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## General Education: An Essay in Definition\*

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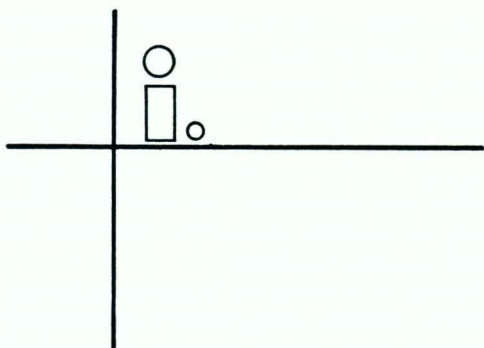
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## General Education: An Essay in Definition\*

By EDWARD B. BLACKMAN

To the ancient city of Delphi mighty rulers came to place before the oracular priestess great questions of war and peace; and humble shepherds came to ask where a lost little sheep might be found.<sup>1</sup> On this sacred soil, then regarded by many as the very center of the world, stood a temple dedicated to Apollo, god of wisdom and patron god of Delphi nine months of the year. Three inscriptions carved into the walls of the temple are known to us. One is of minor consequence, having to do with lending money to friends, and is rarely quoted. Another enjoins: "Nothing in excess"—a command that was to characterize much of Greek behavior and Greek culture during the Golden Age. (One must add, in all fairness, that this was an ideal to be sought after, rather than an ideal securely achieved.)<sup>2</sup> The third saying is of greatest interest here: "Know thyself." In a mere two Greek words we are told to discard illusions about ourselves, to know ourselves as we really are. In the language of the modern sociologist, we are to have a self-image that is "true" to reality.<sup>3</sup> And to those

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\* Prepared for the Iowa Coordinating Council and reprinted with their permission, but not necessarily reflecting their views.

1. Herbert W. Parke and D. E. W. Wormell, *The Delphic Oracle*, 2 vols, Oxford, 1956. This book contains both a fascinating historical account and a large number of oracular responses.
2. Finley A. Hooper, *Greek Realities: Life and Thought in Ancient Greece*, Scribner, 1967. The best historical work on ancient Greece now available, it has the virtue of distinguishing clearly between the ideal and the real.
3. Wilbur B. Brookover, and others, *Self-Concept of Ability and School Achievement*, Office of Research and Publications, Michigan State University, 1962. This book is a major contribution to the concept of the self-image.

deities of the twentieth century known as psychiatrists, we are to "work through" our problems, recall childhood traumas, dispel the layers of illusion that conceal our "real" personalities, and (hopefully) emerge with a saving self-knowledge that will free us of mental ills. An attractive but ill-fated opponent of self-deception was Socrates, who spent a lifetime challenging men to examine their inner selves, to see if they really cared about the "nurture of the soul" and were not misled by the temptations of worldly goods.<sup>4</sup> In 399 B.C. the Athenians forced him to drink the fatal hemlock.

Few people care to have their illusions about themselves exposed, for the process is painful and the consequences often very unflattering. John Stuart Mill said, in reference to the death of Socrates, "I would rather be Socrates dissatisfied (disillusioned) than a pig satisfied." But even as men pay money to psychiatrists to help them gently uncover the illusory, so they pay money for courses which, taken collectively, often shatter rather brutally beliefs which some students have long cherished about themselves. The *persona* thus exposed, the painful catharsis endured, the myths and self-deceptions smashed, the student is presumably ready now to face the truth about himself and to discover what is so desperately sought after these days, self-identity. This found, feelings of alienation and anxiety will take flight.<sup>5</sup>

Probably few professors would reject the general picture sketched here—though some might well feel that a very serious matter was being treated with an improperly light touch. Of course the matter is serious, and many professors derive substantial satisfaction from the fact that liberal education is a process of leading prisoners out of the Cave in Plato's Allegory at the beginning of Book VII of the *Republic*, away from a world of shadows and echoes which they have for a lifetime mistaken for the world of reality. Blinded by the brilliant sun of truth, these released prisoners feel only confusion at the outset; then they begin to sort out their impressions and, for the first time, they see real people, witness real events, and hear real voices. In short, they have found "truth."<sup>6</sup>

If the Delphic inscription has to do with illusion about the self, the Allegory of the Cave has to do with illusion about all of the world outside oneself. Together, the inscription and the allegory do in fact say something of large significance about the role of the professor and the books he assigns in certain kinds of liberal and general courses. The truth, holds the scientist, is cold, hard, metallic; whether

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4. Plato, *Apology*.

5. The most influential recent book on alienation is: Kenneth Keniston, *The Uncommitted: Alienated Youth in American Society*, Harcourt, Brace and World, 1965.

6. In the Allegory of the Cave, Plato pictures the human race as chained within a cave, facing the rear wall, seeing only shadows and mistaking them for the world of reality.



welcome or unwelcome, whether reinforcing earlier beliefs or destroying them, whether viewed as a valuable guide to ever greater comprehension of self and the world or as a threat to one's world-view and self-perception, fosterer of hopes or destroyer of dreams, there it is in all its majestic impersonality and objectivity as the natural and social scientists have discovered it. Isn't that what liberal education is all about—release from constricting illusions, liberating introduction to the objective world of things as they are? Haven't men always pointed to the relationship between "liberal" and the Latin *liberare* (to free or release)? Isn't liberal education in large measure a process of achieving freedom from narrow ethnic, religious, neighborhood, family, and personal biases, rigid provincialisms, false conceptions, warped visions—and replacing all this dead wood with newly-planted vegetation in the fresh air of unfettered inquiry, following "the truth" (as Socrates advised)<sup>7</sup> wherever it leads, an openness to new ideas, a minimum of dogmatism and preconception,<sup>8</sup> a willingness to face the new, or, in the words of Senator Fulbright, a resolve to discard "old myths" for "new realities," a determination to "think unthinkable thoughts"?<sup>9</sup> Yes, these goals are almost universally regarded as among the most significant in the liberal arts in higher education. And the first major objective of this paper has been to identify clearly this lofty and essential aim of liberal learning.

Yet before proceeding to other major aims of general education, one must record a significant reservation or two about freedom from illusions, or at least about total freedom from illusions. Maxim Gorki's *Lower Depths*<sup>10</sup> was written at a time of national poverty, hunger, and extreme misery on a national scale in Russia a few years prior to the 1905 Revolution. The characters in the doss-house, where all the action occurs, are beggars, thieves, prostitutes, and all manner of social outcasts—the dregs of society. As they move about fighting, swearing, ill, dying, a mysterious elderly stranger makes an unexpected appearance; later he will depart as suddenly and unexpectedly. To each desperate person the stranger, Luka, offers hope, comfort, optimism—in a word, illusion, for there really is scant hope for most of them. One or two may fashion a new and better life from the new image of themselves and of the world which he gives them. An old woman will die somewhat more peacefully because of the courtesy, comfort, and compassion he brings her. But in the lives of most there will be no difference, for the illusions are—to be blunt—often lies, as the old man knows and as his audience generally suspects. Yet no man can be sure, and each listens eagerly to what the ancient and

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7. Plato, *Apology*.

8. Milton Rokeach, *The Open and Closed Mind*, Basic Books, 1960.

9. J. W. Fulbright, *Old Myths and New Realities*, Vintage, 1964.

10. Maxim Gorki, *Lower Depths*, Weidenfeld and Nicolson, 1959.

almost other-worldly Luka has to say. For each he has words of comfort, of hope, of a better tomorrow. And surely all of them are better human beings because he is, however briefly, among them. To the alcoholic who insists that he is "done for," Luka says: "Why done for? You can get yourself cured. They cure drunks nowadays, I hear. Free of charge, too. There's a special hospital for drunkards—so that they can be treated for nothing. They've found out, you see, that drunks are human beings, after all, and they're even pleased when they want to be cured. There's a chance for you. Go there right away." And again, "A man can do anything if he really wants to." To the dying Anna, Luka says, "It's all right. You feel like that just before you die, my dear. It's all right. You keep hoping. You'll die and then you'll have peace. Nothing to wish for, nothing to do but lie down. Death smooths out everything. It's kind to us humans." A bit later on: "And the Lord will look at you gently and tenderly and say: 'I know this here Anna. Well,' he'll say, 'lead her to Paradise. Let her rest. I know she's had a hard life and is tired. Give Anna some rest.' " Peppel the thief, when advised to leave this wretched environment and seek a new life in Siberia, where strong young men are needed, accuses the old man of telling lies. Luka insists that he is telling the truth, urges Peppel to go see for himself, and then: "And why do you want the truth so badly? Truth might come down on you like an axe." And, finally, to the crucial question—Does God exist?—Luka replies, "If you believe, He exists; if you don't, He doesn't. Whatever you believe in exists."

Illusion has its roster of defenders. One is a poet of our time, Samuel Hoffenstein:

Little by little we subtract  
Faith and Fallacy from Fact,  
The illusory from the True,  
And starve upon the residue.<sup>11</sup>

Another is Doctor Relling in Ibsen's *The Wild Duck*. When asked how he is treating a hopeless case, he replies, "I am trying to keep up the make-believe of life in him"; and "If you take away make-believe from the average man, you take away his happiness as well." Consider the contemporary young Russian poet Yevgeny Yevtushenko, in "Early Illusions":

Early illusions are beautiful,  
Early illusions are wounding  
But what does it matter! We are above vanity,  
We embrace the highest knowledge,  
saved by our happy blindness.

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11. Samuel Hoffenstein, *Year In, You're Out*, Garden City, 1930, p. 122.



We, who are not afraid of taking a false step—  
fools, from the common point of view—  
still keep enchantment in our faces  
through all the disillusioned crowd.

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You see, it is not the knowledge of the serpent,  
it is not the doubtful honor of experience,  
but the ability to be enchanted by the world  
that reveals to us the world as it really is.

Suppose someone with illusions in his eyes  
flashes past, pursuing some distant gleam,  
then it doesn't seem to us that he is blind—  
it seems to us that we ourselves are blind.<sup>12</sup>

Is it intellectually wrong or harmful to step out of a cold, painful world into the nightclub of illusion in the Broadway musical *Cabaret*?<sup>13</sup> Is Don Quixote ill-served by his illusion that he is a medieval knight and that the servant girl is his beloved, his Dulcinea?<sup>14</sup> Perhaps each of us requires his own dulcinea. Who is to say? As a Spanish poet observed recently in an address to the Harvard faculty, "I have nothing to give you but my perplexities, my doubts." And what is here intended is surely no repudiation of the ancient and noble professional responsibility to dispel illusion. Many illusions are harmful, false, or dangerous. But philosophy, religion, art, fiction, tragedy, poetry are often worlds of illusion.<sup>14a</sup> Whatever illusion may be, it cannot be dismissed out of hand. Education properly seeks to destroy or modify most of them. But have we as educators given enough thought to which illusions are worth destroying or modifying and which are worth cherishing—and how this incredibly delicate task is to be accomplished?

So the Delphic injunction to "Know Thyself" and Plato's Allegory of the Cave give us our first criterion of quality in higher education—to modify or destroy the illusion which inhibits self-development, which harmfully closes out reality, which dangerously misdirects behavior and warps attitudes, all of which is likely to constitute a vast collection of excess baggage carried to campus by the student from a limited and limiting environment. Yet this process of liberation requires that the capacity for imagination, for creativity, for enjoyment of the arts, for free association of ideas, for some forms of

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12. Yevgeny Yevtushenko, "Early Illusions," *Bratsk Station*, Praeger, 1966.

13. The master of ceremonies invites us to leave all our troubles outside and enjoy the Cabaret, where "everything is beautiful."

14. The Broadway musical, "Man of La Mancha," is a moving adaptation of the Spanish story.

14a. Even the pragmatist in politics nourishes dreams. The late Robert Kennedy often quoted Shaw: "Some men see things as they are and say why. I dream of things that never were and ask why not."

fantasy, and even for some harmless beliefs of self-deception remain unimpaired. Can we learn to expose illusion while preserving a world of wonder?<sup>15</sup>

To Delphi we turn again for a second fundamental criterion of quality in higher education, a criterion which, like the first, is somewhat paradoxical, relative, and demanding of the most careful discrimination. "Nothing in excess" calls for restraint, moderation, self-discipline, control of emotions, the mean (as Aristotle would later point out) between extremes.<sup>16</sup> Every professor is likely to regard this Apollonian ideal (*mediocritas aurea*)<sup>17</sup> as a major objective of teaching, and both by what he does and what he says he will seek to lead his students to a life of dispassionate reflection and behavior. "Nothing in excess" is a comforting and "safe" view. But the disinterested man may too easily become the uninterested man; the man of reflection may too readily become a victim of indecision and inaction. If Apollonian detachment guards a man from excess, it may also paralyze his will to act. Many of the greatest achievements of man—new religions, new philosophies, new works of art, new laws to protect the weak—were brought to birth by men and women who worked and fought with passion, self-sacrifice, and even death to achieve noble ends. However lofty the Apollonian goal of self control, it remains a body with head and no spirit, a vehicle with brakes and no motor if the Apollonian strings lack the Dionysiac percussion.<sup>18</sup>

It thus becomes painfully evident that a sophisticated analysis of quality in higher education is infinitely more complex than the vapid platitudes of the commencement platform. For the achievement of excellence transcends well-intended advice and a prescribed set of rules. The professor must perform with loving care the delicate tasks he undertakes lest, like a careless surgeon with an eager scalpel, he cut away healthy tissue along with that which is diseased. Too often the young instructor hacks away at all illusions, harmful or helpful, with a kind of grim enjoyment. And too often the more experienced professor counsels caution, restraint, and patience while blood flows and men die. It is strange but apparent that "illusion" may on occasion be more "true" than "reality," that the passionate action of the

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15. "Tell all the Truth but tell it slant—  
Success in Circuit lies  
Too bright for our infirm Delight  
The Truth's superb surprise  
As Lightning to the Children eased  
With explanation kind  
The Truth must dazzle gradually  
Or every man be blind—" Emily Dickinson

16. Aristotle, *Nicomachean Ethics*.

17. Horace, *Odes*, II, x.

18. Both Friedrich Nietzsche and Ruth Benedict utilize this provocative dichotomy in the symbolism of the Greek gods.



Dionysiac may be more desirable or even more essential than the icy detachment of the Apollonian. For the conscientious professor these dilemmas are only too real, and the true course between Scylla and Charybdis requires a favorable wind, a faithful compass, a wise pilot, and a sturdy vessel.

The Delphic warning, "Nothing in excess," may well run counter to a third Greek ideal, the Aristotelian doctrine of full development of all one's potentialities.<sup>19</sup> Although for Aristotle in the fourth century B.C., it seemed possible and desirable for the "great-souled" man<sup>20</sup> to achieve complete self-fulfillment, the extraordinary multiplication of knowledge since then renders such an effort impossible, an act of "excess" in itself. Today the professor must so plan and teach the curriculum that the individual student will seek to develop fully his strongest or most promising potentiality while, at the same time, not neglecting such athletic, musical, artistic, or other talents as he may have. In this sense alone, can our goal continue to be the familiar one of the "well-rounded" man. For our well-rounded man of yesterday is doubtless a myth today, a fictional character in an endless flood of facts. The late J. Robert Oppenheimer<sup>21</sup> and many other writers on science have stressed the significance of the rapid growth of scientific knowledge since the 17th century. These men tell us that knowledge doubles every ten years (or less), that 90% of all scientists who ever lived are now alive, that the presses of the world disgorge a million journals a year, that two medical researchers may have trouble communicating with each other because each is so highly specialized in different parts of the body. It is clearly no longer possible for an Aristotle, a Renaissance man, a Francis Bacon to take all knowledge to be his province.

Scientific knowledge is cumulative,<sup>22</sup> and the researcher of today builds upon and adds to the findings of the researcher of yesterday. Yet, because ours is so scientific and technological a world, we owe it to our students that their undergraduate education, whether they plan to be scientists or not, include substantial knowledge of the scientific method, of scientific vocabulary, of science as a form of aesthetic activity, of science as reflecting a particular intellectual posture toward the world—together with whatever scientific facts of great importance can be most useful to the nonscientist as enlightened

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19. Aristotle, *Ethics*.

20. *Ibid.* The "great-souled" man strikes the reader as Aristotle's image of himself.

21. J. Robert Oppenheimer, "Science and the Human Community"; in Charles Frankel (ed.), *Issues in University Education*, Harpers, 1959.

22. For the best brief description of the difference between cumulative and non-cumulative knowledge, see Crane Brinton, *Ideas and Men*, Prentice-Hall, 1950, pp. 12, ff. An average high school student today knows more science than Aristotle because science is cumulative. However, today's student who seeks to write a play has no advantage over Shakespeare.



citizen and can help him understand the nature of science by way of illuminating illustrations. No one need today recapitulate the marvels of open-heart surgery, transplanting of vital organs, miracle drugs, space travel, the unfolding mysteries of genetics, the dangers and potentialities of nuclear energy, the electronic and computer transformation of familiar life patterns now dead beyond all hope of resurrection. The story is, though very young, too familiar to bear frequent repetition. Quality in higher education cannot ignore or treat casually the facts and methods of science in an age dominated by science. Neither the girl who "hates science" nor the boy who plans to major in history should be permitted to evade these minimal science requirements. And the same, or something similar, must be said for mathematics and at least elementary statistics. The most significant goal of all here—as elsewhere in any good education—is that the student acquire enough knowledge, interest, and motivation to wish and to be able to pursue the subject independently all through life.

If a strong preparation in the cumulative sciences is indispensable to an understanding of the modern world, the non-cumulative subjects are equally indispensable to the enrichment of the personal life. Technology and science without philosophy, literature, religion, art, and music produce efficiency without purpose, means without ends, space travel with no significant destination, the marvels and miracles of the machine without human meaning. And what is life without meaning? The empty days and lonely nights of the detached Monsieur Mersault in Camus' *The Stranger*? The sheer absurdity to which a meaningless life is reduced in *The Myth of Sisyphus*? Camus can live a life without purpose, even contemplate suicide and reject it in favor of defiance of absurdity. Yet he has Cherea in *Caligula* declare: "To lose one's life is no great matter; when the time comes, I'll have the courage to lose mine. But what's intolerable is to see one's life being drained of meaning, to be told there's no reason for existing. A man can't live without some reason for living."<sup>23</sup> The study of the non-cumulative gives to each life what meaning it has. It is and must be teleological, even when the teleological terminates in the conviction that the life of man is absurd. To perceive the non-cumulative as simply a procession of sounds, colors, and shapes, so constructed as to underscore the cacophonous, the grotesque, the irrational, and absurd in the days in which the men of this era pass their lives is a defensible and even fashionable artistic mode for both today's artist and his audience. In such creative works lies a commentary—painful, screaming or simply mournful, ugly or simply contorted, absurd or despairing or despising or rejecting—but in any

event a commentary all the more eloquent because it cannot be articulate in familiar or conventional ways. Thus these works, seemingly purposeless, are permeated with purpose; seemingly meaningless, they are pervasively meaningful. To exclude these non-cumulative artifacts of the present human condition from a liberal education is to turn one's back, close one's ears, shut one's eyes to *the overwhelmingly powerful message this age is compelled to reveal*: many of the most influential beliefs of the past are dead and, being without heir, they have left us a yawning void, an endless chasm, an infinite vacuum. In this chaos man crawls, stumbles, grovels. He has yet to learn to stand erect again as a man.

Because the non-cumulative is subjective, it can give no single response to each who seeks. Rather, each must peer into his own darkness, and "When it is dark enough, you can see the stars." If for many men the stars fail ever to appear, it may be, as Thoreau said, because "Most men lead lives of quiet desperation."<sup>24</sup> A liberal humanistic education must and does seek—though it often fails—to liberate from desperation; to provide the spiritual nourishment that sustains the soul even as the body grows old unto death. *Gaudeamus, igitur, dum sumus juvenes* is a cheerful summons to the joys of the young. But where is the joy when youth has gone, when we learn the hard lessons that we cannot go home again, that the path not taken can never be taken, that what might have been can never be, that the hands of the clock can never be turned back? A liberally educated man may live with these negatives, and with many more, without despair or loss of hope. I remember an old professor of Greek who lectured from a wheelchair and, his tired eyes closed, a cup of medicine in his trembling hand, he assured a class of young classical students that they would find comfort in Homer in their old age but he wondered how much comfort a set of blueprints would bring to an elderly engineer. A professional bias, no doubt; yet he spoke out for the values of the humanities during an age that worshipped at the altar of science, and this but a few months before death brought peace to the Greek and Trojan warriors who fought for Helen in his cultivated mind.

Humanistic non-cumulative knowledge and scientific cumulative knowledge are easily distinguishable. What of the social sciences? The social scientists like to regard themselves as engaged in cumulative activity. Unfriendly critics eagerly seek flaws. And the truth is somewhere in between, for the social scientist does employ quantitative data and does engage in controlled experimentation. To this extent, his work is cumulative. Yet research designs in the social sciences are often inadequate, the data slippery, the experiments lacking in com-

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24. *Walden*.



plete controls, the animal or human subjects rarely wholly predictable in their responses to identical stimuli. Anyone disposed to laugh too readily at the sometimes presumptuous claims of the social scientists must do so with tears in his eyes. For there is, obviously, no joy in wars between nations, in rats in slums, in urban decay and racial violence, in water and air pollution, in divorce, insanity, alcoholism, narcotics addiction, in the wanton destruction of natural resources, in concentration camps for native-born Japanese in World War II, and the reservation as the permanent habitat of those whose continent this was long before the white intruder arrived and conquered. Except for certain areas of medicine, man might easily endure a thousand-year moratorium on science. But how long can man endure if the social sciences fail to find answers for problems which the natural sciences have themselves often created?

Tradition has it, and some still hold the view, that the solution to those problems which the natural sciences have often inadvertently created lies in the province of religion. Such an answer no longer carries or deserves to carry conviction. The hard, practical, painful, dangerous problems which science has given us, science must itself solve or take away. Whether we speak of social or natural sciences, we yet speak of a method of formulating hypotheses, gathering objective evidence, analyzing data, forming tentative laws, repeating and replicating until reasonably firm conclusions can be established. Applied to human problems of scientific origin, the techniques of the social sciences are now our best hope in many areas which especially lend themselves to these analytical tools. And thus "common sense" solutions are discarded for those which have a reasonably firm and hopeful base in the several kinds of evidence with which the social scientist must deal.

A good education must include a knowledge and understanding of the methods, the vocabulary, the techniques, the special intellectual designs and operations, the potentialities, limitations, and inconsistencies involved in all three: the humanities, the social sciences, and the natural sciences—together with essential subject matter to illustrate theory and to enlarge understanding. If beyond this, the student can be brought to an awareness of critical areas of overlap and interrelationship, if he can perceive the extraordinary complexity of life that precludes the isolation of a single phenomenon within a single discipline, if he is made sensitive to the areas of guess, mystery, and the unknowable<sup>24a</sup> in the exact sciences along with the kinds of "truth" that often emerge with inexorable force from the non-cumulative—only then will his education have fashioned a mind that is

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24a. Today's youth culture often gives expression to these feelings. Joan Baez sings Dylan's words: "Be not hard, for life is short and nothing is given to man."



controlled, disciplined, imaginative, creative, critical, orderly, playful, venturesome, all at the same time and all in healthy, vigorous juxtaposition. No man who is concerned about quality in education will regard these observations as constituting anything but an almost impossibly lofty aim. But no man who cherishes quality in higher education as among man's dearest possessions will despair of reaching the cloud-enshrouded peaks of Mt. Olympus with at least his best students and of pitching camp at a somewhat lower elevation with those students who prefer the nourishment of bread and wine to that of ambrosia and nectar.

To teach is an act of faith—faith that one's own contribution, in conjunction with that of his colleagues, will produce a mind that roams widely and penetrates deeply. Is man free or determined? Let the theologian speak of predestination and grace; the scientist, of heredity and genes; the social scientist, of environment and socialization. And let the humanist speak in parables and symbols, as Nehru did when he said, "Life is like a game of cards. The hand that is dealt you represents determinism. The way you play it is free will." And, finally, let our most promising students see it all, the bewildering totality of views, perceptions, insights, revelations, theories, intuitions, proofs, and faiths—and having seen the global possibilities, let them select the elements that determine ultimately their own *Weltanschauung*. Thus, too, with matters of the soul and the afterlife, the existence of God, the natural as opposed to the man-made law, the rich variety of aesthetic and political and even scientific ideologies, the endless gamut of human doubts and perplexities and unanswered—often unanswerable—pleas for explanation and justification. In quality higher education, there are tentative answers rather than fixed truths, possibilities rather than certainties, variable relationships rather than fixed dogmas in the universal search for "meaning" that explains and satisfies.

Thus by indirection we have arrived at a kind of definition of general or liberal education:<sup>25</sup> indispensable knowledge, regardless of one's specialty, of the natural sciences, the social sciences, and the

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25. The most famous, but now outdated, book on general education is *General Education in a Free Society: Report of the Harvard Committee*, Harvard, 1946. A good historical summary is Russell Thomas, *The Search for a Common Learning: General Education, 1800-1960*, McGraw-Hill, 1962. The Wm. C. Brown Co. has a good series of seven or eight books on general education, each devoted to a different subject. The most recent book is Daniel Bell, *The Reforming of General Education*, Columbia, 1966. Though greeted with some acclaim, the Bell book is overblown, overwritten, and overrated. A reliable brief summary appears in James G. Rice (ed.), *General Education: Current Ideas and Concerns*, AHE-NEA, 1964; chapter IX of this book, by Edward B. Blackman, is one of the rare non-technical articles on evaluation in general education. The recent revision of the *Encyclopedia of Educational Research* contains an exhaustive chapter on general education by Edward B. Blackman.

humanities; the cumulative and the non-cumulative; the rational, the emotional, the spiritual, the mystical; fidelity and art; the real and the fanciful; the solemn and the sportive; self-discipline and abandonment; the systematic and the chaotic; the organized and the anarchic—the whole great range of human knowledge and feeling and character and action in the broadest horizons above and in the narrowest of crevices below, not mastered to be sure, but richly sampled.

