

*Reason, Rights and Raspberries*

PRESENTED BY

**BARBARA ARNESON YUTRZENKA, PH.D.**

PROFESSOR OF PSYCHOLOGY

DIRECTOR, CLINICAL PSYCHOLOGY TRAINING PROGRAM

PRESENTED TO

FACULTY, STUDENTS, FAMILY, AND FRIENDS

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FARBER HALL-OLD MAIN

ON THE CAMPUS OF

THE UNIVERSITY OF SOUTH DAKOTA

The Harrington Lecture is named in honor of Elbert W. Harrington (1901–87), Professor of Speech and Dean (1945–70) of the College of Arts and Sciences. Each year a committee of the faculty of Arts and Sciences selects a member of the faculty to be honored with the privilege of delivering the annual address. In the words of the original charge, “The lecturer shall be one whose record as a scholar teacher is in the best liberal tradition, and whose achievement warrants recognition by the entire College;” and the speaker “shall prepare a non-technical lecture on some phase of liberal education in which he/she shall relate part or all of his/her own subject matter field to the whole concept of the liberal arts.”

Originally called the “Annual Lecture on Liberal Education,” the name was changed in 1966 to honor the man who conceived the series and delivered the fourth lecture.



2006 Harrington Committee

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## INTRODUCTION

Provost Engstrom, Dean Moen, esteemed Harrington lecture alumni, colleagues, teachers, students, friends, and family, I am both honored and humbled to be here with you this evening. Thank you all for coming.<sup>1</sup>

I have attended many of Harrington lectures in the past 22 years and more often than not, while listening to the speakers, the thought crossed my mind that maybe one day, I, too, would have the opportunity to follow in their footsteps. To those of you in the audience who may be having similar thoughts, *be careful what you wish for!*

When I was invited to do this lecture, one of my immediate thoughts was, “Aren’t I a little too young to be offered such an honor?” So as not to offend previous speakers, I must clarify that I was referring not to the speakers’ *chronological* age, but to the *professional* age that suggests wisdom, respect, and stature in our community of scholars. So to be up here, in front of you who I follow, and you who I precede, I am truly humbled by this honor. I thank the committee and those who supported the selection process.

At the end of last year’s lecture, several people approached me with their congratulations and best wishes, but Dr. Howard Coker’s comments were unique, and thus memorable. He shook my hand and said, “Congrat-dolences,” to congratulate me on my selection while also offering his condolences at what he knew lay ahead of me in terms of preparation for this evening.

Over the past year, several people have asked, “How are you doing? Are you anxious? How far along are you in your writing?” For the first seven months or so, I answered “Haven’t started yet, but I am thinking about it” and “No, I’m not anxious” thinking naively to myself, “I’ve given hundreds of one-hour lectures—it’s what I do—piece of cake.” However, when I sat down this summer to read past Harrington lectures as my mental warm up for starting my own process, I realized that like Dorothy, I was no longer in Kansas, the tornado had hit, and I had to face the challenge and opportunity before me—in other words, get to work!

For inspiration and guidance I read all of the past Harrington lectures in print and quickly noted that there is no one model to follow--the

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<sup>1</sup> *Additional personal acknowledgements to mentors, colleagues, and family originally given at the start of this lecture have been included at the end of this document.*

variety of content and presentation styles reflects the diversity of disciplines and personalities of presenters and, indeed, of liberal education itself. So, tonight I add my words to the legacy of theirs as I present some thoughts on liberal education, linking some of its key features with graduate education and with domains that define me as a clinical psychologist, educator, administrator, and perpetual learner.

The title I have chosen for my lecture is, “Reason, Rights and Raspberries.” Why these three words?

- **Reason.** In the spirit of the Harrington lecture, Reason relates to liberal education. I will share some of what I have learned about the historical and contemporary perspectives on liberal education. I will also share my thoughts on the rarely discussed connection between liberal education and graduate education.
- **Rights.** As a major area of my scholarship and teaching, I will share some thoughts about morals and ethics in the educational environment.
- **Raspberries.** In this segment I will focus on the importance of relationships in education from a theoretical perspective that is the foundation for my work as a clinical psychologist as well as a guiding principle in my role as scholar and educator.
- Finally, I will talk about diversity which incorporates elements of all of the above, and more. I will discuss how I believe that valuing diversity is a reaffirmation of the values of liberal education and how *inclusive excellence* (Williams, Berger, & McClendon, 2005) will help The University of South Dakota to become a genuinely extraordinary university.

## REASON

The focus of the Harrington lecture is to celebrate the role and importance of liberal education in a university environment. I openly admit that prior to preparing for this lecture, I did not fully understand the meaning of “liberal education.” I was more familiar with the term “liberal arts” and had a pretty good idea of what was involved in a liberal arts education. In fact, I was a product of a liberal arts undergraduate education (as a student/alum of Wake Forest University). Furthermore, for the past 22 years I have been a part of a university that is committed to liberal arts education--a commitment that was recently reaffirmed and given center stage in the University’s strategic plan formally unveiled earlier today.

I have often been an advocate for (more like “defender of”) one of the hallmarks of liberal arts education--the general education requirements--to undergraduates and colleagues alike. I have even been a bit of a cheerleader for the IdEA program by explaining to students that the combination of general education distribution requirements and the IdEA program provides breadth and connection across disciplines. This combination, in turn, broadens their learning and prepares them for life and work in ways they may not fully appreciate at the time.

However, I was never quite sure about the use of the term liberal education. One thought was that perhaps it was simply a short cut to saying “liberal arts education,” saving at least a syllable in the process. If that is the case, I prefer the latter term to the former for fear that liberal education could be confused with a political stance instead of an educational philosophy, and might, inadvertently, add fuel to what has been a relatively recent outcry against a perceived politically liberal bias on college campuses. In fact, just this past February, the South Dakota senate defeated a bill that would have required universities to submit an annual report to the legislature detailing their efforts to ensure “intellectual diversity” (AAUP, 2006).

Thus, a starting point for me in the preparation of this lecture was to understand the history and current meaning of the terms liberal education and liberal arts education. In a few resources I reviewed, distinctions were made between the two terms with the former, liberal education, focusing more on a philosophy of higher education –one that has been around for over 2500 years in various permutations (Glyer & Weeks, 1998; Kimball, 1986). For example, the Association of American Colleges and Universities defines liberal education as, “A philosophy of education that empowers individuals with core knowledge and transferable skills, and cultivates social responsibility and a strong sense of ethics and values....” (AACU, n.d., para. 1).

On the other hand, some authors characterize liberal arts as either specific disciplines such as the humanities, social sciences and sciences (those that often comprise a college of liberal arts, such as at USD) or the specific curricular practice of requiring general education and/or interdisciplinary coursework to expose college and university students to educational breadth rather than the specialization that occurs with later disciplinary and/or professional education and training (AACU, 2002, 2005; Flannery & Newstad, 1998; Kimball, 1986).

Most contemporary authors use these terms interchangeably to describe a philosophy of education as well as a collection of non-profession-oriented disciplines (in contrast, say, to education, business, or health sciences) *and* a specific curriculum shared by all students (most often in their first two years of college) with specific learning outcomes such as (1) developing critical thinking skills and (2) the ability to generate and communicate new knowledge; (3) promoting democratic citizenship and civic leadership; and (4) developing ethical judgment, and (5) an expanded understanding of themselves and others within an increasingly global society (AACU, 2005; Schneider & Humphreys, 2005; Weaver, 1991).

### Liberal Education and Liberal Arts as Distinct

#### Liberal Education

- A philosophy of education that empowers individuals, liberates the mind from ignorance, and cultivates social responsibility
- Characterized by challenging encounters with important issues
  - more a way of studying than specific content

#### Liberal Arts

- Specific disciplines
  - particularly those that are not oriented to particular professions
- Specific curricular offerings required of all students
  - general education courses
  - interdisciplinary courses

AACU, 2002

### Liberal Education and Liberal Arts as Interchangeable

- A philosophy of education
- Collection of non-profession oriented disciplines (excludes education, health sciences, business)
- Specific curriculum shared by all students, usually in their first two years of college
- Specific educational outcomes
- Critical thinking skills
- Ability to generate and communicate new knowledge
- Democratic citizenship and civic leadership
- Ethical judgement
- Expanded understanding of self and others within an increasingly global society.

I believe that USD is in this latter category, where we use liberal arts to describe the underlying educational philosophy as well as curricular expectations and specific educational outcomes. For example—and for those of you familiar with the Law and Order television series, in which their episodes are “ripped from the headlines” to indicate the contemporary relevance of the stories—I offer excerpts from the current strategic plan, *Building an Extraordinary University: The University of South Dakota strategic plan 2007-2012*:

- Mission: The U is the comprehensive liberal arts university offering undergraduate, graduate, and professional programs within the SD System of Higher Ed.
- Vision: To be the best small public flagship university in the nation built upon a liberal arts foundation.

Two specific goals from the strategic plan that are specifically relevant to this discussion include the following:

- Examine and revise as necessary the undergraduate curriculum within disciplines and general education to ensure that learning outcomes are integrated and aligned with the goals and breadth of a liberal arts education.
- Significantly increase student learning, retention, and graduation by creating a culturally and intellectually diverse environment that supports and engages all students through the integration of rich academic and social experiences.

While there is no specific mention of liberal education, per se, in the mission, vision, or goal statements in this plan, it is assumed in the vision statement’s reference to liberal arts as the foundation for academic excellence.

Not completely convinced that liberal arts and liberal education are interchangeable terms, I pursued additional understanding of the origin of these terms and how their history has been revealed in contemporary interpretations. Bruce Kimball in his 1986 book, *Orators and Philosophers: A History of the Idea of Liberal Education*, provides a detailed (and interesting) overview of the history of liberal education from its birth through its many modifications, or accommodations, as he would describe them, into the latter part of the 20th century. I believe it is safe to say that not many academicians, even my colleagues in education, have explored the history of the educational model within which we practice. (An exception to this statement would be Dr. Nancy Skeen, who also reviewed, in great detail, the history of liberal education in her 1979 Harrington lecture.)

The experience of digging into the past has provided a context from which I better understand, retrospectively, some of the arguments/debates that have taken place in curriculum meetings, strategic planning sessions, and college and departmental meetings I have attended over the years when curricular reform was under discussion. This search has also helped me understand how differences in perspectives are rooted in different historical traditions that are both ancient and contemporary. Thus, I offer you an abridged version of what I have learned and, in so doing, demonstrate how the historical meaning of liberal education relates to the multitude of the definitions ascribed to it today.

Kimball's study of liberal education suggests that from its earliest roots in Greek and Roman antiquity (influenced by Eastern scholars), liberal education embodied two distinct traditions. The tradition of the "orators" emphasized the public expression of what is known, the crucial importance of classic language, texts, and tradition, linking to and building up a community of knowledge. Summarized by Featherstone in the forward to Kimball's book, the orators "believed the task of education was to impart the truth, not to help students seek it. They believed in absolute values of character and conduct: in fact, only the good man could become the good orator" (Kimball, 1986, p. xi).

From the orator emerged the first written reference to the term "*artes liberales*" in the writings of Roman orator, Cicero, during the 1st century BCE. According to Kimball, *artes liberales* was roughly translated during this time to include the studies and skills pursued by free citizens – typically those who possessed wealth and, as such, were afforded free time for leisure, without concern for seeking a profession. It was not until the Middle Ages when *artes liberales* became operationalized (to use a scientific term for defined as or defined by) through a specific curriculum called the "*septem artes liberales*," which was considered to be the normative course of study pursued by educated men for the next several centuries, and perhaps in some pockets of contemporary liberal education. The *septem artes liberales*, or seven liberal arts or seven pillars of wisdom, for the curious amongst you, included areas of study which should seem familiar to many of us today as the template behind the of the general education requirements (Flannery & Newstad, 1998). These seven liberal arts consisted of two categories: (1) the *trivium* (verbal arts of grammar, rhetoric, and logic (dialectic), which would be taught first, to be followed by the (2) *quadrivium* consisting of the four numerical or scientific arts of arithmetic, geometry, music, and astronomy. (The inclusion of music

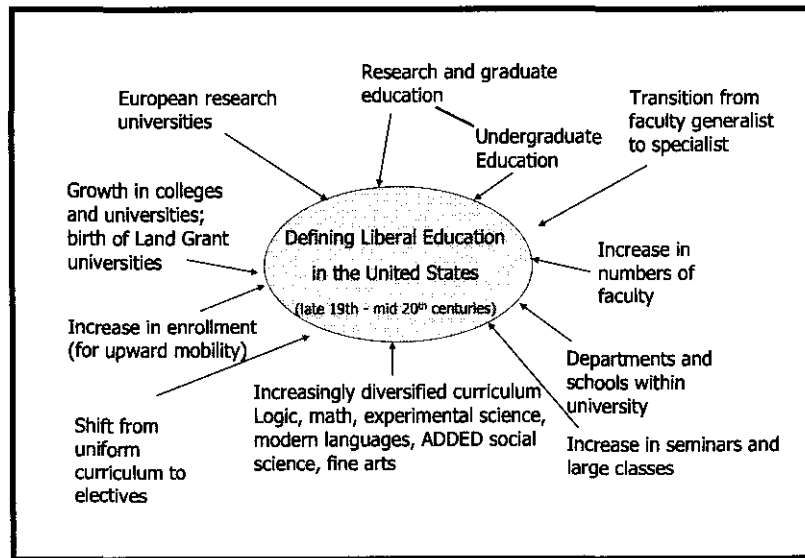
among the numerical arts may surprise many of you—except perhaps the philosophers and musicians in the group-- but it relates not to the practice of music, but to learning harmonics, proportions between musical intervals/more theory; Flannery & Newstad, 1998; Kimball, 1986.)

In the orator tradition, liberal education was valued for itself. It was intended to educate the good citizen to lead society and to help the student develop himself (and it was, at that time, all “hims”) “further along the path to excellence” (Kimball, 1986, p.xi). Recognize, with my 21st century eyes looking back at this history, this form of education was rife with class and gender bias. That is, those who studied the liberal arts were primarily European male aristocrats and the knowledge obtained through this specialized curriculum set them apart from slaves, peasants, and members of the working class (Cornwell & Stoddard, 2006; Cronon, 1997). Remnants of this concept of education for the privileged--which in contemporary terms would be an issue of educational accessibility--unfortunately is still present today, a point that I will return to later in this lecture.

The second tradition, referred to as that of the “philosophers,” had its roots in the traditions of the philosophers of ancient Greece (from Socrates, Plato, Aristotle), and emphasized the pursuit of knowledge as the highest good. According to Kimball, in this tradition learning classic texts was important but primarily as a way to train a person to think and to communicate. Education from the philosopher tradition involved searching for new understandings of existing knowledge (e.g., the classics), and more importantly, searching for new knowledge beyond the classics. Not surprisingly, this tradition of liberal education emerged during the 17th century scientific revolution and 18th century Enlightenment, and appeared in the United States in the late 18th and early 19th centuries (Kimball, 1986, p. 207).

The philosopher’s view of liberal education resulted in curricular changes involving a shift towards greater emphasis to the study of logic and mathematics, natural and experimental sciences, and modern languages. Kimball asserts that the role of morality as a core element diminished as the emphasis on scholarly autonomy and specialized research/scholarship increased. As one could imagine, confrontation was inevitable between the proponents of these two traditions, and over time, what emerged are variations or accommodations of the orator and philosopher traditions (Kimball, 1986).

The expression of liberal education in American universities by the end of the 19th century was influenced by a number of events occurring in and outside of the academy. Early among these influences were the increasingly research oriented universities in Europe, particularly in Germany, where a number of American scholars were pursuing their graduate training (Kimball, 1986; Sheridan, 1998; Weaver, 1991). These American scholars returned to the United States enthusiastic to establish research based institutions that first stood alone and focused on graduate education, then by necessity, joined with or established undergraduate colleges to become a template for research universities today. Other co-occurring changes were an increasingly diversified curriculum with the inclusion of social sciences, and later fine arts; a dramatic increase in student enrollment driven by an interest in upward mobility rather than education for its own sake; and an overall growth in colleges and faculty to support the enrollment boom. It was during the last decades of the 19th and first few decades of the 20th centuries that faculty transitioned from being generalists to becoming specialists in their disciplines, and as faculty numbers grew, they were increasingly divided and sub divided into departments and schools (Weaver, 1991; Wegener, 1978).



As higher education moved through the latter half of the 20th century and into contemporary times, it seems to me that change has been the one constant in American higher education—an oxymoron, perhaps, but it makes sense. Universities are affected by the changes going on around them—economic fluctuations, societal unrest, demographic changes, political and social agenda—and design programs, degrees, initiatives to meet these changes. As knowledge accumulates, both applied and theoretical, it is nearly impossible for the educational environment to be stagnant. Through these changes, however, it seems that threads of both the orator and philosopher traditions have been resilient, to greater or lesser degrees depending on the times, but nonetheless evident.

According to Kimball (1986), the introduction of general education requirements in the early part of the 20th century emerged as a compromise between those who advocated for courses that harkened back to the traditions of the *septem artes liberales*, where all students complete a common curriculum that includes courses that help students develop critical thinking, writing and communication skills, and those who advocated a more specialized coursework in one's chosen discipline. (The history of the general education curriculum is a whole other storyline that I will not follow tonight; cf. Weaver, 1991.) This compromise has continued into the 21st century liberal arts institution, and has been extended in the past decade include interdisciplinary and service learning (AACU, 2002; 2005).

So this brings us up to the present. Liberal education—in its myriad of expressions—is alive and while I would like to say it is also doing well, this has been a point of significant study and debate. For example, the current thrust in educational reform is being heralded by the Association for American Colleges and Universities. Two seminal documents, one building on the other, have presented extensive evidence demonstrating where liberal education is and is not working, and offer extensive proposals and recommendations about how liberal education can and needs to be revitalized and reinvigorated. The first document, a 2002 report entitled, *Greater Expectations: A New Vision for Learning as a Nation Goes to College*, set the stage for the subsequent 2005, 10-year initiative entitled, *Liberal Education and America's Promise (LEAP): Excellence for Everyone as a Nation Goes to College*. Both of these are lengthy, yet interesting and relevant reads for university faculty and students. (Both of these documents are available on the AACU website.)

At the core of the *Greater Expectations* document is a call for an “invigorated and practical liberal education” for 21st century students and beyond that prepares “intentional learners who can adapt to new environments, integrate knowledge from different sources, and continue learning throughout their lives” (AACU, 2002, p. xi).

In the “things that make you go, Hmmm” category of curiosities, I found it very interesting that the AACU, and others, recommend introducing (or reintroducing) service learning and civic engagement as a way to reinvigorate liberal education. This was foreshadowed by Dr. Truman Schwartz during his introduction of the IdEA program to the USD campus at the inaugural President’s lecture on Teaching and Learning in 2000. (Some of you may remember that Dr. Schwarz spent a brief time at USD as a visiting professor and helped to develop and serve as the first coordinator of the then fledgling IdEA program.) In his lecture, Dr. Schwartz described the goals of IdEA as follows:

Graduates should be able to analyze and discuss complex issues from an interdisciplinary perspective, drawing on knowledge acquired through both formal course work and co-curricular activities. They should gain experience in problem solving within groups of people having diverse academic backgrounds and viewpoints. And society will be well served if our graduates recognize and act on their individual and collective civic and community responsibilities as educated citizens and leaders. (p.1)

The IdEA program goals reaffirmed some of the goals of liberal education with a contemporary twist on the orator tradition (of learning in a community and the importance of civic leadership). It was introduced at USD two years before the AACU’s *Greater Expectations* report was published. This is noteworthy and will be interesting to know, in time, how well we have succeeded in meeting these goals.

Though I will return to liberal education in future sections, it is fair to say at this point that the 2500 years of history behind what we today call liberal education certainly speaks to its importance as a guiding philosophy of and approach to education. It certainly is more apparent to me that core concepts of liberal education have been resilient across generations and are likely to be around in continuing permutations into the future.

### *How does Liberal Education apply to Graduate Education?*

Since the majority of my professional time is dedicated to graduate education, I naturally wondered about the link between liberal education and graduate education. Traditionally there has been a disconnect between

these two components of universities. There is often the assumption that the blend of broad and general education, together with some interdisciplinary experiences and discipline specific education occurs at the undergraduate level. That is, liberal education assumes undergraduate education. While graduate education is often the beneficiary of students who have completed undergraduate degrees from liberal arts colleges, it has not been my experience that graduate education is often linked to the term liberal education. Instead, by design, graduate and professional education involves a narrower, specialized training of the knowledge, attitudes, and skills that are specific to the discipline or profession. Furthermore, unlike the increased call for interdisciplinary courses or service learning as part of 21st century undergraduate education, no similar call or expectation has occurred at the graduate or professional education level.

While I believe that it may be a stretch for some in graduate and professional education to see a parallel between liberal education and graduate education, I contend that there is not, and should not, be this disconnect. In fact, if we want to see ourselves represented in the mission and vision statement of our University, this connection needs to be made.

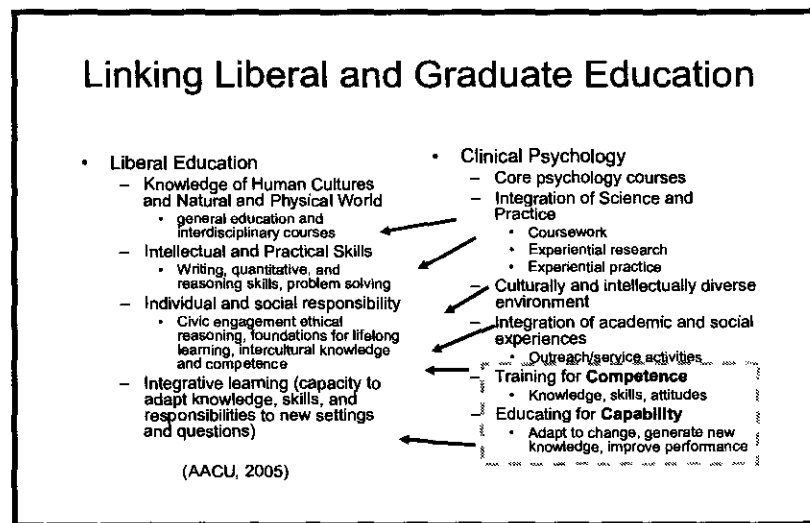
### Liberal Education and Graduate Education: Connected or Disconnected?

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| <ul style="list-style-type: none"><li>• Liberal Education as Undergraduate Education<ul style="list-style-type: none"><li>– Broad and general education in first two years</li><li>– Interdisciplinary experiences in last two years</li><li>– Discipline/profession specific education in last two years</li></ul></li></ul> | <ul style="list-style-type: none"><li>• Graduate Education<ul style="list-style-type: none"><li>– Beneficiary of Liberal Education</li><li>– Narrow, specialized training of knowledge, attitudes and skills that are specific to the discipline</li><li>– Interdisciplinary experiences vary with graduate/professional program</li></ul></li></ul> |
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To demonstrate how the spirit of liberal education can be represented in a specialized graduate program, I would like to use USD's Clinical Psychology Training Program as a case in point. I offer a comparison of the vision of liberal education proposed by AACU in their 2005 *Liberal Education and America's Promise* initiative and some core elements of our graduate program (see next page).

As a nationally accredited program, the Clinical Program is held to standards of excellence not only within our program, department, and USD, but also to our external accrediting body and the public that we serve. Our program's mission is "To prepare clinical psychologists who will work effectively as scientist-practitioners within the culturally diverse world." Our graduates are expected to seek and apply new knowledge within the context of changing societal needs. This requires both broad and specialized education that includes both didactic and experiential components.

As psychologists, we are expected to be knowledgeable of the core areas of psychology. As clinical psychologists, we are expected to have the knowledge, attitudes, and skills necessary to provide competent services to the population served, regardless of the setting or nature of the work we do. There is a clear parallel between the general education curriculum of a liberal arts institution and between our requirement for completing a core psychology curriculum. These core courses require clinical students to develop or deepen their knowledge of the areas in psychology that have provided theoretical and empirical foundations for the more specialized areas within clinical psychology. Even within our specialty area of clinical psychology, we identify ourselves as a generalist program requiring our students to be broadly trained to work competently with diverse populations in a variety of settings. (Students may opt to superimpose specialty training in clinical disaster psychology if they choose).



Thus the core courses; the classes taught by instructors from different disciplines (for example psychopharmacology taught by medical school faculty); and the range of clinical, research, and service activities that expose our students to individuals with educational and professional training experiences that differ from theirs, reflect a number of the goals of liberal education.

With this said, I would like to comment on two terms I use at the end of the clinical psychology column (above): competency and capability. Clinical psychology has not been immune to the increased emphasis on excellence that has emerged in education over the past decade. This emphasis on excellence has translated to identifying specific competencies and demonstrating how these competencies are achieved (APPIC, 2002; Frasier & Greenhalgh, 2001; Jones & Voorhees, 2002; Light & Cox, 2001). Elements of this make perfect sense. For us, the focus is on identifying, training, and measuring specific, professionally agreed upon competencies relevant to our program's training model, which in our case is scientist-practitioner. At the same time, this focus on professionally specific competencies is somewhat divergent from the liberal education philosophy. The former involves transmitting specific knowledge and skills, with the requisite demonstration that this knowledge and these skills have been learned. And this is important to do.

However, as I alluded to earlier, there is no way that we can prepare our students for every possible situation that they will face (remember we are psychologists not psychics), even though sometimes that is what they may want or expect from us. Therefore, our students need to also be prepared to adapt knowledge, skills, and responsibilities to new settings and questions. To mirror similar comments made by Dr. Schwartz (2001) in his reference to the importance liberal education and programs such as IdEA, our clinical students need to be prepared to live and work as clinical psychologists "in a world that does not yet exist" (p.15). The term that captures this ability to adapt to new situations is "capability." Capability is a concept that was introduced in the past decade in the business and educational literature in the United Kingdom and was introduced into the competencies discussion within clinical psychology in the past few years. It is defined as the "extent to which individuals can adapt to change, generate new knowledge, and continue to improve their performance" (Fraser & Greenhalgh, 2001, p.1).

There is a subtle, but significant, distinction to be made between our efforts to prepare both *competent* and *capable* psychologists. I suggest different pedagogical approaches may be needed to achieve these two complementary educational goals. Training for competence involves more direct input and direction by faculty. In many ways this requires a view of faculty as expert, who is charged with identifying what, based on our opinion and experience, is the critical information, or skill, or attitude needed by our students in order to for them to meet the standards of ethical practice (whether this is as a researcher, educator, practitioner). This often, though not exclusively, requires a teaching/teacher centered approach (sometimes referred to as “sage on the stage”). In contrast, education for capability assumes a learner centered approach wherein a faculty person is a “guide by the side” and educates through mentoring, modeling, and experiential and integrative activities (Fraser & Greenhalgh, 2001; King, 1993).

Taking into consideration my comments thus far, I contend that training for competence and educating for capability, with a responsibility to do so in a socially responsible manner, embodies the spirit of liberal education in undergraduate, and by extension, graduate programs today. This latter component--socially responsible education--is what I would like to address next as I transition to the portion of my comments I categorize as “Rights.”

## RIGHTS<sup>2</sup>

I chose Rights as my second theme because the domain of professional and educational ethics is what I *do*. It is my area of scholarship both in research and in teaching. Professional ethics is also one of my areas of service to my profession as a member of the South Dakota Board of Examiners of Psychology and as a consultant to students, colleagues, and professional community members regarding professional ethical questions and dilemmas. I am very committed to knowing as much as I can about the history, development, interpretation, and challenges of ethics in the field of psychology as applied to teaching, research and clinical practice.

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<sup>2</sup>The invisible continuation of this title is “: Education as a moral endeavor.” However, in deference to those who believe that social scientists overuse titles with colons (such as my colleague, Dr. Beth Boyd), I have tried to keep the number of colon-ized references from my talk—double entendre intended-- and in essence performed a colon-ectomy on this subtitle.

I believe that my interest in this domain began in the moral education I received in my home and religious upbringing, which, in turn, melded with psychology during my undergraduate studies when I grappled with science and faith. Subsequently these experiences crystallized into a significant part of my professional interests and identity during and since my graduate studies.

When I assert that morality in education is important to me, I do not expect much reaction from my colleagues. However, if I assert that education is a moral endeavor, removing it from the personal and extending it to an institution or profession and, by association, to those who are a part of the educational endeavor, I fully expect a variety of reactions from colleagues (and others). In fact, I would be disappointed if the topic of morality in education was not a lightning rod for a lively conversation among academics (e.g., what it is; what role, if any, it plays, or should play in higher education, especially in public, secular institutions, such as USD). And, indeed it has been a lightning rod as reflected in conversations I have had and literature I have read in which these issues are addressed (Hersh & Schneider, 2005; Laney, 1990; Smith & Reynolds, 1990). For the purpose of this lecture, I am going to truncate the richness of this literature and simply state that regardless if a university's mention of morality or moral education is transparent (e.g., mentioned outright in mission or vision statements) or embedded in contemporary terms (e.g. characterized as civic engagement, social responsibility, character development, or ethical reasoning and action), morality *is* a part of the weave in education's fabric.

From an historical perspective, the origins of morality as part of education are with the educational values espoused by the orator tradition described earlier. Acceptance of the place of morality alongside development of the intellect as integral to liberal education has fallen in and out of favor over the centuries, especially as the academy of the 19th and 20th centuries became aligned with science and reason, secularization, and increasing pluralism in ideas and the demographics of its key stakeholders (Hersh & Schneider, 2005; Kimball, 1986). However, there is change afoot, in response to observations about the responsibility of 21st century universities, where, and I quote Featherstone, "The ideal of science detached from any obligations to human community no longer has an entirely glorious sound in the age of spaceship earth and the nuclear winter... The pursuit of truth is a necessary educational ideal, but not sufficient" (Kimball, 1986, xiii).

Try as they might, universities are not, nor can they be value free. Education inevitably affects, and is affected by, the character of its constituents. For example, societal and individual values (which, I contend, are influenced by morals) are reflected in institutional policies regarding admissions and hiring processes, curriculum, promotion and tenure, governance, what we assess as outcome and the assessment measures we choose, what sources of input and output are rewarded and how resources are allocated (May, 1990). In addition, there are tangible examples of the presence of morality in higher education in the offices of research compliance and equal opportunity, policies expecting civility and policies against academic dishonesty, fraud and harmful relationships. Furthermore, there are discipline and profession specific ethics codes that students and faculty in those fields are also expected to be familiar with and adhere to as they conduct their teaching, research/scholarship, clinical practice, and service.

Contemporary discussions of morality and higher education are surfacing in expectations about the role of the university in the greater community (AACU, 2005). Caryn McTighe Musil, AACU vice president for diversity, equity, and global initiatives, recently suggested that in the past two decades, three educational reform movements--the diversity movement, the civic engagement movement, and the movement to create more student-centered institutions --have coalesced into what the AACU refers to as *civic learning*. She contends that a liberal education incorporating the highest values of civic education

...draws upon traditional disciplinary and analytical frameworks, but also expands upon them. In this model the world—and not just the library—is a center of focus. Applying knowledge and not merely demonstrating knowledge is commonplace. Experiencing the challenge of deliberating across differences to achieve agreed upon ends is a regular occurrence. Integrating what one knows with what one values in the service of the common good has become an everyday habit, not a serial, extracurricular activity.” (p.8)

Though the call for civic learning has not, as far as I can tell, extended directly to graduate or professional education, I believe it can, and should be. Indeed, one of the goals of liberal education--especially education that includes civic learning-is to prepare lifelong learners. (AACU 1998, 2002, 2005). Therefore, as part of that lifelong learning trajectory, graduate and professional education once again has the opportunity to continue what liberal education starts.

Once again using the clinical psychology program as an example, one of our primary goals is to “Inculcate and model a sense of social responsibility and respect for individual and cultural differences.” This goal incorporates a critical component of civic learning with its emphasis on social responsibility. Personal and social responsibility, in turn, involves the moral obligation to both self and community, and as such, according to Hersh and Schneider, “rely upon virtues such as honesty, self-discipline, respect, loyalty and compassion” (2005, para. 8). These virtues form the guiding principles of the American Psychological Association’s Ethical Principles of Psychologists and Code of Conduct (2002). Briefly these principles include:

- **Beneficence and Nonmaleficence.** Psychologists strive to benefit those with whom they work and take care to do no harm
- **Fidelity and Responsibility.** Psychologists establish relationships of trust with those with whom they work. They are aware of their professional and scientific responsibilities to society and to the specific communities in which they work; accept appropriate responsibility for their behavior, and are concerned about the ethical compliance of their colleagues’ scientific and professional conduct
- **Integrity.** Psychologists seek to promote accuracy, honesty, and truthfulness in the science, teaching, and practice of psychology.
- **Justice.** Psychologists recognize that fairness and justice entitle all persons to access to and benefit from the contributions of psychology; they take precautions to ensure that their potential biases, the boundaries of their competence, and the limitations of their expertise do not lead to or condone unjust practices.
- **Respect for People’s Rights and Dignity.** Psychologists respect the dignity and worth of all people. They try to eliminate the effect of biases on their work of biases and they do not knowingly participate in or condone activities of others based upon such prejudices. (p.1062)

These five principles are designed to “guide and inspire psychologists toward the very highest ethical ideals of the profession in their work as practitioners, administrators, educators, researchers” (APA, 2002, p. 1062).

For faculty who are not bound to an established professional code of conduct promulgated through professional or accrediting bodies or professional licensing boards, the American Association of University Professors (AAUP) offers a nonbinding statement of ethics for university professors that they feel can serve as a guideline and reminder of the special responsibilities that we as faculty have to our students,

colleagues, institution, and profession. These emphasize the importance of (1) intellectual honesty and integrity in scholarship; (2) respect for their students in the professors role as intellectual guides and (3) for their colleagues as members of a community of scholars, thereby avoiding any exploitation, harassment, or discriminatory treatment of either group; and (4) above all, becoming effective teachers and scholars (AAUP, 1987).

We as educators hold a special responsibility to be exemplars of high moral standards and ethical behavior. How can we expect this of our students, or our colleagues, or even our bosses, if these qualities are lacking in us? Or as Dr. Edward Churchill commented in his 1955 lecture on Liberal Education (the third of what has become the Harrington lecture), “If we wish our young folk to behave we must behave ourselves. A teacher must live in accord with the highest standards of propriety and morality” (para. 13).

However, it is not our job alone to be role models or to provide the environment that will foster personal and social responsibility. This is not a task that can easily be accomplished without systemic buy-in. McCabe (2005) asserts that “if we strive to achieve the goals of a liberal education, we are challenged to develop students who accept responsibility for the ethical consequences of their ideas and actions.” He continues, “Our goal should be to find innovative and creative ways to use academic integrity as a building block in our efforts to develop more responsible students and, ultimately, more responsible citizens. Our campuses must become places where the entire “village”—the community of students, faculty, and administrators—actively works together to achieve this goal” (para. 14).

The importance of community in fostering personal and social responsibility brings me to my third category: **Raspberries**.

## RASPBERRIES

I imagine a number of you have wondered about this component of my lecture. It has nothing to do with the fruit. Instead it has to do with the behavior, as in, “giving or making a raspberry.” For those of you unfamiliar with this behavior, I will demonstrate (two versions: one in air; one making contact with back of hand). There are probably many other regional variations of making raspberries and what this means, but in our home when our children were young, our variation was the

raspberry kiss. It was part of a bedtime routine and one among the array of different kinds of kisses my sons and I would share (joined by the butterfly eyelash kiss, the raspberry on the tummy or cheek, the more traditional smooches, and whatever creative kiss or nuzzle happened at the moment). Thus, for me, “giving a raspberry” is associated with relationship. Because I wanted to address the importance of relationship in education as the third part of my lecture, I chose Raspberry both to capture your curiosity, and also to convey a value-added dimension for the concept of relationship.

While there are those among you who may disagree with my earlier statements that education can not be value free, I would be surprised (and seriously dismayed) if there are any members of the education community who would disagree with my firm belief that there can be no education without relationship. At a minimum, education involves a dyad comprised of someone who teaches and someone who learns, but it may also include a larger configuration where there is someone who teaches and as many as 250 who learn. In the best of learning environments, the teacher has something to teach and is concerned about what the learners learn. This is the message of the 21st century movement toward learner-centered pedagogy where what and how the student learns are priorities (Wingspread Group on Higher Education, 1993).

Learner centered education encourages a new relationship between teacher and learner, one in which the roles can switch (that is, the teacher becomes learner and vice versa). Though clothed in 21st century educational reform, learner centered education is not new. This sentiment has been expressed in both Western and Eastern thought over the past century. For example, the first Asian Nobel laureate, Indian poet, educator, and philosopher, Rabindranath Tagore, in a 1922 collection of essays entitled *Creative Unity*, described his vision of a learner centered Eastern university:

A most important truth, which we are apt to forget, is that a teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them. Truth not only must inform but inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity. (p. 179-180)

Tagore's vision of a university was one in which the student and teacher worked closely together and shared a common search for knowledge and enjoyment of culture, in an open exchange between the two.<sup>3</sup>

The contemporary focus on the learner-centered model is consistent with my perspective on effective pedagogy. Both are also very closely aligned with the Interpersonal Theory that provides a framework for my work as a clinical psychologist. First introduced by Harry Stack Sullivan in the 1950s, the core proposition of this theory is that humans exist in relationships and not as individuals. I was first introduced to Sullivan and this theory during my final years of graduate school in the late 1970s. I had been exposed to psychological theories prominent at the time, and had applied a variety of models of therapy more or less effectively for a novice clinician. However, it was not until one of my supervisors recognized that my growing disinterest in doing psychotherapy was in part a result of me struggling with trying to find a fit between who I am and the theories and therapy approaches I was trying to adopt. He suggested I learn about Interpersonal Theory and its associated approach to psychotherapy. He guided me through this process and I found that this theoretical perspective put into words what I believed to be true about people—that who we are and the issues we face in life emerge from and, thus are resolved in, the context of relationships. Two specific Interpersonal Theory constructs—relational participation and collaborative inquiry—introduce an egalitarian/less expert-client aspect to my professional relationships and match my preferred style of interactions as a clinician, academician, and administrator.

As a final note about the importance of relationship I would like to mention that while I strive for mutually respectful, friendly, and open exchanges with my students, I am ever mindful of my position as faculty person in my relations with, and in relation to, them. I recognize that because of the power differential that exists between faculty and students, primarily due to faculty's evaluative responsibilities with their students, ours is a fiduciary relationship. By fiduciary I mean a relationship in which faculty accept the trust and confidence of students to act in the students' best interest (Feldman-Summers, 1989). And though I do not exercise this power in a visibly hierarchical manner, I am aware of my role as evaluator of student performance. Consequently, I am vigilant about the

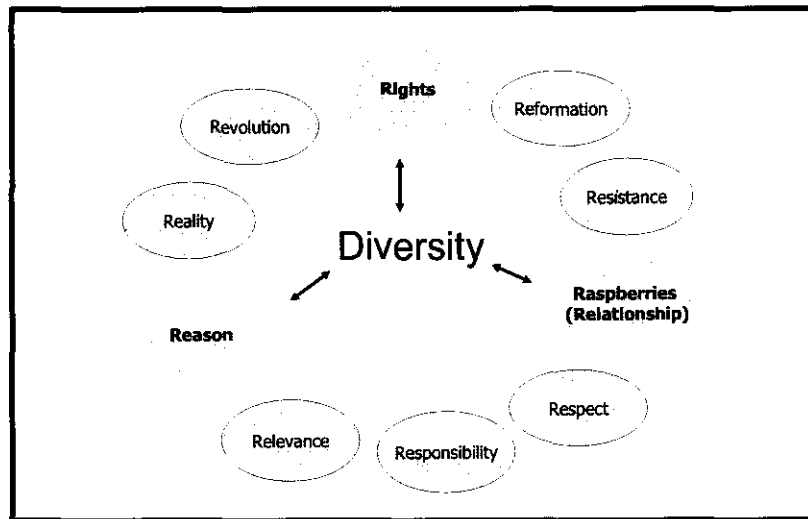
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<sup>3</sup>As a side note, other than my receiving Tagore's book through interlibrary loan, the last time it had been checked out from the Hastings Carnegie Library (NE) was September 26, 1957—nearly 50 years ago to this day.

slippery slope that can occur in faculty and student relationships, such as when a friendly, collaborative relationship between faculty and student crosses the line into a personal relationship. Following this slippery slope threatens the integrity of the educational environment, risks real or perceived conflict of interest, and has potential for an abuse of power that I have. Furthermore, it may reduce the trust that is integral in a learning environment and that affects not only me, but also, by association, my colleagues and the broader educational community.

## BRINGING IT ALL TOGETHER: THE ROLE OF DIVERSITY

As a way to weave these three elements together-Reason, Rights, and Raspberries- I would like my final comments of the evening to address the integral role of diversity in liberal education, and by extension, in graduate and professional education. To this I'll add a few more "Rs" that associated with this topic: Reality, Relevance, Respect, Responsibility, Resistance, Revolution, Reformation, and I imagine, the list can go on.



For those of you who know me, diversity is not just something I give lip service to in a politically correct way. It is something that is an essential part of who I am. With that said, I recognize that the word diversity is a complex term that most often is associated with people of color or ethnic

minorities. However, in its expanded form diversity includes a range of individual differences (e.g., personality, learning styles, and life experiences) and group/social differences (e.g., gender, age, SES, sexual orientation, dis-abilities, religion, first language, country of origin –collectively often referred to as individuals from historically underrepresented groups, which includes just about everyone who is not white, heterosexual, middle or upper class, Christian or male).

Another predictable lightning rod for lively discussions, I can just about guarantee that someone in this room just had a reaction to how I defined diversity. I also expect that nearly everyone in this room has an opinion about the role of diversity in the workings of a university such as ours. To that I say, “Good for you!” Reactions mean that at least you are aware of an opinion you have—pro or con or unsure. I will normalize your reactions as “You are not alone in your opinion- whatever it might be.”

I have had both the pleasure and pain of being a part of many discussions about diversity, not as an intellectual exercise but as a full participant in the challenges that we face in our efforts to identify and implement changes on our campus, in our community, and in our professions. Differences of opinion about diversity are to be expected because we differ in our experiences with and understanding of ourselves in relationship to those who do not share our world view, our language, our abilities, our skin color, our sexual orientation, or our privilege (or lack thereof). Differences of opinion are to be expected because we differ in our recognition of our own biases, the history within which they are embedded and the impact they have in our relations, our pedagogy, and our scholarship. Differences of opinion are to be expected when we think we know the answers to what is needed to make USD truly extraordinary through *inclusive excellence* (Williams et al., 2005) or when we think that no answers are needed.

What an opportunity we have to harness these differences into a genuine and respectful exchange of ideas. Reflecting again on Tagore’s writings, he commented on the role that the university can play in bringing together diverse communities to combine their wisdom and perspectives to address global issues:

Mankind must realize a unity, wider in range, deeper in sentiment, stronger in power than ever before...The first step towards realization is to create opportunities for revealing the different peoples to one another. This can never be done in those fields where the exploiting utilitarian spirit is supreme.

We must find some meeting ground where there can be no question of conflicting interests. One of such places is the University, where we can work together in common pursuit of truth, share together in a common pursuit of truth, share together our common heritage, and realize that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of existence, saints made the truth of the spiritual world organic in their own lives, not merely for some particular race to which they belonged, but for all mankind. (1922, pp. 164-165)

Beyond the rhetoric espoused in nearly all university mission statements or in institutional or departmental goals for over twenty years, few campuses have transformed their campuses to meet their printed, publicized, and voiced commitment to diversity. I concur with O'Banion's observation that "Resistance to change is a hallmark of higher education. It has been said that changing a university is like moving a cemetery... you don't get much help from the residents. In this case the residents include the education bureaucrats, the faculty, the administrators, the students, and the parents—all stakeholders in the status quo" (O'Banion, 1997, p.17). Indeed, change involving diversity often feels that it is moving at a glacial pace compared with other changes on university campuses. However, I believe USD has made important changes over the past decade and I have been pleased to see diversity play a more prominent role in university planning initiatives. Establishing an Office of Institutional Diversity, with an experienced, patient, and tenacious director at its helm, Mr. Bruce King, was a significant demonstration of institutional commitment and one that should help move us along in achieving the goals outlined in the strategic plan for the next five years.

Looking ahead, a great deal of reform and transformation needs to take place for USD to become a place where all students, faculty, staff, and students are welcome--not because it is the right thing to do or because of market driven benefits for increasing or maintaining enrollment-- but because of the new sources of knowledge that can be derived from diverse perspectives. To become what Williams et al. (2005) identify as a Model of Inclusive Excellence, diversity needs to move from the periphery to the core of conversations about academic excellence. More specifically, according to these authors, in order for a university to achieve inclusive excellence "diversity is no longer envisioned as a collection of static

pieces... (instead)...diversity is a key component of a comprehensive strategy for achieving institutional excellence—which includes, but is not limited to, the academic excellence of all students in attendance and concerted efforts to educate all students to succeed in a diverse society and equip them with sophisticated intercultural skills” (p. 3).

Though still a work in progress, I believe the clinical psychology program has made significant changes over the past two decades regarding the role of diversity in who we are as individuals and what we do as professionals. When I became the director of the program 18 years ago (in administrator’s-and dog- years that is 7 X 18, or 126 years), I made a conscious decision to make diversity a major emphasis in our program (my platform and perhaps, my legacy?). I was fortunate to build on a foundation that had been started before me. Over the years, and with the help and commitment of many, diversity has become a major theme in our graduate curriculum, faculty and student research, faculty and student recruitment and retention, as well as community involvement and advocacy in the department, across the campus, and beyond. Though not all clinical faculty and students embrace this commitment to the same extent or fervor, I believe at least intellectually and professionally, all recognize the importance of diversity in the application of our existing knowledge (teaching, clinical services, community outreach) as well as in the generation of new knowledge (research).

Some of my greatest moments of personal and professional angst, frustration, and hopelessness are linked to these efforts, but so are some of my greatest moments of pride, accomplishment, and hope. I am proud of our students and faculty for their contributions through research that incorporates indigenous and culturally appropriate research methodology and perspectives, which in turn, enhances the validity and cultural relevance of the research results. I am proud when I see the openness and flexibility that characterizes their willingness to step out of comfort zones into contact zones in order to truly engage in another person’s perspective or world view or life experience that differs from theirs, and in so doing, enhance their competence and capability as psychologists. I am proud of the program for its leadership and engagement in community service, particularly in our annual Building Bridges Conference, which celebrates 10 years this spring, but also through their leadership in addressing the needs of diverse communities in crisis or disasters. Once again, I recognize that not all of our faculty or students participate in all of these efforts, and that is OK. However, it is gratifying that I am not alone on this

often bumpy road where there are few road signs to guide the journey. My efforts and vision would have easily died on the vine (or significantly withered) many times over if it were not for a confluence of factors, most prominent among which is the shared vision and persistence of colleagues, students, administration, elders and mentors.

We are long past the days when higher education is only for the privileged few—either as students or as faculty. I sincerely believe that it does little good if the composition of the student body changes (which it has, and will continue to do so by the sheer fact of changing societal demographics coupled with vigorous recruitment and retention efforts), but there is not also the concomitant change in (1) the diversity represented in our faculty, staff, and administrators; (2) the content of our courses as well as in our style/methods of teaching; (3) the measures we use to assess student learning, quality of teaching and other measures of individual, department, university excellence, or (4) our approaches to seeking, interpreting, and sharing knowledge through research and scholarship. To have one without the combination of others is a recipe for failure as a relevant, vibrant community of learners and scholars.

Our challenge as a university is to take off some of our institutional, discipline, and personal blinders or risk becoming obsolete as an educational intuition. So, for the continued relevance of our institution and disciplines and to secure a place among the innovative and responsive educational communities, we as a community must examine our personal and professional and institutional biases and make some serious changes.

Thus I end with the following quote by Cornwell and Stoddard, in their 2006 discussion of freedom, diversity, and global citizenship:

The educational value of what is called “diversity” today is an extension of a core value of liberal education: the emphasis on multiple ways of knowing, on different methods of intellectual inquiry and analysis. The measure of vitality in any intellectual community is the scope and variety of perspectives it can sustain in dynamic engagement. It is the changing nature of knowledge that makes universities dynamic, and change comes about primarily through the productive encounter, the challenge, of differences. Any stance that forecloses the free discussion of differences also forecloses the quest for learning and knowledge creation sufficient to the complexities, both national and global, of the twenty-first century. (p. 31)

To acknowledge the diversity that is a part of our community, and that bridges will need to be built between us as we work to make the changes I have discussed, I would like to close with the words of our Lakota friends and relatives, who remind us that there is unity and connection among all of us, that we are all related: *Mitakuye Oyasin*.

Good night and thank you for sharing your time with me.

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I would like to thank Kathy Nelson and staff from the Dean's office for their hard work in making this event happen, Dr. Dean Spader for lending me his collection of Harrington lectures, and Butch Kiertzner for his assistance with the lighting and sound. I am also very touched by the flowers I received in honor of this evening from the College of Arts & Sciences; Psychology Department; a long standing group of friends collectively called The Supper Club; my sister in law, Mary Jo, and her family; and our neighbors and good friends, the Van Bruggens (Ted was a 1985 Harrington lecturer). I would also like to acknowledge a special friend who surprised me with his presence this evening, Dr. Doug Knowlton, a former classmate of mine from graduate school and currently the President of Dakota State University. Thank you.

Knowing the history of someone or something is important to me in my personal and professional life. History provides a valuable context from which we can understand the present and anticipate the future. With that in mind, I would like to begin by recognizing my parents, Milt and Army Arneson, without whom I would literally not be up here before you this evening. Thanks mom and dad. You provided my first learning environment—an environment that had both structure and flexibility, was imbued with values and respect, and one that I regularly try to emulate as a parent and as an educator.

I would also like to recognize my husband, Jerry Yutrzeuka, and our sons, Chris and David. As a wife and mother I have learned a great deal about what I know, what I don't know, and what I thought I knew but have had to reconsider. You have taught me commitment and patience, and how preaching and teaching is only effective if I am also willing to learn through the experience. More importantly, I have learned more about love from you than I could learn anywhere else. I also want to publicly thank my sons for allowing me to weave stories of their lives into my lectures. These stories have provided a real world connection to textbook material. So, to you, the main men in my life, thank you for joining me tonight.

I am indebted to many others who have been instrumental in my personal and professional development. However to keep these appreciations from becoming my talk, I will keep these acknowledgements

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<sup>1</sup>*These acknowledgements were originally given at the start of the lecture.*

relatively brief. However, it is not often that one has the opportunity to do this in a public forum, so please bear with me.

- To my undergraduate advisor and mentor, who was both a scientist-educator and an ordained Baptist minister, Dr. Frank Wood. In the early stages of learning the science of psychology, he helped me to bridge my early identity as a scientist with my faith—two domains, which, at that time, were very much at odds with each other.
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- I also thank my supervisors and mentors who introduced me to the theory and practice of Interpersonal Psychotherapy and to the importance of different world views in understanding health and mental health (both of which I'll talk about later). I am indebted to my first female psychology mentor, who showed me that there was a place for women in this field (at a time when this was relatively rare) and to my colleagues and bosses who supported my commitment to have both a career and family and helped me design my own superwoman costume to wear as needed.

This brings me to the appreciations to USD people who, over the past 22 years, have been my mentors, colleagues and friends. I would like to mention just a few by name.

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