Higher Education and Psychology in the Millennium

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This article analyzes the present state of higher education and psychology in relation to the future needs of society. On the basis of the assumption that higher education has historically addressed social issues, it is proposed that our educational system and society negotiate a new "contract" that is appropriate to the coming decades. A model of future higher education is described, involving traditional domains of foundational and professional knowledge and a new emphasis on socially responsive knowledge. Examples are given of courses involving socially responsive knowledge in which students study and learn to act on and help resolve social problems. It is recommended that psychology incorporate socially responsive knowledge in its future curriculum, along with the continuation of foundational and professional education and training.

This article is presumptuous in two ways: first, by offering my opinions and those of some of my colleagues about the present and future state of higher education in America; and second, by proposing changes in the psychology curriculum of the future.

I argue, as have some scholars of higher education, that it is time for us to renegotiate our decades long compact with American society. Why? Because the post-World War II model of higher education—the one in which most of us were professionally socialized—is out of synchrony with the needs of the times, and we must rethink how and what we should be teaching in the decades to come. I also outline some features of a new contract between higher education (and psychology) with American society.

A Key Assumption

I begin with a fundamental assumption—one that we rarely state, often reject if it is stated, or at best only give casual lip service. That assumption is that higher education historically has always served the needs of our communities. American society has often set forth educational goals, influenced the curriculum, and stated priorities for teaching and scholarship. Sometimes society's hand has been direct and powerful; sometimes it has been gentle and indirect. But its influence has always been at work. In my opinion, it is a myth to think that higher education does whatever it chooses to do and that faculty are free agents who are independent of societal pressures and incentives. We have always been instrumental in society, and we will be so in the future. As such, we have always educated students to be the hypothetical "good citizens" of an era, that is, to enter society prepared to meet the needs of the times in which they live. So it is with our research. Free as we like to think we are, our research is often geared to what society wants us to do, implicitly if not explicitly. I know that it is tempting to reject this assumption. After all, we hold high the banner of academic freedom and independence from outside pressures—sometimes even expressing disdain for communities, legislators, and citizens who "do not understand us" or our search for the truth. Very often, we feel disconnected and even alienated from our local communities, and citizens sometimes feel the same way about us. They criticize the seemingly radical things we teach their children, our irregular working hours, the fact that we only stand before classes a few hours a week, and that we seem to do irrelevant and esoteric research. Given these tensions, how can I say that historically we have directly served our communities and society?

The idea that we have always been agents of society is well documented by scholars of higher education. For example, colonial American colleges educated students to be future leaders of the fledgling nation—as clergy, lawyers, and civic leaders. Students received what we now call a broad liberal education. That is what American society of the era required of its educational system, and that is what was provided. The liberal education tradition is still with us today, albeit, often in a token set of courses that are subordinate to a crowded disciplinary major or technical curriculum.

Things changed around the middle of the 19th century. With growth and industrialization of the nation,

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higher education was called on to offer vocational and professional training. Schools of agriculture, medicine, dentistry, engineering, and others were established, often in the face of resistance by those who felt that education was being contaminated by crass technical and vocational programs. As the century progressed, American colleges did meet the new practical needs of the nation, and the ideal "good citizen" of the era was the professional practitioner. Systematic research also grew in 19th century colleges and universities, especially in applied fields of agriculture, medicine, and engineering. So, higher education of the era served society in a new way by providing both liberal and professional education and practical research.

Around the turn of the 20th century and thereafter, new missions arose that were based on new societal needs. For example, we expected some colleges and universities, especially in urban areas, to educate people from middle and lower socioeconomic groups, especially new immigrants, on the grounds that the American dream required education for ordinary citizens. And, there were closer ties between government and education. For example, during the Great Depression of the 1930s, the Roosevelt administration called on academics—the so-called Brain Trust—to help solve economic and social problems of the era.

Following World War II, higher education exploded with a whole new set of responsibilities (and opportunities) set forth by American society. Some think of these years as a golden era in higher education and nostalgically believe that the ethos of those years should be preserved forever. After all, in the post-World War II years, federal and state governments poured money into higher education for physical plants, laboratories, scholarships and fellowships, department development grants, and funds for the most prized of all commodities—research. We can add to this the call during this era for mass education for ordinary citizens, especially returning GI's. And, in converting to a more or less peacetime infrastructure, we expanded programs in engineering, medicine, education, business, and other professional fields. Furthermore, the Cold War, the Korean War, and the Vietnam War fueled the economy and provided many jobs requiring technical and professional education. With government funding, there was explosive growth of community colleges, four-year colleges, research universities, and small liberal arts schools.

The federal government also lavishly supported research related to national defense. (It was the Office of Naval Research, the Air Force Office of Scientific Research, and the U.S. Army who really spawned basic and applied research in psychology immediately after World War II. The National Institute of Mental Health and the National Science Foundation became major players in social science research later on.) And remember 1957 when the Soviet Union frightened us by launching the first satellite, which resulted in an incredible investment by the U.S. in space exploration and related research. For academics, research became the path for career advancement and status. We were encouraged, enticed, and rewarded for doing research, and we joyously pursued one funding source after another. Society allowed us to study even the most arcane topics, as we echoed the slogan that basic research would eventually lead to socially useful results (remember, we said, how Alexander Fleming accidentally discovered penicillin and how space exploration resulted in new materials and technology?). So, we wrote proposals describing how our research would eventually help resolve some social need, even though deep down in our souls many of us were just mouthing the words and actually demeaned so-called applied or problem-solving research. However, the times were prosperous and we were given a long leash by society to follow our noses and do what was popular in our disciplines.

Things began to change however in the 1960s as a result of the Vietnam War, the civil rights and feminist movements, concerns about poverty, and other social issues. Higher education responded in some ways—with new ethnic and women's studies programs, the recruitment of minority and women students and faculty, and some socially relevant research with federal funds. Did we lead or did we follow society's demands in these domains? Probably both. But, shift we did in respect to the curriculum, research, and the citizens and money that we welcomed in our institutions. Although our success was mixed in the minority arena, undergraduate women now outnumber men nationally (as do women in some social science and related graduate programs, but with less progress in many science and engineering fields).

So, the history of higher education in America illustrates how society has always influenced, perhaps even dictated, who shall be educated, what they shall learn, what tasks faculty undertake, and what the product of an educational venture should be.

Things took a new turn in the 1980s and 1990s—the era of the so-called "yuppies" and the "me generation"—with an increasing laissez faire aura in American society that submerged the attention given to social issues in the 1960s and 1970s. The present-day ethos in society and higher education continues to advocate individualism and entrepreneurship. At the same time, old institutions are crumbling: Industrial structures of the past are obsolete, demographics are shifting, and nation states are fracturing. Let me elaborate on these societal issues because they bear directly on our educational system.

First, the international scene: In addition to the collapse of the former Soviet Union, other nation states, such as Yugoslavia and the colonial nations of Africa, are being torn apart by tribal and ethnic hostilities that have been suppressed for decades. And there no longer are clear-cut world powers who hold things together in carefully orchestrated alliances or controlled threats of mutual destruction. We do not yet seem to be sure about how to manage this new world situation.

Second, things are also uncertain on the national scene. Anxieties and uncertainties are steadily mounting

as federal and state funding are less predictable, the economy is fragile, defense-related spending is threatened, the U.S. trade deficit grows, and a conservative political ethos dominates the political scene. Then there are the problems of an aging population, the health care system, environmental threats, terrorism, and radical extremism, all of which are threatening our national sense of confidence.

We are also increasingly cynical about our leaders, as we hear almost daily about the foibles and exploitations of presidents, legislators, sports heroes, business executives, and savings and loan bankers, with the symbolic ultimate being the misuse of charitable funds by the chief executive of the United Way.

This worldwide and national centrifugal pattern of uncertainty and loss of anchors and stability are also being played out in higher education. We and society are not quite sure of who we are, how higher education should serve our communities, and what we should do to educate the "good citizen" in the decades to come. There is a sense of national malaise and local flailing about what university and college administrations euphemistically call "the undergraduate experience." What all of this means to me is that our contract with society is out of date and needs to be renegotiated. We must now forge a new and mutually acceptable contract that is appropriate to the times.

It is not so hard to figure out some of the issues that society now faces and will confront in the future. We can add to the international and national problems mentioned earlier the fact that the demographics of America will dramatically change in the next century. Whereas White Americans now constitute more than two thirds of the population, by 2050 almost half of our population will be ethnic minorities and relatively new immigrant groups. These constituencies are already beginning to enter the political and economic scene, are strengthening their identities, and in some cases are living apart from mainstream American life. In contrast with the early decades of the century, where the norm of integration prevailed, we are now in an era of pluralism, perhaps even separatism of some subgroups. How shall we achieve a viable balance of pluralism and unity as a society? If we fail to do so—and we are struggling with this issue right now—then extremist religious, ethnic, and political movements, and other forms of divisiveness will tear us apart, as is happening around the world. We have already seen the beginning of the problem in America, in riots, bombings, hate speeches, and a general loss of civility. Should not our educational system directly address these issues?

We are also seeing a dramatic shift in family structures, with many children raised in single parent families (often in poverty), blended families, same-gender relationships, cohabitating couples, serial marriages, and so on. The stereotypic ideal of the one-marriage nuclear family is now in a minority. Threats to the environment, the changing shape of American industry, our global economic links, an aging population, and health care problems are already at hand and crying for resolution. Should not higher education directly address these issues?

I am not sure that we or society understand or accept the necessity for our educational system to begin dealing with the problems of the times. But it is obvious that there is a great deal of anxiety and a mounting concern among our constituencies–legislators, trustees, donors, and others. State legislatures are increasingly critical of public institutions—claiming that faculty teach too little, neglect undergraduates, and spend too much time doing trivial research. Some state legislatures have even specified how many hours a week faculty should teach.

Yes, there always has been a certain "town–gown" tension, but it seems to me that it is mounting and pervasive. I also sense that, in response, faculty and administrators have desperately held on to the post-World War II compact. True to the image of a mighty American industrial machine of that era, presidents of many universities present themselves as CEOs of educational "companies" that they claim to be "economic engines" of their states and regions, with research creating jobs and adding to the tax base. Educational institutions are, our presidents, chancellors, and administrators pronounce, corporate entities in which success can be measured in dollars, jobs, dividends, and capital gains to the community stockholders whose "investments" are returned manyfold in slogans emphasizing "production outputs," "value-added worth," and "technology transfer." Our university presidents add to this image by serving on corporate boards, often with handsome stipends or lucrative stock-purchasing opportunities, and by receiving packages of compensation that may almost match those of football and basketball coaches. Our faculty form spin-off companies in university-owned research parks, filing and sharing patent royalties with their institutions and engaging in often lucrative consulting and private practice activities—perhaps drawing off their energies and weakening their commitment to the university. Everyone hunts for the "magic bullet" of wealth and fame: the gene for this or that, "cold fusion", or how to change lead into gold.

In all of this, faculty and administrators follow the individualistic, entrepreneurial, laissez faire model of American industry in the 1980s and earlier. Sometimes, I have a queasy feeling that portraying ourselves as just another production venture may come back to haunt us, for what we do may not always be quantifiable in dollars and cents, financial dividends, student credit hours, numbers of majors, faculty–student ratios, or the usual statistics that we love to manipulate to justify our worth and illustrate how we create "profits" for our constituencies. However, for the time being, that is our way of coping with the uncertainty about who we are and what it is we do.

The corporate image of modern higher education is also reflected in the growth of university administrations. (I recently read a report stating that university administrations have grown by more than 20% over the past de-

cade or so, whereas faculty have grown by 5%.) In explanation, our administrators say we need more lawyers, vice presidents, associate vice presidents, deans, associate deans, and special assistants-to-everyone to deal with mounting legal matters, affirmative action and discrimination complaints, and federal-regulation reporting requirements. We now seem to conduct endless back-to-back capital campaigns to increase donations and endowments. All this growth in the administrative infrastructure of colleges and universities is legitimate and important, I suppose, but perhaps also distracts the leaders of higher education institutions from attending to who we are and what it is we should be doing in the future decades. Bureaucracy, buildings, fundraising, and legal issues alone are not the ingredients for developing a sense of direction for the future. Boyer and Hechinger (1981) said it well, noting that those in higher education now spend a great deal of time dealing with budgeting and planning, politics, enrollment projections, litigation, and ponderous regulations. But, they say, we spend too little time trying to understand and reshape ourselves to meet the emerging needs of society.

The picture is not much different at the level of departments and faculty, who also seem to be stuck in an earlier era. We rarely reshape departmental curricula programmatically but continue to teach individual faculty preferences. When prodded by administrators, we passively serve on innumerable task forces and committees, debating endlessly and repetitively a trivial curriculum requirement for this or that, enrollment patterns, the values of the semester or quarter system, and class withdrawal policies. Then we write reports with either vague or unrealistic recommendations that we well know will rarely be acted on. All of these committees, commissions, and task forces keep faculty busy, to be sure, but they hardly ever result in significant changes in the content and policies of what and how we teach students to become good citizens.

Lest I sound too cynical, let me say that what we have accomplished in the last four decades has served society well. We did what needed to be done, and we did a good job. But that era is over, because the needs of American society in the present and future decades are different. It is not enough for communities and administrators merely to say that we must teach more, cut off the telephones, put locks and counters on photocopiers, be more accountable in some vague way, or fool ourselves in thinking that reports of task forces, catchy slogans, or capital campaigns will win the day. We must lead by overcoming the inertia of doing what we know how to do and of what we remember to be the good old days. We must craft new relationships between faculty, between faculty and students, and between institutions and the communities that we serve. This does not mean that we reject our traditional teaching and research values. It does mean, however, that we carefully assess society's needs now and in the future and that we reshape our educational activities to meet the emerging needs of the decades to come. (As part of this we might also think about reshaping our university administrations away from the present corporate model and more toward a socially responsible model. But that is the subject of another article.)

A Community-Oriented Focus

What might this new compact with society look like? Its seedbed resides in what may be called *socially responsive knowledge* or *service learning,* which means linking the curriculum to community needs and engaging students in direct, academically based problem solving on social issues.

A Conceptual Model

Figure 1 presents a simple model we are using at the University of Utah to guide our thinking. The model specifies three domains of knowledge, all of which we believe are necessary to educate the good citizen of the future.

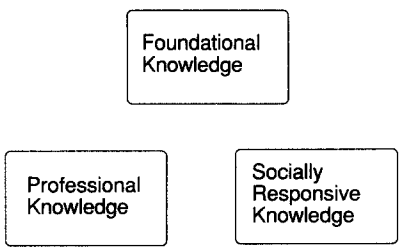
Foundational knowledge includes the following: first, the content concepts, theories, history, and methodology of a discipline; and, second, liberal education, or cross-disciplinary knowledge intended to broadly educate students. Foundational knowledge has been and should continue to be a cornerstone of American higher education.

Professional knowledge involves practitioner skills and content in a field. Students learn vocationally oriented information and techniques in such fields as medicine, business, engineering, education, architecture, law, and others. Professional training is now and should continue to be a central part of our higher education system.

For the last several decades, we have educated two types of good citizens: those versed in general and disciplinary foundational knowledge (some of whom go on to professional graduate schools) and citizens trained in various professional fields.

But what about the third educational domain, *socially responsive knowledge?* This has not been a central part of the curriculum in the past, but we now call for it to be integral to the new contract between higher education and society. The goal of socially responsive knowledge is as follows: first, to educate students in the problems of society; second, have them experience and understand

Figure 1
A Conceptual Model of Educational Domains



first-hand social issues in their community; and third, and most important, give students the experience and skills to act on social problems.

Socially responsive knowledge leans heavily on both foundational and professional knowledge; it does not stand apart from them. A student who wishes to learn about and act on a problem such as aging, for example, must have foundational knowledge about its biology, social features, and societal policies and values. He or she must also acquire professional knowledge about how to address some of these problems in terms of interviewing and observational skills and working through the bureaucracy and politics of agencies and legislation. Thus, we see all three types of knowledge as intertwined and codependent, with socially responsive knowledge not replacing, rejecting, or substituting for foundational or professional education, but being added to the mix of student experiences.

The time has come for socially responsive knowledge to be an integral part of our educational offerings. We desperately need new generations of good citizens who have a sense of responsibility to their communities and who have the experience, foundational knowledge, and professional skills to cope with the social problems of the era.

The Bennion Center at the University of Utah

Question: How do you develop a curriculum incorporating socially responsive learning? The Lowell Bennion Center at the University of Utah, named after a humanitarian who spent his life in community service and outreach programs, was established in 1987. The center, which is funded by the university, private donations, and grants, places student volunteers in community service projects. The campus community has flocked to the Bennion Center, with 5,000 students, staff, and faculty participating annually in 50 different service projects and giving thousands of hours of service. The projects are directed and staffed by students and include service to children, older adults, disabled persons, immigrants, and the homeless; urban and natural renewal projects; and others. Students work in public service agencies, community organizations, shelters, Native American reservations, and in other community sites. Bennion Center students are vibrant, bright, energetic, and idealistic, and many go on to public service careers. They are the complete antithesis to the stereotype of the "me generation," or the "X generation." These students know who they are, believe in American society, and are dedicated to serving their communities. Programs like this occur at many institutions, often at smaller colleges.

Because the mission of the Bennion Center involves volunteer service, students do not receive academic credit for their outreach work. However, it became apparent a few years ago that an academic base would enhance volunteer experiences. For example, students working with homeless people might profit from studying its causes, demographics, and family issues and from learning professional skills such as interviewing, program evaluation, observational techniques, and so on; that is, gaining relevant foundational and professional knowledge.

As a result, the concept of service learning classes evolved, in which faculty either reshaped an existing course or developed a new class with a social action component. We now offer more than 40 service learning classes in humanities, social sciences, business, engineering, science, pharmacy, and other fields, and in our university-wide liberal education program. The classes are well attended, highly rated by students, and are valued by the faculty who teach them. The following are some examples of types of classes that we offer.

Violence and youth gangs. In this class, students read and discuss material from sociology, psychology, criminology, social work, and other fields that bears on youth violence and gang behavior. Each student also works directly with a youngster in a program involving community agencies and youth clubs. Students receive training in how to advise and work with youth, and they participate in reflection sessions to share their service experiences. Thus, they blend foundational, professional, and socially responsive knowledge.

Technical writing. In this course, students not only learn basic writing skills, but they also work with a nonprofit community organization preparing newsletters, annual reports, and fundraising requests. Thus, their academic work is also put into practice in a community service action project.

Ergonomics. Students in this mechanical engineering course learn technical principles, human engineering, disability and accident prevention, and productivity improvement. In one class, students worked in a community agency serving older people and designed a mechanically rising seat mechanism to help disabled older adults stand up from a wheelchair. Remarkably, a patent has been filed for this invention—a magnificent illustration of the integration of foundational, professional, and socially responsive knowledge.

Environmental psychology of social action. In this course, students learn principles of environmental psychology and design and carry out projects on environmental conservation. They work with community agencies and private corporations, use different methods to enhance environmental protection, and collect evaluation data. Projects have included work on a state bottle bill, curbside recycling, and citizen forestry. Thus, social action is combined with foundational and professional knowledge.

The University of Utah also has more than three dozen other Service Learning classes in architecture, bioengineering, biology, communication, ethnic studies, family and consumer studies, foods and nutrition, pharmacy, health education, law, management, marketing, mathematics, philosophy, political science, social work, psychology, special education, and other fields.

In addition to individual courses, we offer a Service Learning Scholar certificate that is added to a student's

bachelor's degree if they complete 15 credit hours of service learning classes, do 400 hours of service, and undertake an independent project. A chemical engineering student I supervised did his project on science fairs and worked with teachers and students in elementary and middle schools to develop effective science fairs and demonstrations. He also wrote a how-to-do-it manual and set of principles for future fairs.

Our 40-plus service learning classes have been developed by individual faculty with the assistance of the Bennion Center staff. We have also recently received seed funding from the university for pilot programs to systematically weave service learning into the curricula of a few departments and colleges. Our long range goal is for service learning to become an integral aspect of the curriculum in every department and college. This is ambitious, to be sure, but consistent with our sense of how higher education can better serve its constituents in the years to come.

Key Elements of Service Learning

What will it take to develop a service learning program? First, service learning requires appropriate foundational and professional knowledge that is combined with experience in and action on community needs. Students not only learn fundamental concepts in a discipline and relevant professional skills, but they put their knowledge into action on real problems in the community. Service learning involves, therefore, content and concepts, tools and techniques, and, most important, actual problem solving on a real social issue.

Second, service learning must occur in community sites such as shelters, hospitals, neighborhoods, social service agencies, and homes. These are the places where social problems are played out and where students deal with service providers and consumers. Although classroom and laboratory experiences are important, work in a community setting is essential.

Third, service learning requires a unique partnership between students, faculty, and the community. Faculty often have to work with students in and out of formal class settings, with community leaders and groups, spend time in community settings, and not always follow a preset syllabus. They have to be quite flexible.

Students must be active learners, not only passively absorbing content and concepts, but learning how to diagnose and do problem solving on community issues and in community settings.

Community professionals and consumers must participate by setting up appropriate experiences for students; training, supervising and evaluating students; and working closely with faculty. In essence, all participants in service learning ideally become costudents, cofaculty, and coproblem solvers.

Fourth, service learning should be an empowering process, not only giving students the knowledge and tools to become potent citizens, but teaching them how to empower others—the citizens and consumers with whom they work—to gain control over their own lives, learn the ways of the system, and become sources of constructive social change.

Fifth, there is no free lunch in mounting a service learning program. We cannot simply add another burden on the backs and minds of faculty already hard pressed with teaching, research, and endless committee responsibilities. Service learning is costly to mount and sustain and must be supported with resources. Faculty need release time to develop service learning courses, departments and colleges require time and resources to plan an integrated curriculum, and teaching assistantships and other support are necessary in many service learning classes. It requires an investment, just as we invest in computer technology, just as we provide "set-up" funds for new faculty, and just as we find resources for evermore lawyers and administrators when we decide we need them. If we believe in what I am proposing, and commit to it, then we will find the resources to do the job.

We will also discover untapped resources as we proceed. For example, we have found that some undergraduate students who have been through a service learning class or who have directed community outreach projects can be superb teaching assistants. They may be given course credit or a stipend and are a potentially powerful level for solving the resource demands of service learning. One can imagine vertical teams of faculty and community professionals, graduate students, advanced undergraduates, and new students working together in service learning experiences. (Do not we already do this in our research programs; why not do it in our teaching?) And there are foundations and granting agencies beginning to invest in service learning. But, resources we must have, and institutions have to provide the seed funding.

Sixth, a service learning curriculum must be uniquely tailored to colleges or departments. The particular blend of foundational, professional, and socially responsive knowledge in the curriculum varies widely across disciplines, and probably across institutions, just as they do now. We cannot force a rigid template on academic units; each must develop its own approach to service learning.

Relevance to Psychology

What does this mean for psychology? I cannot imagine a field more suited to the idea of socially responsive knowledge than psychology. And is it not our goal to both understand behavior and promote human well being? Yet, how much attention do we give to actively and directly promoting human well being in our undergraduate educational activities? Relatively little, I think. If my reasoning about the future of higher education is valid, then it is time for our field to reshape its curriculum so that students not only learn content, theory, and methodology, but also learn how to directly apply that knowledge to social problems—not just read and talk about how to act on a social issue, but do it themselves as they learn. We know that students want to do this. For example, Mc-

Govern and Hawks (1986) surveyed psychology majors and found, not surprisingly, that students wanted practical psychological experience to help others. And faculty? Also not surprising, they emphasized the importance of students learning scientific principles and understanding and evaluating research. Maybe it is time for us to weave both perspectives into the curriculum of the future; that is exactly what service learning does!

You may be thinking that we already do service learning. And some of us do. For example, McCluskey-Fawcett and Green (1992) described a developmental psychology course in which students do volunteer work with children and families in Head Start, elementary schools, group homes for chemically dependent women and their children, a homeless shelter, and the Special Olympics. Students read relevant material; are supervised, instructed, and evaluated by agency staff; keep a journal; and write a report of their work. Students not only study and observe behavior in these settings, but they also work with children and families in a proactive way.

Another example is in an abnormal psychology class in which Scogin and Rickard (1987) allow students to work in a hospital, with staff training, supervising, and evaluating them as they assist in recreational activities, educational classes, and socialization with patients. Students do about 20 hours of service and write a report on their experiences. Class discussions, lectures, and readings are integrated with the volunteer experience.

I am sure that there are many other examples in psychology, but my impression is that they only occur at the initiative of individual faculty and are not usually essential parts of the undergraduate curriculum. Should we not give some thought to service learning as an integral part of the psychology curriculum and as no less important than statistics, research design, and the usual array of theory and content that we teach?

To gain a sense of our discipline's most recent thinking about the ideal curriculum of the future I read the recent book by McGovern (1991) entitled *Handbook for Enhancing Undergraduate Education in Psychology,* which is the report of the 1991 national conference sponsored by the American Psychological Association. It is a good book. Yet, my impression is that conference participants did not view socially responsive knowledge as an essential or pervasive feature of the psychology curriculum of the future, even though it was mentioned in several parts of the book. Let me illustrate the point.

The report begins by listing three dozen principles of quality undergraduate psychology programs. Only two of these three dozen principles—not an impressive number to me—deal directly or indirectly with service learning: one stating that the curriculum should include "field work, practica, and community service experiences to help students learn the applications of psychology" (p. 20).

Other sections of the book discuss what students should learn and gain from a psychology major, namely, content knowledge, methods, theory, and the history of the field. Other goals include communication, information gathering, quantitative knowledge, scientific skills, thinking, interpersonal and intrapersonal skills, motivation, ethics, and sensitivity to people and culture. This seems like an excellent blend of foundational and some professional knowledge. But nowhere did the discussion of goals highlight directly or in detail the importance of students learning about contemporary social issues or actively working on solutions to the social problems of real people in their communities. Socially responsive knowledge, as I have defined it, did not come through as an important or essential feature of the psychology curriculum of the future.

Now, I am overstating the case a bit, because a chapter on diversity encouraged faculty to visit public schools to recruit, retain, and support minority students in psychology; reshape the curriculum to include diversity; and develop internship or placement opportunities for students. A proposal was also made for a capstone educational experience for seniors in which they work in community settings, such as an urban police department, a drug rehabilitation center, recreation counseling, and so on. This indeed is a service learning idea, exactly as we have proposed. But why is only one such experience included in the curriculum? And why is it introduced only at the end of a student's program, instead of earlier and throughout the curriculum? Do not students want and need more ongoing experience translating psychological principles and methods into socially responsive ends? I think they do.

Although I was impressed by the thoroughness of the conference report and was pleased to see some attention given to community-oriented experience, the call for service learning struck me as a bit muted, fragmented, not proposed as a core part of the curriculum, and treated as far less important than foundational or professional psychological knowledge.

I believe that socially responsive knowledge must become a central, respected, and required part of the psychology curriculum of the future, as it should in every field from philosophy to history to economics to civil engineering to chemistry and biology. Higher education of the future, including psychology, must do more than teach foundational concepts and content, and professional skills and techniques. The good citizens of the world to come must be versed in all three knowledge domains—foundational, professional, and socially responsive knowledge—so that they may actively and directly serve their communities.

This does not mean that we follow the dictates of society in a totally subservient or mechanical way or that we should be fearful of radical ideas. We can and must be creative and forward-looking critics, leaders, and guides, pointing the way in our teaching and research. But at the same time, we must maintain a direct and tangible relationship to the issues of the world in which we live. We cannot hang on to our past and the comfortable roles we know; we cannot avoid the fact of a contract with our communities and society; we cannot resist change. Our teaching and research

has never been separate from social, political, and historical circumstances, and it will not be so in the future.

This is my view (perhaps my delusion) of higher education and psychology in the millennium. What is your vision of the future?

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