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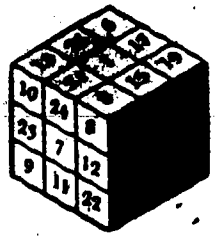
ABSTRACT

This paper reviews the rationale for community services education and the effects of different methods of financing adult education programs. Two case studies of community services financing in California are reported to illustrate different approaches toward financing permissible under state statute. The College of San Mateo finances its community services program by both local tax and user's fees, with emphasis on the latter, while Foothill College utilizes both taxes and fees, with the emphasis on the former. Both colleges' programs are essentially enrollment-driven and fee-supported, with fees set to cover the expenses of each course. Both colleges also specify lower fees for certain target populations generally found in the lowest income brackets, and scholarships are available when necessary. Although public funding of community services has often been a source of controversy, it is argued that such community-oriented programs provide valuable services to society. It is therefore recommended that (1) the maximum community service tax should be levied; (2) fees should be established by Boards of Trustees, (3) federal aid should be sought for specific programs but state aid [illegible] not be sought lest restrictions on types of courses be [illegible] and (4) scholarships should be established for community [illegible] and publicized. (JDS)

FINANCING COMMUNITY SERVICES INSTRUCTION

By
Mary Lou Zoglin



california community college community services association

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June 20, 1977

Dear Community College Educator:

The California Community College Community Services Association is pleased to be able to make available to you an important paper by Mary Lou Zoglin on the topic "Financing Community Services Instruction." Ms. Zoglin delivered the paper at the Annual Conference of the California Community College Community Services Association in Monterey in March, 1977. The paper deals in depth with the issue of the appropriateness of charging fees for community service classes, examines the practice in representative community colleges in California, and concludes with a series of recommendations for financing community service classes that I am convinced you will find of great interest and considerable utility. The sections on practices in and the financing of adult education in the community college should also be of interest to community college leaders and personnel working in continuing education programs in the community college.

On behalf of the association it is my pleasure to send you this copy of Ms. Zoglin's paper in the hope that it may be a [illegible] understanding about practice and causes for concern in the field of community and continuing education.

Sincerely,

LARRY KAVANAUGH
President, California Community
College Community Services Association

LK:jk
Encl.

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Financing Community Services Instruction

Mary Lou Zoglin

THE AUTHOR CONDUCTED THIS STUDY AS A PART OF HER PROFESSIONAL STUDY AT THE UNIVERSITY OF CALIFORNIA. THE JUDGMENTS AND CONCLUSIONS ARE SOLELY THOSE OF THE AUTHOR AND ARE NOT NECESSARILY ENDORSED BY THE UNIVERSITY OR BY THE AGENCIES WITH WHICH SHE IS ASSOCIATED.

"If you don't watch out, you're going to wake up one day and realize that you're running a private institution right inside of your community college." This startling statement, made recently at a conference of community service directors, points to a little-known fact about the California community colleges: they are not completely tuition-free. The speaker was referring to the fact that extensive instructional programs are being carried on as part of the community service function and that much of this work is supported by users' fees. The purpose of this paper will be to determine the appropriateness of this method of financing and to make recommendations for its continuation or modification.

The first obstacle to attacking this topic is to find an appropriate definition of community services. Dr. Ervin Harlacher, author of the most comprehensive book in this field, describes them as "educational, cultural, and recreational services which an educational institution may provide for its community in addition to its regularly scheduled day and evening classes." (1) This definition, however, is too general for our purposes, encompassing as it does a wide variety of activities not falling into the category of "instruction." Community services may include activities such as sponsoring community development programs, providing public information services, supporting art and science museums, putting on festivals celebrating holidays of [illegible] ethnic groups, [illegible] auditoriums and swimming pools. For the purposes of this report, therefore, we shall have to separate out the strictly instructional elements of the community services program. They will be considered to include the various seminars, short courses, lectures, workshops, forum series, institutes, conferences and activities classes which people attend in order to acquire certain information or skills. These programs differ from the regular college offerings in several respects: they carry no credit, they

may be taught in an unconventional time format, they may be located on or off-campus, and they include many subjects not normally part of a college curriculum.

History of Community Services

According to Harlacher, community services has a long and honorable history. He traces its origins back to ancient Greece, to the teaching of Socrates, Plato, and Aristotle. They, as well as Jesus and his disciples and the early universities, all did their teaching and discussing out in the community rather than in the setting of a formal institution. (2) Its more recent lineage is also impressive. The first step towards providing early day "community services programs" in America was taken in 1826 by Josiah Holbrook of Derby, Connecticut, when he established the American Lyceum. It was "dedicated to the principle of citizen participation in community development . . . and the utilization of educational resources to solve practical problems . . . The Lyceum answered a widely-felt need. Within the first eight years of its existence, 3,000 branches were established in nearly every state of the Union. In later years, after the Lyceum died out, the Chautauqua, initiated in 1874, carried forward the Lyceum spirit and became a symbol of adult education and culture until its peak year in 1924." (3)

Need for Community Services Instructional Programs Today

Despite its distinguished ancestry, the term "community services" has little meaning outside of the American community college world. Thus, in attempting to establish the philosophical basis for providing this particular type of education, it is necessary to turn to the literature of "adult" or "lifelong" or "continuing" education. And, in fact, the most recent writers

on this topic would be acceptable as spokesmen for even the most ardent of community services advocates; their vision is global enough to satisfy the most dedicated partisans of community services.

Paul Lengrand, in An Introduction to Lifelong Education, makes an eloquent case for instruction of the type provided by community service and other non-traditional programs. His basic premise is that the condition of men has, since the beginning of this century, been fundamentally changed "by a series of new challenges which to a large extent modify the terms of individual or community fate, render the actions of men more complex and involved, and jeopardize the traditional patterns of explanation of the world and of action." (4) He identifies the major factors contributing to this phenomenon as follows:

1) Acceleration of the pace of change: "From decade to decade man is faced with a physical, intellectual and moral universe so vastly transformed that yesterday's interpretations no longer meet the need." (5)

2) Demographic expansion: "Among the fi[illegible] one of [illegible] of education is continually increasing . . . Meanwhile the expectation of life is also extending rapidly . . . " (6)

3) Evolution of scientific knowledge and technology: "A man who does not keep up to date is condemned to be overtaken . . . In numberless sectors of industry or agriculture the need for constant renewal of concepts and techniques dominates at every level of production." (7)

4) Political challenges: "From one year to the next . . . men of our present generation find themselves projected into a new kind of society involving different types of political, legal or social institutions, far-

reaching changes in the structure of the social classes . . . and the creation of new relationships between the citizen and the public powers . . . citizens are called . . . to new tasks and responsibilities which they can only undertake with the desired competence if they have received suitable training." (8)

5) Information explosion: "Information can only play a constructive role if it is accompanied by an intense and continuous process of training. The understanding, interpretation, assimilation and use of the messages and data received call . . . for an apprehension of language . . . for practice in the reading of signs, and above all for the development of a critical sense and the ability to choose. . . ." (9)

6) Increased leisure time: " . . . more and more humans are able to benefit from a new dimension of [illegible] should make appropriate use of that time [illegible] in that of society considered as a whole . . . The most lavish opportunities for acquiring culture may be offered, but all this treasure will remain meaningless and without effect if men do not hold the keys which give access . . . the languages of painting, music, poetry, science, and of communication with others must be mastered." (10)

7) The crisis in patterns of life and relationships: "In earlier centuries men found in their heritage from previous generations broadly acceptable solutions to the main problems with which they were faced in their own lives . . . Ceremonies, mores and customs . . . allowed most men to fill the place to which they had been appointed. None of this exists any more . . . . Nowadays all is in question . . . . There is a whole range of teachings - on relationships, on emotions, descent,

partnerships, fatherhood and motherhood - that must find its place in these new contexts." (11)

8) The physical dimension of life: "In many lands, especially in the West, human culture was for centuries deprived of its normal relationship with biology, physical expression and sexuality . . . (now) taking advantage of a loosening of the barriers erected by ideologies and customs, and skillfully exploited by trades which find here a source of rich profit, physical realities have burst upon our daily life . . . . Whatever religious or philosophical positions we may hold . . . there is here a fact which constitutes a major challenge for the modern individual . . . . " (12)

9) The crisis of ideologies: "Our predecessors, whatever the ideology they clung to, had at their disposal an ample . . . stock of replies to any questions they might ask themselves concerning the meaning of life, the principles of conduct . . . sin and its redemption . . . Every society had its codes and scales of value, stoutly rooted on earth and in heaven . . . . Today . . . doubt has crept in . . . . Every man is in fact faced with the same choice: either to adopt an attitude of resignation . . . or on his own account to participate in research . . . and the price is education - education which never ceases . . . . " (13)

Proof that community service programs are indeed on the cutting edge of the educational movement called for above can be found in the following sample of courses offered by Foothill College and the College of San Mateo. The numbers correspond to the categories used in the previous paragraph.

1) Planning Your Financial Future in Uncertain Times; Where Are We Going? Americans at the Crossroads.

2) A Pre-Retirement Seminar; Volunteering and the Senior Adult; Energy Conservation.

3) Dental Radiology; Professional Development for Secretaries; Instrument Flying Review and Competency for Pilots.

4) Getting Parents Involved in Their Schools; Democracy, Communism, and Solzhenitsyn; San Mateo County Judicial Reform.

5) What's New in the Media; A Layperson's Introduction to Data Processing; Writing Effective Letters, Persuasive Memos and Convincing Reports.

6) Appreciation of Opera; Croatian Peasant Art; Oral History.

7) I Always Wanted to Have a Grandparent, and Now I Am One; Your Child; The Mother, the Father, and the Infant.

8) Body Awareness; Male Sexuality: Discussion for Women; Unstressing: Autogenic Training, Imagery, Bio-Feedback.

9) The Philosophy of Religion in Late Life; The Vital Connection: Linking Life's Aspirations and Actions; Value Clarification: How to Be a Jewish Woman, Wife, and Mother Today.

Financing Community Services Instruction

Assuming, then, that there is persuasive evidence that courses of this type should be provided, the question then becomes one of who should pay for them. The alternatives are the same as for any other level of education: the user pays or society pays or both contribute. The trick is to determine who benefits and then to assign the costs appropriately. The Carnegie Commission report on Higher Education: Who Pays? Who Benefits? Who Should Pay? discusses this topic at length. The authors find that for higher education

in general there are some clear-cut pecuniary and developmental benefits for the individual participants, and there are also obvious, if harder to measure, benefits for society as a whole. Among the latter are advances in knowledge; increases in general productivity, independent of increases in capital and labor; growth of social cohesiveness and openness to change; and what they call "neighborhood effects," the creation of an agreeable world in which to live. (14)

Attitudes towards Adult Education

As before, we must turn to the literature of adult education to gain an understanding of the financial status of the community service instructional program. One author notes that "How easily and how adequately an activity is to be financed depends as much upon how that activity is perceived and valued as it does upon any objective appraisal of its effects." (15) And apparently adult education has never been "the major cultural factor in the United States that it is in England, the Scandinavian countries, and Russia." (16) The reasons for this are hard to identify, but one author has discerned "a number of notions that seem to have a marked effect upon how people view continuing education. These views, whether based on fact or not, are widely held; they do affect attitude and behavior and almost always to the disadvantage of continuing education." (17) Among these are the ideas that adults don't value what they get unless they pay for it, that it will take money away from the education of children, that taxpayers won't stand for paying for the education of other adults, that adult education is less valuable than more traditional studies, and that the subject matter is often controversial and therefore public funds should not be involved. (18) It is

evident, of course, that most of these arguments were used in earlier times to deplore the spread of other levels of free public education.

Structural Weakness of Adult Education Programs

Adult education is hampered by certain structural as well as attitudinal restraints. Perhaps the most important of these is that there are almost no institutions whose primary commitment is to teaching adults; thus adult education is always peripheral to the main mission of the sponsoring institution. It is often just an extra assignment for the administrator in charge. Special safeguards and financial controls are imposed on it; those in charge are expected to work miracles on minuscule budgets; and, unlike their fellow administrators, adult educators are supposed to bring in a profit to help support other facets of the educational enterprise. (19) Burton Clark in Adult Education in Transition adds to this list the fact that adult education programs have no separate plant or fixed capital (20) and, even more critical, no agreed-upon goals. (21)

Effects of Different Methods of Financing Adult Education

In order to determine who should pay for community service instructional programs, we need to know something about the probable effects of different financing systems. Unfortunately, there is little information available. One author, writing in 1975, states bluntly that, on a worldwide basis, "Despite the lamentations of adult educators, the financing of adult education is a strangely neglected subject of study and research." (22)

One of the few studies in this field, Factors Related to the Financial Support of Continuing Education as Revealed by [redacted]ed Michigan Communities, found that adults were compar[redacted] to pay for courses which increased their earning capac[redacted] were also willing, to a considerable degree, to pay for activities of a cultural or recreational nature; but they were reluctant to pay for anything designed to improve home and community and positively resistant to paying for activities associated with citizenship and the political function. (23) Interestingly - if not surprisingly - those courses with the highest societal benefit appear at the bottom of the list.

A 1954 study entitled Financing Adult Education in America's Public Schools and Community Colleges found that "in the absence of fees the attendance and participation by adults of lower income and with fewer years of previous schooling is higher on the average" (24) than if fees are charged. And, in terms of undifferentiated participation, "States where tax funds are used to support adult education enrolled almost three times as many adult students as states that do not provide public financial assistance. In one case a five-fold increase in state aid resulted in an increase of fifteen hundred per cent in enrollment." (25) With reference to the relationship between fee-paying and commitment, there is some evidence that studies in the United States "show no conclusive evidence that fee paying has a constructive effect upon performance." (26) They note that in Russia, China and the democratic countries of Northern Europe adults do not pay any tuition, proving that high motivation and exceptional results can be achieved without fee payments. (27)

The argument, first, rests on despite the lack of totally conclusive evidence as to the effect of fees. Kidd notes that many advantages are

attributed to the method of financing by users' fees: "It is reasonably flexible; it does provide money in amounts directly related to the education that is being offered; it satisfies the requirement of having the participant make a contribution and thus engage [illegible] itional manner; moreover, the participant finds it an understandable [illegible] requirement." (28) As disadvantages, he cites the fact that in order to attract the requisite number of students, adult educators are forced to accent the current or the popular, to present topics in a fragmented fashion, to deceive students by jazzing up course titles, and, in general, to offer courses on the basis of pocketbook rather than educational considerations. (29) Ironically, adult education is then criticized as being less worthy than other types of education for doing just these things. And Clark charges bluntly that "the system of full dependence upon fees alters significantly for the worse the quality of education offered." (30)

State Aid for Community Services

Turning more specifically to the question of community services, we find only two major works in the field. Both of them touch on finance but do not provide a great deal of in-depth information. Harlacher commented in 1969 that "During the course of this survey, little state aid for community services was seen throughout the country, and there was little evidence to suggest that this situation would change much in the immediate future . . . . The only alternative has been to require that these programs and services be self-supporting, with success often measured in terms of the amount of money made." (31)

Some, but not much, change is noted in an article on finance in Reaching Out Through Community Services, published in 1975. The author found that ". . . the returns indicate that reliance on participant fees continues to be

strong (100% in Arizona, Arkansas, and Washington). While some states do make substantial contributions to financing community services (North Carolina, Florida, Maryland, and Oregon provide half or more), there does not yet appear to be any significant trend toward increased support . . . . . A general impression gained is that many states are in an ambivalent position regarding community services. Although they may recognize such services as functions of the community college, they do not see them on a par with more traditional programs . . . . Those that do contribute often do not fund all community service functions or make the recognition conditional, a matter of careful definitions. One example is making a distinction between noncredit occupational courses and noncredit avocational courses." (32) And even where the principle of state aid has been established, it is none too secure. One author, speaking of state legislators, feels that "Generally, they are unwilling, in an economy of crisis, to fund courses that are considered community services . . . . This has already happened in Florida this year (1975) with the economy-minded legislators severely criticizing community services." (33)

Local Taxes

There are, of course, alternatives to state aid and the payment of fees by users. California permits local boards of trustees to levy a tax of up to 5¢ per $100 of assessed valuation to be used exclusively for community services activities. Partly as a result of this support, 192,452 students were enrolled in 5,653 courses offered by community service divisions in 1974-75, and an additional 1,239,767 were served by programs such as seminars, workshops, and lecture series outside the standard class format. (34) Thus, in California

"local taxes and fees are supporting classes and projects for nearly 1,790,000 Californians in modes which are the same as or similar to state-supported credit and noncredit classes. This number exceeds the 1,430,000 students enrolled in all state-supported community college classes." (35)

Other Sources of Revenue

Harlacher found that Title I of the Higher Education Act of 1965 had a profound effect on the establishment of imaginative community service programs in certain states; in others, community colleges were apparently unable to compete successfully against four-year colleges and universities for available funds. (36)

Barron suggests several possible approaches to funding, including applying for revenue-sharing funds, cooperating with local, regional, and state agencies on community-oriented projects, seeking grants from the National Endowments for the Humanities and the Arts, and asking local foundations and business firms for aid. All in all, he lists some 30 possible funding sources for community service activities. (37)

With regard to increased federal aid in general, a 1974 study on Financing the Part-Time Student recommended that "Federal and state institutional support programs for public and private institutions should include part-time students on a continuing education unit basis for noncredit students." (38) This conclusion was based on the following analysis of the situation: "Virtually no current proposal for the financing of postsecondary education specifically covers noncredit programs, even though some of the most significant and sophisticated programs in postsecondary education are on a noncredit basis. Federal categorical problem-solving programs have no

such myopic view . . . . Noncredit programs provide one of the most satisfactory and appropriate vehicles for certain types of part-time postsecondary education. With appropriate controls they are worthy of the most serious consideration for adequate financing." (39) Although the term "community services" is not used here, the shoe clearly fits.

One final possibility for funding - usually given short shrift because it is considered totally unrealistic - is the subsidization of [illegible] service courses by other institutional funds. I have found no specific evidence that this occurs, but many institutions may provide hidden subsidies for overhead expenses.

From Theory to Practice

In order to find out how community services in California are currently financed, I gathered information from the College of San Mateo and Foothill College. Since these institutions are noted for their outstanding programs, their approaches are not necessarily typical of those used at other colleges. They do, however, indicate possible ways of financing a high-quality program of community service instruction.

As mentioned earlier, the California Education Code permits local community college boards of trustees to levy a restricted tax for the support of community services. The proceeds of this tax may be and are used for many purposes - public relations, recreational programs, cultural events, construction of facilities, community development activities - other than the instructional programs we are discussing. The total amount raised by each college, then, is irrelevant, since it is not necessarily related to the amount of tax monies going into community service courses.

The section of the Education Code which authorizes community service instructional programs is 6321, which reads as follows:

> 6321. The governing board of any school district maintaining secondary schools is authorized without the approval of the State Department of Education to establish and maintain community service classes in civic, vocational, literacy, health, homemaking, technical and general education, including but not limited to classes in the fields of music, drama, art, aquatic sports and athletics. Such classes shall be designed to provide instruction and to contribute to the physical, mental, moral, economic, or civic development of the individuals or groups enrolled therein.

College of San Mateo

The Board of Trustees of the San Mateo County Community College District chooses to levy less than one-half of the permissible tax, 2¼¢ per $100 of assessed valuation. It apparently does not choose to put as much societal funding into this type of activity as the law permits. The preferred alternative is users' fees, and in November of 1975 the Board adopted a policy outlining ways of determining the fees to be charged. (The terms "fees" and "tuition" will be used interchangeably since the effect on the student is the same.)

Community service courses (which may be provided in any of the formats - workshops, seminars, lectures, etc. - mentioned earlier) at the College of San Mateo are divided into three categories. The first includes classes for senior citizens, obviously considered to be of high societal value. The second includes public service programs and cultural enrichment activities considered to be of value both to the individual and to society. Examples of this group are: courses on small claims court procedures, problems of mothers of school-age children, Down's syndrome, and foster parenthood; public forums dealing with water resources, solid waste disposal, and transit

planning; occupational pre-service programs designed to provide entry-level job training; and programs of art, music, and literature aimed at enriching the cultural life of the community. And in the third and final category of courses fall occupational and professional in-service training courses, crafts and hobby instruction, home improvement classes, physical conditioning and recreational programs, and personal adjustment and development courses. These offerings are considered to be of primary value to the student.

In computing the cost of a course, the College of San Mateo distinguishes between "direct" and "indirect" costs. The former include the salary paid to the instructor, costs of materials, rental of facilities when required, and the like. The latter include developmental, promotional, administrative, and general overhead expenses. Classes in Category One carry very low fees, and the College does not attempt to recover even its direct costs from them. Classes in the second category are priced so as to cover direct costs, and those in the third group are expected to recover indirect as well as direct expenses.

Within the general guidelines, the cost of each course is determined individually, taking into account the anticipated costs, the potential audience, and the desired class size. Enrollments falling below a predetermined minimum lead to cancellation of the offering; less than 10% usually have to be dropped for this reason. And occasionally courses of particular social value will be permitted to continue despite inadequate enrollment.

Classes in Category One carry low or no fees; those in the second category ranged, in 1976, from $2 for a one-meeting course on genetics

to $18 for four sessions on leadership development; and offerings in the third category carried charges varying from $25 for a six-hour session on "Friendship" to $45 for three five-hour sessions devoted to "Stained Glass." The accuracy with which course fees are determined is indicated by the fall-spring semester report: although some made a bit of money and others lost a bit, the ending balance for Category II (designed to break even) was $24 out of a budget of $5,800. In the third category, by contrast, some $18,000 of the $40,122 collected in fees was available for allocation to indirect costs. There is no organized or publicized program of fee waivers or scholarships, but individual requests for the former are granted.

The College of San Mateo recently made a change in its tuition policy for community service courses which resulted in significantly higher users' fees. At the session following this action by the Board of Trustees, enrollment decreased significantly. Although this was not a controlled situation - there was one other factor which might have contributed to the attendance decline - the program director is certain that the tuition increase was instrumental in causing the enrollment drop. Another interesting facet of the San Mateo experience is that when students were given the option of taking some of these courses for credit, only about 10% chose to do so. An additional group, however, requested some kind of certificate to use in validating their experience with an external agency.

Foothill College

The Board of Trustees at Foothill College levies the entire 5¢ community services tax. The proceeds, however, are used for a wide variety of purposes,

and the "course" part of the program is expected to be for the most part self-supporting. The 1976-77 budget includes expected income of $147,850 from instructional programs and anticipated expenditures of $148,930. Only one distinction is made between courses when fees are set: those offered at locations serving primarily low-income, heavily minority populations are provided at low or no cost. Other courses - whether in astrology or how to be a parent to a handicapped child - have their fees set on the same basis. Instructor costs are ascertained, potential enrollments estimated, fees for rental of facilities determined, cost of materials added up, and pro rata amounts for development, administration, promotion, and clerical services computed. Then, according to the director, the ouija board is brought in! With its help, an appropriate fee is decided upon: No attempt is made to recover all of the overhead related to these courses, just that part directly attributable to the above factors. It is assumed that some of the overhead will come out of the community service tax monies. It is also assumed that some courses - in physical fitness and consciousness expansion, for example - will be greater money-makers than others, thus permitting the informal subsidization of less popular offerings. One interesting experience at Foothill College is the response of prospective students to courses in the business field: if fees are not set fairly high, they tend to feel that the courses won't be worth anything. For other courses, fees range from $10 to $20 unless a dinner or overnight trip is involved. There is no formal system for waiving fees or providing scholarship help. However, individual requests for the former are usually honored, space permitting. The Board of Trustees of Foothill College has not adopted a formal policy on fees for community service classes;

although they approve the courses offered, they generally leave the fee-setting to the program administrators.

Analysis: Foothill and San Mateo

There seem to be several basic principles underlying Foothill and San Mateo's approaches to community service courses. They clearly are providing educational experiences that satisfy a wide variety of human needs, whether or not they have traditionally been considered "proper" areas for college study.

The principle of public support for at least some of these courses seems to be firmly established. That such support is available may be due in part to the long history of public aid to adult education in California. "State support was established as early as 1907 for evening schools; it became a major incentive for expansion in 1921, with a special bonus for adult classes; it was reinforced with a second bonus in 1931; and state aid became a special prize for equalization districts after 1947." (40)

The idea that at least some of the community service classes have high social utility seems to be generally accepted. The College of San Mateo classifies all of its offerings on this basis and sets fees accordingly, while Foothill makes a distinction on the basis of the socio-economic status of the area in which its courses are offered.

Despite the above, both programs are essentially enrollment-driven and fee-supported. Fees are set to cover the expenses of each course and those that do not attract a large enough audience are cancelled. Both colleges, however, occasionally make exceptions to this rule by allowing a course thought to be of particular value (rehabilitation for heart attack

victims, consumer education for the disadvantaged) to continue in hopes of attracting sufficient students the second time it is given.

The question of equity is a sticky one; the same considerations apply here as throughout the system of higher education. Foothill College might appear to be financing its courses more equitably because it levies a higher tax and charges slightly lower fees overall. But since this tax is entirely local, it can be assumed to be regressive. (41) In addition, as the Carnegie Commission study referred to earlier shows, "Because many students from upper income families attend institutions with tuition charges that are far below costs . . . these educational subsidies are not distributed as effectively as might be the case if minimizing the financial barrier to attendance were the primary goal." (42) On the other hand, both colleges make a direct attack on the problem of inequity by specifying lower fees for courses offered to certain target populations - the aged, minority groups - generally found within the lowest income brackets. Neither makes a specific effort to provide scholarship aid to the needy, but both make provision for them if requested to do so.

Recommendations for Financing Community Services Courses

My recommendations are based on the following premises:

1. The educational opportunities offered by community services programs are of value to both the individual and to society.
2. Their very essence lies in their flexibility and their sensitivity to the rapidly changing needs of their constituents.
3. Full funding from taxes at those institutions which have traditionally charged fees - whether or not desirable - is not feasible at this time.
4. Community services courses should be available to all those who wish to attend, regardless of ability to pay.

The following financing system should be adopted:

1. Community services courses should continue to be supported by fees and/or taxes, depending on the local situation.
2. Efforts to achieve "rough" equity should be made by setting lower fees for courses designed to appeal to lower income groups and for courses considered to be of particularly high social utility.
3. The basic fee structure should be established by the Board of Trustees, the elected representative of the potential clients.
4. The maximum permissible local community services tax should be levied.
5. A portion of the proceeds of this tax should be earmarked for scholarships for community services courses and the existence of such aid should be publicized.
6. State aid should not be sought lest restrictions be placed on the type of courses offered and the format used.
7. Federal aid should be sought for specific programs of high social utility.

THE AUTHOR CONDUCTED THIS STUDY AS A PART OF HER PROFESSIONAL STUDY AT THE UNIVERSITY OF CALIFORNIA. THE JUDGMENTS AND CONCLUSIONS ARE SOLELY THOSE OF THE AUTHOR AND ARE NOT NECESSARILY ENDORSED BY THE UNIVERSITY OR BY THE AGENCIES WITH WHICH SHE IS ASSOCIATED.

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