: 1950 and the Cold War

Period Four discusses the growth of the junior college at the end of World War II and

the beginning of the Cold War. At the same time, the anecdote introduces the Wizard of Oz,

spectacles, and the task of killing the witch. The introduction of the many forms of the Wizard

of Oz guided an interpretation of the many forms of the College (transfer, workforce, adult

education) as a result of increased skill demands placed on a Cold War community. The

Wizard's gift of spectacles to transform Dorothy's vision guided an interpretation of the junior

college transformation from "junior college" to "community college" (Bogue, 1950, p. 272).

The monumental task presented to the small and meek Dorothy guided an interpretation of

the significant effort by the college to extend learning beyond traditional age students through

the mission of adult education. The use of the Wizard, the spectacles, and the task for Dorothy

provide a framework to understand community (the end of World War II), access (how the

race for new knowledge created new skill requirements), and mission (adult education).

Period Four: Community
The Knowledge Race

"That is hard to tell," said the man, thoughtfully. "You see, Oz is a great Wizard, and can take on any form he wishes... But who the real Oz is, when he is in his own form, no living person can tell." (Baum & Wolstenholme, 1997, p. 112)

"That is hard to tell," said the man, thoughtfully

The horrors of the Holocaust were just being revealed. The farm was no longer the

American dream.

> As World War II was winding down, the nation's policymakers struggled to
> determine what to do with the millions of servicemen and servicewomen who
> would soon return to civilian life. Recalling the prewar economic depression,
> the nation's leaders and citizens feared there would not be enough jobs to
> absorb those returning from military service. (Vaughan, 2000, pp. 24-25)

Woman had replaced men at work during the war and now had greater expectations of

independence. Men returning from the war had seen a bigger world and had broader horizons.

New opportunities at home would begin to raise these expectations.

> The U.S. Congress passed the Servicemen's Readjustment Act in 1944, a major
> milestone in federal financing of education… The GI Bill, which provided
> what amounted to a scholarship for every eligible veteran, set a precedent for
> the student financial aid that exists today, especially the idea that students
> should not be barred from college attendance for financial reasons, and that
> they should have choices in the colleges they attend and the programs they
> study. (Vaughan, 2000, pp. 24-25)

You see, Oz is a great Wizard, and can take on any form he wishes

The face of the nation was changing. The GI Bill of Rights was only part of the change

taking place. Industry expanded and Americans were buying goods not available during the

war. The Baby Boom was underway and the look and face of the nation was changing. The

Cold War was in its infancy and people debated and worried over the "machine age" (Bogue,

1950, p. 18) and the possible loss of humanity. In 1950, the race to develop a nuclear weapon

had begun. Truman approved production of a hydrogen bomb and sent the Air Force and the

Navy to Korea. There was a move to call people "Communist" or "red" (p. 116).

> Fear crept into the American way of life.

> It is said that the time is too late to depend on the education of the youthful to
> save society; it must be done much faster by educating the adult population
> which is now responsible for the social, economic, and political conditions
> under which the world is tottering; their better judgment and decisions must
> be aroused and enlightened if total destruction of civilized society is to be
> prevented. (Bogue, 1950, p. 214)

With World War II at an end, the Union of Soviet Socialist Republics emergence as a

major enemy, and the race to develop a nuclear bomb beginning, knowledge became the new

weapon. Education took the spotlight.

> In the interests of national security, self-defense, survival as a free people, we
> have been shocked into the realization that our position among the nations
> and our traditional freedoms can be maintained only as we apply ourselves to

basic research on the one hand, and the other to the education and training of
the right kind and proper number of technicians. Over the long pull, we can
no longer depend with security on stockpiling knowledge and skills from other
nations. It is commonly known fact that science has developed several
weapons of warfare almost any one of which could mean the total destruction
of civilization. We find ourselves in a race between the acquisition and
application of knowledge for the mastery of our physical environment and the
indifference or general ignorance that would retard the attainment of these
objectives. (Bogue, 1950, p. 179)

But with research and a focus on knowledge came new concerns. Arguments were

waged on whether the machine would overtake humanity. Although the economy and quest

for new knowledge was important, skill training by itself would meet neither community nor

industry demands. There was a growing sense that Americans could not neglect "family life,

civic, and cultural community interests" (Bogue, 1950, p. 21). In the midst of enormous social

changes, what was the role of the junior college?

But who the real Oz is, when he is in his own form, no living person can tell

The junior college was still widely unknown. Bogue provides several testimonials: an

editor of a great Eastern university described the community college as a "girl's finishing

school", a governor constantly referred to the junior college as a "junior high school", and a

president of a liberal arts college denounced the junior college as a "passing fad" (Bogue, 1950,

p. 122).

Thousands of people have not the faintest idea what junior college is, and
other thousands are completely misinformed about junior-college methods and
aims... The charge that the junior-college program is that of senior college, but
in half, is as unjust as it is untrue; it is most unjust because it robs these
educators of laurels won by practical pioneering in the same field of general
education whose possibilities only lately have excited the universities. (p. xix)

It would be the President's Harry Truman's Commission on Higher Education Report in 1947 that would give broad publicity to, and recognized nomenclature of, "community college" (Bogue, 1950, p. vii). And although confusion resulted from "the dual usage of junior and community as names for the movement" (p. 122), the two-year college or community college had now captured the attention of the nation's leadership. The transition from "junior college" to "community college" appears below.

Period Four: Access
How the Race for New Knowledge Created New Skill Requirements

> "We came here to see the Great Oz," said Dorothy... "I am the Guardian of the Gates and since you demand to see the Great Oz I must take you to his palace. But first you must put on spectacles." "Why?" asked Dorothy. "Because if you did not wear spectacles the brightness and glory of the Emerald City would blind you." (Baum & Wolstenholme, 1997, pp. 117-118)

"We came here to see the Great Oz," said Dorothy... "I am the Guardian of the Gates and since you demand to see the Great Oz I must take you to his palace."

Two years after the end of World War II and three years prior to the start of the Korean War, the President's Commission on Higher Education published *Higher Education for American Democracy* (Bogue, 1950, p. 49). President Truman said "social, economic, and political conditions in the world can only be solved by lengthening education and making it available to an increasing proportion of the population" (p. 51).

Community populations could be reached through junior colleges. Junior colleges were becoming aware of their community obligations and opportunities. These obligations were being identified to the nation. The commission (Bogue, 1950) took a bold approach and said the junior college had come of age.

> There are signs on every hand that junior has cast off his swaddling cloths. He is certainly out of the cradle and stoutly refuses the confinement in which well-meaning but tradition-minded or uninformed persons would keep him. He is speaking for himself, writing his declaration of independence, constitution, and bill of rights. He is ready, willing and able to cooperate with others in the task of education on terms of equality. (p. xviii)

But first you must put on spectacles

And in coming of age and with a new vision, the junior college would receive a new name.

> The community college, designated and made more popular by the President's commission on higher education, is a better and more exact name of the college of the community, by the community, and for the community. (Bogue, 1950, p. 272)

The role of the community college was expanding. "The President's Commission on Higher Education designates the general movement as "Community colleges ... community centered ... community serving" (Bogue, 1950, p. xxi).

> The community Junior College is for all the people of the community. Therefore, it is concerned with the community educational needs at the college level. To meet these needs the community Junior College is free to explore and determine its own educational objectives... Mere tradition has no place in the community institution. It must be sensitive and responsive to changing conditions as conditions are changeable. (Bogue, 1950, pp. 45-47)

What did the President's Commission on Higher Education have in mind when they referred to the junior college as community college? Number one: community colleges were located where people lived and worked. This meant placing higher education where potential students had easy access. "It will be seen, therefore, almost without a single exception, that geography is among the most important elements to be considered in the democratization of educational opportunities" (Bogue, 1950, p. 65). Number two: community colleges were controlled locally. Many communities were fearful of the trend toward urbanization and this emphasis provided communities with greater opportunities toward autonomy. Number three: community colleges were funded locally, and they would be paid for through state allocations of local tax revenues. "Apparently, the principle of free public education through the fourteenth year has now been firmly established as public policy" (p. 26). "Higher education

must not only be made more democratic but also more popular, especially among certain

socioeconomic groups" (p. 67).

> Community colleges, the commission suggested, should place major emphasis
> on working with the public schools. They should be within reach of most
> citizens, charge little or no tuition, serve as cultural centers for the community,
> offer continuing education for adults as well as technical and general
> education, be locally controlled, and be a part of their state's and the nation's
> higher education system. (Vaughan, 2000)

The change from junior college to community college had been gaining support years

before the commission's introduction of the term community college.

> With all deference to President Truman's Commission on Higher Education
> (1947) and other Presidential and national commissions, the surging demand
> for community colleges was found not so much in the leadership of national
> statesmen, leaders, philosophers, or university presidents, but in the petitions
> of P.T.A. groups, school board organizations, chambers of commerce,
> mothers and fathers, little known individuals. These formed to produce a
> ground swell which moved to overcome all resistance. (Gleazer, 2000, p. 3)

"Why?" asked Dorothy. "Because if you did not wear spectacles the brightness and glory of the Emerald City would blind you."

Prior to the Commission's Report the junior college was trying to serve primarily as an

extension of high school and transfer to the university. This may have been true prior to the

Report, but the two-year college was now established as a cultural center for the community.

"Definitely, the community college movement is one that is growing out of the needs of the

masses of the people; it is a people's educational movement" (Bogue, 1950, p. 90).

> There is nothing artificial about a really functional community junior college. It
> is so intertwined with the life and the resources of the community that one
> cannot define where its campus begins and ends. In fact, the whole community
> is either currently or potentially its student body. Mother, father, sister, and
> brother enter its halls for learning at all hours ranging from eight o'clock in the
> morning until ten at night. For the people of this community education is
> never ending at varying points of need in the life of each individual. (Bogue,
> 1950, p. 46)

The junior college (an extension of the high school) was being replaced by the community college (an extension of learning beyond the age of traditional students). While the junior college had defined purposes and opportunities, the community college would address demands by the communities opening the possibility of new purposes and new institutions.

> Great concepts such as the people's college, the further democratization of higher education, the continuation of education in the community to enrich the lives of the people who will live there, to train them for greater skills and efficiency; education as a never-ending process in the community, of the community, by the community, and for the community— these are the driving influences converging to swell the stream of the movement today. (Bogue, 1950, p. 94)

Period Four: Mission
Adult Education

She opened a little door and Dorothy walked boldly through and found herself in a wonderful place... "I am Oz, the Great and Terrible..." "I am Dorothy, the Small and Meek. I have come to you for help... " "You have no right to expect me to send you back to Kansas unless you do something for me in return... " "Kill the wicked Witch of the West," answered Oz. (Baum & Wolstenholme, 1997, pp. 128-130)

She opened a little door and Dorothy walked boldly through and found herself in a wonderful place... "I am Oz, the Great and Terrible..." "You have no right to expect me to send you back to Kansas unless you do something for me in return... "

The community college was growing and the university had a number of questions for this one-time child who may have turned too quickly into an adult. Hence, it needed something for it to do; something maybe even impossible. The idea came to the university: The community college will serve ALL students, which meant the creation of Adult Education.

> We may see, then, that in spite of differences in policy, a democratic society demands well-educated, intelligent people. The overwhelming majority of the citizens of this country believe this and are determined to have it so. To write this belief into public policy has been one of the longest and hardest fought battles for social welfare. (Bogue, 1950, p. 4)

Earlier struggles for democratization were now described as battles for social welfare. "Generally speaking, it was approximately the middle of the nineteenth century before the battle for free public elementary education was won" (Bogue, 1950, p. 5). "A further battle has been fought and generally won regarding free public high-school education" (p. 5).

> It is fully recognized, however, that equality of opportunity is far from being realized in rural as well as urban centers, in poorer states as well as in the more prosperous, for "Negroes" as well as for white people. Around this problem a profound debate has been in progress not only in many of the states but also at the national level. (p. 6)

Beginning in 1940 and during the war years, enrollment of adult and special students increased rapidly. By 1944 the enrollment of these students grew to nearly 60% with over 193,000 students. In 1947 this number climbed sharply upward to 500,536 students (Bogue, 1950). Adult education was a relatively new function assumed by the community college movement. *The Junior College Movement* (1925) in 1925 did not even list adult education in the table of contents or in the index. By 1931, the reference to adult education grew to one short section (Eells, 1931). The first official report on adult education (Bogue, 1950) was completed in 1933.

> Adult education was seen as a critical response to a post-war world.

> The potential effects of the community college in keeping intellectual curiosity alive in out-of-school citizens, as stimulating their zest for learning, of improving the quality of their lives as individuals and as citizens are limited only by the vision, the energy, and the ingenuity of the college staff.... But the people will take care of the budget if the staff provides them with vital and worthwhile educational services. (Bogue, 1950, p. 212)

I am Dorothy, the Small and Meek. I have come to you for help

In 1940, one out of seven or 10 million adult citizens were functionally illiterate (not advancing beyond the fourth grade). Three million citizens had not even attended school (Bogue, 1950). This was a scathing indictment of our American way of life.

America's indefensible lag for a quality education and training is her heel of
Achilles. This solution is total immersion... Moreover, simple Democratic
Justice in our American free society requires equality of educational
opportunity, as far as it is possible, for all the children of all the people and that
without regard to any other factor. (Bogue, 1950, pp. 267-268)

The President's Commission on Higher Education report provided credibility to the community colleges. But when people discussed expanding the role of the community colleges, some argued education would be spread too thin by serving all students. Yet the report placed adult education squarely on the shoulders of the two-year college: "The community college must be that Center for the administration of a comprehensive adult education program" (Bogue, 1950, p. 212).

"Kill the wicked Witch of the West," answered Oz

In many cases, the junior college had grown without a plan. The President's Commission had now stated with some degree of clarity the need for the establishment and maintenance of the community colleges (Bogue, 1950).

It is fairly clear what ought to be done; it can be done; there is widespread
conviction that it must be done. Community colleges must strike out boldly,
demonstrate that they are not bound by tradition toward or the desire to ape
senior colleges for the sake of a totally false notion of academic respectability,
and do the job. (p. 313)

The basic "function" (Bogue, 1950, p. 45) of the junior college was to make higher education available to larger numbers of people. This meant placing higher education where students lived and making it affordable. The functions of the community colleges now included guidance and counseling, general education, further democratization of higher education, popularizing higher education, adult education, and university parallel studies.

The work of the Veterans Administration had brought to light the need to expand the purpose of the junior college to include adult education. So the community college was once again asked to do more and once again responded. What was predicted about the junior

college serving the community was becoming true and "the success of junior college graduates is no longer open to question" (Bogue, 1950, p. 74). A slogan for a community college in Texas summed up these missions: "We will teach anyone, anywhere, anything, at any time, when there are enough people interested in the program to justify its offering" (p. 215).

Period Four: Summary

This section described the post World War II experience of the two-year college at the start of the Cold War as discussed in the texts. To interpret this experience, the Wizard of Oz, the spectacles, and the task set before Dorothy were used to draw the reader's attention to community, access, and mission. Through the various roles played by the Wizard of Oz, the analysis uncovered debates on the various roles of the junior college in meeting community needs. Through Dorothy's promise of new vision, the analysis uncovered a new way of seeing the junior college as the community college. Through Dorothy's mission to kill the Wicked Witch, the analysis uncovered the end of education directed solely to traditional age students and opened the door to education of adult students. The introduction of the Wizard, the spectacles, and Dorothy's task to kill the Wicked Witch provided a method to communicate: (1) the new skill requirements of communities in a Cold War environment; (2) a commitment to access new skill requirements in the junior college through a new designation as the community college; and (3) opportunities for returning soldiers and communities to remain globally competitive through the mission of adult education.

Period Five: 1960 and Civil Rights

Period Five discusses the growth of the junior college in a time of increased civil rights

activity and population growth brought on by baby boomers. At the same time, the anecdote

introduces the Tinman's fight with the wolves, the Lion's fight with the Winkies, and the death

of the Wicked Witch. The Tinman's fight with the wolves guided an interpretation of

continuing struggles by the community college to define its role in addressing growing cultural

and societal changes in the community. The Lion's fight with the Winkies guided an

interpretation of how the college struggled with the diverse needs and the diverse skill sets of

increasing student populations. The end of the Wicked Witch guided an interpretation of how

advocacy of various single missions ended with general acceptance of comprehensive

education. The use of the Tinman's battle, the Lion's battle, and the death of the Wicked

Witch provided a framework to more easily understand community (baby boomers), access

(diverse opportunities), and mission (multiple missions).

Period Five: Community
Baby Boomers

> *At once there came running to her from all directions a pack of great wolves... "Go to those people," said the Witch, "and tear them to pieces... " "This is my fight", said the Woodman... He seized his axe, which he had made very sharp, and as the leader of the wolves came on the Tin Woodman swung his arm and chopped the wolf's head from its body... There were forty wolves.* (Baum & Wolstenholme, 1997, pp. 143-144)

At once there came running to her from all directions a pack of great wolves... "Go to those people," said the Witch, "and tear them to pieces... "

After World War II and through the Korean conflict, America witnessed the dawn of

an advanced age. The first hydrogen bomb was detonated. Russia successfully launched

Sputnik, the first man-made orbiting satellite beginning the space race. And in 1958, when

Gleazer succeeded Bogue in the leadership of the American Association of Junior Colleges,

the vocally anti-American Nikita Khrushchev was elected premier of the Soviet Union.

"The 1960s ushered in an extraordinary era of new growth" (Vaughan, 2000, p. 25) in community colleges. Baby boomers were becoming teens and young adults. Civil Rights were advancing with the voice of Dr. Martin Luther King and the term "blacks" (Medsker, 1960, p. 245) became socially acceptable replacing the term "negroes" (p. 245). The Cuban Missile Crisis, the Civil Rights Act, America's involvement in the Vietnam War, and the Higher Education Act would follow shortly.

For the first time, television was the dominant form of communication, launching shows coast to coast.

> A number of institutions which once had conducted outstanding lecture and forum services reported that attendance had now fallen so low that they are being curtailed or eliminated. Television and other forms of recreation were suspected as reasons for this declining interest. (Medsker, 1960, p. 83)

"This is my fight", said the Woodman

The 1947 Commission on Higher Education (Medsker, 1960) estimated that at least 49% of the population had the "academic aptitude" (p. 30) to complete fourteen years of schooling. Fewer than ten years later, the Committee on Education Beyond High School appointed by President Eisenhower would identify the two-year college as the most notable development in post-high school education in 20th century America. The community college had created a separate role from the university.

He seized his axe, which he had made very sharp, and as the leader of the wolves came on the Tin Woodman swung his arm and chopped the wolf's head from its body

Two unique institutions were found nowhere else in the world: the community college and the four-year liberal arts college (Medsker, 1960). The community college experienced the most rapid growth in the first half of the century. It would also absorb the explosive increases in new students that were anticipated.

In more than 500 communities 10 to 20 years ago the objective was clear—build a college. They voted taxes. Local boards were selected, a president appointed. He selected a core staff. They developed curricula, administrative procedures, recruited other staff, and located facilities. Students came. Architects were selected and buildings planned. Although there were mud holes on campus and inconveniences and delays were frequent, morale was high. It wasn't always that straightforward and easy, but the objective was plain and understood. We are building a college. That is what we want. Those were the founding days. (Gleazer, 1980, p. 162)

In a time of the most explosive growth for the community college, two of the pioneers of the two-year college would pass away. In 1961, Jesse Parker Bogue died followed shortly by Walter Crosby Eells. Edmund Gleazer was serving in his third year of what was to be a 23 year period of influence as president of the American Association of Junior Colleges, and Leonard Koos continued to conduct research on the community college.

There were forty wolves

However, nagging questions of identity and mission still remained. Is the community college "predominantly a preparatory institution" (Medsker, 1960, p. 40)? Does the community college take technical education too seriously? What are the motives of students? What are the desires of their parents? What are the wishes of the community? Has there been success in transfer? What are the attitudes of staff? In a fast changing world, the community college continued to expand and question its purpose.

Period Five: Access
Diverse Opportunities

Then the Lion gave a great roar and sprang toward them, and the poor Winkies were so frightened that they ran back as fast as they could (Baum & Wolstenholme, 1997, p. 146)

Then the Lion gave a great roar and sprang toward them

It [community college] is perhaps the most effective democratizing agent in higher education... Decentralizes post-high school opportunities by placing them within reach of a large number of students... makes higher education available at low cost... Offers a wide range of educational programs not found in other colleges. (Medsker, 1960, p. 4)

No higher education institution was expected to work with so many different types of students in so many types of educational programs.

In a more complex society, there was a greater need for education. With enrollment of "special and adult students" (Medsker, 1960, p. 19) having increased from 21,019 in 1936 to more than 400,000 in 1957, the junior college kept pace with changing social and technological developments. To provide for an increased number of jobs involving a combination of technical skills, access was maintained by keeping tuition rates low. Scholarship and loan programs to lower economic barriers increased. In California, tuition was free. Until 1959 in Illinois, it was even illegal to charge for tuition (Medsker, 1960).

The word opportunity had now replaced what Harper, Koos, and Eells described as democratization. "The diversity of programs in the junior college must provide opportunity for the widely varying levels of ability" (Medsker, 1960, p. 49). Diversity in the community was the new American reality. And, student diversity included students who needed "remedial work" (p. 22). Community colleges drew heavily from the lower half of socio-economic classes while only 5% of students were from higher social classes. "A great burden is placed on the junior college to motivate capable students from lower social groups" (p. 42).

> A second adult education problem is the ever-present one of how best to interpret community needs as a guide to building a program. It is one thing to offer a program which "meets community needs," but another to help a nebulous body such as a community to interpret its needs. (p. 76)

"Remedial" (Medsker, 1960, p. 22) programs, adult education, and community service programs were in some cases interpretive responses on the part of the community college to meet the increasingly diverse needs of the community. With a changing economic structure, communities were looking to address industry needs for workers with diverse skill sets. With colleges' increasing enrollments, colleges were working with students at a variety of skill levels in an effort to address community needs for a trained workforce.

And the poor Winkies were so frightened that they ran back as fast as they could

With growing research in adolescent and adult psychology, a focus was placed on the special education services:

> Providing opportunity in junior college for the student to take subjects which may not have completed in high school... Providing the student who lacks skills necessary for the successful pursuit of certain college subjects... Providing for students whose high school grade-point average is not sufficiently high... (Medsker, 1960, p. 64)

Students were separated into categories: "salvaged" (p. 64), "regular" (p. 70), or "gifted" (p. 22). "Educational deficiencies" (p. 64) and salvaging were used to describe students who had not completed high school coursework but were in college. Advanced standing was given to some students through examinations. Special counselors were provided for special students or gifted students. There were people who disliked the terms "salvaged" and "remedial." Some believed other institutions should serve these students. But for the first time, serious attention was being paid to all students. Language was created to name the talent and diversity being served. "This new spirit of learning requires new descriptors, a new terminology, an adaptive structure" (Gleazer, 1980, pp. 157-158).

With the new categories of students, admission standards came under increased scrutiny. In most states, the junior college admitted all high school graduates. Some argued that if the junior colleges admitted everyone, high school students would perform poorly. Others argued that the community college should not be a solution for the failure of the high schools. Yet students with "deficiencies" (Medsker, 1960, p. 64) were admitted to more than 90% of community colleges. And colleges began to develop a wide range of practices for working with these students. By and large, college staff believed that serving these students was as important as serving "academically superior students" (p. 68).

"The diversity of programs in the junior college must provide opportunity for the widely varying levels of ability" (Medsker, 1960, p. 49). Counseling, advising, and new types of data were essential to serve this diversity. "For many reasons the two-year college is likely to play an increasing role in post-high school education in the United States" (p. 297). As states decided what to do with new enrollments, the states also had to decide whether to expand the junior college. The junior college was now dependent on the public. But any recommendation had to include "equalizing opportunities by making college closer to the home... greater diversity of programs.... and special services and educational opportunities for adults" (pp. 297-298).

Period Five: Mission
Comprehensive Missions

The girl had to work hard during the day, and often the Witch threatened to beat her... This made Dorothy so very angry that she picked up the bucket of water that stood near and dashed it over the Witch, wetting her from head to foot... Instantly the wicked woman gave a loud cry of fear; and then, as Dorothy looked at her in wonder, the Witch began to shrink and fall away... Then, being at last free to do as she chose, she ran out to the court-yard... to tell the Lion that the Wicked Witch of the West had come to an end, and that they were no longer prisoners in a strange land. (Baum & Wolstenholme, 1997, pp. 153-155)

The girl had to work hard during the day, and often the Witch threatened to beat her

With growth came old and new questions. Was public education the right of every American child up to the 14th grade? Was the junior college an extended secondary school? Was the junior college part of higher education? How should they be supported? Should they be independent or part of the university or local school district? Should control be through unified districts or separate junior college districts? (Medsker, 1960)

Myths were developing about the community college. And for the first time in 30 years, a complete analysis of the system was undertaken. "For example, not since 1940 has a comprehensive attempt been made to determine how many students entering junior colleges later transfer to four-year colleges" (Medsker, 1960, p. 1). Through the analysis, two substantial

criticisms of the community college were identified: failure to meet some of its claims and failure to achieve an identity. Ultimately, the failure in meeting claims and the confusion about identify resulted because of the competing missions of transfer and terminal education. (Medsker, 1960)

Students, parents, and academic faculty lusted after transfer. Many students said they wanted to attend the community college for transfer. Yet a third of these students ended up being "terminal" (Medsker, 1960, p. 103). "A more fundamental question is what the junior college should do for the students who do not transfer" (pp. 112-113). But there was confusion over terminal programs. Educators argued over the word terminal since education never terminates; employers even disagreed over what was the best preparation for a job (Medsker, 1960).

This made Dorothy so very angry that she picked up the bucket of water that stood near and dashed it over the Witch, wetting her from head to foot

It was this confusion and this struggle that became the starting point for the multiple claims made about the two-year college. The assertion that the community college devoted more time and energy to terminal programs than transfer programs was one example:

> The claim made by the junior college— that it is unique because of the extent
> to which it offers special programs for terminal students— is exaggerated, but
> the extent to which some junior colleges have established popular terminal
> programs indicates that a need for them exists and can be met. (Medsker, 1960,
> p. 116)

The thorough analysis of the community college provided a picture that separated the myth from the reality. However, given the speed of growth and the expectations laid upon the community college, the picture was still largely unfocused.

Instantly the wicked woman gave a loud cry of fear, and then, as Dorothy looked at her in wonder, the Witch began to shrink and fall away

It was difficult to get a handle on the community college since it adapted to community expectations and each community was different. Most two-year colleges stressed transfer, adult education, special community services, guidance, and general education. The colleges tended to play a role in the educational, cultural, and civic activities of the community. For each "purpose" (Medsker, 1960, p. 177) or mission, there was an advocacy group.

Administrators wanted a comprehensive college. Academic faculty wanted a transfer college. All faculty agreed on transfer and vocational-technical work, but they agreed less on other missions. Two-thirds of faculty believed the two-year college should disregard tradition in higher education. Thirty-seven percent of faculty wanted to see their institution become a four-year college. Universally, there was strong agreement that the community college must perform multiple functions. (Medsker, 1960)

Then, being at last free to do as she chose, she ran out to the court-yard... to tell the Lion that the Wicked Witch of the West had come to an end, and that they were no longer prisoners in a strange land

Consensus of staff and public opinion pointed to the comprehensive community college. The comprehensive college offered a variety of educational programs, opportunities for students to make up educational deficiencies, a liberal admissions policy, well developed guidance programs, a variety of special services to the community, and the right to dignity separate from the four-year college. If there was lack of support for the comprehensive role, it was more likely to come from academics and people in extension centers. Legislation was still slow, and there were still problems, but "Opinion inside and outside the two-year college is in favor of the comprehensive institution" (Medsker, 1960, p. 315).

Period Five: Summary

This section described the experience of the community college during a time of significant societal change as discussed in the texts. To interpret this experience, the Tinman's battle, the Lion's battle, and the death of the Wicked Witch were used to draw the reader's attention to community, access, and mission. Through the overlay of the Tinman's battle, the analysis uncovered the social battles taking place at the beginning of the 60's as well as the explosive growth starting to take place in the community college. Through the overlay of the Lion's battle, the analysis uncovered significant efforts taken by the college to open the door to students with various skill levels and abilities. Through the overlay of the death of the Wicked Witch, the analysis uncovered an understanding of how arguments over individual missions were being put to rest through a commitment to a comprehensive approach represented in the multiple missions. The two battles and the death of the Wicked Witch provided a method to communicate: (1) the growing needs represented in America's increasingly diverse population; (2) the access needs of an increasingly diverse student population; and (3) a variety of educational opportunities to address multiple functions and societal expectations through a comprehensive institution.

Period Six: 1980 and Fiscal Pressures

Period Six discusses the growth of the junior college at a time of rapid technological advancement in the late 20th century. At the same time, the anecdote introduces the Tinman's request for a heart, the Lion's request for courage, and the Scarecrow's request for brains. The Tinman's desire for a heart guided an interpretation of community desires to support aging populations in economically challenging times. The Lion's request for courage guided an interpretation of community requests of the college to partner in community development (even as the college experiencing similar economic hardships). The Scarecrow's desire for brains guided an interpretation of the College's desire to respond to changing community needs through the mission of "lifelong education" (Gleazer, 1980, p. 181). The requests for heart, courage, and brains by the characters in the anecdote provided a framework to more easily understand community (an aging population and technological advancements), access (developing community), and mission (lifelong education).

Period Six: Community
An Aging Population and Technological Advancements

"How about my heart?" asked the Tin Woodman. "Why, as for that," answered Oz, "I think you are wrong to want a heart. It makes most people unhappy. If you only knew it, you are in luck not to have a heart." (Baum & Wolstenholme, 1997, pp. 190-191)

"How about my heart?" asked the Tin Woodman. "Why, as for that," answered Oz, "I think you are wrong to want a heart. It makes most people unhappy."

Questions arose because the face of the nation was changing. Americans were living longer, healthier lives thanks largely to a higher standard of living and advances in technology and science. The advent of the floppy disk in 1970, followed a year later by Intel and the microprocessor, and then the birth of the first test tube baby in 1975 brought changes not imagined ten years earlier. Some advances were frightening, like the Neutron bomb which destroyed living beings but left almost everything else in tact. Others were exciting, like the

introduction of Skylab, advances in civil rights, and increased influence of the women's movement.

By the mid-1970s, the communication industry reported society's achievements in unprecedented ways. The big screen explored the future through Star Wars and Close Encounters of the Third Kind. Saturday Night Live tackled values on the TV once thought off limits. The media reported a growing disillusionment of government. Environmental concerns were making national headlines. No subject was sacred, and the personal life of politicians and leaders were open to analysis and discussion.

Moreover, advances in healthcare and a rising standard of living dramatically extended the length of life. In Japan, there were over nine million people over the age of sixty-five. With longer life spans, many were changing careers requiring additional training. Jobs for "older Americans" (Gleazer, 1980, p. 76) or seniors were less available, because seniors either lacked the required credentials or were victims of age discrimination. As industry questioned its commitment to lifetime employment, an argument was built that services needed to extend to older Americans. Veterans from World War II found themselves "too old" to take advantage of the GI Bill, but they continued to pay taxes. Did senior citizens have a right to the same educational opportunities?

In 1975, Congress passed the Age Discrimination Employment Act (Commission, 2004). The act stated that "in the face of rising productivity and affluence, older workers find themselves disadvantaged in their efforts to retain employment, and especially to regain employment when displaced from jobs" (Commission, 2004, ¶1). The Act would "promote employment of older persons based on their ability rather than age; to prohibit arbitrary age discrimination in employment; to help employers and workers find ways of meeting problems

arising from the impact of age on employment" (¶1). If senior rights were protected in the work place, then seniors also required new and expanded training opportunities.

Age also had an impact on the community college pioneers. In 1976, Leonard Koos passed away at the venerable age of 95. Two years later Leland Medsker would pass away at the age of 73.

If you only knew it, you are in luck not to have a heart

With an aging population came increasing fiscal pressures. In 1962-1963, 16.5% of Michigan's general fund balance was dedicated to social services. In 1979-1980, social services became the largest dedicated line item at 29.8% (Gleazer, 1980). "Would it not be in the self-interest of the nation and our communities for citizens to be self-reliant, self-supporting, and able to contribute for as long as possible" (p. 19)? State and federal fiscal pressures brought additional stress to an overwhelmed system.

"A new order of 'fiscal-philosophers'" (Gleazer, 1980, p. 119) was created. The federal government and the state government now provided a majority of college support and an increasing amount of control. State officials were "concerned about developments in the colleges which, in effect, commit the state to sign a blank check" (p. 118). Could local flexibility be maintained with increasing state support?

> In effect, through the late 60's and 70's the community colleges were benignly neglected by the state, left free to pursue whatever course they chose. The institutions then entered a period of rapid expansion in the early 1970's. They became involved in many new areas of activity— the reentry of women, programs for older persons, and applied vocational programs without participation or interference from the state capital... So the state has reached a point where it has to have a say and it has to ask: What are community colleges? And what are they doing? The state needs to draw some lines. We have to ask what the state priorities are in funding community colleges... Until recently, the colleges could take the people who wanted to come. Now the legislature is asking— who are these people? Although there is tremendous support for the institutions, community colleges by and large are not understood by the legislators... They wonder how taxpayers feel about paying

for "remediation" for students who have already had and failed their opportunities in the schools at taxpayers' expense. (Gleazer, 1980, pp. 93-97)

With a massive influence of federal financial assistance, the states' pattern of providing tuition changed. In a number of states, no tuition had ever been charged. By 1980, however, this was only true for California (Gleazer, 1980, p. 133). "Institutions which previously had not encountered each other at the same 'watering hole' are now congregating at a common source of sustenance" (pp. 108-109). "The effect has been to shift, in large part, the determination of the fortunes of this institution from the local to the state level" (p. 93).

There was "danger," "jeopardy," and "peril" (Gleazer, 1980, p. 1) facing the nation and as a result, the community college. Public opinion wanted to evaluate the community college. Legislators complained "about the community colleges trying to do everything" (p. 112). State authorities were wondering aloud: "Can we afford to implement that ideal— every American has the right to education" (p. 149)?

Period Six: Access
Developing Community

"But how about my courage?" asked the Lion, anxiously. "True courage is in facing danger when you are afraid, and that kind of courage you have in plenty... " (Baum & Wolstenholme, 1997, pp. 190-191)

"But how about my courage?" asked the Lion, anxiously

"The modifying word, 'community,' is achieving greater recognition and importance" (Gleazer, 1980, p. 6). "In 1972, the name of the national organization was changed to the American Association of Community and Junior Colleges (AAJC), reflecting the community orientation of most public two-year institutions" (Vaughan, 2000, p. 24).

The word "common," or in the Latin, communis, is the root word for both "community" and "communication." When we speak of community, we mean more than people living in the same locality, even more than people with a common interest. We envision a condition where people learn to communicate, where there can be a sense of connection and interchange of thoughts and ideas. To develop "community" means to expand or realize the potentialities of the place and the people and "to bring gradually to a fuller, greater, or better state." The community college that focuses on education for community development participates in that process. (Gleazer, 1980, p. 38)

Rising social costs, an aging population, and technology transfer produced a chasm that placed the community college in a central role to address community problems. "A basic element in community development is community research— identification of problems, needs, and possibilities in the service area of the college" (Gleazer, 1980, p. 29). The community college was no longer just an instrument of the community, rather it was engaging in community development. "Instillation of a true sense of community is the aim, a condition where people can learn to communicate, where there can be a sense of connection and interchange of thoughts and ideas" (p. 91). For the community, the college would serve as a connecting point or "nexus" (p. 15). "One must be impressed by the variety and ingenuity of ways in which community colleges related to social and economic needs and problems in their areas" (p. 87).

Historically, the college was established to provide education to those not being served. Since the community college had "a greater variety of participants than any other educational institution" (Gleazer, 1980, p. 9), there existed a tradition of access "to extend opportunity" (p. 7). The tradition had evolved where the community college was mandated "to reach out" and "go to people who are unserved" (p. 7). They would now begin to reach out to communities.

True courage is in facing danger when you are afraid, and that kind of courage you have in plenty

Reaching out to the community was a response to internal and external changes at the college and the historic relationship between the college and the community. "It is no accident that the word community is part of the community college's name. Community-based means that a college is committed to serving the needs of a designated geographic area" (Vaughan, 2000, p. 6). These needs reflected earlier school expansion at the beginning of the 20th century, the expansion and community orientation of the 1960s, and the societal conditions that changed in the 1970s. By the 1980s, the community college was bringing services to people beyond their twenties, services for people working full-time and part-time, services for people married and having children, and services for people looking for employment. (Gleazer, 1980)

> One must be impressed by the variety and ingenuity of ways in which community colleges related to social and economic needs and problems in their areas... *Reaction.* The college responds to an obvious need, or pressure... *Direction.* The college uses a more sophisticated and somewhat more inner-directed approach, analyzes the community to identify problems and then makes recommendations or proposals. *Cooperation.* The college, through analysis or cooperative exploration with the community, identifies a problem and initiates a process or provides resources to help the community solve it... And what of the benefits to the college? It is through the cooperative mode that the community college achieves its distinctiveness. (Gleazer, 1980, pp. 37-38)

The role of developing communities had become a strategy for the college to reach out and develop new partnerships creating even wider access to citizens, groups, and communities (Gleazer, 1980). "A panoramic view almost two decades after the initial writing of this book shows community colleges engaged in education for community development" (p. vi-vii). The college was no longer a passive member reacting to the needs of the community. The college was an active participant in developing communities. "Leadership of the highest order is required" (p. 159) from the community college to accomplish this development.

Period Six: Mission
Lifelong Education

"Can't you give me brains?" asked the Scarecrow... Experience is the only thing that brings knowledge, and the longer you are on Earth the more experience you are sure to get."
(Baum & Wolstenholme, 1997, pp. 190-191)

"Can't you give me brains?" asked the Scarecrow

"What is the mission of community colleges" (Gleazer, 1980, p. v)? The multiple

missions were increasingly challenged. Conventional educational methods were under heavy

scrutiny. Who needed education? When was education needed? For what was education

needed? Answers varied depending on the place, time, and audience.

> The thought begins to take form that perhaps the most important issue is not
> really what the community college is to do, but what it is to be. Clearly, change
> in our society is so rapid that what is required today may be an option, or even
> forgotten tomorrow... We need an institution that can respond to the
> circumstances of the community. We must understand the "being" of this
> institution. (Gleazer, 1980, pp. 14-15)

The college had already made a commitment to transfer, workforce, adult education,

student diversity, and community development. "What of older Americans whose

opportunities were limited 25 or 40 years ago when community colleges and similar

organizations were not available" (Gleazer, 1980, p. 76)? The community college, stretched

thin and under increasing pressures, extended itself once again and made the commitment to

all citizens through the philosophy of lifelong education.

> Against this background of such factors as inflation, cost concerns, mission
> ambiguities, and change in tax sources, what are the problems and issues that
> are illustrative in financing community colleges' services within a policy for
> lifelong education? (p. 119)

Experience is the only thing that brings knowledge

At the heart of many missions was the concept of lifelong education. Over time, the

community college had served an increasingly broader array of citizens. The median age of a

junior college student in 1921 was 18 (Koos, 1925). By 1960, a little more than 50% of

students were identified as "the typical college age range" between "eighteen" and "twenty-four" (Medsker, 1960, p. 44). The college had moved from teaching adolescents, young adults, and veterans to a discipline of learning that addressed the various stages of life.

The tradition of serving citizens, whether through transfer, workforce training, or leisure studies, was now centered in the single concept of lifelong education. The college developed community and extended opportunity to lifelong learners, demonstrating its capacity to formulate mission:

1. The college is adaptable. It is capable of change in response to new conditions and demands, or circumstances.
2. The college operates with a continuing awareness of its community.
3. The college has continuing relationships with the learner.
4. The college extends opportunity to the "unserved."
5. The college accommodates to diversity.
6. The college has a nexus function in the community's learning system. (Gleazer, 1980, p. 15)

> If learning is cultivated throughout a lifetime, the attitudes, skills, and understandings through which one moves into the later developmental stages are shaped in a continuing process. Although programs directly addressed to older people are of value, the most significant contribution of the community college over the long run is to encourage and facilitate learning with community as process and product. (p. 27)

"And it needs to do more than that— to be creatively occupied with the community" (p. 91).

And the longer you are on Earth the more experience you are sure to get

Lifelong education became the guiding principle to address mission ambiguity, societal changes, and a graying nation. Lifelong education was about personal, social, and professional development that integrated what was being discovered about the stages of human life in a graying society. Lifelong education went back to the core and spirit of the community college. "Contrary to the elitist form of education, lifelong education is universal in character. It represents democratization of education" (Gleazer, 1980, p. 182).

> A mechanism to continually adjust the fabric of the community college— by integrating need, priority, social politics, money, governance and accountability into one framework— presents our most immediate challenge and potential as organizations for lifelong education... Mission determination must be a continuing process in the individual institution. It is not a one time only proposition. (Gleazer, 1980, pp. 142, 151)

"Leadership of the highest order is required" (p. 159).

Period Six: Summary

This section described the experience of the community college in a time of tremendous technological change at the end of the 20th century as discussed in the texts. To interpret this experience, the Tinman's, Lion's, and Scarecrow's respective requests for heart, courage, and brains were used to draw the reader's attention to community, access, and mission. Through the overlay of the Tinman's request for a heart, the analysis uncovered the economic needs of an aging population brought on by advances in technology. Through the overlay of the Lion's request for courage, the analysis uncovered the courage of the community college in strengthening access opportunities through community development in spite of economic constraints. Through the overlay of the Scarecrow's request for brains, the analysis uncovered how the community requests for comprehensive education resulted in the mission of lifelong education. The introduction of the requests for heart, courage, and brains provided a method to communicate: (1) the community college experience in a community undergoing changes as the result of new technologies; (2) the community college responsiveness to meeting these needs through community development; and (3) the commitment of the community college to address community changes through lifelong education.

Period Seven: 2000 and the End of a Century

Period Seven discusses the progress of the community college during the information

age at the end of the 20th century. At the same time, the anecdote introduces Dorothy's

clicking her heels to return home, Dorothy's return home, and Dorothy's joy on arriving

home. Dorothy's clicking her heels to return home guided an interpretation of college efforts

to remain community based while acknowledging the ambiguity associated with community as

a result of the information age. Dorothy's return home guided an interpretation of College's

efforts to access new communities through advances in technology. Dorothy's joy on

returning home guided an interpretation of how themes of community, access, and

comprehensive provided a way to appreciate complex communities as well as a way to connect

to the world. The use of Dorothy's leaving Oz and returning home provided a framework to

more easily understand community (information age), access (technology innovation), and

mission (community, access, and comprehensiveness).

<div align="center">

Period Seven: Community
Information Age

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Dorothy now took Toto up solemnly in her arms,
and having said one last good-bye she clapped the heels of her shoes together three times,
saying, "Take me home to Aunt Em" (Baum & Wolstenholme, 1997, p. 258)

Dorothy now took Toto up solemnly in her arms, and having said one last good-bye

With the fall of the Berlin Wall in 1989, the arms war came to an end and the

knowledge war began. Led by technology magnets like Steve Jobs and Bill Gates and the debut

of the World Wide Web in 1992, society wrapped itself into the age of information technology.

Technology and the web changed the way people spent money, the way people communicated

(email), and the way people conducted business (e-commerce). Just as the 1950s and 1960s

brought a TV to every home, the 1980s and 1990s would bring a personal computer into every

home.

With a booming economy and record unemployment, social progress continued with the passing of the Americans with Disabilities Act. Predictions of an aging population twenty years earlier became a reality, changing the face and the delivery of education. The U.S. Department of Education reported "that enrollment of adults aged 40 or older increased from 17 percent in 1993 to 21 percent in 1997" (Vaughan, 2000, p. 8). The student was now a taxpayer, attended school part time, and supported a family.

> In the past, people may have assumed that education was an activity a person engaged in for a certain number of years, and when the student graduated, he or she would never return to the classroom. (p. 7)

A growing number of students were entering the community college after completing a masters degree or higher.

With work and family responsibilities, classes were being scheduled on evenings and weekends. The distinction between adult learner and full-time student was diminishing. Community services (continuing education) required colleges to serve part-time students with needs as diverse as society. The community college was developing pathways for a diverse student population in an atmosphere of decreasing state support. And to meet the demands of this new growth -- to open the college door --, many colleges had begun to cultivate private funding.

> The community college was a mirror for the community.

> For an idea of who attends community college, go to any town or city that has a community college, stand on a street corner, and watch people go by. Take away most people under 18, and most over 50, and the parade that passes will look much like students at a typical community college. (Vaughan, 2000, p. 13)

"Every community college has its own culture and serves a unique geographic area and clientele" (p. 2).

She clapped the heels of her shoes together three times

In a matter of decades, the very notion of community changed. The creation of a knowledge society led to new societal structures. Virtual reality began conversations about virtual communities. Via technology, community was evolving beyond a physical location. The idea was introduced that "the word community should be defined not only as a region to be served, but also as a climate to be created" (Vaughan, 2000, p. 26).

Take me home to Aunt Em!

Over the past one hundred years, the U.S. population had moved from primarily rural geographic locations to primarily urban geographic locations. At the end of the 20th century, community extended beyond geographic locations. Community was taking place through online chat rooms, national and international teleconferences, and online education.

Communities without boundaries, the changing face of students, the college at the end of the century was becoming more than a mirror of the community. "The expanding use of technology and distance learning have blurred boundaries of college service regions, to include even international sites through computer-based courses… " (Vaughan, 2000, p. 28). Reaching out to students anytime, anyplace, anywhere required a new reflection. Advances in technology had led the college to expand distance learning to the state, the nation, and the international community. With the assistance of technology, the mirror would be adapted to reach out to a community no longer defined purely by geographic lines. In the next century, the community college's success will be demonstrated by its ability to cope with rapidly changing environments (Vaughan, 2003/2004).

Period Seven: Access
Technology Innovation

"Good gracious!" she cried... For she was sitting on the broad Kansas prairie, and just before her was the new farm house Uncle Henry built after the cyclone had carried away the old one... (Baum & Wolstenholme, 1997, p. 258)

"Good gracious!" she cried.

The latest and greatest Pentium chip created a demand for new computers. Faster computers brought a demand for upgraded software. Servers, T1 lines, and streaming audio and video brought additional costs to a changing knowledge base. Concerns about the high cost of science labs in the beginning of the 20th century, followed by concerns of the high cost of TV and electronics in the middle of the century, were now being replaced with concerns about the high cost of technology labs at the end of the century. And advances in technology brought a demand for skills that provided new barriers to economic self-determination not faced in the community college's history.

> For one reason or another, millions of people in the United States reach adulthood without the education necessary to compete for high-skilled jobs. Poverty, discrimination, and hardships brought on by living in single-parent families are some of the situations that contribute to children and adults' failing to reach their potential for educational attainment and gainful employment. Workers laid off from jobs midway through their career may lack the skills to reenter the ever-changing workforce. Immigrants who lack English-language skills also may struggle to find employment. (Vaughan, 2000, p. 11)

For she was sitting on the broad Kansas prairie. And just before her was the new farm house Uncle Henry built after the cyclone had carried away the old one.

In the ambiguity of this environment, the college discovered new ways to open the door to a larger community while still remaining "community-based" (Vaughan, 2000, p. 6). Technology was the key to a virtual door. The "definition of what it means for a community college to serve its community has changed over the years— including an expansion of the definition of service area as a result of computer-based distance learning" (Vaughan, 2000, pp. 6-7). It was access via technology that opened doors to this new community. If the community

college was part of the community building process; if technology had become a major element of a community's success; then the community college would open a new door through online education.

Online learning opened the door to a community without boundaries creating infinite possibilities. Infinite opportunities created expectations that led to an increasing misunderstanding of the meaning of access both by the college and the public. In the age of the digital divide, there was little doubt about the need but there were obstacles even if resources could be found.

> Open access to higher education, as practiced by the community college, is the belief that a democracy can thrive, indeed survive, only if its people are educated to their fullest potential... Access is achieved by maintaining a low tuition rate and offering program choices; equity by removing artificial barriers to access for those traditionally unserved by higher education... Community colleges' commitment to open access in their admissions policies is perhaps the most misunderstood concept associated with these colleges. Open access does not mean that anyone can enter any program without the competencies required for effective learning. (Vaughan, 2000, p. 4)

Access did not provide a "get-into-program-free card" for anyone desiring entrance into a program. Access was designing pathways that would provide successful entrance into these programs.

> Although it is impossible and unnecessary for all community colleges to offer all programs, students must have choices in what they study for a community college to accomplish its mission. Without choice in program and course offerings, open access and equity lose much of their meaning. (Vaughan, 2000, p. 5)

Access was the commitment to the time, services, and attention needed for students at the various points of the pathways.

> The community college differs from many institutions in the nation and in the world in the following way: Rather than turn away people who do not have the perquisites for college-level work, the community college offers avenues for students to obtain the necessary prerequisites. (Vaughan, 2000, p. 4)

Social, technological, and fiscal changes were taking place at breathtaking speeds but the unprecedented commitment to access was still advocated.

> At the turn of the 21st century, much has been given to the nation's community colleges, and much is expected from them. Each community college remains uniquely committed, and the colleges continue to find innovative ways to strengthen their educational offerings and remain linked with their communities. Enrolling in a community college will continue to represent for some citizens the best hope of obtaining a college education. (Vaughan, 2000, p. 27)

<center>Period Seven: Mission
Community, Access, and Comprehensiveness</center>

I'm so glad to be at home again! (Baum & Wolstenholme, 1997, p. 258)

The community college mission is the fountain from which all of its activities flow. In a few words, this mission is to provide access to postsecondary educational programs and services that lead to stronger, more vital communities. The way individual community colleges achieve this mission may differ considerably. Some colleges emphasize college transfer programs; others emphasize technical education. The mission of offering courses, programs, training, and other educational services, however, is essentially the same for all community colleges. The mission of most community colleges is shaped by these commitments:

- Serving all segments of society through an open-access admissions policy that offers equal and fair treatment to all students.
- Providing a comprehensive educational program.
- Serving the community as a community-based institution of higher education.
- Teaching and learning.
- Fostering lifelong learning. (Vaughan, 2000, p. 3)

The second commitment on which the community college mission rests, and one that relates to open access and equity, is the commitment to comprehensiveness in the college's program offerings... To understand why comprehensiveness is so important to the community college, one has only to consider student goals and community needs. By broadening program offerings, community colleges have extended educational opportunities to millions of students ignored by other higher educational institutions. (p. 6)

The community college discovered new ways of coping and adapting. Historically, as communities grew both in population and in complexity, the college had been able to adapt to the changes taking place and provide both leadership and stability. But with four decades of tightening budgets, colleges were still questioning the commitment to the comprehensive mission.

Like access, comprehensiveness was generally misunderstood by the public. Hence, access and comprehensiveness varied in meaning from community college to community college. It was reasonable that politicians and other key decision makers became confused over the many forms access and comprehensiveness would take of this flexible organization.

Just as some people believed access meant any student could have immediate entry into any program, others believed that every community college was responsible for offering all things to all people. In contrast to these two ideas regarding access, Vaughan (2000, p. 4) suggested that "Open access does not mean that anyone can enter any program without the competences required for effective learning." In reality, the commitment to access was a commitment to "avenues for students to obtain the necessary prerequisites" (p. 4). The commitment to comprehensiveness was a commitment to the needs of the community. "Community-based means that a college is committed to serving the needs of a designated geographic area... " (p. 6) and "to understand why comprehensiveness is so important to the community college, one has only to consider student goals and community needs" (p. 7).

With the changing nature of community and greater controls at the state and federal levels, missions were often advocated at global levels that were not the result of the local interaction between the community and the college. And at a local level, new missions were being considered not necessarily shared or supported at the state or federal level. Hence, the community college felt itself being stretched (Vaughan, 2000).

Historically, the community and the college had gone through many changes. Once

again, both the community and the college were changing. If one thought they understood the

college, it would often change through the addition of new missions creating further

misunderstandings of the purpose of the two-year college. But it was this historic questioning

of purpose that allowed the college the flexibility to become an agent for the community, a

means to connect to the world. At the end of the 20th century, even within the ambiguity of

community and the expectations of access, the community college was still evolving, still

exploring new missions (Vaughan, 2000). As an example of one of these new missions, the

community college had even started to debate "whether to expand their role to offer the

bachelor's degree, thus eliminating the need for students to transfer" (p. 28).

> The community college, with its emphasis on serving all segments of society,
> placed higher education within reach of virtually all who seek it. In the 21st
> century, the community college's success will continue to depend on its ability
> to respond to a changing environment. In addition to remaining flexible and
> responsive, community colleges must maintain open access admissions and
> comprehensive programs to serve an ever changing population, just as the
> nation must remain committed to universal higher education. (Vaughan, 2000,
> p. 29)

Period Seven: Summary

This section described the experience of the community college at the end of the 20th

century as discussed in the texts. To interpret this experience, Dorothy's departure from Oz

and her return home were used to draw the reader's attention to community, access, and

mission. Through the overlay of Dorothy's desire to return home, the analysis uncovered a

college still desiring to remain community-based but struggling with the ambiguity of

community as a result of a virtual world. Through the overlay of Dorothy's discovery of a new

house on her return home, the analysis uncovered how the college achieved access to new and

virtual communities through the use of technology. Through the overlay of Dorothy's joyful

response on returning home, the analysis uncovered how the College continues to find

purpose and meaning through the themes of community, access, and comprehensiveness. Dorothy's departure from Oz and return home provided a method to communicate: (1) the college as community-based but no longer defined strictly by time and place; (2) access to virtual and global communities through innovations in technology; and (3) community college adaptation to present and future changes via primarily community-based institutions committed to both access and the comprehensive mission.

Summary

The research results represent the analysis of seven selected texts. The analysis took place in three steps identified in Chapter Three: figure, configure, and reconfigure. The first step in the analysis was the taking of detailed notes. The first step allowed for the notes to be separated into seven sections represented by the seven periods: (1) 1900 and the Turn of the Century; (2) 1925 and Post World War I; (3) 1931 and the Depression; (4) 1950 and the Cold War; (5) 1960 and Civil Rights; (6) 1980 and Fiscal Pressures; and (7) 2000 and the End of the Century. The second step allowed for the identification of the three themes: community, access, and mission. The final step allowed for the themes within each of the seven texts to fuse together into one shared narrative through the anecdote.

Using the anecdote as a guide for development of the themes in the selected texts became the most challenging aspect of the research. Connecting the themes within the various texts was done primarily through overlaying the challenges faced by Dorothy and her friends. The selected anecdote provided a series of challenges which were subsequently used for the thematic transitions.

The first theme of community was tied primarily to the Tinman's quest for a heart. By using the Tinman's quest for a heart as a guide, the relationship between the college and the community was identified within each of the texts. An analysis of the relationship between the college and the community during the 20th Century was guided by the anecdote and subsequently identified within seven distinct periods as represented in Table 4.

Table 4

Development of Community Theme

Period	Anecdote	Community Theme
1900	Dorothy and the great Kansas prairies	Shift from predominantly rural population to urban centers
1925	Introduction of Tinman	Community development in a post World War I era
1931	Tinman's first struggle	Junior college growth during the Great Depression
1950	The Wizard of Oz	New skill requirements in Cold War era
1960	Tinman's second struggle	Skill requirements in a time of extraordinary social change
1980	Tinman's request for a heart	Aging population in a time of technological advances
2000	Dorothy's return home	Ambiguity of community as a result of technology

The second theme of access was tied primarily to the Lion's quest for courage. By using the Lion's quest for courage as a guide, the college quest for access was identified within each of the texts. An analysis of college efforts in broadening access during the 20th century guided by the anecdote was subsequently identified within seven distinct periods as represented in Table 5.

Table 5

Development of Access Theme

Period	Anecdote	Access Theme
1900	The house where Dorothy lived	Higher education as a right of a democratic people (birth of junior college)
1925	Introduction of lion	Higher education as right for all classes of people
1931	Lion's dilemma	Popularizing higher education
1950	New vision through the glass spectacles	Higher education opportunity through the "Community College"
1960	Lion's first battle	Higher education as right for students at different skill levels
1980	Lion's request for courage	Community development in economically challenging times
2000	Dorothy returns home	Technology as gateway to virtual world

The third theme of mission was tied primarily to the Scarecrow's quest for brains. By using the Scarecrow's quest for brains as a guide, the college development of mission was identified within each of the texts. An analysis of mission development during the 20th century guided by the anecdote was subsequently identified within seven distinct periods as represented in Table 6.

Table 6

Development of Mission Theme

Period	Anecdote	Mission Theme
1900	The cyclone	Transfer as one of the first missions
1925	Introduction of Scarecrow	Multiple "purposes" of the junior college
1931	Scarecrow Dilemma	Experimental institution and cultural opportunities
1950	Task for Dorothy	Adult education
1960	Death of the Wicked Witch	Collapse of individual missions into comprehensive mission
1980	Scarecrow's request for brains	Lifelong education
2000	Dorothy's joy on returning home	Community, access, comprehensiveness

Analyzing the selected authors understanding of community provided a mechanism to understand the relationship between the college and the community in the various periods. Analyzing the college efforts to increase access as a result of the relationship between the college and the community provided a mechanism to understand how the college opened the door to higher education opportunities for the community. Analyzing how the college reflected on providing access to the community provided a mechanism to understand the development of college missions within the texts.

What was learned from this method as well as the difficulties encountered in this method are discussed in Chapter Five. The results of the original text analysis were formatted to align with dissertation standards. Additionally, the results of the original textual analysis underwent additional editing by the major professor as well as minor edits from the reviewers identified in Chapter Three.

CHAPTER 5

DISCUSSION AND CONCLUSIONS

The discussion consists of five parts: (1) review of the original research by three original authors; (2) limitations of the research; (3) major findings; (4) new directions; and (5) summary. Given the complex nature of the research, the review of the original research by the living authors (identified in Chapter Three) and the limitations encountered as a result of the research method are presented first. These first two sections are followed by the major findings of the research and then possible new directions as a result of the research. The final part is a summary of the first four parts of the discussion. The following discussion (review of the original research, limitations of the research, major findings, and new directions) represents the interactions and reactions expressed by the reviewers of the research as well as a comparison of the results to the initial literature review in Chapter Two.

Review of the Original Research

The purpose of having external reviewers of the research was to provide an additional mechanism to evaluate fairness of the research and to provide a form of member checking. As identified in Chapter Three, contact was made by the researcher with the two remaining living authors (Dr. Edmund Gleazer and Dr. George Vaughan) as well as Dr. David Pierce, who wrote the forward to Dr. Vaughan's text. All three agreed to participate in the review of the research. The review consisted of a review of the original analysis. The original analysis contained fewer summaries on each of the seven periods. In addition, the original analysis included quotes embedded in the text that were differentiated through the use of different font colors. This may have resulted in a text that was more story-like. Dr. Pierce and Dr. Vaughan provided confirmation of the research while Dr. Gleazer identified several reservations. The following represents a summary of the feedback provided by the reviewers.

Dr. Pierce and Dr. Vaughan

Dr. Pierce provided feedback on the validity of the research through brief emails. He indicated satisfaction with the research approach referencing the use of the anecdote:

> First, I'll compliment you on the Oz paradigm. Very nice and enjoyable... The book authored by George Vaughan was actually commissioned by us at AACC back in about 95 for the first edition and then we asked him to update it in 2000... Our intent was to publish a short book about CC's that we could give to people all over and spread the word about CC's. For the most part it accomplished its purpose quite nicely. I'm pleased that you are using it in your research.

Dr. Pierce also expressed an appreciation for the difficulties associated with textual analysis: "The difficulty rating of what you're doing is probably highly underrated so I'm not suggesting you change anything other than read it again to see if a word here or there might strengthen the connection." Beyond "a few wordsmith changes," Dr. Pierce expressed "a little trouble connecting what followed with the passage from Oz." Dr. Pierce's comments resonated with two members of the dissertation committee (who would like to have seen greater integration of the anecdote) as well as Dr. Gleazer (who was uncomfortable with the use of an anecdote). The use of an anecdote in the textual analysis is addressed in the following section on limitations of the research.

Dr. Pierce also was able to provide evidence on the educative authenticity of the research through his appreciation of the anecdote. Educative authenticity establishes a relationship between the reader and the larger story that results in a new way of thinking and speaking about what is being explored:

> Each of us has our own way of "seeing" things and I (Dr. Pierce) like to view the CC's as creatures of the industrial revolution along with the public high school, the land grant universities and the elective curriculum. I've always felt that WRH (William Rainey Harper) was deeply concerned about the impact that public high schools would have on his university and that the JC was his way of keeping some of the pressure to change away from his door. We are now on the front edge of the information revolution and we see change evolving again. This time it's more rapid than 100 years ago and my guess is that there will end up being radical differences in who we are and what shape our mission takes. I believe that this type of envisionment helps explain some things such as the baccalaureate degree trend more clearly than some other envisionment.

Dr. Pierce concluded his comments on a positive note: "I learned several things reading your work and that's always good. I thoroughly enjoyed it. You are on a very good track."

Dr. Vaughan's comments, also written in a brief email, reflected many of Dr. Pierce's observations. Dr. Vaughan was also able to connect to the story in the research results: "You write well. Your style is easy to follow and keeps the reader's interest." Dr. Vaughan also addressed authenticity of both the research and the discussion of the findings: "I read your final chapter and found it very interesting. I think your look into the future as well as into the past is sound and should help us in continuing to define the role of the cc in our society." While feedback from both Dr. Pierce and Dr. Vaughan was limited, they expressed a similar appreciation, understanding, and identification of some new knowledge from the research results.

Dr. Gleazer provided a more extensive response through seven pages of typed notes. Dr. Gleazer, while participating in a narrative conversation provoked by the research, identified several reservations. Dr. Gleazer stated:

> The anecdote, in my estimation, is not a useful substitute for that societal examination. Although a novel idea, I found the anecdote to be distracting rather than facilitative in the emergence of "a twentieth century story of the two-year college's engagement with the community."

Again, the extent to which the anecdote is used or not used is presented in the next section on limitations of the research. Dr. Gleazer noted additional limitations of the research:

There is absence of an obvious critical, analytical search for and reporting of the tensions, differences, similarities, priorities in the views of these seven authors as they wrote about the developing community college. Rather it seems that each author built upon the work of his predecessor and the dissertation describes that process by citing excerpts from their works. From personal experience I know that the process was not that easy and smooth.

Dr. Gleazer raised relevant questions in regard to language, subjectivity, and using each author as a lens to understand the other authors. Each of these issues was addressed in Chapter Three on assumptions of the research. Given the experience of the researcher in recognizing these assumptions during the research process, as well Dr. Gleazer's accurate comments, the comments by Dr. Gleazer's as well as these assumptions are addressed more fully in the following limitations of the research.

Limitations of the Research

Even in his scientific work he is a human being, grasped by an ultimate concern, and he asks the question of the universe as such, the philosophical question... All of these considerations show that, in spite of their essential difference, there is an actual union of philosophical truth and the truth of faith in every philosophy and that this union is significant for the work of the scientist and the historian. This union has been called "philosophical faith." (Tillich, 1956, pp. 93-94)

Hermeneutics has serious limitations. A major limitation was due to the subjective interpretation of the researcher in analyzing the seven texts. According to Herda (1999), hermeneutics recognizes the experience the researcher brings to the analysis. Hermeneutics also presumes an empathetic disposition by the researcher. In the present research, the texts were taken at face value to capture the authoritative tradition of the texts. The research depended upon the interpretation of one person – Ray Nadolny; thus it was analyzed through that person's unique view.

This work provided new knowledge via a new perspective on community college missions and community engagement. It represented an interpretation of selected authors, and some would say that it presented simply an interpretation of others' interpretations. In doing the research, additional limitations appeared: (1) elimination of important voices, (2) making use of an anecdote, (3) looking at each author as a lens to understand the other authors, (4) responding to significant gaps in time between the texts, and (5) interpreting language.

The first limitation is the elimination of important voices because of the selection of authors, in this case only one for each period. The selected texts were written by males of European descent. Thus, no texts were found that provided a comprehensive look of the two-year college written by a female during the 20th century. In addition, no texts of this comprehensive nature were found written by a person of color. The absence of these other authors eliminated some important voices in understanding the experience of the two-year college in the 20th century.

The second limitation involved the use of the selected anecdote. The reactions to the use of the Oz story as the selected anecdote varied widely. Both Dr. Pierce and Dr. Vaughan expected greater use of the anecdote while Dr. Gleazer (further addressed in the next limitation) found the anecdote to be a distraction. As Dr. Pierce recognized, the difficulty of taking seven texts written over a 100 year period and condensing them into 50 or so pages proved to be difficult, if not impossible, without the use of the anecdote. Furthermore, the more the texts intersected with each other through the use of the anecdote, the more difficult it became to recognize the individual voices in the final story. But this is one of the tensions of using an anecdote in textual analysis. For this reason, the college story was not more fully integrated with the anecdote in order to ensure fairness between the viewpoints of the authors

and the writer. The final research used the anecdote only to the degree that it both integrated the various texts and showed the thoughts of the original authors.

Dr. Gleazer was correct when he identified the third limitation of the research of understanding each text only in relation to the other texts:

> Rather it seems that each author built upon the work of his predecessor and
> the dissertation describes that process by citing excerpts from their works.
> From personal experience I know that the process was not that easy and
> smooth.

For example, through Harper, a lens was created to understand Koos as well as the subsequent authors. But in relating the authors back and forth through the use of the categories, a story was created that appeared as if each of the authors had indeed spoken to the other authors. It would also appear from the text that events happened smoothly over time. This was indeed not the case as Dr. Gleazer correctly indicated. Rather, relating an author's ideas to the other authors was a tool to explore the concept of engagement so as to arrive at an understanding of the development of the college missions.

The fourth limitation involved significant gaps in time between the texts. Gaps in time became obvious during the analysis of the themes. From Eell's to Bogue, there was a gap of 20 years. From Medsker to Gleazer, there was another gap of 20 years. And the same gap existed between Gleazer and Vaughan. Given the rapid changes taking place in the 20th century, it was difficult to tie these periods together. Using the Oz story, although resulting in some limitations as described above, was a useful tool for bridging these gaps. Instead of relying on historical cause and effect, an anecdote kept the focus on the development of the identified themes. Just as the Oz story goes through a number of thematic transitions, the texts were interpreted based on the thematic transitions to the next text irrespective to historical gaps. The sacrifice of bridging these gaps in the analysis resulted in creating a story of the

community college that emphasized a thematic seamlessness that may be less sensitive to the historical cause and effect relationship between events.

The age of these old and important texts also created challenges in regard to language, the fifth limitation. At the beginning of the 20th century, the authors did not speak in terms of mission and access. Although the concepts were embedded in other words, for example, mission was identified in the early 20th century as purpose, the use of language to describe experiences throughout the 20th century has changed significantly. For example, language has become more inclusive (man is no longer used in the universal sense to describe all people). As art and science developed and as the nation became more affluent, the very act of creating shared concepts from the various authors' words (i.e., choosing access to describe Koos democratization and Bogue's opportunity) speaks more to the writer and the writer's time than to the texts themselves. But this was one of the significant learning experiences in conducting the research. Rediscovering the earlier meaning of words and phrases like democracy, lifelong learning, and comprehensive provided new ways to understand where the college is today and new depth to words that possess a rich history in the two-year college history.

Dr. Gleazer pointed to a final limitation in that there is an "absence of an obvious critical, analytical search for and reporting of the tensions, differences, similarities, priorities in the views of these seven authors as they wrote about the developing community college." The *results* of the textual analysis *do not represent an obvious critical analysis* of the selected texts. Rather, the *results* of the research *represent an understanding* of the current and future missions *as a result of an analysis* of college engagement with the community in the selected texts. The difficulty of merging convictions, thoughts, beliefs, research studies, passions, perspectives, and language throughout each period of the 20th century would have been difficult if not impossible without the use of this research method and the use of an anecdote. Textual analysis provided

a way to bridge the unique viewpoints and writing styles of each author (e.g., Gleazer's references to current events; Eell's rarely moving outside his research of the two-year institution; Bogue providing personal experiences that created personal context to the time and place of the two-year college lending an emotional connection to an understanding of the two-year college; Harper, Koos, and Eells with few if any personal stories; and the zeal experienced by the early author's participation in a new and promising institution).

Recognition of these limitations plays a critical role in textual analysis. Relevance and significance of the results are reflected not only in what is uncovered in the texts but in identification and awareness of what is left out in the analysis such as the elimination of important voices. The analysis of the results, the identification of additional limitations, and the feedback of the reviewers provided the starting point for the following sections on major finding of the research and major implications of the research.

<center>Major Findings of the Research</center>

One hundred years ago, we would not have recognized the two-year college. The two-year college was more likely to be either a private college training teachers (Koos, 1925) or a local high school that had added one or two additional years of education (Koos, 1925). On the other hand, we probably would not have recognized the United States. The nation's population was predominantly rural, and agriculture was the primary industry. The junior college presented in the final results in this study in many ways mirrored the transitions (agrarian to industrial to post industrial to technology to knowledge) of 20th century America.

The concept of college engagement with the community in the 20th century (through the themes of community, access, and mission) provided a tool to examine both the evolution of the community college and the community college mission. The three research questions examined this evolution. The first question deals with community: How have selected writers

understood the changing nature of community through the past one hundred years? The

second question deals with access: To what extent does community influence mission

development? The third question deals with mission: What does an analysis of community

engagement reveal about the colleges multiple missions? The responses to these questions

represent the major findings of the research.

Community:
How Have Selected Writers Understood the Changing Nature of Community
Through The Past 100 Years?

> In fact, in many communities, the community college is the only game in town.
> The community college might provide cultural activities, athletic events, a
> lecture series, and access to the library for citizens. (Bailey & Kubala, 2001, p.
> 794)

The community was originally understood as a local area. Now the community is seen

in a local, regional, national, and global context. An analysis of how the selected writers

understood the changing nature of community through the past 100 years is presented

through: (1) the relationship between the community and the community college; and (2) the

changing nature of the community in the 20th century. How the selected authors understood

the changing nature of community concludes with a summary on how these changes might

impact community college engagement in the community in the 21st century.

From Harper at the beginning of the 20th century to Vaughan at the end of the 20th

century, understanding the nature of community was often explored through questions raised

on the relationship between the college and the community. The early 20th century

communities embraced the junior college as opportunities to higher education, to the

workforce, and to a larger world. By the end of the 20th century, the two-year college was

solidly integrated in the higher education system and often described in the later texts as

community-based (Gleazer, 1980; Vaughan, 2000).

In the research results, the idea of community as an identified location was increasingly challenged over time. For example, at the end of the 20th Century, the college was strengthening its connection to the larger state and federal communities creating questions about the college's commitment to the local community (Gleazer, 1980). To create further ambiguity of community, arguments were made for virtual institutions. Levin (1980) pointed to this step in the evolution of community as the college became more responsive to the global community. The reality looks more like both of these viewpoints: the two-year college is primarily an institution situated in a local place; but it also offers a local community the flexibility to respond to local, state, national, global, and virtual communities. LeCroy and Tedrow (1993) identified this community as the symbiotic relationship between the college and the community.

Globalization, the demographics of rapid aging, and new social issues will continue to require the community college's flexibility as a tool for a community's ability to respond and adapt to the next century. Gleazer (1980) stated:

> "a mechanism to continually adjust the fabric of the community college— by integrating need, priority, social politics, money, governance and accountability into one framework— presents our most immediate challenge and potential as organizations for lifelong education" (p. 151).

Even with this mechanism in place, the massive changes of the past century are strong indicators of even greater changes in the 21st century (Vaughan, 2000). Over the last 100 years, community has become more complex. In a digital world, community today comes with new questions about identity as colleges attempt to understand virtual communities through distance learning. The community of tomorrow will have new challenges as technologies develop 3-D worlds and communities continue to redefine themselves through new technological communications and advances in our ability to travel beyond what Harper first saw in the railroads of the 20th century.

Access:
To What Extent Does Community Influence Mission Development?

It is now pertinent at least to suggest the magnitude of the task higher
education has yet before it if it is to provide opportunities of training for
anything like all those who, according to our democratic assumptions, are
entitled to it and can profit by it... (Koos, 1925, p. 115)

The theme of access was used to analyze in the texts how colleges responded to

community needs. As colleges formalized access opportunities, missions were created. To

what extent community influenced mission development was identified in the analysis through

an: (1) emphasis on the importance of democracy, (2) identification of access as a method to

preserve this right, and (3) support of the need for multiple and changing missions. How the

community influenced the missions of the two-year college as well as new barriers to access are

described next.

At the turn of the century, education was more privilege than right. Throughout the

20th century, basic rights (like access to higher education) were put within reach of the

American people through the junior and community college. The junior college did not

immediately open the doors to opportunity and higher education. But at the very least, the

door to higher education and vocational opportunities were identified through expanded

access to higher education. Free tuition and central location were the first steps in opening the

door to the opportunities of an emerging nation. The American people were experiencing the

freedoms of democracy, and they wanted more. The community college was becoming the

opportunity college:

The foundation of community colleges is built upon the philosophy of
opportunity with excellence. Community colleges are opportunity colleges.
The word opportunity undergirds so much of what is American. Opportunity
with excellence is not merely a catch phrase, an empty slogan, or an
"oxymoronic" statement. Opportunity is the very soul of America, and
providing opportunity with excellence is the soul of the community college
movement-the driving force of these workhorse institutions. So, have joy in
the mission of the community college. (Parnell, 1995, ¶ 5)

Through the research, access was identified as a basic right. In the early 20th century, access or opportunity was called democracy or democratization. The junior college, founded on the belief of education as a right of a democracy (Harper, 1905), placed education within reach of the American people through the junior and community college. Access and right to education opened the doors for the junior college to meet the needs of the community. For Harper, Koos, Eells, and Bogue the junior college enabled higher education to become a right of a democratic country. For Harper, governments that ruled through democracy required educated voters in order to be effective. Higher education was the means to educate voters. Access to higher education (for Harper, the creation of the junior college) was a right of the American people.

For the first 50 years, the community influenced the missions of the college through the advancement of democracy. Although democracy is rarely found in today's community college literature (e.g., while Harper, Koos and Eells write chapters on democracy; Bogue, Medsker, Gleazer, and Vaughan reference democracy only occasionally), democracy was closely linked to the concepts of opportunity, access, and the open door. It was the symbol of democracy that served as the community's recognition, development, and advancement of the two-year college. Democracy equalized opportunity. Democracy supported what Vaughan (2000) identified as access: "Open access to higher education, as practiced by the community college, is a manifestation of the belief that a democracy can thrive, indeed survive, only if its people are educated to their fullest potential" (p. 4).

Through principles of democracy and access as well as the community college relationship with the community, the junior/community college transformed itself. The relationship between the community and the college did not allow the college to enshrine any one idea or mission. Transfer failed to become the only focus because of community needs

around workforce development (Koos, 1925). Workforce development failed to become a

solitary emphasis because of community demands for adult education (Bogue, 1950). Adult

education failed to become the only mission because of community concerns for community

development (Gleazer, 1980). And community outreach failed to become the single focus,

because the character of the college remained open to be transformed by a rapidly changing,

rapidly complex community (Vaughan, 2000).

At the end of the 20th century, an almost imperceptible change began to take place in

our understanding of access to higher education as a right of the American people. Tuition

sharply increased, and colleges became more restricted in course offerings. The principles of

democratization and access were challenged by state and federal agencies attempting to balance

increased social costs. Basic literacy, a right of a democratic people, is now being threatened by

states charging tuition for English as a Second Language courses. The house built for the

"average man" (Harper, 1905, p. 339) was increasingly becoming available for only those with

the means to pay for entry. Citizens in their 30s, no longer Pell eligible, requiring new skills for

a fast changing society, fight new barriers. There are new questions of access and

opportunities, e.g., schedules, costs, support systems. In the fading memory of

democratization, it appears education once again is becoming more privilege than right. This

step backward will be a significant challenge for the community college in the 21st century.

Mission:
What Does an Analysis of Community Engagement in Selected 20th Century Text
Reveal about the Colleges Multiple Missions?

An analysis of community engagement in the selected texts reveals: (1) the multiple

missions constantly evolved over the 20th century, (2) by the end of the 20th century the

multiple missions were understood through the concept of lifelong learning, and (3) although

described as comprehensive, debates about mission appropriateness were still taking place

both within the community college and outside of the community college. The following analysis begins with how missions have been described over time, how missions have recently been understood, and how new questions to mission appropriateness have arisen.

What we know of today as missions were described by Koos in the 1920s as purposes. In 1930, Eells (1931) described mission as popularization functions. By the time of Gleazer (1980), these purposes or functions were clearly described as missions. The junior/community college has had a long tradition of mission development, at least as revealed in the writings of these authors.

Through community engagement, missions of the community college were described by Vaughan (2000) as comprehensive. By the end of the 20th century, the multiple missions were being understood through the concept of lifelong learning. In a period of expanded life and new research on human development, lifelong learning extended education as a right beyond school children and those of traditional college age. Lifelong learning represented in many ways the ideal of democratization and an umbrella for the multiple missions of the community college. Gleazer (1980) stated: "contrary to the elitist form of education, lifelong education is universal in character. It represents democratization of education" (p. 182). Democratization created what Bogue (1950) called opportunities. And opportunities of workforce access, higher education access, literacy access, and many others developed into multiple missions that were often described as the comprehensive mission of the community college focused on providing lifelong learning.

In the midst of change and new threats to access, the internal and external debates about mission appropriateness as suggested by Miles (2003) will continue. Dr. Pierce stated that "this type of envisionment (the results of the research) helps explain some things such as the baccalaureate degree trend more clearly than some other envisionment. Again, I'm not at

all suggesting change but only providing some food for thought (if you want to eat.)" It is these very debates that provide the college the mechanism to interpret and work with the ambiguity of community; to embrace the changes of the community it serves through access; and to weigh future missions based on community expectations at the end of the century which were identified as comprehensive in scope.

<div align="center">New Directions</div>

Based on the findings of the study, a number of new directions for practice are offered for consideration. A reflection on the research results provided the source for the implications for practice. The limitations of the research methodology provided the starting point for identifying the implications for research. The following two sections on implications for practice and implications for research make up the new directions identified as a result of the research.

<div align="center">*Implications for Practice*</div>

The analysis of the selected texts yielded four implications for practice. (1) Each of the seven texts continues to provide important contributions that lead to possible new directions as well as implications for practice. (2) The definition and nature of community has changed and the community college continues to keep pace with these changes. (3) Democratization is still an important concept to understand in order for practitioners to be aware of the courage required to open new doors to higher education opportunities. (4) Missions must continue to evolve as a result of the engagement between the community and the community college. The relevance of the selected texts, the nature of community, an appreciation of democratization, and mission development are the implications for practice as a result of the research.

Contribution of the Selected Texts

Each of the seven texts has implications for practice that are still relevant today. Harper (1905) provided an important reminder of the principle of democracy that lies behind the college tradition of access. Koos (1925), writing when the two-college was still in its infancy, reawakened the fire and passion that came with opening the college doors. Eells (1931) reminded us of the rich tradition and the importance of maintaining an institution that adheres to the highest standards and quality. Bogue (1950) understood the importance of maintaining good relationships with the community through both community and legislative advocacy. Medsker (1960) affirmed the importance of research on the community college in a time of the most dramatic growth of the community college. Gleazer (1980) placed a human face on the community college reminding us of an institution that is rooted in the community. Vaughan (2000) documented a history and vitality in the community college as a timely reminder to practitioners buried in their work. Basic rights, passion, tradition, advocacy, research, a human face, and memory are the old and new methods of engagement discovered in the research to appreciate, weigh, and advance the missions of the community college. The texts analyzed, primary sources representing various periods of the 20th century, provided a unique perspective of our past. Community college practitioners would be well served to revisit these texts. An understanding of these texts provide additional information to understand current practices as well as a new framework through community, access, and mission to understand the development of new missions.

Changing Nature of Community and Community College Ability to Keep Pace

The community college entered its own formative development just as the 20th century witnessed communities shifting from agrarian to industrial societies. The result of this timing is the exposure and immersion of the community college in the agrarian, industrial,

information, and knowledge based societies. Through college engagement in the community, the college has been able to respond and may continue to respond to the higher education needs of the community.

With communities changing as a result of technology, new ways of communicating between the college and the community are being discovered such as the use of the internet. Yet these changes in communication represent the challenge for community college practitioners. How does the community college remain engaged in both community-based and virtual communities? Eells (1931) believed the ability to address community needs involved free and full experimentation by the junior college that in no way should be restricted. He called this the "glory" (p. 185) of the junior college. Bogue (1950) went so far as to call this a battle for social welfare. Gleazer (1980) suggested community development.

The success of the community college has been and may very well be its ability to stay connected or engaged with the community (community-based and virtual). Lorenzo (1994) identifies the ability of a college to balance community expectations as a key indicator of a college's future success. Regardless of the type of community (rural, urban, aging, online), the college ability to connect and engage the community has allowed the college to address community expectations. College engagement of the community provides a guide for practitioners to work with future community changes and future community expectations. Baker, Dudziak, and Tyler (1994) state:

> The community college is a social system because its internal functions and parts are affected by outside forces, and the institution in turn affects its external environment. As a social system, the community college has altered its mission from one of primarily providing a university transfer program to one of providing a comprehensive range of offerings in response to a changing societal context. (p. xi)

Democratization

The third implication for practice involved renewed consideration of how democracy informs our practice of both access and mission. One hundred years ago, education, work, and personal development were identified by community college authors as basic rights of a democratic people. Providing unlimited access to higher education was identified as key to the success of a democracy. Unfortunately, the right to work, the right to education, and the right to personal and professional development are now associated with costs unimaginable at the turn of the century. The major findings raised several important questions of how democracy informs community college practice: How committed do we remain to these principles? What should be meant by "higher education?" What are the attributes "of an educated" person in the 21st century? What cost are we willing to pay as individuals, a people, and a nation for our commitment to the comprehensive mission of the community college? In what ways will democracy be affected or reduced with limitations placed on access?

Democracy is an important reminder of the rights of the American people to higher education. "Open access to higher education, as practiced by the community college, is a manifestation of the belief that a democracy can thrive, indeed survive, only if its people are educated to their fullest potential" (Vaughan, 2000, p. 4). But does that mean higher education must continue to change from its traditional and current form? Community college practitioners need to take the time to reflect on their understanding of democracy and identify how democracy influences their understanding and practice of both access and mission development.

Mission Evolution

If the community college did not maintain a commitment to community engagement from its start, it is possible that the junior college may have been preserved as a two-year

transfer model. Instead of remaining as "junior college" with a singular mission of transfer, the junior college emerged into the "community college" with a comprehensive mission.

But mission development does not end with the "community college." As Vaughan (2000) touches on, the community college is exploring a baccalaureate model. The baccalaureate model is bringing new changes for some colleges (e.g., South Texas Community College) and new names (e.g., South Texas College).

The baccalaureate model, distance learning, international education, and other initiatives will bring new communities, new engagement, new expectations, and new missions. The college is likely to continue to open the door to learning opportunities. And community engagement is likely to continue to inform practice in the creation of new missions.

The relevance of the selected texts, the changing nature of community, the principles of democracy, and the evolving missions represent the implications of practice as a result of the research. The next steps for the community college at the beginning of the 21st Century can be taken with an awareness of community needs, can be rooted solidly in the principles of democracy, and can allow for future missions that speak to the shared experiences of the community and the community college. A review of the selected texts will allow practitioners to review these principles. An understanding of these changes and principles will allow practitioners greater understanding of where we are today and possible new practices for the future.

Implications for Research

> To help the leaders in the large array of two-year colleges and campuses, scholars must broaden the scope of their research and begin to address more fully the various contexts in which two-year college leaders find themselves. (Garland, 1994, p. 306)

The implications for research are a result of the limitations identified in the research as well as consideration of further research on the three themes used in the analysis. The

implications for research revolve around: (1) the need for diversity represented by the researcher and within the selected texts, (2) the use of content analysis as one means for verification, and (3) the application of the themes to today's community college experience.

The first implication for research also relates to the lack of diversity represented in the research. At the end of the 20th century, the community college has become more diverse. A similar study representing greater diversity in both the researcher and the selected texts is required. A study by a female researcher or researchers and by those of diverse backgrounds could be conducted using texts that represent diverse populations and viewpoints. Such a study would provide a depth and richness to a diversity represented in both the works selected and the researcher. An analysis from a group of researchers more representative of this diversity on diverse texts would bridge current limitations presented by a lack of diversity in the current researcher as well as a lack of diversity in the selected authors.

Performing a content analysis using the three themes of community, mission, and access with the seven selected texts may add further credibility, particularly if this analysis were compared with the findings of the present study. In addition to this analysis using the seven texts, another study could examine additional texts over the same time period. Furthermore, these studies could add a critical dimension to the analyses of the community college as well as greater inclusion and analysis of the social and economic contexts in which community colleges operate. Such analyses would provide further contributions to the development of language as well as the identification of important themes in the evolution of the community college.

Finally, the study identified three major themes: community, access, and mission. A follow up study might examine each one of these concepts in depth. A study on access would provide more information on the development of democratization in the 20th century

community college and its contribution to our understanding of access. A study on the community college's engagement in the community would provide greater understanding on the nature of community and its subsequent contribution to mission development. Both studies would also be useful to determine the importance or weight the three identified themes represent for people working in today's community colleges.

With growing social costs, questions are being raised as to community colleges' ability to commit to the principles of community-based, access, and lifelong learning (Gleazer, 1980). Important questions embedded in these themes need to be asked: At what point does the cost of going to school become more privilege than right? Is going to college still a right of a democratic people? Or could postsecondary education be reconstructed in a way that can still provide educational opportunities given current resources? The three themes provide opportunities for future research that may inform, educate, and direct new practices.

<div align="center">Epilogue: A Final Anecdote</div>

As a young boy growing up in the 60s, my favorite TV shows were the black and white reruns of Superman and the original Wizard of Oz. It seems to me if given a choice of superheroes, most people would choose to be Superman or Superwoman. And the university is the Superman of higher education. Superman, born from another world and invincible to everything but an alien stone, is well positioned for the challenges that lie ahead. But my choice would be Dorothy. The university may be the "Man of Steel," an invincible force in the "Fortress of Solitude" with mass appeal; but Dorothy is a neighborhood hero. While Superman protects the universe, Dorothy is the girl next door possessing extraordinary heart, courage, and brains.

But the community college is vulnerable. As resources diminish, higher education is bracing for an economic bullet. The "Man of Steel" can take a bullet. The community college, on the other hand, will have to do some incredible gymnastics to avoid any harm. And as Dorothy finds herself farther away from home, she will also find greater need for courage, intelligence, and compassion.

But people are not asking whether the community college will survive. They are asking in what condition we will find her. There is excitement, hope, and danger in the multiple challenges, multiple missions, and multiple expectations facing today's community college. With diminished resources, communities will continue to grow in complexity. The college will continue to engage the community to refine current missions and develop new missions. And in spite of limited resources, the community college will continue to evolve to meet complex needs and complex communities. New missions lie ahead for this 21st century superhero. But one thing is certain; the community college will always find its way back home.

APPENDICES

APPENDIX A

Definitions

<u>Hermeneutics</u>: A method of textual analysis that means to interpret. Hermeneutics is a means of understanding and a process of exposing hidden meanings. Hermeneutics, a method of textual analysis, emphasizes the sociocultural and historic influences of inquiry (Gadamer, 1989, pp. 164-169). Or, hermeneutics is the aesthetic expression of historical consciousness.

<u>Preunderstanding</u>: An ontological reality of what the researcher brings to the text (Herda, 1999) or the living relationship between the reader and the text.

<u>Understanding</u>: An epistemological realty that reflects the relationship between text and researcher (Herda, 1999) or reflection by the reader on the on the experience between the reader and the text.

<u>Fusion of Horizons</u>: For the purpose of this research, understanding historical texts "in such a way that include our own comprehension of them" (Gadamer, 1989, p. 374).

<u>Picture:</u> The aesthetic representation of preunderstanding and understanding. For this study, the picture takes on the form of story. "But the picture has its own being... Even today's mechanical techniques can be used in an artistic way, when they bring out something that is not to be found simply by looking" (Gadamer, 1989, p. 140).

APPENDIX B

Selection of Texts

The goal of the second part of the review was to identify writers throughout the twentieth century and their respective works on the community college. Preliminary research for selection of writers began with an analysis of titles relating to the 20th century community college as found in the Library of Congress database. Given the large number of titles (1593), four criteria were established to serve as a guide for the selection of the writer and the identified works for review:

1. Published between 1900 and 2000

2. Contemporary analysis of American two year college by an individual writer

3. Works published during the significant milestones as reflected by the American Association of Community Colleges (2001)

    a. 1901 (Founding of Joliet Junior College, IL) to 1920 (Founding of American Association of Junior Colleges)

    b. 1920 to 1930 (The Asheville Decision)

    c. 1930 to 1944 (Passage of GI Bill of Rights)

    d. 1944 to 1963 (Federal Aid to Higher Education)

    e. 1963 to 1972 (Association name change to American Association of Community and Junior Colleges)

    f. 1972 to 1992 (Second Association name change to American Association of Community Colleges)

    g. 1992 to 2001 (Community College Centennial)

4. Recognition by the American Association of Community Colleges

The first criterion (publication dates) establishes the time frame of the study ensuring representation over the twentieth century. The second criterion establishes the type of work

(book) as well as the perspective (contemporary). The third criterion ensures the work selected represents a period established by the national governing body for two year colleges (American Association of Community Colleges). The final criterion (scholarly recognition) ensures validation of the writer's contribution by the aforementioned national body.

A total of seven writers and corresponding works, representing each of the seven periods, were identified through the criteria: William Rainey Harper's *The Trend in Higher Education*; Leonard Koos' *The Junior College Movement*; Walter Crosby Eells' *The Junior College*; Jesse Parker Bogue's *The Community College*; Leland Medsker's *The Junior College: Progress and Prospect*; Edmund Gleazer's *The Community College: Values, Vision & Vitality*, and George Vaughan's *The Community College Story*.

APPENDIX C

Identification of the Categories of Engagement

The majority of works reviewed to identify the categories of engagement were written during the 20th century and belong to the tradition of hermeneutic philosophy as identified in Gadamer's (1989) history of philosophy. The review on engagement began with Hans Georg Gadamer's concept of play from his work *Truth and Method*. Gadamer also provides a brief review on the history of philosophy. From Gadamer's writings, the review proceeded to other concepts relating to engagement including Plato's dialogues (Rouse, 1956), Hegel's dialectic (Hegel, Miller, & Findlay, 1977), Buber's (1958) I/Thou, and others. Table 7 identifies examples of the concepts reviewed relating to engagement.

For example, Gadamer's concept of play relates to the notion of engagement. Like many of the authors's studied, Gadamer takes his concept and breaks it down into three categories: spectator, player, and role. By reviewing the major themes of the concepts relating to engagement by each of the philosophers, shared themes began to emerge. For example, the first theme shared by the authors (question, spectator, departure) led to shared themes or a grouping of themes that could be identified as any one of the following: initiation, openness, connection, revelation. In this example, revelation was chosen to provide an alliterative grouping (each of the three final categories selected begin with the letter r) that would be easy to remember in deconstructing each of the seven notes. Table 7 also identifies the three themes or categories that were identified through this nominal grouping process.

Table 7

Categories of Engagement Developed from Philosophical Concepts

Philosopher	Concepts Relating to Engagement	Category 1: Revelation	Category 2: Relationship	Category 3: Reflection
Gadamer	Play	Spectator	Player	Role
Schleiermacher	Romantic Historicism	Text	Analysis	Psychological Interpretation
Plato	Dialogue	Question	Answer	New Questions
Maslow	Need	Peaker	Peaking	Non-Peaker
Hegel	Dialectic	Anti Thesis	Thesis	New Thesis
Campbell	Hero	Departure	Initiation	Return

Revelation

But shadows spread, and deepened, and stayed. After thousands of years
we're still strangers to darkness, fearful aliens in an enemy camp with our
arms crossed over our chests... Finally, with a shuddering wrench of the will,
I see clouds, cirrus clouds. I'm dizzy, I fall in. This looking business is risky.
(Dillard, 1998, pp. 20-23)

Plato's allegory of the cave (Rouse, 1956) is the starting point of engagement. Several

men are chained from birth at the bottom of a cave for the crimes of their fathers. They

have been chained all of their lives in a way that only allows them to see the wall of the cave

and not each other. At the mouth of the cave, a fire burns casting shadows to and fro on the

prisoners' wall. For the men in the cave, these talking shadows have become their reality.

Plato suggests if one were to unchain one of the prisoners and force him into the light, the

prisoner would resist, because the prisoner's eyes would have grown accustomed to the

darkness. If the prisoner approaches the mouth of the cave, the light at the opening would

be painful. The harder one forces the prisoner to ascend, the harder the prisoner would fight

to return to the bottom of the cave. In the end, the prisoner would kill in order to remain in

the cave.

The parallels drawn from this story are numerous. Socrates sent his students out in

search of the truth and the city of Athens condemned him. In the Hebrew Scriptures, God

sent Moses and the "chosen people" into the wilderness to find the Promised Land only to

see them erect a false God. In the Christian Scriptures, God sent his son to deliver the truth only to have those same people kill his son. The cave is at the center of many powerful cultural stories. It is the starting point of engagement. It is a story of revelation.

What is outside the cave is awful. Not the negative connotation attached to the word awful. Rather, awe of God or the "mysterium tremendum" described by Otto (1950). It is a core feeling, a knowledge that beyond the cave is something greater than our self. It is "so overwhelming that it seems to penetrate to the bone" (p. 16).

Revelation requires the ability to peak outside the cave. Maslow (1964) provides language for those open to revelation and for those that remain in the cave, content with the shadows. Maslow's "peaker" is the person who freely ventures from the cave. He or she is the person who "discovered his truth about the world, the cosmos, ethics, God, and his own identify from within, from his own personal experiences, from what he would consider to be a revelation" (p. 21).

Maslow believes the dichotomization of peaker and nonpeaker is reflected "perhaps in all human enterprises" (p. 26). This suggests there are educational peakers and educational nonpeakers. A college will talk about being open to the community, open to research, open with students, open with business and industry. To be a peaker, the college turns outward and opens itself through revelation.

For Rudolf Otto, emerging from the cave is a mystical experience. For Abraham Maslow, emerging from the cave or peaking is the pinnacle of experience, the pinnacle of human existence. Emerging from the cave requires an act of revelation. Revelation is the first category of engagement.

Relate

> It is the simple outgoing human feeling of one individual for another, a
> feeling, it seems to me which is even more basic than sexual or parental
> feeling. It is a caring enough about the person that you do not wish to
> interfere with his development, nor to use him for any self-aggrandizing
> goals of your own. Your satisfaction comes in having set him free to grow in
> his own fashion. (Rogers, 1961, p. 84)

When one steps out, when one discovers what is now revealed, what takes place next in engagement? The answer is relationship. Buber (1958) understood human existence through relationship.

The relationships that require investment of one's full self Buber (1958) called the I-Thou relationship. This relationship is what awaits those who emerge from the cave. It is relationship with the living, not merely a reflection of the living. Buber lays out this relationship through his "doctrine of absorption" (p. 89). Absorption is not about belief. Absorption, simply, is a meeting: a meeting of short duration that appears to suspend time offering a glimpse of the eternal or what Buber calls a "refuge into pure subject" (p. 89).

Otto (1950) describes this relationship as "overpowering." It is the realization we are a small part of a greater whole. It is the experience of the other. In that moment, fear is replaced "before something wholly other." Indeed, fear of the other is replaced by love of the other. Emerson states: "He shall see, that nature is the opposite of the soul, answering to it part for part. One is seal, and one is print" (Emerson, 2003).

This is the reason why Rogers (1961) points to the critical nature of learning as a process of self discovery. Rogers states "the more I am open to the realities in me and in the other person, the less do I find myself wishing to rush in to "fix things" (p. 21). Relationship is less active and more passive. For Rogers, experience becomes the "highest authority" (p. 23).

Gadamer (1989) expresses a similar thought in his concept of play. Play is total involvement that allows an individual to be carried away by its participation. Play is often incorrectly seen as rational involvement. Play happens in the present. When one is outside of one self or carried away in a relationship, it is being wholly with another, a lapse into self forgetfulness of who is watching.

Was the evolution from a single mission of transfer, to add on missions, to multiple missions, the experience of an institution stepping out into the community or what Gadamer (1989) would call "turn"? Was the institution changed through the relationship with the community? What was the experience between the community college and the communities in the agrarian society, the manufacturing society, the post industrial society and later the knowledge society? If we go back to the authentic experience that evolved the community college missions, would we find an authentic participation by the college in the community?

Relate is the ability to enter into a relationship, to be open to something greater than self, to go outside of self and return to self. The movement of backward and forward, part and whole, I and Thou is critical to the experience. And at all times, it is self renewing. Relate is not virtual. It is not shadow. It is real people in real time (Heidegger & Stambaugh, 1996, pp. 49-55). Relationship becomes a vehicle to explore the experience of the college with the community.

Reflect

Heidegger and Stambaugh (1996) begin *Being and Time* by asking how we know if a relationship even took place? For Heidegger, the relationship is fully revealed by interrogating the relationship. It is the reflection, the interpretation or the questioning of the relationship that allows us to tell the story. It is in the telling of the story where relationship is known.

The suggestion is through relationship, the community college transforms itself. What does an interrogation of the colleges' relationship with the community reveal about the missions of the college? Are the missions a reflection of these relationships? Have community relationships influenced the development of missions in the twentieth century? Reflecting on these relationships will provide greater understanding of the development of the college over time as well as their impact on mission.

Gadamer (1989) placed the relationship of Da-sein in the context of historical consciousness. Gadamer asserts that understanding or reflection is always a historic, dialectic, and linguistic event. For Heidegger, they represent the "totality of being" (p. 7). Through reflection, language is created from the investigation of relationships. The language developed becomes the object of study. And these reflections become the language for historians, scientists, linguists, philosophers and perhaps, missions of the community college.

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