

Chapter 3

Antioch: Vision and Revision

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Horace Mann, the great abolitionist and champion of universal education, told Antioch students at the 1859 commencement exercises, “Be ashamed to die until you have won some victory for humanity” (Morgan, 1938:389). Similarly, Arthur Morgan, Antioch’s president in 1920, desired to transform American life by accelerating the process of social evolution through the education of the whole person (Henderson and Hall, 1946). Thus, the tradition of social-mindedness became the heart of Antioch College.

Both Horace Mann and Arthur Morgan believed that education should be concerned with promoting democratic principles for the improvement of society. “Education for life,” the empowering of students to make a worthwhile difference, was and remains the paramount tradition at Antioch College.

How did this heritage begin at experimental Antioch College? Some contend that the college’s current legacy is attributable to the ideals and foresight of Arthur Morgan who saved Antioch in 1920 from bankruptcy and, with new vision, transformed it into what it is today (Clark, 1970). Others would say that Antioch’s heritage is but a continuous progression of vision and beliefs inspired by the leadership of not one man, but many. Furthermore, those who succeeded Mann and Morgan were driven by the dreams of their forerunners.

Whatever conclusion one draws, it is indisputable that the institution known as Antioch College has survived and that it has influenced other institutions of higher learning for nearly 140 years.

What has been the impetus for such survival? What has Antioch contributed to the catalogues of other higher education institutions that has made it distinct and worthy of imitation? These questions will be explored in the following pages. Antioch’s history, philosophy, and evolution will be examined to identify distinguishing characteristics that will enable us to understand why the Antioch of today continues to survive as a distinctive liberal arts college.

History of Antioch

Since its founding in 1852, Antioch’s history represents a continuing commitment to the development of individuals who are motivated to seek out truth and knowledge and have an impact on society.

Horace Mann, the first president of Antioch, arrived in Yellow Springs, Ohio in 1853 to dedicate the new college and address over three thousand spectators, many of whom had come the day before and had slept in carriages overnight (Morgan, 1938). Mann was, after all, a man of great notoriety; he had served 4 years in the United States Congress fighting for the abolition of slavery. And he was the principle architect

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of the American public school system. His inaugural address, tuned to the grand key of “God, Duty, and Humanity,” dedicated the buildings to the “glory of God and the service of man” (Morgan 1938:187). It was a tremendous event. The hope of building a “little Harvard of the West” loomed large in the minds of those in attendance (Henderson and Hall, 1946).

The location of the college was of great importance to Mann. He saw the growth and expansion of the west as a challenge and opportunity to do new things for education in new ways; the growth in the Mississippi Valley, sometimes called the valley of democracy (Morgan, 1938), was seen by Mann as the appropriate place to start a college dedicated to the principles of democracy.

For Mann, the founding of the college represented a dream of exalting education as the foundation of democracy and the support of beneficent religion. The new college was to admit students without discrimination as to race, sex, religion, or wealth, and it was to set the highest standard of scholarship and character.

The distinctiveness of the liberal Antioch of 1853 even exceeded Oberlin College, a northerly neighbor in Ohio, that opened its doors to both male and female students and placed women faculty and students on an equal basis with men (Morgan, 1938). True to his ideals, Mann believed that the education of young people was vital to the well-being of a democratic society, and he designed the Antioch curriculum to develop individual potential in a noncompetitive environment. He introduced coeducation, nonsectarianism, and nonsegregation in order to educate “minds free from prejudice and yearning for truth” (Antioch College Catalog, 1990-91). Mann’s dream for Antioch was that it would provide a new direction for higher education, concerned with the education of all people in all things that make for good living. He emphasized a progressive approach to teaching science which featured class discussion in contrast to the then current recitation method. He saw higher education as the foundation for the “good life itself,” and believed in the integration of moral, civic, and cultural values: implying that college should educate “higher and broader” (Morgan, 1938).

But Mann’s dream was to be short lived. Almost immediately after his arrival at Antioch, financial troubles began (Clark, 1970). In 1859, Mann and his friends barely saved the college from the auction block by putting up \$40,000 of their own money (Morgan, 1938). Following Mann’s death, the college experienced turbulent times; over the next 67 years, graduating classes were small (between 1860 and 1910 most graduating classes had fewer than five students) and there were over 10 college presidents and seven acting presidents (Clark, 1970). Unfortunately, Mann’s innovations did not long survive him and the time between Mann and Arthur Morgan has been characterized as undistinguished (Antioch College Catalog, 1990-91).

With this background in mind, let us now turn to what Antioch’s Catalog terms “the beginnings of modern day Antioch.” Sixty-one years after Horace Mann’s death, Antioch was once again teetering on the edge of bankruptcy. Arthur Morgan, an academic visionary as well as a self-taught engineer, was appointed to the Antioch Board of Trustees in 1920. Rumor had it that Antioch was about to be sold and he was to protect the interests of the Unitarians. Seizing the opportunity to present a plan to the Board of Trustees, Morgan revolutionized education at the small liberal arts college.

Morgan’s plan, entitled a “Plan of Practical Industrial Education” (Clark, 1970), was immediately accepted. At the age of 42 he was appointed president of the college. His plan represented a severe break with traditional higher education. He introduced a work-study program into the liberal arts curriculum, setting the Antioch of the 1920s apart from most other colleges of the time (Henderson and Hall, 1946). Briefly, Morgan’s ideas were these: to mold individuals who would become imaginative proprietors in a small community; to have students offer political and economic leadership in the evolution toward a more perfect society; to provide a “well-proportioned education”; to mold the “entire personality of the student”; and, to have “education in life as well as in books” (Clark 1970:22). Although Morgan’s beliefs were rather utopian, they did have many common threads with Mann’s founding ideologies.

Arthur Morgan was not just an engineer who had decided to become an educator. He had been thinking

about education and its purposes since his high school days and had already searched possible sites where he might set up his ideal college. He saw the Antioch campus as possessing several virtues that a new college would take years to develop: the legacy of the ideals of Horace Mann, the physical plant (three 1853 buildings still in minimal working condition), and the adjacent 1000 acre wild-life area known as Glen Helen (a gift to the college presented by Hugh Taylor Birch, a friend of Horace Mann's son and later president of Antioch) (Clark 1970:19). It was the perfect time and perfect place for Arthur Morgan to turn a near defunct college into the institution that would fulfill his dreams and beliefs.

Morgan's 1920 "statement of plans" included the concept of dividing student time between work and study. He felt that the securing of a more rounded development through the alternation of study and work experience, would provide self-support for the college and assistance to students in paying their tuition. His ideas included the merger of work with cultural education (liberal education), as well as the building of physical fitness, and the development of community service (Clark, 1970). All of this was to occur within the Antioch enclave.

Antioch's history from 1920 to the present has been somewhat metamorphic. Certainly the history of Antioch has not been without challenge. The means to accomplish Morgan's dreams and ideals have been adjusted and amended through the years to arrive at the Antioch of today. But even through the revisions, what has remained constant is Morgan's philosophy of work experience integrated with liberal education, the development of community through democratic participation, and the college's commitment to social concerns. Both Mann and Morgan set the stage within which the historical dramas have played. Remaining true to the continuing heritage, the current philosophy of Antioch operates within these parameters established years ago.

Current Demographics

Antioch College is located 20 miles from Dayton, Ohio in the small southwestern Ohio village of Yellow Springs, population 4,600. Approximately 585 full-time undergraduates are enrolled at the present time; 56 percent are women and 44 percent are men; 9 percent are blacks; 1 percent are Native Americans; 2 percent are Hispanics; 1 percent are Asian Americans; and 3 percent are international students.

Antioch is one of the oldest experimental and innovative liberal arts colleges in the country with a campus of approximately 100 acres and an adjoining 1000 acre nature preserve nearby. The college is part of Antioch University, established in 1978.

Modern-day Antioch University enrolls 3,400 students, has 130 full-time faculty, and 7 operating units or centers: Antioch College (which includes Antioch Education Abroad and a small center in London) and adult learning centers in New England, Philadelphia, Seattle, San Francisco, and Southern California (Los Angeles and a satellite in Santa Barbara). A new unit, titled the School for Adult and Experiential Learning, is being organized in Yellow Springs and will include the existing Center for Adult Learning, external degree programs and Summer programs (NCAR, 1988). Sixty-eight percent of all Antioch students in the University are women, 15 percent are black. In the 1987-88 fiscal year, the operating budget for the University was \$22.9 million and during the last 2 years, the budget has yielded surpluses of around one-half million dollars.

The three original buildings still form the core of the Antioch College campus. Admission to Antioch College is only moderately difficult; about 79 percent of the applicants are accepted. In 1989, 390 students applied for fall admission; 40 percent of the 79 percent accepted enrolled. Eighty-five percent of fall 1988 freshman returned for fall 1989 term. Admission requirements include an essay, interview, high school transcript, and recommendations; SAT and ACT scores are optional and used for counseling and placement purposes (Peterson's Guide to Four-Year Colleges, 1991).

Currently there are 74 faculty members at the College; 42 full-time, 32 part-time; 64 percent of the

full-time faculty have doctoral degrees. The College operates under a traditional tenure system.

Graduation requirements at the College include a minimum of 160 quarter credits in the core program and 6 work terms; one math course and 2 science courses are required; a computer course is also required for all students, as well as physical education requirements for 3 years. Satisfaction of basic skills and general education requirements must also be met.

Tuition for the 1990-91 academic year was \$12,700. Total expenses, including tuition, room and board, facilities fees and community government fees, were \$16,450.

Housing is available and nearly all students are required to live on campus (waivers may be granted). About 95 percent of the students live in coed dormitories; sexes are segregated in dormitories by floor or room.

Campus life and student services include a student-run newspaper, volunteer fire department, student radio station, emergency squad, health clinic, counseling center, and women's center. Antioch College sponsors no intercollegiate sports, fraternities, or sororities. However, intramural activities are planned by the community government.

Financial aid and scholarships are available and about four-fifths of the students receive financial aid. In fall 1989, 83 percent of the students applied for aid, 75 percent of those were judged to have need, and 100 percent of those were assisted. All freshmen who received aid had 100 percent of their needs covered. College administered aid for all 1989-90 undergraduates included 304 need-based, 113 non-need scholarships, some low interest long-term loans, and some aid from external sources.

Religious orientation at the College remains nonsectarian. Religious services and activities are arranged by interested faculty and students. Rockford Chapel is available for contemplation, worship, small meetings, and weddings.

Antioch is accredited by North Central Association of Colleges and Schools. Current financial health and stability is good, although on several occasions the institution has been nearly bankrupt. Most recently, because of rapid overexpansion during the 1970s, the finances and administration were nearly overwhelmed by a loose "network." At its peak in 1977-78, Antioch consisted of some 33 units in several countries, enrolling approximately 8,574 students, supported principally by the College in Yellow Springs. But changes that were introduced in 1985, under new president, Alan Guskin, have elevated Antioch College to the top priority of the University. Strict fiscal policies to control spending were introduced under Guskin's administration, and unit budget cuts were implemented to assure a balanced budget and adequate cash flow. Collection of student tuition at the centers (an often neglected priority), fund raising activities, a change in the Board of Trustees, and the creation of a "living endowment" (a policy in which the University centers would underwrite the rebuilding of the College for 6 years), all represented policy changes which have helped make Antioch financially stable once again (NCAR 1988:16).

Current Philosophy of Antioch College

Antioch's Honor Code reveals the prevailing philosophy of the College:

Antioch College is a community dedicated to the search for truth, the development of individual potential, and the pursuit of social justice. In order to fulfill our objectives, freedom must be matched by responsibility. As a member of the Antioch Community, I affirm that I will be honest and respectful in all my relationships, and I will advance these standards of behavior in others. (Officially adopted, March 14, 1985)

This code reflects the behavior that students at Antioch are expected to uphold. Such behavior runs concomitantly with the educational philosophy and purpose of the College:

We believe in the power of ideas and in the value of examining ideas seriously. We believe that ideas come alive when they are tested and refined through experience. We believe that to prepare students to take responsibility for their own lives, students should have a significant voice in their own educational community. We believe that the role of education is to help students create meaning and purpose in their lives. (Antioch College Brochure, 1990-91:1)

At Antioch, as at many colleges, the heart of the educational problem is to determine clearly the purpose for which the institution exists, and then to formulate a program through which that purpose may be realized. The programs at Antioch are the means to the realization of the College's purpose. Antioch provides: first, a rigorous liberal arts curriculum as the academic foundation of each student's educational program; second, the curriculum revolves around one of the most extensive programs of cooperative education in the world; and third, student participation in shaping campus issues is expected and encouraged. Education at Antioch is both idealistic and purposeful, value-driven and practical. Students are expected to reach beyond conventional learning—to become intelligent experimenters, informed risk-takers, creative thinkers, and courageous practitioners (Antioch College Catalog, 1990-91).

The ideals of these programs are based on a set of enduring beliefs. Such beliefs extend back into Antioch's history to the general purpose of Antioch College stated by Horace Mann in 1853. In his inaugural address, Mann declared unequivocally that a college should concern itself with three things: the bodily health, the mental enlightenment, and the moral education of its students. To achieve this purpose, Antioch's first program included courses in health and compulsory exercise, the elective system of studies (this was a highly controversial issue at the time), and a strong curricular slant in favor of the sciences (Morgan 1938:19-150).

Further support of Antioch's historical heritage embedded in its educational philosophy and program can be found in Arthur Morgan's 1920 statement of Antioch's purpose: "Antioch will seek the development, in proportion, of every element of personality" (Morgan 1938:150). To realize this purpose, the following programs were established: the cooperative plan of work and study, the required course program in the arts and sciences, the honor system, the faculty adviser plan, the health examinations, the intramural sports program, and the policy of student responsibility for student conduct and activities. Through these programs Morgan tried to motivate students toward fine social purposes and to formulate a philosophy of life (Morgan, 1938).

Considering these statements of purpose and the programs for education from Antioch's past, it is clear that the current Antioch continues this heritage of "education for life." An extensive examination of the three basic programs—the co-op work program, the academic program, and the community governance program—will illustrate more closely the philosophy guiding the institution today and how it relates to the philosophy and programs of the past.

The Work Program

Integration of work and study has been a primary force in shaping the character of Antioch since the introduction of the Cooperative Education Program in 1921. The program is well suited for students who seek a high degree of freedom and responsibility, innovation, academic excellence, and a chance to explore a variety of career options (Antioch College Brochure, 1990-91). One-third of the student-body is on co-op while the remaining students study on campus. The college maintains a network of 300 employers who hire students on a regular basis. A full-time staff of co-op faculty assists students in selecting a co-op assignment, dealing with problems that may arise during the course of the experience, and in assessing lessons learned when the experience is completed.

Opportunities in Antioch's co-op program are extensive, both in job responsibility and geographic location. Students are employed nationwide in Atlanta, Boston, Chicago, New York, San Francisco, Wash-

ington, D.C., and other locations. They work for such organizations as the Associated Press, the Library of Congress, Chicago's Field Museum, Camarillo State Hospital, Horace Mann School, IBM, Boston University Medical School, and Staten Island Advance newspaper. Students are employed in hospitals, national parks, radio agencies, and theaters.

All students must complete at least six quarters of co-op assignments. The assignments may be different or the same. Students are hired as regular employees and must make their own travel and living arrangements. Employers pay students directly. Students must then pay the college tuition while on co-op assignment; they receive credit pending appropriate evaluations.

The benefits of co-ops relate directly to the philosophy of the college. The co-ops provide life experience to help students come to terms with who they are, where they fit in and what they will do in life (Antioch College Brochure, 1990-91). Co-ops and classroom learning are linked in significant ways. Perspectives and skills learned in the classroom are tested and refined on the job. Practical insights from the co-op experience are brought back to the classroom to enrich further study. Students rely on their own resources as they participate in co-op. Plus, students develop multiple contacts and are in an excellent position to acquire a meaningful job at the end of their schooling.

The Academic Program

Consideration of Antioch's academic program and its relation to liberal education is important in assessing its success as a distinctive college. The academic curriculum provides students with a broad liberal education that challenges their values and perspectives as well as increases their knowledge, ability to question, and general intellectual consciousness about themselves and the society in which they live (Antioch College Catalog, 1990-91). Within the context of the curriculum, students plan their own education with the help of faculty advisors and counselors. Students and faculty work from a "general education grid" which presents the requirements and options within the curriculum (NCAR 1988:29). The emphasis is on different ways of knowing and the preparation of generalists. Antioch College offers the Bachelor of Arts degree and the Bachelor of Science degree. Academic disciplines are categorized by various "Institutes": Institute of Arts, Institute of Communications and Media Arts, Institute of Human Development, Institute of Humanities, Institute of Public and Private Management, and Institute of Science and Technology. Concentrations in both disciplinary and interdisciplinary programs are available in the Institutes. Disciplinary majors (such as Biology, History, or Music) or Interdisciplinary majors (such as African and African-American Studies, Educational Studies, or International Studies) make up the curriculum at Antioch College. The general education program emphasizes mastery of knowledge and skill areas and students must complete 12 five-credit courses. Knowledge areas include, but are not limited to: Western Intellectual Tradition, Non-western and Cross-cultural Studies, Social Environment, Living Environment, and Individual Development. Skill areas include: Aesthetic-creative, Analytical-integrative, Experimental, Intercultural, and Inquiry (Antioch College Catalog, 1990-91). Academic classes are small with a nine to one ratio, which encourages close contact with faculty. Vigorous exchanges take place in the classroom, and diverse viewpoints are welcome. Students do not receive grades. Professors write narrative evaluations of the work of each student in every course. Consistent with both Mann and Morgan's philosophy of being against any system of rewards or prizes which coax students to learn, "Antioch students are motivated to learn for the right reasons without artificial incentives" (Al Denman, Professor of Philosophy of Law and Religion, Antioch College Brochure, 1990-91). Teaching students to love learning for the sake of learning is the objective of Antioch educators, if not the common experience of Antioch students.

Community Governance Program

Education at Antioch is not confined to the classroom or to the co-op jobs. For more than 6 years, the College's philosophy has encouraged students to be active in campus life. Antioch leaders believe the college should be a single cohesive community based on principles of democracy and citizenship (Antioch College Brochure, 1990-91). Community government offers significant responsibility for the social, cultural, financial, and policy issues that govern college affairs. The tradition of faculty and student participation in the governance of the college stretches back to Arthur Morgan. Two major councils, both implemented in 1926 under Morgan's administration, constitute the decision-making bodies of the campus. The first, the Administrative Council (AdCil), is composed of six faculty, three students, two administrators, and the Community Manager. Currently, the College President, Alan Guskin, chairs AdCil. (This was one of the changes implemented in 1985 in hopes of reinstating fiscal solvency.) The council's chief purpose is to advise the president. But in practice, the opinion of AdCil on significant matters of college-wide policy is decisive. According to the Antioch College Catalog, the president seldom acts contrary to AdCil's advice, especially on such matters as curriculum, faculty hiring and renewals, tenure, academic reviews, and new programs (1990-91:17). The strength of influence that this council achieved was solidified under Algo Henderson, Morgan's successor to the presidency. By the 1950s, this council had become the operational heart of the College and directly represented the philosophy of democratic participation (Clark, 1970).

The second body representing the community governance program is called the Community Council (ComCil). ComCil is the legislative body of the community government. All members pay fees to the community government. Community government directly addresses the quality of life on campus through such avenues as the campus newspaper, movies, cultural events, dances, and other activities (Antioch College Brochure, 1990-91).

ComCil is composed of seven students, four non-students, the Community Manager, and the Dean of Students. Dormitory standards, publication standards, social activities, and other matters relating to campus life are under ComCil's purview. The Community Manager, usually a student, has the managerial responsibilities of community life and acts as chief administrator in carrying out the policies of ComCil.

Antioch's commitment to democratic processes is a clear demonstration of its priorities. The College considers participation in governance—by voting, serving on committees, and keeping informed—important not only in teaching the responsibilities attendant upon freedom, but also in keeping college life vibrant. Morgan's philosophy that "if students learn by doing, they ought to learn democracy by participating in campus forms of it" (Clark 1970:55), is exemplified in the community governance structure. As an expression of the social consciousness of the college, the community governance program is the hallmark of Antioch.

Evolution of the College

Antioch College has consolidated the philosophy of education for the whole person into a combination of three distinct, yet interrelated and integrated programs. Each of these program discussions had its roots firmly planted in Antioch's past: the rigorous academic curriculum, the co-op experiences, the participation in community governance. Further, the attention to values and the emphasis on discovering a personal world view are all factors which unite to make Antioch a college of continuing distinction (NCAR 1988:28). An examination of what makes Antioch different from most other colleges follows. In particular Morgan's savvy in personnel matters, his charismatic recruitment of bright students, his creation of a progressive image for the college, and how that image has evolved during the last three decades, will complete the story.

The Antioch of Mann's time created the beginning of the story. Unfortunately, with Mann's death,

the College almost died. When Arthur Morgan emerged on the scene in the 1920s he was wise enough to recognize the potential of Antioch. He recognized the legacy of Horace Mann's ideals. Morgan was able to seize the initiative and take command of the situation with new force and vigor. His actions helped perpetuate the college and, with a new vision, recreate Antioch's identity.

The first thing Morgan did as the new College president was to change the college board of trustees. Traveling around the country and visiting old friends and colleagues outside of Ohio, Morgan selected trustees who not only shared his vision of education, but had reputations and fortunes to match.

The next thing Morgan did was transform the faculty. He carefully sought out professors who would suit him, faculty with experience and commitment. The ideal person was one who, forceful in personality, broad in interest, matured by practical experience and reflection, would also commit to the adventure of working out a new education and a new life for Antioch (Clark, 1970).

Following the selection of a faculty, Morgan concentrated on attracting and selecting students. Adding to the already existing admission standards of high school certificates and entrance exams, Morgan incorporated high school grades, intelligence tests, letters of recommendation, and even student autobiographies. By enhancing the admission standards, Morgan promulgated the belief that Antioch was indeed a school with a vision which had something to offer. By 1921-22, the student body numbered 203, five times greater than the year before. By 1930, the enrollment rate reached 650 (Clark, 1970).

Next, Morgan focused on finances. At first, he financed the College year by year on the strength of what he could solicit during his travels. Gifts and grants constituted 50 percent of the budget; student fees and tuition made up the other 50 percent (Clark, 1970). Certainly the work-study program helped finance the College since one-third to one-half of the student population was off campus and still paying tuition.

Finally, Morgan focused on public relations to make the College a success. It is no exaggeration to say that Arthur Morgan had a keen sense for public relations and an eye for building a positive image of the College. He worked diligently projecting the image of the College he wanted Antioch to be, never losing sight of his ideals nor of Mann's. Morgan spread the word to a large audience simultaneously conveying his vision of education. Ingeniously, Morgan offered interviews to national magazines; he wrote articles for scientific journals, and he encouraged his contacts in New York to print articles and editorials in the New York Times. Antioch was constantly in the news and a topic of conversation in influential circles.

In addition to these public relation strategies, Morgan established the "Friends of Antioch" in different cities, trying to remove the impression that Antioch was just a local college. He also began his own personal forum entitled Antioch Notes. His circulation list consisted of 20,000 readers ranging from high school principals to Supreme Court justices (Clark, 1970). With all of this attention, the College soon won national respect and recognition.

By the early 1930s, Antioch was clearly a successful liberal arts college. It had an original program, good students, and good faculty. The College, transformed under Morgan's leadership, had not only survived but had prospered and earned a respectable reputation. Even though minor changes in Mann's original dream had occurred (he had originally hoped for a utopian sense of community to develop in which the College would be almost entirely self-supporting, dedicated to the social changes necessary for the ideal democracy), the revision had been essential in the survival of the College. Morgan had generated allegiance on the part of faculty, students, alumni, trustees, and community. The only thing left was to see if the evolution could withstand the departure of Arthur Morgan.

Through the 1930s and 1940s, after Morgan left Antioch, new leaders met the challenges and made changes where they were necessary. Even through the massaging of minor changes, Antioch's reputation was cemented in the College's existence and persona. Between 1940 and 1960 Antioch College was considered to be one of the most distinctive, academically competitive colleges in the country, noted for its innovative education as well as for high standards (Clark, 1970). Antioch had an uncommon educational program built upon work, grounded in liberal education, and centered on campus participation. The distinctive character was institutionalized, and Morgan's successors attempted to be sensitive to that distinction.

By the mid-1960s, however, Antioch had grown to be a series of “networks” containing some 33 centers in the United States and abroad. The College was the sole support for most of these centers and was being financially drained as time passed.

Ironically, it was Antioch’s own historical heritage that caused the College financial problems and instability through the 1960s and 1970s. Given a history of educational experiments and progressive values, as well as the spirit of the late 60s, it is not surprising that Antioch College wanted to be a leader. The focus of the College centered in extending educational access to individuals from groups who traditionally were not well represented in American colleges—adults, minorities, and the poor (NCAR 1988:8). An institution created and recreated by two insightful reformers, Mann and Morgan, Antioch wanted to extend its education to members of the under-attended population, and organize educational centers in readily available places.

There also was a practical factor in the decision to establish the centers. During this time, the College was projecting enrollment declines. By organizing adult learning centers, the leadership at that time sought to remain financially secure by diversifying its financial base and attracting new students.

Thus, out of social commitment to an under-served population and a desire to protect the future of the College, the first centers were developed as outreach programs of Antioch College. Unfortunately, after 1972, the centers became more and more distanced from the College and the network seemed to be less and less accountable to the purposes and ideals that the College represented. Even when President Birenbaum in 1978 tried to bring the “network” under control, by changing the name to Antioch University, the financial problems, lack of accountability, and divisive conflict between the centers and the College continued.

The overexpansion of the University from the College’s marginal financial base continued until the early 1980s. During the 1960s and 1970s, Antioch also experienced conflicts over professionalization and specialization of the curriculum, tension over student freedom versus responsibility, and negative repercussions from campus social activism and liberal (radical) political positions. These turbulent times caused the college to reexamine its policies and procedures. The grim picture had only improved slightly by the time the North Central Association made two focused visits in 1981 and 1983. Fortunately, by the early 1980s, long-range planning and quality controls were beginning to improve, and a competent University administration with a comprehensive vision was emerging. The University closed more than twenty centers in 10 years, made plans to close the law school at George Washington University, and rededicated itself to the restitution of the College.

After 1985 and the appointment of Alan Guskin, symbolic as well as practical changes took place. The president moved the offices of the University back to Yellow Spring. Policies were implemented to secure funds to rebuild the College. Fiscal policies to control spending were introduced, University centers were held accountable to collect student tuition, and effective long-range planning began in May of 1986 (NCAR, 1988).

Perhaps the most critical factor during this last restoration period of Antioch College was the way in which symbols were used. A formal inauguration was held on the College campus in October, 1986, replete with robes, pomp, and circumstance. The ceremony was attended by 1,200 alumni, friends, and colleagues representing over two hundred institutions. It was the first of its kind in 40 years. The inauguration symbolically began the process of moving forward into the future. Also symbolic in the restoration of the College was the reestablishment of the alumni magazine, the *Antiochian*. The magazine was redesigned and once again made into a College publication. Another symbolic, yet rational aspect of reinstating the College was the articulation of a vision. A clear vision was needed at the Antioch of the 1980s to give people a sense of direction. Using the ideals of Mann and Morgan, the leaders at Antioch created a new motivation for the institution. The major vision, championed everywhere on Antioch University campuses, was to make the College a national institution once again. Consistent with Antioch’s vision, nine commitments were framed within Antioch’s present mission:

1. to the College, because of its historic role as the institution from which all of the other units developed, and as the center of the University;
2. to the College's integration of liberal arts and work experience;
3. to the integration of theory and practice throughout the curriculum;
4. to participatory forms of governance and a strong sense of community;
5. to equality for all individuals and peoples;
6. to an education that addresses the life-long needs of students;
7. to striving for high quality in educational programs and personnel;
8. to educating students who will have a sense of potency, a sense of competence, and a willingness to act on their values; and,
9. to taking reasonable risks in order to accomplish these commitments. (Approved by the Board of Trustees, 1986 and 1987)

In order to deal with the tumultuous incidents of the 1960s and 1970s, some necessary modifications in administrative procedures, accountability structures, and fiscal policies have occurred. Slight revisions of programs have also taken place. But through this evolution, the ideals that Mann and Morgan instituted remained intact and the core principles around which Antioch's curriculum program have been organized have remained consistent. Two facts are noteworthy in Antioch's long history: first, the institution has endured in spite of periods of questionable funding and management; second, the mission has remained reasonably constant since the early 1920s (NCAR 1988:10). The philosophy of the whole person and education for life expressed in the combination of programs and values which the College advocated has become embedded deeply into Antioch's character.

It has been said that once a vision has taken firm root, and the course has been determined, then compromise can occur without harming the heritage. This seems to be the case at Antioch. Horace Mann and Arthur Morgan had visions for Antioch. They set the course and the philosophy behind their visions fueled the needed programs. Implicit in the interplay of the three driving components of the Antioch program—the academic program, the work experience program, and the community governance program—are strong commitments to social justice, a striving for clear values, and responsible social action. These principles have shaped a history which is undaunted idealistic. They have attracted and challenged generations of students and faculty who have given the several communities of Antioch a special ethos. The College became legendary and although it has suffered financial chaos at times, dreamed new visions, and evolved over time, Antioch has remained remarkably true to its noble heritage.

Conclusion

These mission reviews have led to several conclusions. First, the fundamental principles of Antioch remain powerful and binding. Second, there is a need to continually review these principles so that new faculty and students become familiar with Antiochian values and develop a complete understanding of its mission. Third, good progress is being made toward a better understanding of the integration of work and study in the curriculum and its three programs: academics, work, and community.

Most recently, discussions have focused on the need for a new emphasis on global understanding, and the need for all students in all programs to be better acquainted with other cultures and the interdependency of nations. In addition, a new curriculum for the 21st century is currently under study. The new design

will feature an in-depth work experience of three 12-month time periods in a cross-cultural environment either in another country or in the United States (Antioch College Catalog, 1990-91). A new language proficiency requirement is being proposed, specially designed courses in non-Western/global studies are in the making, and new majors are being added to the program. Students are also requesting that they be allowed to “self-design” a major. Continually evaluating and assessing where Antioch has been, where it is now, and what the future might bring, will be essential if Antioch is to revitalize itself for the third time and continue its heritage. Facing low enrollment problems, financial challenges, and diversified University network communities will be the ordeal of the 1990s. The test will be to see if the College can remain true to its heritage of social goals while at the same time being able to attract the conservative populace that currently dominates college enrollments. If joining the mainstream of liberal arts colleges means being less political in order to enhance enrollments and survive, will the commitment to its purposes and vision be strong enough to endure, or will its long and unique heritage succumb to the pressures of this environment? Considering Antioch’s longevity for survival, it seems likely that the College will keep what has worked and change what doesn’t work by exploring new alternatives and options. Remaining true to the values and beliefs that have served it well for almost a century and a half will hopefully ensure Antioch’s success in the future.

W.S. Harwood, a friend of Horace Mann and an early president of Antioch, expressed the vision when he stated:

The new Antioch was not a city, but a college, a college destined to a storm-tossed history, where noble men and women have been educated, where bitter feuds have been fought, where truth has triumphed. (Morgan 1938:59)

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