

**THE CHRISTIAN COLLEGE
AND ADULT EDUCATION**

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INTRODUCTION

Do Christian colleges and universities recognize the significant role that adult education is now playing in higher education nationally and globally? Does the Christian academic community also recognize the immense opportunity for influence in the lives of adult students personally and through them to the wider culture of which they are apart? Have Christian educators, who are primarily burdened with the mission to educate and prepare a new generation of traditionally-aged Christian college students, accidentally or perhaps purposely negated or forgotten a burgeoning portion of today's total college population? Do Christian academicians and administrators have a conscious or unconscious prejudice against older students which they might somehow regard with suspicion, as second class or inferior students, as educational delinquents who are only deserving of remedial treatment? Are non-traditional adult degree programs viewed as a drag on an already sagging scholastic self-image, an impediment to academic quality, and a detriment to the institution's national or international reputation?

An honest answer to these questions may indicate that in regard to the adult student and the adult education movement as a whole, Christian colleges and universities are forfeiting an unprecedented opportunity and neglecting a serious responsibility.

Personally, I had no understanding of the increasingly pre-eminent role that adults were playing on the educational scene, though I had been teaching on the state university campus for seven years. Upon finding myself working in an adult education program at Dallas Baptist University, as an academic traditionalist and purist, I harbored secret thoughts about the academic credibility of the program, and the "also ran" status of dilatory adult students. But during almost four years of working in the field of adult

education, my mindset changed ... radically! Finally I came to recognize the intrinsic and instrumental value of our institution's adult education program, and the strategic importance of adult students as key players in today's world in and through whom Christian educators might have amazing influence in the broader culture. The purpose of this article is to share the results of my transformed perspective in order to challenge the Christian educational establishment to rethink its commitment to adult higher education and ask the consequent critical question: what is to be done?

THE ADULT STUDENT REVOLUTION

Perhaps the first thing that must be recognized by Christian higher education is that a another "paradigm shift" is taking place in our culture, this time in education. In his landmark book *The Structure of Scientific Revolutions* , Thomas Kuhn argued that revolutions in scientific conceptions and procedures occur when newly emerging findings anomalous to and inexplicable by the reigning scientific model are discovered. Thus there begins, according to Kuhn, "the extraordinary investigations that lead the [scientific] profession at last to a new set of commitments, a new basis for the practice of science."ⁱ

In analogous fashion, a revolution of another kind has been slowly unfolding during the past several decades transforming the landscape of higher education, not only here in the United States but also throughout the world. This transformation in education is often referred to as the "Adult Student Revolution." Sparked by social, cultural, economic and technological factors, this sea-change is rightly called a "revolution" since it is causing astute educators, like scientists undergoing a paradigm shift, to assume pioneering attitudes and adopt unprecedented methods which the influx of adult students onto college campuses demands. Aware of the implications of this development within higher education, Jerold Apps graphically compares and contrasts it with the student revolts of the turbulent 1960s.

A quiet revolution is taking place on college and university campuses across this country. It is a revolution that began several years ago, in the sixties and seventies, and has been building in intensity ever since. It is not a violent revolution. There is no stench of tear gas in the air, no trashed buildings, no jailed demonstrators, no television cameras recording each activity as it unfolds. Yet this quiet revolution could have an even more profound impact on higher education and on society than did the violent demonstrations of the sixties. What I'm referring to is the return of thousands of adults to college campuses, adults who may have attended college for one or more years and then dropped out, adults who may have received a baccalaureate degree but find need for additional education, and adults who may never have attended college. [Consequently], colleges and universities cannot continue with business-as-usual, given the increasing numbers of these older students returning to work on undergraduate and graduate degrees.ⁱⁱ

A survey of some basic adult education statistics at the national level, and at my own institution (Dallas Baptist University) verifies the reality of this revolution in the academy. At the national level, the College Entrance Examination Board reports the following information:ⁱⁱⁱ

- Nearly 50% of all college students are already 25 years old or older, according to the National Center for Educational Statistics.
- Business and industry spend between \$30 and \$40 billion annually on education and training of adults, generating an equivalent of 2.55 million FTE's (Full Time Equivalents), the size of 65 Universities of Michigan.
- Adult learning is the largest and most rapidly growing education sector in the nation, according to Nell Eurich in *The Learning Industry*.

At Dallas Baptist University, adult learners have increased noticeably over the years. Since the inauguration of our adult education program in 1974 (also called the "Applied Studies Program"), DBU has enrolled approximately 7,500 adult students of which almost one-third have completed their undergraduate degrees. Following record registrations in the last three academic years, the total number of adult learners enrolled in the Applied Studies Program at DBU stands at about 1,450 or approximately 61.5% of the entire undergraduate population.^{iv}

It appears that the adult student revolution has firmly planted its flag in the soil of higher education. Astute educators in progressive educational quarters are aware of this

trend, and understand that, "adult learners are at the center of today's most interesting innovations in higher education."^v But this is not always the case. Many colleges and universities, public and private, Christian or secular, suffer from a traditional student "paradigm paralysis." The phrase "paradigm paralysis" has been used in the business world by Joel A. Barker in his book *Discovering the Future: The Business of Paradigms*^{vi} to convey the frozen state of a company or corporation that refuses to look beyond the way things have always been done despite rapid changes in the business environment. He asserts that a "hardening of the categories" can be fatal to market success.

The same thing can also happen in academe, and in some less pliant educational sectors, adult education is suffering from a "paradigm paralysis" or "hardening of the categories" as its second-class citizenship would indicate. As Robert W. Tucker writes:

One look across the landscape of higher education reveals a blighted dust bowl called adult education—an amorphous notion lacking coherence, direction, and prestige; under funded, understaffed, profitable (but treated as a cash cow to pay for unprofitable programs), relegated to temporary buildings or basements, and circumspectly ignored in polite conversation among education cognoscenti.^{vii}

One way to set this captive free and to change attitudes and actions toward adult education is to highlight its importance historically, pedagogically (or andragogically), socio-economically and philosophically. Hopefully, on the basis of the sociological fact of the adult student revolution and in light of these four considerations, Christian colleges and universities will catch the vision of what can and should be done in this vital area of academic opportunity and responsibility.

FACTORS HIGHLIGHTING THE IMPORTANCE OF ADULT EDUCATION

The Historical Factor

Even though the systematic education of adults is a relatively recent educational phenomenon in the United States,^{viii} its history and pedigree are impressive. One set of

observers has noted the historic centrality of adult education the roots of which extend deep into the soil of Western civilization.

Recognition of the essentiality for educating adults to insure the security, productivity, and adaptability of a society facing changing conditions is as old as recorded history. In ancient times organized education was for adults, not youth. Most of the great teachers in history such as Confucius, the Hebrew prophets, Aristotle, Plato, and Jesus devoted their energies not to the development of the immature, but rather to the mature mind. The great social movements that produced Western Civilization, the Judeo-Christian religions, the Renaissance, the Reformation, the democratic revolutions, the Industrial revolution; all were founded on the ability of the adult mind to learn and change.^{ix}

Two examples might serve to demonstrate the connection between the Western intellectual tradition and the education of adults. The first comes from Plato whose well-known "cave analogy" contained in Book Seven of his *Republic* has been designated by some to be an exemplar of adult education. In this text, Plato's desire was "to show in a parable what education means in human life." Since those entrapped in the cave had, in Plato's rendering of the story, been there "from their childhood," the implication is that the ordeal of breaking free from the bondage of false appearances and emerging into the light of truth is an experience that can successfully be achieved only by the older, more experienced person. Indeed, in Plato's own reckoning, the philosopher/king, who had presumably passed through this experience, was not qualified to rule in the Republic until he was *fifty* years of age. This platonic model of education, which implicitly underscores the connection between true knowledge and maturity, has been highly influential in the West, and may be taken as a testimony to the importance of life-long learning, and of the role of adult education in general.

In a more recent context, adult educators have dubbed founding father Benjamin Franklin as the patriarch of adult education here in the United States. As Hartley Grattan writes, "If adult educators want to select a hero among the fathers of the nation, their choice must inevitably fall upon Franklin."^x Leafing through the pages of his *Autobiography* demonstrates the importance the venerable printer from Philadelphia

placed on continued self-education through personal reading and inquiry. His development of group ventures to facilitate this process, namely the founding of public libraries, and the formation of his "mutual improvement society" called the JUNTO, testify to his recognition of the importance of an early form of adult education. In his *Autobiography*, Franklin describes the purpose of this early salon as follows:

I had form'd most of my ingenious acquaintance into a club of mutual improvement, which we called the JUNTO; we met on Friday evenings. The rules that I drew up required that every member, in turn, should produce one or more queries on any point of Morals, Politics, or Natural Philosophy, to be discuss'd by the company; and once in three months produce and read an essay of his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute, or desire of victory.^{xi}

What Franklin has done for us is simply to set an example about education in general, and adult education in particular, even if it was done informally. Education and adults go together in a process that should never cease.

In corroboration with all of this is Mortimer J. Adler's observation that their authors for the adult mind originally intended the "Great Books of the Western World," which embody a significant portion of the Western intellectual tradition. As he puts it, "They were not written as textbooks for children. The great books are for adults in the sense that theirs is the level at which adults operate and think."^{xii} Even the contemporary Great Books Program was designed earlier in this century specifically to fill the gap in the basic knowledge that was so woefully lacking in the minds of modern adults and to stimulate their intellectual and personal growth.

Since adult education has such deep roots in the intellectual tradition of the West, the present day "adult student revolution" provides Christian institutions with the exciting opportunity to preserve, cultivate, and extend this weighty heritage, and to do so from a deeply Christian perspective. It has been well said that "those having torches

will pass them on to others," and this torch of the central role of adults in the educational enterprise of Western culture is one which Christian educators must gladly perpetuate.

The Pedagogical/Andragogical Factor

Perhaps the most important reason why adults have been at the center of many educational ventures in the past is that they possess by virtue of their age, experience, and wisdom, a unique capacity for learning, and an especially profound appreciation for the entire educational process. In a popularly written article entitled "Non-traditional Students: Why Do I Love Thee, Let Me Count The Reasons," William Deeds says that he especially enjoys adult learners not only because he has more in common with them (e.g., sharing the same generational events, economic and domestic responsibilities, etc.), but simply because they are good students. He notes several of their positive pedagogical or andragogical qualities including (1) their motivation and determination to get an education; (2) their dedication and faithfulness to their studies; (3) their rich contributions to class discussion and their challenging questions; (4) the positive role-model they provide for the traditional student; and (5) their overall appreciation for the learning process and its importance. He concludes his plaudit with these words.

They are exciting students to have in the classroom although they make me work harder. They add a dimension to my courses which enriches the courses for me and for the traditional students as well. Although as I gain seniority as a college professor, and would not have to teach courses in the evening, I plan to continue to do so. The benefits which exposure to non-traditional students bring to me as an instructor far outweigh the inconveniences of the lateness of the hour.^{xiii}

Along these same lines, in the essay mentioned above, Mortimer Adler, goes beyond a mere appreciation for the adult student to argue the provocative thesis that only adults can be truly "educated." He asks us to ponder the following scenario.

Consider the brightest boy or girl at the best imaginable college—much better than any which now exists—with the most competent faculty and with a perfect course of study. Imagine this brightest student in the best of all possible colleges, spending four years industriously, faithfully, and efficiently applying his or her mind to study. I say to you that, at the end of four years, this student, awarded a

degree with the highest honors, is not an educated man or woman. And cannot be, for the simple reason that the obstacle to becoming educated in school is an inherent and insurmountable one, namely youth.^{xiv}

Adler elaborates on his thesis by saying that "precisely because they [youth] are immature, properly irresponsible, not serious, and lack a great deal of experience, children in school are not educable."^{xv} Youth, he avers, are much more *trainable* than adults especially in matters of simple habit formation. But the adult is much more *educable* because education is the cultivation of the mind. Education, he says,

consists in the growth of understanding, insight, and ultimately some wisdom. These growths require mature soil. Only in mature soil, soil rich with experience—the soul in the mature person—can ideas really take root. . . . When I say adults are more educable than children, I am really saying that adults can think better than children. . . . Basic learning—the acquisition of ideas, insight, and understanding—depends on being able to think. If adults can think better than children, they can also learn better—learn better in the sense of cultivating their minds.^{xvi}

Aristotle would agree for he believed that subjects that require experience (which ones do not?) would not disclose their true riches to the inexperienced. My own personal experience as an adult who is still a student, and also as a teacher of adults confirms these notions. The older and more experienced I become, the more I myself as a continuing adult learner appreciate the gift of knowledge and education. Education, like a fine wine, only gets better with age. I am sure that college faculty members and administrators who as a lifelong learners continue to sharpen their skills and increase their knowledge will resonate with these personal remarks.

As a teacher, I have also discovered that while traditional students bring with them a certain kind of excitement and charisma (as well as immaturity) to the class room, I have also found that the adult students with their serious spirit toward education make for an exceptionally challenging and productive classroom experience. Teaching adults is refreshing, plus it provides instructors with the sense that they are making a direct difference in the lives of those who hold the fortunes of world in their hands.

The Socio-Cultural and Economic Factor

An educational investment in adolescents reaps dividends in the distant future (in ten or fifteen years). An educational investment in traditionally-aged college students reaps dividends in the near future (in five or ten years). An educational investment in adults reaps dividends immediately! What an adult student learns in the classroom on Monday night can be applied at the office, in the board room, on the beat, in the home or at the civic group on Tuesday morning. There is hardly any lag time between effective teaching and the application of what is taught in the lives and experience of adult students. This observation, perhaps more than anything else, led me to appreciate the strategic importance of our adult students in the classroom at Dallas Baptist University.

As an educator, I want to make a difference, and I want to make a difference not only in the *future*, but also *now*, especially in light of our culture's plight if not down right demise. Time is short, and the days are evil. The best way (and the fastest) to make an immediate and significant contribution to the world around me is by making a lasting impact on the minds and lives of adult students who are open to learning and eager to change. This simple notion transformed my mindset about adult education. What a resource, what an opportunity, what a way to fulfill the very reason why I chose a vocation in Christian higher education in the first place.

Adult education, second only to consequences of evangelism and discipleship itself, is the vital factor in improving our own nation's social, economic and cultural health. This has been noted by a variety of intelligent observers. Most recently in an open letter to President Bill Clinton, Henry Spille and David Stewart wrote: "Satisfying the educational needs of adults is as important to the good health of America as satisfying the educational needs of children and young people. As you have already pointed

out, Mr. President, national efforts toward economic and social recovery must be infused throughout with a sound adult learning component."^{xvii}

Similarly, Robert W. Tucker, noting that adult students "represent the 28 million managers and leaders in today's society . . . who function as agents of change in the workplace," asks these penetrating questions in his call for a "new agenda for a new American [adult] student":

Does any other group of college students stand to effect an immediate reversal in the decline of U.S. global competitiveness through the application of their newly learned skills to the labor force? Is there another sector of college students whose future is more intimately and reciprocally tied to the workplace, families, and communities served by higher education? Is there a class of younger students more certain of their reasons for attending college, more dedicated to succeeding or more eager to apply what they have learned to their work environment? As taxpaying, working adult citizens, comprising nearly half of the nation's student body, are these not the students most deserving of priority on the national educational agenda? These priorities—obvious to adult educators—seldom rise to shape the administrative agendas of individual institutions, and they are nowhere in evidence at the level of national policy.^{xviii}

The indispensability of adult education to social, cultural and economic betterment at the national and international levels has not escaped the awareness of the United Nations. As long ago as November 1976, The United Nations Educational, Scientific, and Cultural Organization published a document entitled the *UNESCO Recommendation on the Development of Adult Education*. In commenting on this manifesto, Frank Spikes has forcefully expressed the profound relationship of adult education to national and international socio-economic and cultural well-being.

The practice of adult education is clearly integrated into the context of lifelong learning; emphasis is placed upon viewing the adult as being a part of a larger cultural, societal, and economic matrix. Hence, [the] wholism of the lifelong education process relative to other aspects of society is the key to the thrust of the philosophical foundation of this [UNESCO] resolution. The content, process, objectives, strategies, and relationships of the practice of adult education are viewed as being integral aspects of a total eco-system in which each element is codependent upon other elements of the system and thus are designed to mutually benefit each other during the process of growth and development of the individual and the society. *Adult education is thereby seen as being a key*

structural component of society through which social, cultural, and economic development in the largest sense will be enhanced and facilitated. No longer does the educating of adults assume a peripheral position of adjunct importance. Rather it becomes the central force through which progress of the individual man and woman, and the collective cultures and societies of the world can be advanced (emphasis added).^{xix}

If it is true that adult education is crucial to the national economic and social recovery of the United States, and if it plays such an important role in the global socio-cultural and economic system, then Christian institutions which embrace the challenge and task of adult education are poised to influence not only individuals and their local communities, but also the nation and perhaps even the world through its graduates who have been exposed to and influenced by an educational philosophy and curriculum rooted in the Christian world view.

The Philosophical Factor

Given the role that adult education now plays in contemporary culture, it is no shock to learn that many scholars have carefully formulated philosophies of this enterprise which establish its nature and purposes. Philosophies of education, including adult education, are not neutral, for as Alan Bloom points out, "every educational system has a moral goal that it tries to attain and that informs its curriculum. It wants to produce a certain kind of person."^{xx} What is at stake here is not just competing educational philosophies that might be the subject of debate at an academic meeting. Rather, the prize up for grabs in developing philosophies of adult education is the formation of the minds and character of adult human beings and the kind of impact such adult learners will have in every sphere and walk of life.

Practitioners of adult education have devised philosophies from several perspectives. Three schools of thought on the practice of adult education may be briefly summarized here.^{xxi} The liberal-progressive tradition has been central in adult education since its beginning in the 1920s. Those of this mindset respectively focus on the cultivation of the human intellect through the mastery of subject matter and emphasize

the educational value of human experience. Both assert that the *telos* of adult education is decidedly social, that is, to improve the social and political order^{xxii}

The human potential and personal growth perspective draws on the presuppositions of the humanist school of psychology, and tends to focus on the individual person rather than on the collective society as in the previous philosophical construct. According to one practitioner in this camp, the goal of adult education is the development of personal maturity. The term "maturity" is used here to mean the growth and development of the individual towards wholeness in order to achieve constructive spiritual, vocational, physical, political and cultural goals. A maturing person is continually advancing towards understanding and constructive action in the movement from mere survival (the state of lower animals) to the discovery of one's self both as a person and responsible member of society. In short, the goal of adult education is to assist adult learners to make choices that maximize human potential^{xxiii}

The liberationist tradition or counter critique model of adult education, like the liberal-progressive approach, focuses mainly on the relationship of education to society. In summary, advocates in this camp consider societies dominated by capitalism to be intrinsically unequal because the system perpetuates the dominance of the privileged bourgeoisie over the oppressed proletariat. The dominance of the ruling power is exercised by means of ideological hegemony, and this oppressive social structure is perpetuated through the culture's educational system. Society must be changed, and one way to do it is by means of the counter critique of adult education which elevates the learners' consciousness and empowers them to act and even revolt on their own behalf.^{xxiv}

To these sets of ideas seeking to influence the direction of adult education and "produce a certain kind of person," the Christian voice and vision must be added. To attempt this not only means to present a positive, Christian, philosophical contribution to adult educational theory, but it also means, in light of the foregoing discussion, (1) to

impact in a Christian manner the course of social, cultural and economic events at a national and global level; (2) to influence the lives of ripened adult students personally, intellectually and spiritually; and (3) to perpetuate the Western educational heritage of adult education and to do so on the foundation of the Christian world view (which until recently lay at the root of almost all major educational enterprises in the Western world).^{xxv} The opportunity and responsibility is mind boggling.

WHAT IS TO BE DONE?

At Dallas Baptist University, this opportunity and responsibility has been embraced and the results have been gratifying, and hopefully glorifying to God. In our College of Adult Education, entering adult learners enroll in a first, foundational, multi-purpose course called CAED 3300 Experiential Learning: Theory and Application. In this course, adult students have the opportunity to construct an academic portfolio through which they can earn college credit for learning obtained outside the classroom from life and work experience. Earning "experiential learning credit" is especially attractive to adults who need to expedite the completion of their undergraduate degrees and who have precious little time to waste. But this is not all.

In this same foundations course, adult students who come to us from all walks of life, Christian and non-Christian, also read and study James Sire's book *The Universe Next Door: A Basic World View Catalog*.^{xxvi} In learning about diverse world views, these students are confronted with the Christian vision and cap this exposure with an essay entitled "My World View" in which their own belief system is thoughtfully considered and presented. Finally, this course contains a concluding unit on "philosophy of education" in which our adult students explore the relationship of world views to education, and are challenged to think through the purposes, content, curriculum, and responsibilities of the entire educational enterprise. This part of our course is also crowned with a final student composition entitled, "My Philosophy of Education."

This introductory experience has transformed the lives of many of our adult students. They leave the classroom with credit hours earned toward the completion of their degrees, with an understanding of world views in general, and of the Christian world view in particular, and with an awareness of more sublime reasons for their educational career than just upward mobility. In light of these ideas and others like them, I came to this conclusion:

That the greatest opportunity for *immediate* influence that Dallas Baptist University possesses, in the fulfillment of its calling as a institution of higher education, is by means of the education of the adult student from a deeply Christian perspective.

Given, then, these historical, pedagogical, socio-economic, and philosophical factors that underscore the importance of adult education, Christian colleges and universities must challenge themselves with the following questions, and rethink their outlook on this whole area:

- Has the importance of adult education been forcefully imprinted upon the consciousness of the Christian higher education community thus making it aware of this important aspect of its educational vision and responsibility?
- What kinds of changes in attitudes and actions must be made in regard to adult students and adult education programs that reflect the all-inclusive vision of the kingdom of God and this corresponding educational mandate and social responsibility?
- What kind of deliberate and prayerful planning must be undertaken to initiate adult education programs, or to enhance the quality of existing programs at Christian colleges and universities making them the very best in the nation?
- How will God judge Christian colleges and universities—their faculty, staff, and administrators—who are responsible at this critical millennial moment in human history for providing quality Christian adult education rooted in and guided by the perspective of the biblical world view?

CONCLUSION

In an essay entitled "The Marks of a Christian College," D. Elton Trueblood listed several practical steps by which a model Christian institution might be achieved. His list

included the pursuit of excellence, the quality of teachers, the importance of spirituality, and finally, "ADULT EDUCATION!" Writing in 1957, he said:

I predict that the day will come when a good college will have as many students thirty years old and older as those who are eighteen to twenty-two. I don't see why not. Plato thought that a man really ought to be over thirty before he studied philosophy seriously, and maybe he was right.^{xxvii}

When I first read this, quite frankly I was surprised. Why would someone of Trueblood's stature think that adult education was necessary to create an exemplary Christian college? Because of my own personal experience in adult education, I think now I see why. Trueblood recognized the capacity of adults as learners and the importance of their contribution and influence not only in the classroom, but also in the wider world. For adults are truly the major players in the sum-total human affairs and an educational investment in them makes a Christian college complete. The present day "Adult Student Revolution" provides Christian colleges with the rare opportunity to fulfill a unique aspect of the educational task. In this regard, the words of Charles Malik, even though designed for another context, seem appropriate. May we "grasp our historic opportunities and prove ourselves equal to them."^{xxviii}

References

ⁱ Thomas S. Kuhn, *The Structure of Scientific Revolutions*. Second edition, enlarged. Chicago: University of Chicago Press, 1970, p. 6.

ⁱⁱ Jerold W. Apps, *The Adult Learner on Campus: A Guide for Instructors and Administrators*. Chicago: Follett Publishing Company, 1981, p. 11.

ⁱⁱⁱ This information is taken from the flier for the College Entrance Examination Board's Office of Adult Learning Services 1991 Annual Conference: "Lifelong Education in America: Becoming a Nation of Students."

^{iv} The above statistical information was compiled by Carol Roxburgh, Program Administrator, College of Adult Education, Dallas Baptist University.

^v Fred Harvey Harrington, *The Future of Adult Education*. San Francisco: Jossey-Bass Publishers, 1979, p. 2. According to this author, these innovations include such programs as college credit for learning obtained through life and work experience, credit by examination, drop-out and drop-in arrangements, special degrees for adults, weekend classes, and many other types of non-traditional experiments.

^{vi} Joel A. Barker, *Discovering the Future: The Business of Paradigms*. St. Paul: ILI Press, 1985, 1988, 1989, p. 72. The College Entrance Examination Board, referred to above, also bemoans the second class status of adult education and the inadequate attention given to programs for adults and their need for lifelong learning. They write: "We still think of education as something that is pursued by the young and completed upon entering adulthood. Our colleges and universities are primarily organized for 18 to 22 year old students attending full time and in residence, despite the fact that they represent only 20% of the total college population."

^{vii} Robert W. Tucker, "A New Agenda for a New American Student," *Adult Assessment Forum* (Summer 1992): 3. This periodical is published by the University of Phoenix.

^{viii} As Hal Beder notes, "Adult education was first recognized as a vital component of our [USA] educational system during the 1920s. During this decade, the term *adult education* first came into general usage . . . , and the adult education movement was launched." See his "Purposes and Philosophies of Adult Education," in the *Handbook of Adult Education*, edited by Sharan B. Merriam and Phyllis M. Cunningham. San Francisco: Jossey-Bass Publishers, 1989, p 38.

^{ix} Gale Jensen, A. A. Liveright, Wilbur Hallenbeck, eds. *Adult Education: Outlines of an Emerging Field of University Study* (Adult Education Association of the U.S.A., 1964).

^x Quoted by Ronald Gross, *Invitation to Lifelong Learning*. Chicago: Follett Publishing Company, 1982, p. 42. The quotation comes from "A Founding Father as Adult Educator," in *American Ideas About Adult Education, 1710-1951*, edited by C. Hartley Grattan and published by Teachers College Press, 1959.

^{xi} Benjamin Franklin, *The Autobiography of Benjamin Franklin*. New York: Penguin, 1987, p. 65.

^{xii} Mortimer J. Adler, "Why Only Adults Can Be Educated," in *Invitation to Lifelong Learning*, edited by Ronald Gross. Chicago: Follett Publishing Company, 1982, p. 101.

^{xiii} William Deeds, "Non-Traditional Students: Why Do I Love Thee, Let Me Count The Reasons." *Midnight Oil*. Alpha Sigma Lambda National Newsletter, 1989-90. Now lest we be in danger here of over-romanticizing the positive attributes of the adult student, we must realistically reference their liabilities as well. Recognizing the wealth of experience that adults bring to the classroom and their motivation for study, Jerold Apps nevertheless, points out that adult students often have problems adjusting to university life, struggle to learn academic procedures, possess rusty study skills, and sometimes have difficulty concentrating. Other problems, he says, include unrealistic goals, poor self-esteem (i.e., lacking in academic confidence), social-familial problems, and an excessive practical orientation. See his *The Adult Learner on Campus: A Guide for Instructors and Administrators*. Chicago: Follett Publishing Company, 1981, p. 51.

^{xiv} Mortimer J. Adler, "Why Only Adults Can Be Educated," in *Invitation to Lifelong Learning*, edited by Ronald Gross. Chicago: Follett Publishing Company, 1982, p. 92.

^{xv} Ibid.

^{xvi} Ibid.

^{xvii} Henry A. Spille and David W. Stewart, "An Open Letter to President Bill Clinton," in *The Center Update: The Center for Adult Learning and Educational Credentials*, Spring 1993, p. 1. This newsletter is published by the American Council on Education.

^{xviii} Tucker, "A New Agenda," p. 3. In a similar vein and as far back as 1960, Wilbur C. Hallenbeck, noting trends such as the rapidity of change, the dominance of technology, the intensity of specialization, the complexity of human relationships, and the vastness of opportunity, argues that the "changing world has brought American

culture to that state where it depends upon adult education to make its civilization operate successfully." See his article entitled, "The Function and Place of Adult Education in American Society," in the *Handbook of Adult Education in the United States*. Edited by Malcolm Knowles. Chicago: Adult Education Association of the U.S.A., 1960, p. 38.

^{xix} Frank Spikes, "The Worldwide Struggle for Adult Education," in *Invitation to Lifelong Learning*. Edited by Ronald Gross. Chicago: Follett Publishing Company, 1982, p. 267.

^{xx} Alan Bloom, *The Closing of the American Mind*. New York: Simon and Schuster, 1987, p. 26.

^{xxi} Taken from Hal Beder, "Purposes and Philosophies of Adult Education" p. 44ff.

^{xxii} According to Beder, those who embrace this perspective include J. K. Hart, *Adult Education*. New York: Crowell, 1927; E. Lindeman, *The Meaning of Adult Education*. New York: Republic, 1926. P. H. Sheats, C. D. Jayne, and R. B. Spence, *Adult Education: The Community Approach*. New York: Dryden Press, 1953.

^{xxiii} Here are the following contributors to this outlook according to Beder's analysis. L. P. Jacks, "To Educate the Whole Man," in *Adult Education in Action*. Edited by M. Ely. New York: George Grady Press, 1936; P. A. Bergevin, *A Philosophy for Adult Education*. New York: Seabury Press, 1967; Malcolm S. Knowles, *The Modern Practice of Adult Education*. Revised edition. New York: Cambridge Books, 1980; H. A. Overstreet, *The Mature Mind*. New York: Norton, 1949; J. D. Mezirow, "A Critical Theory of Adult Learning and Education," *Adult Education* 32 (1981): 421ff.; L. Bryson, *Adult Education*. New York: American Book Company, 1936.

^{xxiv} Beder cites the following as adherents to various aspects of this overall general perspective. M. Carnoy, "Education and the Capitalist State: Contributions and Contradictions." In *Cultural and Economic Reproduction in Education: Essays in Class Ideology and the State*. Edited by M. Apple. Boston: Routledge and Kegan Paul, 1982; F. Youngman, *Adult Education and Socialist Pedagogy*. London: Croom-Helm, 1986; A. Gramsci, *Selections from Prison Notebooks*. New York: International Publishers, 1971; S. Bowles and H. Gintis, *Schooling in Capitalist America*. New York: Harper and Row, 1976; P. Bourdieu and J. Passeron, *Reproduction*. Beverly Hills: Sage, 1977; P. Freire, *Pedagogy of the Oppressed*. New York: Herder and Herder, 1970; P. Freire, *Education for Critical Consciousness*. New York: Seabury Press, 1973. No doubt recent events in the former Soviet Union and in Eastern Europe will have modified significant aspects of this adult education model.

^{xxv} George Marsden, "The Soul of the American University." *Faculty Dialogue* 15 (Fall 1991): 83-118. Originally published in *First Things*, January 1991.

^{xxvi} James Sire, *The Universe Next Door: A Basic World View Catalog*. Second edition. Downers Grove: InterVarsity Press, 1988.

^{xxvii} D. Elton Trueblood, "The Marks of a Christian College," in *Toward a Christian Philosophy of Higher Education*. Edited by J. P. von Gruening. Philadelphia: Westminster Press, 1957, p. 169.

^{xxviii} Charles H. Malik, "The Two Tasks." *Journal of the Evangelical Theological Society* 23 (December 1980): 289.

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