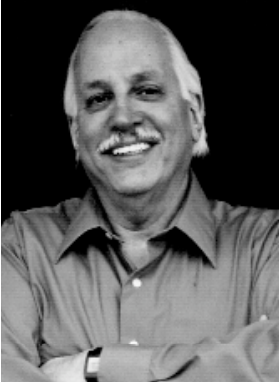


FROM THE PRESIDENT

MARK SCHULMAN



In thinking about Evalyn Bates (*see article on page 7*) and the legacy she left us, I can see how the threads lead to Goddard in 2007. We take adult education for granted now, but it wasn't always so. Continuing education was the watchword of the 1970s and 1980s, and many colleges started tinkering with class schedules to appeal to adults—folks

with families, full-time jobs and commitments that didn't allow them to be full-time college students.

With Evalyn's vision in 1963—the creation of an

College. As early as the 1940s, Tim Pitkin and the faculty saw a need to offer something to the adults in the community, when the residential students were away from campus. There were dozens of programs and conferences, lasting from a few days to weeks. The purpose was to stimulate interest in the humanities, arts, social sciences, state government and problems of the day. The fact that they were so successful led, not surprisingly, to increased interest in how adults learn.

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educational model that would allow adults to pursue a college education full time, combining a brief (originally two weeks) residency followed by independent study in their homes—something different evolved. Suddenly it wasn't just a long process of taking one or two classes a year, adding currency to a bank account that added eventually to a degree.

Suddenly it was immersing oneself in an education that was holistic, that was, and still is, intertwined with the student's life and life's work. I've been calling it “emancipatory,” in that it liberates, enabling students to study what matters most and to take it out in the world, to put their education to good use as citizens of the globe. To paraphrase a Bob Marley lyric, it's about emancipating ourselves from our own mental slavery.

Looking at this evolution historically, it's not surprising that this idea was germinated at Goddard

the Adult Degree Program, which began in 1963 with 20 students. Within 10 years, there were 400 enrolled.

Just as residential students were expected to find meaningful work during their four to six week non-residential term, now students bring their studies back to their hometown life and both are changed. Personal reflection and rigorous critical analysis is enhanced by thoughtful and positive social action. The integration of theory and practice is what many students credit for changing their lives and life work forever.

Put simply, a Goddard education is still about taking risks, questioning assumptions and taking control of our lives to take action in the world. The current student profiles in this issue reflect these ideals.