

## College is a Waste of Time and Money

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A great majority of our nine million college students are not in school because they want to be or because they want to learn. They are there because it has become the thing to do or because college is a pleasant place to be; because it's the only way they can get parents or taxpayers to support them without getting a job they don't like; because Mother wanted them to go, or some other reason entirely irrelevant to the course of studies for which college is supposedly organized.

As I crisscross the United States lecturing on college campuses, I am dismayed to find that professors and administrators, when pressed for a candid opinion, estimate that no more than 25 percent of their students are turned on by classwork. For the rest, college is at best a social center or aging vat, and at worst a young folks' home or even a prison that keeps them out of the mainstream economic life for a few more years.

The premise—which I no longer accept—that college is the best place for all high-school graduates grew out of a noble American ideal. Just as the United States was the first nation to aspire to teach every small child to read and write, so, during the 1950s, we became the first and only great nation to aspire to higher education for all. During the '60's we damned the expense and built great state university systems as fast as we could. And adults—parents, employers, high school counselors—began to push, shove and cajole youngsters to “get an education.”

It became a mammoth industry, with taxpayers footing more than half the bill. By 1970, colleges and universities were spending more than 30 billion dollars annually. But still only half our high school graduates were going on. According to estimates made by the economist Fritz Machlup, if we had been educating every young person until age 22 in that year of 1970, the bill for higher education would have reached 47.5 billion dollars, 12.5 billion more than the total corporate profits for the year.

Figures such as these have begun to make higher education for all look financially prohibitive, particularly now when colleges are squeezed by the pressures of inflation and a drop-off in their traditional market.

Predictable demography has caught up with the university empire builders. Now that the record crop of post war babies has graduated from college, the rate of growth of the student population has begun to decline. To keep their mammoth plants financially solvent, many institutions have begun to use hard-sell, Madison-Avenue techniques to attract students. They sell college like soap, promoting features they think students want: innovative programs, an environment conducive to meaningful personal relationships, and a curriculum so free that it doesn't sound like college at all.

Pleasing the customer is something new for college administrators. Colleges have always known that most students don't like to study, and that at least part of the time they are ambivalent about college, but before the student riots of the 1960s educators never thought it either right or necessary to pay any attention to student feelings. But when students rebelling against the Vietnam War and the draft discovered they could disrupt a campus completely, administrators had to act on some student complaints. Few understood that the protests had tapped the basic discontent with college itself, a discontent that did not go away when the riots subsided.

Today students protest individually rather than in concert. They turn inward and withdraw from active participation. They drop out to travel to India or feed themselves on subsistence farms. Some refuse to go to college at all. Most, of course, have neither the funds nor the self-confidence for constructive articulation of their discontent. They simply hang around college unhappily and reluctantly.

All across the country, I have been overwhelmed by the prevailing sadness on American campuses. Too many young people speak little, and then only in drowned voices. Sometimes the mood surfaces as diffidence, wariness, or coolness, but whatever its form, it looks like a defense mechanism, and that rings

a bell. This is the way it used to be with women, and just as society had systematically damaged women by insisting that their proper place was in the home, so we may be systematically damaging 18-year-olds by insisting that their proper place is in college.

Campus watchers everywhere know what I mean when I say students are sad, but they don't agree on the reason for it. During the Vietnam War some ascribed the sadness to the draft; now others are blaming affluence, or say it has something to do with permissive upbringing.

Not satisfied with any of these explanations, I looked for some answers with the journalistic tools of my trade—scholarly studies, economic analyses, the historical record, the opinions of the especially knowledgeable, conversations with parents, professors, college administrators, and employers, all of whom spoke as alumni too. Mostly I learned from my interviews with hundreds of young people on and off campuses all over the country.

My unnerving conclusion is that students are sad because they are not needed. Somewhere between the nursery and the employment office, they become unwanted adults. No one has anything in particular against them. But no one knows what to do with them either. We already have too many people in the world of the 1970s, and there is no room for so many newly minted 18-year-olds. So we temporarily get them out of the way by sending them to college where in fact only a few belong.

To make it more palatable, we fool ourselves into believing that we are sending them for their own best interests, and that it's good for them, like eating spinach. Some, of course, learn to like it, but most wind up preferring green peas.

Educators admit as much. Nevitt Sanford, distinguished student of higher education, says students feel they are "capitulating to a kind of voluntary servitude." Some of them talk about their time in college as if it were a sentence to be served. I listened to a 1970 Mount Holyoke graduate: "For two years I was really interested in science, but in my junior and senior years I just kept saying, 'I've done two years; I'm going to finish.' When I got out I made up

my mind that I wasn't going to school anymore because so many of my courses had been bull-shit."

But bad as it is, college is often preferable to a far worse fate. It is better than the drudgery of an uninspiring nine-to-five job, and better than doing nothing when no jobs are available. For some young people, it is a graceful way to get away from home and become independent without losing the financial support of their parents. And sometimes it is the only alternative to an intolerable home situation.

It is difficult to assess how many students are in college reluctantly. The conservative Carnegie Commission estimates from 5 to 30 percent. Sol Linowitz, who was once chairman of a special education committee on campus tension of the American Council on Education, found that "a significant number were not happy with their college experience because felt they were there only in order to get the 'ticket to the big show' rather than to spend the years as productively as they otherwise could."

Older alumni will identify with Richard Baloga, a policeman's son, who stayed in school even though he "hated it" because he thought it would do him some good. But fewer students each year feel this way. Daniel Yankelovich has surveyed undergraduate attitudes for a number of years, and reported in 1971 that 74 percent thought education was "very important." But just two years earlier 80 percent thought so.

The doubters don't mind speaking up. Leon Lefkowitz, chairman of the department of social studies at Central High School in Valley Stream, New York, interviewed 300 college students at random, and reports that 200 of them didn't think that the education they were getting was worth the effort. "In two years I'll pick up a diploma," said one student, "and I can honestly say it was a waste of my father's bread.

Nowadays, says one sociologist, you don't have to have a reason for going to college; it's an institution. His definition of an institution is an arrangement everyone accepts

without question; the burden of proof is not on why you go, but why anyone thinks there might be a reason for not going. The implication is that an 18-year-old is too young and confused to know what he wants to do, and that he should listen to those who know best and go to college.

I don't agree. I believe that college has to be judged not on what other people think is good for students, but on how it feels to the students.

I believe that people have an inside view of what's good for them. If a child doesn't want to go to school some morning, better let him stay home, at least until you find out why. Maybe he knows something you don't. It's the same with college. If high-school graduates don't want to go, or if they don't want to go right away, they may perceive more clearly than their elders that college is not for them. It is no longer obvious that adolescents are best off studying a core curriculum that was constructed when all educated men could agree on what made them educated, or that professors, advisors, or parents can be of any particular help to young people in choosing a major or a career. High-school graduates see college graduates driving cabs, and decide it's not worth going and drop out.

If students believe that college isn't necessarily good for them, you can't expect them to stay on for the general good of mankind. They don't go to school to beat the Russians to Jupiter, improve the national defense, increase the GNP, or create a new market for the arts—to mention some of the benefits taxpayers are supposed to get for supporting higher education.

Nor should we expect to bring about social equality by putting all young people through four years of academic rigor. At best, it's a roundabout and expensive way to narrow the gap between the highest and lowest in our society anyway. At worst, it is unconsciously elitist. Equalizing opportunity through universal higher education subjects the whole population to the intellectual mode natural only to a few. It violates the fundamental egalitarian principle of respect for the differences between people.

Of course, most parents aren't thinking of the "higher" good at all. They send their children to college because they are convinced

young people benefit financially from those for years of higher education. But if making money is the only goal, college is the dumbest investment you can make. I say this because a young banker in Poughkeepsie, New York, Stephen G. Necel, used a computer to compare college as an investment with other investments available in 1974 and college did not come out on top.

For the sake of argument, the two of us invented a young man whose rich uncle gave him, in cold cash, the cost of a four-year education at any college he chose, but the young man didn't have to spend the money on college. After bales of computer paper, we had our mythical student write to his uncle: "Since you said I could spend the money foolishly if I wished, I am going to blow it all on Princeton."

The much respected financial columnist Sylvia Porter echoed the common assumption when she said last year, "A college education is among the very best investments you can make in your entire life." But the truth is not quite so rosy, even if we assume that the Census Bureau is correct when it says that as of 1972, a man who completed four years of college would expect to earn \$199,000 more between the ages of 22 and 64 than a man who had only a high-school diploma.

If a 1972 Princeton-bound high-school graduate had put the \$34,181 that his four years of college would have cost him into a savings bank at 7.5 percent interest compounded daily, he would have had at age 64 a total of \$1,129,200, or \$528,200 more than the earnings of a male college graduate, and more than five times as much as the \$199,000 extra the more educated man could expect to earn between 22 and 64.

The big advantage of getting your college money in cash now is that you can invest it in something that has a higher return than a diploma. For instance, a Princeton-bound-high school graduate of 1972 who liked fooling around with cars could have banked his \$34,181, and gone to work at the local garage at close to \$1,000 more per year than the average high-school graduate.

Meanwhile, as he was learning to be an

expert auto mechanic, his money would be ticking away in the bank. When he became 28, he would have earned \$7,199 less on his job from age 22 to 28 than his college educated friend, but he would have had \$73,113 in his pass-book—enough to buy out his boss, go into the used-car business, or acquire his own new-car dealership. If successful in business, he could expect to make more than the average college graduate. And if he had the brains to get into Princeton, he would be just as likely to make money without the four years spent on campus. Unfortunately, few college-bound high-school graduates get the opportunity to bank such a large sum of money, and then wait for it to make them rich. And few parents are sophisticated enough to understand that in financial returns alone, their children would be better off with the money than with the education.

Rates of return and dollar signs on education are fascinating brain teasers, but obviously there is a certain unreality to the game. Quite aside from the noneconomic benefits of college, and these should loom larger once the dollars are cleared away, there are grave difficulties in assigning a dollar value to college at all.

In fact there is no real evidence that the higher income of college graduates is due to college. College may simply attract people who are slated to earn more money anyway; those with higher IQs, better family backgrounds, a more enterprising temperament. No one who has wrestled with the problem is prepared to attribute all of the higher income to the impact of college itself.

Christopher, author of *Inequality*, a book that assesses the effect of family and schooling in America, believes that education in general accounts for less than half of the difference in income in the American population. “The biggest single source of income differences,” writes Jencks, “seems to be the fact that men from high-status families have higher incomes than men from low-status families even when they enter the same occupations, have the same amount of education, and have the same test scores.”

Jacob Mincer of the National Bureau of

Economic Research and Columbia University states flatly that of “20 to 30 percent of students at any level, the additional schooling has been a waste, at least in terms of earnings.” College fails to work its income-raising magic for almost a third of those who go. More than half of those people in 1972 who earned \$15,000 or more reached that comfortable bracket without the benefit of a college education. Jencks says that financial success in the U.S. depends on a good deal of luck, and the most sophisticated regression analyses have yet to demonstrate otherwise.

But most of today’s students don’t go to college to earn more money anyway. In 1968, when jobs were easy to get, Daniel Yankelovich made his first nationwide survey of students. Sixty-five percent of them said they “would welcome less emphasis on money.” By 1973, when jobs were scarce, that figure jumped to 80 percent.

The young are not alone. American today are all looking less to the pay of a job than to the work itself. They want “interesting” work that permits them “to make a contribution,” “express themselves” and “use their special abilities,” and they think college will help them find it.

Jerry Darring of Indianapolis knows what it is to make a dollar. He worked with his father in the family plumbing business, on the line at Chevrolet, and in the Chrysler foundry. He quit these jobs to enter Wright State University in Dayton, Ohio, because “in a job like that a person only has time to work, and after that he’s so tired that he can’t do anything else but come home and go to sleep.”

Jerry came to college to find work “helping people.” And he is perfectly willing to spend the dollars he earns at dull, well-paid work to prepare for lower-paid work that offers the reward of service to others.

Jerry’s case is not unusual. No one works for money alone. In order to deal with the nonmonetary rewards of work, economists have coined the concept of “psychic income” which according to one economic dictionary means “income that is reckoned in terms of pleasure, satisfaction, or general feelings of

euphoria.”

Psychic income is primarily what students mean when they talk about getting a good job. During the most affluent years of the late 1960s and 1970s college students told their placement officers that they wanted to be researchers, college professors, artists, city planners, social workers, poets, book publishers, archeologists, ballet dancers, or authors.

The psychic income of these and other occupations popular with students is so high that these jobs can be filled without offering high salaries. According to one study, 93 percent of urban university professors would choose the same vocation again if they had the chance, compared with only 16 percent of unskilled auto workers. Even though the monetary gap between college professor and auto worker is now surprisingly small, the difference in psychic income is enormous.

But colleges fail to warn students that jobs of these kinds are hard to come by, even for qualified applicants, and they rarely accept the responsibility of helping students choose a career that will lead to a job. When a young person says he is interested in helping people, his counselor tells him to become a psychologist. But jobs in psychology are scarce. The Department of Labor, for instance, estimates there will be 4,300 new jobs for psychologists in 1975 while colleges are expected to turn out 58,430 B.A.s in psychology that year.

Of 30 psych majors who reported back to Vassar what they were doing a year after graduation in 1972, only five had jobs in which they could possibly use their courses in psychology, and two of these were working for Vassar.

The outlook isn't much better for students majoring in other psychic-pay disciplines: sociology, English, journalism, anthropology, forestry, education. Whatever college graduates want to do, most of them are going to wind up doing what there is to do.

John Shingleton, director of placement at Michigan State University, accuses the academic community of outright hypocrisy. "Educators have never said, 'Go to college and get a good job,' but this has been implied, and now students expect it.... If we care what happens to students

after college, then let's get involved with what should be one of the basic purposes of education: career preparation."

In the 1970s, some of the more practical professors began to see that jobs for graduates meant jobs for professors too. Meanwhile, students themselves reacted to the shrinking job market, and a "new vocationalism" exploded on campus. The press welcomed the change as a return to the ethic of achievement and service. Students were still idealistic, the reporters wrote, but they now saw that they could best make the world better by healing the sick as physicians or righting individual wrongs as lawyers.

But there are no guarantees in these professions either. The American Enterprise Institute estimated in 1971 that there would be more than the target ratio of 100 doctors for every 100,000 people in the population by 1980. And the odds are little better for would-be lawyers. Law schools are already graduating twice as many new lawyers every year as the Department of Labor thinks will be needed, and the oversupply is growing every year.

And it's not at all apparent that what is actually learned in a "Professional" education is necessary for success. Teachers, engineers and others I talked to said they find that on the job they rarely use what they learned in school. In order to see how well college prepared engineers and scientists for actual paid work in their fields, the Carnegie Commission queried all the employees with degrees in these fields in two large firms. Only one in five said the work they were doing bore a "very close relationship" to their college studies, while almost a third saw "very little relationship at all." An overwhelming majority could think of many people who were doing their same work, but had majored in different fields.

Majors in nontechnical fields report even less relationship between their studies and their jobs. Charles Lawrence, a communications major in college and now the producer of "Kennedy & Co.," the Chicago morning television show, says, "You have to learn all that stuff and you'll never use it again. I learned my job doing it." Others employed as archi-

fects, nurses, teachers and other members of the so-called learned professions report the same thing.

Most college administrators admit that they don't prepare their graduates for the job market. "I just wish I had the guts to tell parents that when you get out of this place you aren't prepared to do anything," the academic head of a famous liberal arts college told us. Fortunately, for him, most people believe that you don't have to defend a liberal-arts education on those grounds. A liberal-arts education is supposed to provide you with a value system, a standard, a set of ideas, not a job. "Like Christianity, the liberal arts are seldom practiced and would probably be hated by the majority of the populace if they were," said one defender.

The analogy is apt. The fact is, of course, that the liberal arts are a religion in every sense of that term. When people talk about them, their language becomes elevated, metaphorical, extravagant, theoretical and reverent. And faith in personal salvation by the liberal arts is professed in a creed intoned on ceremonial occasions such as commencements.

If the liberal arts are a religious faith, the professors are its priests. But disseminating ideas in a four year college curriculum is slow and most expensive. If you want to learn about Milton, Camus, or even Margaret Mead you can find them in paperback books, the public library, and even on television. And when most people talk about the value of a college education, they are not talking about great books. When at Harvard commencement, the president welcomes the new graduates into "the fellowship of educated men and women," what he could be saying is, "Here is a piece of paper that is a passport to jobs, power and instant prestige." As V Glenn Bassett, a personnel specialist at G.E. says, "In some parts of G.E., a college degree appears completely irrelevant to selection to, say, a manager's job. In most, however, it is a ticket of admission."

But now that we have doubled the number of young people attending college, a diploma cannot guarantee even that. The most charitable conclusion we can reach is that college probably has very little, if any, effect on people and things

at all. Today, the false promises are easy to see: first, college doesn't make people intelligent, ambitious, happy, or liberal. It's the other way around. Intelligent, ambitious, happy, liberal people are attracted to higher education in the first place.

Second, college can't claim much credit for the learning experiences that really change students while they are there. Jobs, friends, history, and most of all the sheer passage of time, have as big an impact as anything even indirectly related to the campus.

Third, colleges have changed so radically that a freshman entering in the fall of 1974 can't be sure to gain even the limited value research studies assigned to colleges in the '60s. The sheer size of undergraduate campuses of the 1970s makes college even less stimulating now than it was 10 years ago. Today, even motivated students are disappointed with their college courses and professors.

Finally, a college diploma no longer opens as many vocational doors. Employers are beginning to realize that when they pay extra for someone with a diploma, they are paying only for an empty credential. The fact is that most of the work for which employers now expect college training is now or has been done in the past by people without higher educations.

College, then, may be a good place for those few young people who are really drawn to academic work, who would rather read than eat, but it has become too expensive, in money, time, and intellectual effort to serve as a holding pen for large numbers of our young. We ought to make it possible for those reluctant, unhappy students to find alternative ways of growing up, and more realistic preparation for the years ahead.

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