

PROSPECTUS
for a
Department of Human and Organizational Development

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This is a conceptual rationale for a new department to house the Human and Organizational Development (HOD) Program and related graduate programs. The department will be called the Department of Human and Organizational Development. Its intellectual focus entails (1) life-span development (including adult development) through the enhancement of life-long learning, and (2) the development of caring and competent learning communities. The faculty will develop and help students learn to apply conceptual and methodological approaches that contribute to the redesign, reconstruction, and evaluation of a wide variety of social institutions in pursuit of enhanced human development and the creation of social capital. In addition to a focus on social institutions, faculty will educate students so that they can facilitate the development of individuals in various social contexts. Thus, students will demonstrate the ability to enhance human development through a focus on the individual and through the social institutions.

Historical Context

It is important to view the proposed department in the context of the history of Peabody College, of Peabody as part of Vanderbilt University, and of the challenges facing the larger society. Founded in the eighteenth century as Davidson Academy, later renamed the University of Nashville, George Peabody College for Teachers was chartered in 1914 at its present location to serve, in part, as the normal school of Vanderbilt University. The Peabody Education Fund supported the College to help with post-Civil War reconstruction of the South. Peabody's efforts in educating teachers and developing school curricula had a major impact on education in the South, in the United States, and in many foreign countries. Through the education of school personnel and extension work conducted by the Office of Field Services and other campus units, the College contributed to the redesign and reconstruction of a wide variety of educational institutions.

Throughout the late nineteenth century and much of the twentieth century, especially during times of major social disorganization and social change, a priority for professional educators has been the training of personnel who could introduce best practices into educational institutions dominated by “one best system” mind-set.. Today, major social change and social disorganization continue to face American society in the form of the computer and information revolutions, the globalization of world economies, and the increasing recognition of human diversity. Education, itself, is in a stage of turmoil, where the “one best system” approach is being challenged by alternative models. Pressing contemporary societal needs experienced in virtually all aspects of social life require the development of sound social practices that enhance

human development through educational processes operating in a wide variety of community settings.

Research and scholarship have always been integral to Peabody's efforts, in order to provide intellectual and scientific bases for educational practices. Before World War II, Peabody research programs were oriented to a wide range of basic and applied aspects of the teaching/learning process. After the war, the College increasingly emphasized the development and education of families and children. The Child Study Center embodied that focus in a psychoeducational clinic and research setting concerned with the academic and behavioral problems of children, in the context of their families. Research received more emphasis in the College with the establishment of the John F. Kennedy Center for Research on Education and Human Development in 1964. Kennedy Center researchers focused on improving the learning capacities of persons with developmental disabilities, the etiology and treatment of severe emotional problems in children, teaching/learning problems in the schools, early home-based and center-based childhood education for disadvantaged children, community planning for health services, the evaluation of community service programs, and the like.

In 1979, Peabody College became Vanderbilt University's college of education and human development. Following the merger, Peabody faculty members faced the complex task of integrating their scholarly activities focused on social change into the more basic processes and laboratory orientation of Vanderbilt as a major research university. Over the past 20 years, the College has continued to address societal problems in education and human development through research, development, and training. At the same time, it has brought more traditional behavioral science research more into parity with training and application, transforming itself into a Research I institution.

From its beginning, Peabody's vision -- often more in the background than a matter of central concern -- has involved a broad understanding of education, extending beyond traditional teaching and learning in formal school settings. Education has often been viewed as including all socialization functions in a community and as the basis for both individual and community development. The proposed department takes as its intellectual focus this broad understanding of education as the enhancement of human development over the course of the life span and throughout the community in its many forms.

The Social Problematic

Each historic era produces problems central to its effective functioning that must be mastered. Earlier in the century, a major problem was the integration of modernity into all aspects of social life. This problem was made salient by the Vanderbilt Agrarians in the 1920s and 1930s (Conkin, 1988). WWII significantly intensified the forces of modernization, and, echoing the Agrarians, Nisbet (1953/1990) argued that the notion of community was continuing to lose influence in its struggle against modern impersonal societal forces. Warren (1972) described the strengthening of national institutions at the expense of local ones, such as the family, kith and kin, the church, the local neighborhood, and other mediating structures (Berger

& Neuhaus, 1977). Over the past 50 years, the globalization of business and the computerization of information, coupled with an increasing call to recognize the rights and hear the voices of heretofore oppressed and powerless persons, have brought the world to another major juncture. Drucker (1999) described this contemporary challenge as comparable to modernity's industrial revolution in its implications for social change.

The rate and magnitude of social change in contemporary society are undermining many community processes of integration, thereby reducing our collective ability to address human needs and pursue the "common good." Change often requires new ways of coping; however, the press of events can lead to the abandonment of existing social practices (that may still be adaptive), even in the absence of evidence for the effectiveness of newer practices. Resulting social confusion and ambiguity tend to encourage the pursuit of individual interests (individualism being a core value in western culture) over community values, often yielding increased suspicion of social institutions and retreat from the processes of participatory democracy. Stressed by socially differentiating processes, contemporary societal institutions -- in economic, political, educational, religious, social, and familial realms -- require reassessment and reconstruction. The challenge of societal reconstruction is world wide because of the global interconnections fostered by communication satellites, the Internet, and other technological developments.

Understanding the processes of societal transformation and reconstruction requires scholarly work that is multidisciplinary -- encompassing, for example, anthropology, economics, ethics, history, linguistics, philosophy, theology, political science, psychology, sociology (Boulding, 1988). Students in the proposed department, therefore, will require exposure to an array of social science and humanities disciplines available within the department, across the College, and throughout the University. Central to all programs of study in the department are (1) a problem orientation approach across disciplines, (2) a more or less common language in systems or ecology theory for analyzing organizations and developing intervention alternatives, and (3) a commitment to analyzing the value and ethical issues implicit in social reconstruction efforts.

The Common Good

A central problem in societal reconstruction is the tension between (a) the importance of respecting and promoting human diversity and (b) the likelihood that diversity will increase competition among interest groups. When diverse groups find their voices, pandemonium may ensue (Moynihan, 1993). Understanding the nature of this tension, studying and managing the tumult, is one of the major intellectual and professional challenges facing programs of intellectual inquiry in the new department. We believe that the department should assume the role of "friend of the process" of social integration in pursuit of the common good, by developing knowledge and professional practices.

Pursuit of the common good refers to actions directed by a sense of commitment to the group -- family, community, society -- such that people intend to bring about a healthy collective

or community (Daly & Cobb, 1989). A complementary notion is that the common good refers to what is good for each of us in common, namely, each person's human development and meaningful life in community (Dokecki, 1996; Maritain, 1947). Traditionally, these actions have been said to entail Good Samaritan acts of kindness or other such caring and seemingly altruistic actions, which, some maintain, fly in the face of our "natural" proclivity to pursue our own selfish individual interests (e.g., Freud, 1930/1961). Increasingly, however, altruistic actions are coming to be seen as capable of advancing the interests of both the self and the other -- in what one might call "win-win" fashion (Craig & Craig, 1979). This is an important theoretical issue as one applies the goal of the common good to society as a whole. Historically, society's public and not-for-profit sectors were seen as primarily advocating for the common good. The private and business side was thought to be immune from that obligation, driven, as it is claimed, solely by competitive, market-oriented, win-lose mechanisms. But thinking is changing, and in this period of history, all parts of the society are coming to be regarded as having responsibilities for enhancing the common good (Boulding, 1988; Daly & Cobb, 1989; Knepfkamp, 1997; Loewy, 1993).

These challenges of the contemporary period present an opportunity to enable our students, the future leaders of society, many of whom will be creating wealth, to develop a commitment to help promote the common good. Such leaders may also help society cope with the "tragedy of the commons" (Hardin, 1968). Commons are resources held in common (e.g., libraries, the village green, the air we breathe, the water we drink), which, because of the inevitable competition among individuals, seem impossible to conserve for the common good. This pessimistic analysis is based in sociobiology. Levine (1986), at Peabody, developed an alternative, much more optimistic view. Starting from Kropotkin's (1902/1976) theory that prosocial cooperative behavior is evolutionarily adaptive (instead of the Darwinian view that competition is the only "natural" adaptive response), Levine argued convincingly that commons problems are culturally based and thus amenable to change efforts intended to promote human development and community. We also need to help individuals to optimally structure their lives, to become adaptive life-long learners, and for some to develop the capacities for transforming society.

The Normative Ideal: The Civil Society

Bellah and his colleagues (1985) studied community in the lives of Americans, taking inspiration from de Tocqueville's observations on democracy in the young American nation. They reported interviews with a broad sample of successful Americans, who claimed that they were socialized into believing that, if they "followed the rules," they would be successful and reap abundant rewards. So, they followed the rules, were successful, and reaped their rewards. Something important seemed to be missing, however, and they had great difficulty articulating what it was. Bellah suggested that what was lacking were concepts and language that would allow these inheritors of the American dream to articulate the need for a psychological sense of community (Sarason, 1974). They had difficulty transcending individualism, making commitments to others in the public realm, and fulfilling their civic responsibilities; they were troubled by, but only vaguely aware of, what they were missing. The authors suggested that, as a

society, we should consider (a) reconnecting with our earlier national religious (John Winthrop) and civic (Thomas Jefferson) traditions, (b) interpreting them in the context of contemporary culture, and (c) developing a public vocabulary capable of articulating the need for a sense of community and identifying actions that contribute to the common good.

Bellah and colleagues (1991) subsequently suggested more specific approaches to addressing these issues. Their major suggestion was that we should engage in a critique of societal institutions -- such as the workplace, the educational system, and the church -- and pursue institutional reform that would enable these societal structures to serve the common good more effectively. They argued that such reform would enhance people's ability to engage in public discourse and their subsequent willingness to make social commitments. Discourse and commitment, they further argued, would support a growth in sense of community and increase social integration. Damon (1998) drew on Bellah's call for "the good society" in describing the "civil society," which would rectify social problems such as lack of common courtesy, declining commitment to the family, lack of community spirit, absence of honor and virtue among public figures, and political disengagement. He urged "a renewed dedication to universal moral truths, a common understanding of the public good, a lived recognition of our interdependence of one another, and a shared civic faith." Central to the civil society is the idea of democracy, which Dewey (1928) saw to be broader than a system of governance: It is a way of life. In that regard, Campbell (1995) noted that,

from the standpoint of the individual, the democratic idea consists in having a responsible share according to capacity in forming and directing the activities of the groups to which one belonged and in participating according to need in the values which the groups sustain. From the standpoint of the groups, it demands liberation of the potentialities of members of a group in harmony with the interests and goods which are in common.... The level of work necessary to fulfill the responsibilities of democracy makes Dewey's democrats active participants in communal life. (p. 180)

Civic Participation and the Current Generation

The idea of civic participation was addressed by Dewey (1928), who observed that in American society, there is neither natural advocate nor voice for the public interest, since individuals are socialized to assert their personal interests. To assume public responsibility and assert public interests, a person must acquire public-oriented consciousness, language, ways of thinking, and habits of action -- all are critical learning objectives to be fostered by the new department and modeled by its faculty. The challenge involves developing this orientation along side a commitment of excellence. Can we, as John Gardner (1987) asked, be equal and excellent? How can we overcome this tension, which is not inevitable? Halstead (1999) characterized the current generation of students as politically disengaged. He suggested that they view all the political parties as inept and corrupt, favoring personal independence, individualism, and materialism. These attitudes undermine the bonds of community and contribute to weakening both national identity and the common good. Paradoxically, he suggested that this generation is also concerned for the welfare of others and is willing to volunteer in the community. Such

attitudes are quite different from the traditional political parties and may cause some major changes in the American democratic political system.

Many current HOD students have belief patterns similar to those of the young people described by Halstead, but they tend to be selected to have had a strong background in community service. This, in our view, makes it more likely that they will take on leadership roles for social improvement. We wish to enable them to find meaning in their work lives and to continue their desire to lead caring lives that enhance human development and community. We propose that the new department undertake the task of educating its students -- both those with a social conscience and those in need of developing one -- for leadership-for-change, that can be exercised in all sectors of society, both public and private, and at all levels of the society, not just from the top (Etzioni, 1968)—and that can embrace both the individual and group as the unit of analysis.

The University in Society

The American university is a creation of the nineteenth century need to develop and apply science to all parts of society (Schön, 1983). Specialization became the driving force for both students and researchers in the university, with prestige accorded to the research university. Professionalization of the individual in the society has been a major goal of the university (Bledstein, 1976). Schön noted further that the application of technology has been the primary approach to social problems. This approach has created an unforeseen pattern: The less educated have come to believe that they must rely on experts for all manner of problem solving, reducing the probability of their engaging in participatory democracy.

The need to be expert has impelled an increasing number of young people into higher education. Since WW II, over half the high school population goes on to higher education (Boyer Commission, 1998). The research universities, in particular, are the major influence on the nature of higher education. While they constitute only 3% of the universities in the United States, the research universities award 35% of all baccalaureate degrees and 56% of advanced degrees. The Boyer Commission noted that, "to an overwhelming degree, they have furnished the cultural, economic and political leadership of the nation" (p. 1). Where Research I universities go, others tend to follow (Kennedy, 1997).

In the early 1990s, there were several critical examinations of the quality of undergraduate education in research universities (e.g. Smith, 1990; Wiltshire, 1990). Subsequently, The Carnegie Corporation established the Boyer Commission (1998) to look into the matter, and it concluded that the students were being shortchanged in their education.

Many students graduate having accumulated whatever number of courses are required, but still lacking a coherent body of knowledge or any inkling as to how one sort of information might relate to others. And all too often they graduate without knowing how to think logically, write clearly or speak coherently. The university has given them too little that will be of real value beyond a credential that will get them their first jobs. And with larger and larger numbers of their peers holding the same paper in their hands, even that credential has lost most of its potency. (p. 2)

This formulation offers a major challenge for the university to reconstruct its teaching program, a challenge anticipated many years ago by the HOD Program. Related to the Commission's critique, Damon (1998) suggested three areas in which the university could help students learn how to participate constructively in society: (1) intellectual abilities for making informed judgments (reasoning skills, literacy, and knowledge of history and economy); (2) moral traits of honesty, social responsibility, and tolerance; and (3) practical experience in community organizations (learning to work in groups in structured situations). These three categories are similar to those found by Schumacher (1979) in his analysis of the nature of productive work. They refer to critical thinking about what one knows, principled judgment, and practical skills of application. These learning objectives have been incorporated into the HOD curriculum in the process of implementing Dewey's action-reflection cycle and Kolb's (1984) model of adult learning.

The Place of the University in the Generation of Knowledge in Pursuit of the Common Good

Damon (1998) called attention to the potentially important role of higher education in pursuit of the common good. He noted that, "in their own turn, in the realm of ideas, intellectuals can, indeed, play a decisive role in redeeming civil society." He emphasized the intellectual power of the university to influence students toward civic participation. Miller (1999) noted further, however, that, while there is a political consensus about the loss of the civil society and of the desire to pursue the common good, there is controversy in the academy about how to define and address the issue (see also Kennedy. 1997).

To illustrate the range of opinion, Putnam (1995), in his well-known Bowling Alone, made a strong case that civic disengagement and the loss of community are widespread in current American society. The Roper Center for Public Opinion Research, however, suggested that participation may be shifting to new forms rather than decreasing overall, and Wuthnow's (1998) findings from in-depth interviews with 250 persons in 18 states suggested that Americans are "experimenting with looser, more sporadic, ad hoc connections in place of the long term memberships in hierarchical organizations of the past." Skocpol and Fiorina (1999) noted further that, "American civic life has been reoriented by an explosion of advocacy groups. The result is a new civic America largely run by advocates and managers without members, and marked by yawning gaps between immediate involvements and larger undertakings."

This controversy over the nature of civic and community life in America suggests that the forms of social participation is a fertile topic for research. To illustrate, Docecki, O’Gorman, and Newbrough (in press) have been studying civic participation in a Catholic parish that has been attempting to enhance community through establishing small faith-sharing communities on the order of the base communities developed by Latin-American liberation theologians. They are exploring Wuthnow's (1994) hypothesis that small groups tend to focus inwardly on personal and group needs, becoming fixated on internal support functions and therapy-like activities, rather than moving to effect social change and contribute to the common good. Research of this sort has potential for developing new forms of theory about the nature of community, and equally or more importantly, for developing new participatory democratic social practices that promote the civil society and enhance persons' human development and psychological sense of community.

The University and Education for the Civil Society

As noted above, the Boyer Commission (1998) asserted that students tend to be shortchanged: The research university tends to socialize them into the role of passive rather than active learner, due, in part, to the typical separation of research and teaching and the exposure to instructors who are often graduate students and young faculty. The Commission proposed a radical solution, one

that makes the baccalaureate experience an inseparable part of an integrated whole. Universities need to take advantage of the immense resources of their graduate and research programs to strengthen the quality of undergraduate education, rather than striving to replicate the special environment of the liberal arts colleges. There needs to be a symbiotic relationship between all the participants in university learning that will provide a new kind of undergraduate experience available only at research institutions. (p. 4)

The Commission's proposed solution poses a challenge for the new department. Its programs are oriented towards developing the student as active learner. In the HOD program, at present, there is more emphasis on applied problem-solving skills than on taking advantage of the knowledge resources that a research university such as Vanderbilt offers. WE embrace this challenge as a means for growth. We intend to ensure that there be an increasing interrelationship between applied and disciplinary matters as the new department and its programs mature.

Conceptual Foundations of the Department

The proposed department will have two interrelated intellectual concerns: (1) life-span development (including adult development) through the enhancement of life-long learning, and (2) the development of caring and competent learning communities. Work to interrelate the substantive streams of life-span human development and community development will help focus the scholarly work of the new department on the civil society at two general levels. First, there is the level of individual persons -- the development of persons (with an emphasis on well-being and positive development throughout the life span) to socialize them as responsible civic members integrated into the public life of the community and helping them become the best that

they can be. Second, there is the level of collectivities -- the development of communities through a social learning process that emphasizes diversity, social justice, social participation, and empowerment. It is through enhancement of the individual and the collective that society can be transformed.

Dewey was oriented to the simultaneous development of both the individual person and the collectivity. The field of individual human development has become more adult oriented in recent years. For example, the MacArthur Foundation has established a study group on successful midlife development to help extend the knowledge base beyond childhood and adolescence. We are particularly interested in developing research programs in the new department that connect with young adulthood (since that is where our students are) but that also have an emphasis on later adult periods (Lachman & James, 1997) and the development of wisdom and personal excellence. (Staudinger, 1996). Such work would entail the development and evaluation of professional practice models grounded in theory and research in adult learning (cognitive science). Consistent with Dewey's basic stance on the aims of education, the department's programs will focus on fostering the development of both the students (undergraduate and graduate) and the faculty. Thus, adult development and adult learning are primary departmental areas of scholarly interest.

Social intervention for the purpose of improving the community also has developmental aspects. Collectivities go through stages much like individuals. They can be organized to learn, and this process can become the means for incremental social change (Senge, 1990). Watzlawick, Weakland, and Fisch (1974) noted that the changes can and often should be in the deep structure (second order) of the system rather than surface (first order) change. Second order change should be the goal in most community development efforts. This more structural form of change can alter the processes and products of a system and can produce unintended consequences (Bermant, Kelman, & Warwick, 1978), all of which should be looked for and evaluated. Interventions have to be timed and positioned correctly to enhance the possibilities that continual development will occur without unwanted negative consequences. We are taking an approach called the "experimenting society" by Donald T. Campbell (Campbell & Russo, 1999) for the purpose of improving societal institutions. The new department is oriented towards conducting research, both in the university and in the community, on learning environments that produce accessible and useable knowledge about positive development (see the work on positive psychology (Aspinwall & Staudinger; in press; Ruark, 1999; Seligman, 1998) and life-span developmental process (Brim & Baltes, 1979-1984), especially adult learning (Bransford, Brown, & Cocking, 1999)).

In sum, the intellectual grounding for the work of the new department is in American Pragmatism, oriented to the simultaneous development of both the individual and the collectivity (Astin, 1997; Bernstein, 1971). The basic commitment of the department is to the development and revitalization of social institutions through the enhancement of optimal human development. Methodologically, this commitment requires reflective-generative practice and human science perspectives that entail a problem orientation and the selection of appropriate methods from the full range of those available for systematic inquiry.

The Methodological Approach of the Department: Reflective-Generative Practice and Human Science

The role of reflective practitioner derives from Donald Schön's (1983) belief that professionals must be reflective in response to the contemporary crisis in the professions. Reflective practice requires changes in both the professional's and the client's role expectations. It calls for the client and the professional to enter a partnership of shared responsibility involving joint exploration of their situation -- reflection-in-action. The professional's relationship with the client is, in effect, one of reflective conversation, which requires "double vision." As a reflective practitioner-as-inquirer one must (1) impose an order of one's own on the situation [Vision 1]; (2) take responsibility for the order imposed; and (3) at the same time as imposing order, hold oneself open to feedback from the situation [Vision 2]. Many professionals assume the responsibility of inquiring through "basic" research and theorizing relevant to the world of practice. Yet other professionals engage in systematic research and development to improve practice broadly. Still others systematically inquire to help plan, implement, and evaluate policies that influence human development and the practice of human development professionals. These are among the modes of inquiry that will be used in the new department.

The reflective practitioner, then, is both an intervention agent and inquirer who intends to enhance human development, and thereby the common good, through the close interplay of knowledge use and knowledge generation. The reflective practitioner, however, intends to avoid the dualism that defines practice and theory as different. As with Kurt Lewin's dictum that nothing is so practical as a good theory (Marrow, 1969), theory here is reflection inspired by the challenges of practice. Rather than operating within the tradition of positivism (that views practice as legitimate only when it derives from scientifically tested theoretical knowledge), the reflective practitioner sees inquiry as arising transactionally from the very practice of intervention. Knowledge is practical; practice yields knowledge. Rather than the logic in positivism of theory-practice-theory, the logic here is one of practice-theory-practice (Browning, 1991; Kolb, 1984). This starting point would turn the Lewinian dictum around to say that there is nothing so theoretically interesting as good practice (see Branscomb & Ory, 1995). Birnbaum (2000) noted how scholar-practitioners have developed knowledge not readily available to the policy scholars.

A role that complements that of the reflective practitioner is the generative theorist (Gergen, 1978). This is an intervention agent and inquirer who pursues the development of theory to improve the human situation according to rationally chosen values. The generative theorist intends to avoid the dualism of fact and value (Fischer, 1980) and seeks to enable persons-in-community (Dokecki, 1996) to develop and become contributors to the common good and the civil society. Erik Erikson's (1967) concept of generativity is also relevant here. Generativity is a developmental achievement, the culmination of the human developmental process (Browning, 1973). Browning characterized Erikson's theory as "descriptive and normative ecology" (p. 151), in pursuit of making people strong. Strong, for Erikson, means capable of meeting life's tasks and thereby developing humanly. Reflective-generative practice, therefore, intends to enhance Eriksonian human development, and human development grows from persons caring for others.

Related to generativity, both theoretically and methodologically, is caring (Mayeroff, 1971; Macmurray, 1961). When persons care for each other, according to Macmurray, they behave in the highest ethical fashion and create community. At the core of social relations in general, caring is also the essence of the helping professions -- better called the caring professions. Caring is emerging as a central phenomenon in a wide variety of professional intervention contexts (e.g., Hobbs, Dokecki, Hoover-Dempsey, Moroney, Shayne, & Weeks, 1984; Imre, 1982; Moroney, Dokecki, Gates, Haynes, Newbrough, & Nottingham, 1998; Morris, 1986; Noddings, 1984; Sarason, 1985; Watson, 1980). Important for methodology is that caring and knowing are inextricably bound up in generative-reflective practice; therefore, professionals must develop a human science methodology adequate to the community of persons in caring relation. Knowledge of persons-in-community may be impersonal or personal. The traditional sciences impersonally comprehend the deterministic realm of nature's mechanism (as in the physical sciences) and the realm of organism (as in the biological sciences). In human science, we can know personally through studies that can deal with meaning, consciousness, freedom, and intentionality, and we can thereby comprehend the ethical realm of the community of persons in caring relation.

Human science has its modern root in Kant's critique of the Newtonian claim that natural science can know everything. Accepting Rousseau's assertion that being human entails freedom, Kant argued that natural science causal analysis is inadequate to understanding the person. Traditional natural science causality reduces humans to the determined moving bodies of physics (see Rychlak, 1981, for an analysis of causality and the person). This claimed inadequacy of the nomothetic natural sciences (Naturwissenschaften) when applied to the human realm led to the development of the Geisteswissenschaften movement in the late nineteenth century, as a call for more idiographic and historical human sciences (Polkinghorne, 1983). The natural science view of positivism has been increasingly criticized. In the 1950s, we entered a new scientific age (see Bernstein, 1976; Brown, 1977; Hanson, 1958/1965; Koch, 1981; Kuhn, 1962/1970; Toulmin, 1953). Contemporary human science should be seen as post-positivist, not anti-empiricist. In post-positivism, the more narrow and limited methods of positivism are complemented with a variety of methods, chosen to be adequate to particular phenomena in particular contexts.

Human science is based on the premise that absolutely certain objective knowledge is unattainable, but that does not mean that there is no usable knowledge. We can usefully view knowledge as assertoric. Assertoric knowledge entails argumentation and practical reasoning. We decide among alternatives, each of which falls short of certainty. An assertoric inquirer argues before a community of inquirers by providing evidence and attempting to show that his or her assertion is the most plausible among rival alternatives. Assertoric knowledge, therefore, is neither absolute and objective nor relativistic. Argumentation within a community in pursuit of its values and practical objectives establishes the 'truth' and 'validity' of knowledge (Bernstein, 1983; Dokecki, 1990, 1992). The assertoric knowledge position suggests that "some knowledge claims are better than others, but none is beyond doubt" (Polkinghorne, 1983, p. 289), and that attaining knowledge requires the social process of argumentation and practical reasoning. This is an important part of the curriculum in the new department.

The person and the community can be viewed as hierarchically organized at the mechanistic, organic, and personal levels, and so viewed, an adequate methodology requires multiple methods to address these multiple levels. Bernstein (1986) has argued that "it is methodologically prudent to be open to different types of research strategy" (p. 74), and Cook (1986) has called for a wide range of multiple methods. The fullness of the realm of persons and their quest for human meaning requires a variety of methods. Dokecki (1990, 1992, 1996) has formulated a multi-method human science methodological framework depicted in the following table.

Human Science Methodology

Scope of Inquiry	Kind of Inquiry	
	<i>Quantitative</i>	<i>Qualitative</i>
<i>Narrow</i>	Experimental/Functional Inquiry	Interpretative Inquiry
<i>Broad</i>	Systems-Analytic Inquiry	World-View Inquiry

In this framework, inquiry may be narrow and focused or broad and inclusive in scope, and either quantitative or qualitative (or some combination of these methods). In experimental/functional inquiry, the experiment and related quantitative/psychometric methods help determine cause-effect relationships, as in much of traditional behavioral science research. In interpretive inquiry, phenomenological, hermeneutic, and related qualitative methods yield understanding of personal meanings and intentions, as in many humanistic inquiries. In systems inquiry, system-wide multivariate quantitative methods help determine how focused and delimited cause-effect relationships function in networks or systems of such relationships, as in many community studies. Finally, in world view inquiry, critical, ideological, speculative, and related qualitative methods, often from the humanities, yield societal meaning and understanding of whole political and social systems. This framework is not a methodology for all time. The categories exemplify what professionals, from the perspective of reflective-generative practice, ought to be about --

namely, going beyond positivism by engaging in interventions that address life-span development and community development from a conceptually integrated, multi-method addressed to the complex and ethically challenging human phenomena of our world, in order to promote human development and community. This framework continues in both the traditions of action research (Argyris, Putnam, & Smith, 1985) and the experimenting society (Campbell & Russo, 1999).

The Curriculum for the New Department

Curricular matters always raise a set of choices that represent a conflict between general and specific knowledge. On the general side, there is the goal of higher education to produce citizens who are prepared to participate in and contribute to the civilized, democratic forms of contemporary social life. This is the basis of the theory of liberal education and the development of the general curriculum (Menand, 1997). It represents the intellectual side of the coin. On the specific side, there is the goal of equipping the student with enough knowledge and skill to enter the work force and to become quickly productive. This is the professional side of the coin (Ehrlich, 1997). Research universities have a history of overdevelopment of the intellectual side to the denigration or virtual exclusion of the professional side. Professional schools, on the other hand, have a different tradition; they more readily accept the goal of preparing the students for a calling. Peabody College has a unique tradition with a history of providing preparation in both the liberal arts and practical skills. It is this history that provides the HOD Program with the flexibility to design a curriculum that combines both of these traditions.

The first task, once the new department is approved, is to undertake a full review of the curriculum of each program, beginning with the HOD undergraduate program. The structure provided by the Association of American Colleges (AAC) (1985) will serve as a guide in considering its relationship to its newly articulated mission and its relationships with the graduate programs in the new department.

In approaching the general part of the curriculum, AAC offers eight categories for consideration:

1. Inquiry, abstract logical thinking, critical analysis.
2. Literacy: Writing, reading, speaking, listening.
3. Understanding numerical data.
4. Historical consciousness.
5. Science.
6. Values.
7. Art.
8. International and multicultural experiences.

These are all part of the general education requirements for the HOD students. Given the changing emphases in the contemporary world, it would appear that some specific attention will need to be given to increasing the emphasis on the international and multicultural aspects of the program.

The ninth category offered by the AAC report (1985) is "study in depth." We think of this as specialization that, at both the undergraduate and graduate levels, will be oriented to training reflective-generative practitioners within the human science tradition. Such specialization requires that we produce useful knowledge and knowledgeable persons to apply it. It requires teaching and learning to focus on both content and process. We will expose students to a knowledge base of theory and research about adult development, organizations, and communities, as well as provide them with experience with the processes within and between the levels of these systems.

In Eriksonian fashion, we approach human life as divided into phases or stages occurring in social environments. For each person, there is a set of tasks to be accomplished. People accomplish those tasks through processes of learning and helping others. Learning how to learn and how to work with others are two basic skills that we will impart to our students early in their program, since these are basic tasks to master in a changing world. Basic to this process is the Kolb (1984) reflective learning model. It is a recursive approach usually beginning with direct experience of a problem, and proceeding to reflection about the characteristics of the problem, conceptual formulation of the problem, and active experimentation for purposes of solution. We call this a "problem oriented approach to learning" and also draw heavily on Bransford's (Bransford & Stein, 1993) IDEAL Model for problem solving and on such work as Kuhn's (1999) for critical thought.

Dialogue is also part of the reflection process. It is central to both personal and community development. We are interested in studying ways of improving the quality of dialogue, especially across cultural barriers that tend to prevent collaborative problem solving. We will facilitate dialogue, learning, and action in organizations and communities by engaging students in projects conducted in real community organizations as well as simulations and case studies. We also believe that dialogue, learning, and action exist in a transactional relationship and are imbedded in social, historical, and cultural contexts that create and shape their meaning. The influence of values and culture and their critical examination as a context for learning and problem solving are important aspects of interest for the department's teaching and research efforts.

We are interested in exploring ways to enhance the ability of adult learners to use the knowledge they acquire to identify and solve the complex, unstructured problems in their work and community settings (Smith & Pourchot, 1998). Community service and service learning has been integral to the HOD program (Eyler & Giles, 1999; Eyler, Giles, & Schmiede, 1996). Students are introduced to socially problematic situations at the beginning of their program and are challenged to pursue their interests. The notion of the common good in the civil society is the integrating concept. Social development concepts paralleling human development are used to guide the work for community development and social service policy. Evaluation of intervention is a crucial aspect of the work in the department, for it is important that there be cumulating knowledge of what works and what does not. Thus, students will need learning experiences in assessment and evaluation. While the orientation of the department is toward the reconstruction

of social institutions through planned interventions for improvement, the primary theory of the social system that we use is "social integration." Community and the civil society are enhanced by increasing the cooperative participation that holds the system together. This integration is achieved through human relationships organized into social networks.

The HOD undergraduate program is organized to enhance the integration of the students from the moment they come on to campus. This is to be learned by doing it; living in an atmosphere where mutual respect, support and change are part of everyday life. The social role of the graduates of the program is conceptualized as "reflective-generative" practitioners; professionals who are trained to be resource developers, often going to work as staffers for leaders in the private and public sectors. The specialty tracks for undergraduates are Health and Human Services, Community Development and Social Policy, and Leadership and Organizational Effectiveness (offered through the Department of Leadership and Organizations).

For the masters programs, they are conceptualized as upward extensions of the HOD Program, as "human services" reflective-generative practitioner training programs for persons who are formally designated as professionals. They are being designed so that students can obtain a general Human Services masters degree or can choose one of three specialty areas: Human Services Administration, Human Services Planning and Evaluation and Human Development Counseling. They are designed to be free-standing 48 semester hour graduate programs, but they will also provide for a 5th Year Masters Program for HOD students. The Human Development Counseling Masters Program is currently accredited by the CACREP organization in Community Counseling and School Counseling. New program development is expected in concert with the Department of Special Education to develop a counseling program with an emphasis on the person with special needs. There currently is a 5 year masters (3/2) cooperative arrangement with the Vanderbilt School of Nursing. HOD students can apply for this program in the sophomore year.

The doctoral program will be called Community Research and Action and will relate to the training programs represented by the Council of Directors of Programs in Community Psychology (Lounsbury, Skourtes, & Cantillon, 1999). It is expected that an interdepartmental degree in Community Psychology will be available (in cooperation with the Department of Psychology and Human Development) for those students who will double major in both departments. Community psychology students will take their doctoral core courses in P&HD and their specialty courses in the new department. The Community Research and Action students will meet their academic requirements within the new department, taking core courses there, as well as other courses in P&HD and other departments at Peabody and throughout the University

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