
1977

Interdisciplinary Perspectives Vol. 8 No. 3

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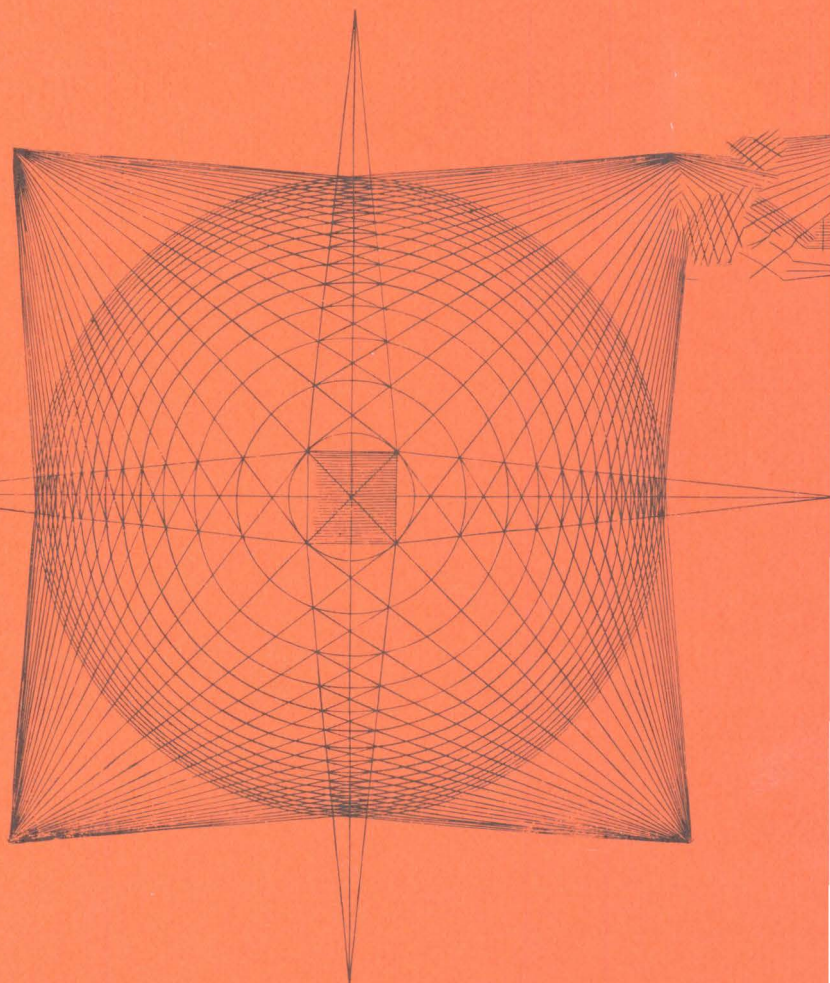
Recommended Citation

(1977) "Interdisciplinary Perspectives Vol. 8 No. 3," *Perspectives (1969-1979)*: Vol. 8 : No. 3 , Article 1.
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INTERDISCIPLINARY PERSPECTIVES

A JOURNAL OF GENERAL & LIBERAL STUDIES



A JOURNAL FOR AGLS

BOSTON UNIVERSITY BOSTON, MASSACHUSETTS

VOL. 8 NO. 3

Interdisciplinary Perspectives: A Journal of General and Liberal Studies,
Volume 8, No. 3 Spring 1977

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Interdisciplinary Perspectives is a publication of the College of Basic Studies at Boston University. It is designed primarily for members of the Association for General and Liberal Studies, and for any other persons who in some way are committed to improving undergraduate education. See inside back cover for membership information.

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Interdisciplinary Perspectives earnestly solicits contributions dealing with the theory and practice of general and liberal studies. Articles should be limited to thirty double-spaced typed pages. Rebuttals and other comments on published articles should be limited to five double-spaced pages. Documentation should be included in the text. Send one copy held by paper clip, with a self-addressed stamped envelope, to the Editor, Interdisciplinary Perspectives, College of Basic Studies, Boston University, 871 Commonwealth Avenue, Boston, Massachusetts 02215.

The Editor's Page

The Spring issue of Volume 8 will appear during the summer of 1977, as a result of printer's and editor's delays, of automobile accident injuries, and of financial problems. Despite these, I think the issue is interesting in the range of ideas examined.

Our first article, by President Carlson, provides us with a view of the association available only to one who has the unique perspective of leadership. He is worth heeding.

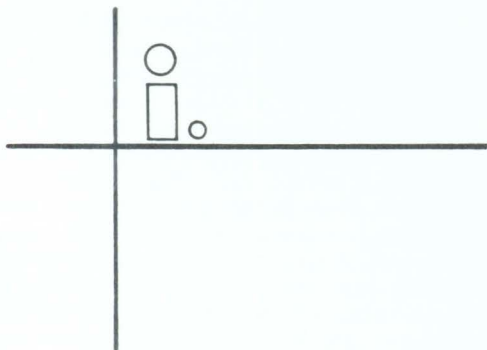
The next two articles were first presented at the AAHE meeting in March of this year. Since the speakers were scheduled against severe competition (a major Jazz band, among other attractions) the audience demonstrated both the significance of the problem as well as a dedication to general education.

Professor Frost, in the fourth article, raises an issue seldom directly addressed, either in classrooms or in Journals. I think what he says is significant and deserves commentary and response.

Finally, as a new service to members, I print the tentative (but fairly firm) and exciting program for the Fall Conference of AGLS at Weber State College, Ogden, Utah. I hope to meet many of you there.

In the meantime, think about the association and this Journal. You will have an opportunity to express your wishes, as members, at the Fall meeting.

G. F. E.



AGLS AND GENERAL EDUCATION

REFLECTIONS BY THE PRESIDENT

A. J. Carlson

The Association for General and Liberal Studies serves as "a forum for professional people concerned with undergraduate general and liberal education in each of the several divisions of the curriculum." At least, that is what the Bylaws indicate. But as I talk to people about the organization several more specific questions keep emerging: "What exactly is AGLS anyway?" "Why should I spend \$10 a year to support AGLS?" "What is *Interdisciplinary Perspectives*?" These questions suggest that the Association has as its first problem — to use the current jargon — a very large "communication gap."

First, AGLS does have some history: founded on the campus of Michigan State University in 1961, its genesis came from those people involved in undergraduate university or college teaching who took seriously the task of introducing students to significant intellectual questions which reached across discipline boundaries. Immediately, though, other questions arose among its members as to the relationship of *liberal* education vis-à-vis *general* education. Were these broad questions incorporated only in a required sequence? Would only interdisciplinary or lower-division courses suffice? How vocationally focussed should such courses be? The answers here came in the incorporation statement: AGLS "represents no particular doctrine or dogma other than the firm conviction that a good general education is one of the signs of liberally educated men and women."

These questions, nonetheless, have continued to be raised during the entire life of the Association. They ordinarily emerge at the annual fall meeting of AGLS, held in a different part of the country each year. Most recently, we have been hosted at Michigan State University, 1974, Middle Tennessee State, 1975, Boston University, 1976, Weber State College (Ogden, Utah), 1977. The host institution is asked to provide the theme based on its own commitment to our broadest interests in interdisciplinary teaching: Weber State's theme for October 27-29, 1977 will be, "General Education: Diversity by Design." Once again, the suggestion of *diversity* headlines a national meeting called to bring people together. Similar diverse reflections also emerge in the spring section meeting of AGLS which is held in Chicago in conjunction with the annual meeting of the American Association for Higher Education. As AAHE sets its larger conference theme, this Association strives to find a complementary topic which bears on general education's relationship to the particular AAHE theme.

So, in the first instance, AGLS is an association which brings people together twice each year who want to talk about the difficulties of teaching undergraduates — and one must admit that these days there are not many professional associations that are willing to talk only about the difficulties of teaching undergraduates. Yet, people do ask, is such an effort worth the annual dues?

In a period of tight budgets brought on by even tighter inflation, commitment to memberships is always a question. AGLS does provide two printed journals which encourage contributions from the membership: *Interdisciplinary Perspectives* is currently published at Boston University, where the College of Basic Studies has long been practicing the virtues of what many of us preach: a series of truly team-taught courses for the first two undergraduate years. Its dean and faculty, including our journal's editor, are passionately committed to asking vital questions which link communications skills together for both the verbal and quantifiable disciplines. Anyone who has not seen a CBS team of five faculty teaching together in the basic college program perhaps has not caught the true vitality of general education.

On an even larger scale, Michigan State University provides the entire membership with the *University College Quarterly*, which ranges along a wide educational horizon, from incisive articles about interdisciplinary teaching to brief dashes of verse. At the recent March meeting of the AGLS Executive Committee, Bruce M. McCrone accepted responsibility for reviving the AGLS *Newsletter* which will go to all members four times a year — four times, that is, if each of us is willing to send McCrone or the regional editor (to be announced in the first issue due out this spring) information concerning our own general education efforts. Three publications for one association is not a bad bargain for faculty or administrators who wish to stay informed as to what their colleagues are doing in interdisciplinary education across the entire nation.

It would seem, then, that in AGLS we have a skeletal network of people who come together twice a year and who talk to each other through a variety of publications. The final question remains, though, what is the glue that holds this organization together? For a concise statement of both the history and current status of general education, I would commend the monograph by Earl J. McGrath, *General Education and the Plight of the Modern World*.^{*} Dr. McGrath provides us with a summary of general education programs, past and present, from the "biggies" at Columbia, Harvard and Chicago, to current programs at

^{*}Available through the Lilley Endowment, Indianapolis, Indiana, 1976.

Kenyon, North Central, St. Joseph's, Stanford, Kentucky, Wisconsin-Green Bay. Midway in his study, however, McGrath tries to face general education's own current plight. He writes about the role of such courses in the processes of change in society:

If education is to discharge its responsibility in this situation, it must help our people to identify the existing matters of concern, supply them with the most creditable knowledge related to their proper treatment, cultivate the habits of reasoning that lead to sound conclusions and courses of action, and invest the whole process of education with a consideration of the values that properly applied in dealing equitably with bewildering human situations will enhance the conditions of life for this and future generations.*

Other academic associations would certainly accept most of Dr. McGrath's statement — identifying common problems, applying current information/knowledge, even cultivating "habits of reasoning." Where general or liberal education makes its own peculiar mark, I would argue, comes in McGrath's latter emphasis on consideration of the values which subfuse our entire human situation. Value consciousness can indeed be simply another loaded shibboleth. But for faculty who take the commitments of AGLS *seriously*, an understanding of human values in both their individual and social context places a high responsibility on that faculty person. The student, indeed, becomes a *person* rather than an object; the underpinning of the course becomes, not the professor's own interests, but the integrity of the material as defined by one's colleagues in the course design — interdisciplinary teaching banishes all niceties of selfish intellectual gamesmanship; the aim of this teaching becomes an honest interchange as to the essence of significant questions which are chosen, as McGrath suggests, from "existing matters of concern."

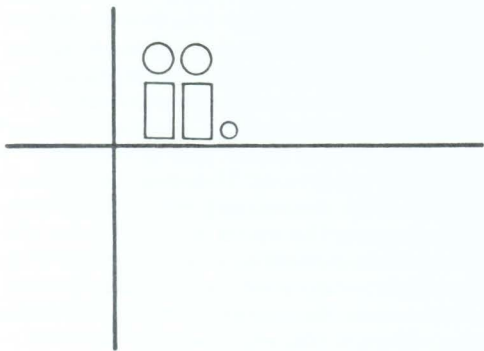
Whether such courses be structured around contemporary or historical concerns (McGrath prefers major contemporary social issues or problems of our own times), I find less compelling. There is some virtue in beginning with the past simply to achieve what President Hutchins has called "critical distance" in order to reach the present in a more meaningful manner. After twenty years of designing such courses, I would argue that courses in general education must attach to their contemporaneity: 1) a sense of our own heritage, 2) an encounter with significant primary writings, 3) an opportunity to write cogently about seminal works, primary or secondary in nature, 4) an environment in which direct verbal exchange can take place to insure that the students' own value system has been brought into dialogue. In many instances for freshmen, such courses are the very first opportunity a college student may have had to answer the question: "Why do *you* believe what you have just said?"

Emphasis on both the cognitive concern for a reasoned explication of why a student accepts some idea and a more affective realization that concern for human values does involve the students' "feelings" are each important aspects for *general* education. Studies in the traditional liberal arts, from the medieval university to date, have always had as their primary goal, a commitment to freedom of the mind and the spirit through rigorous academic pursuit in specified discipline areas. General education too often allows itself to be taunted by the epithet "generalist," as though the depth of the discipline could not be equally balanced by the breadth of encounter from equidistant vantage points of several disciplines.

**Ibid.*, p. 52.

With Earl McGrath, however, I am suggesting that the confusion of our own times calls for a synthesis of human concerns with human values. Students do respond to course efforts which begin with their own autobiography and draw deliberate comparisons between past cultures and our contemporary problems. Such comparisons are always fraught with the danger of oversimplification, or wishful thinking, which must be monitored by a professor who does, indeed, have something to "profess." He or she is first and foremost a human being whose own value systems should become a living reality to his students rather than sounding brass or tinkling cymbals. Second, the professor combines the rigor of his own discipline (or disciplines) with those of his colleagues. He is not afraid to say, "I don't know; go ask Professor Smith." The concern of general education, thus, is never taught in the vacuum of a single class or a single contemporary situation. The course is always part of a larger design which must be carefully constructed by each separate institution.

No college can simply re-create the Harvard Redbook or the University of Chicago's Great Books course. Syllabi from other institutions always should be examined carefully to see how others "do it." But the essence of a good general education course is that, once the reviews are completed, a group of committed generalists (plus one or two unbelievers, to keep us honest!) must meet *together* and carve out the course. Endless meetings are the fate of such designs, because it is in the very design that the character and substance of the model is achieved. The reading materials are significant, but there is an almost limitless amount of material; what is vital is that the human dimension, the core of values which lie beneath the model, is allowed to intrude into such courses. Teaching thereby becomes a process of identifying the effect which our ideas and values have upon the human condition. The process is at once very general and also quite specific. The teacher now becomes more of a resource than simply another expert. Rewards for such teaching cease to be on the grade point average, and become instead the encounter with students concerning both the past as well as the course's implications for the present and future. The Association for General and Liberal Studies invites faculty with similar interests to join with us in continuing to maintain such conversations.



Toward a New Synthesis in the Post-Disciplinary Era

Hoke L. Smith

When we discuss the relationship between general education and work, our own semantic myths can easily trap us. General education, liberal education, and career education are labels which we have used to categorize bundles of learning experiences. Although frequently useful to simplify thought, the educational concepts behind these labels often represent illusory rather than actual goals and their meaning assumes a protoplasmic character, visible but elusive, constantly shifting in shape. Current attempts to define and clarify the relationships among general, career, and liberal education are hindered by the rapid educational evolution now occurring, as American post-secondary education moves from the disciplinary into the post-disciplinary era. This transition forces a basic change in this continuing dialogue. The disciplinary organization of higher education both permits and hinders the development of learner-centered and integrative education, both of which will be characteristic of the post-disciplinary era.

For my purposes, I will consider general education as that education which society believes should be common to all functioning citizens. Liberal education is that which passes on knowledge, provides the individual with the intellectual and emotional tools to analyze that knowledge to liberate himself or herself from it and to create and validate new knowledge. Career education is that education which assists the individual in selecting vocational goals and appropriate academic or experiential backgrounds.

Historically, general education has often been carried on outside of educational institutions. The family, the church, the place of work, the newspaper, the library, and television: each contributes to common educational experiences. Yet, it is difficult to define a common core of knowledge which should be shared by all our citizens in our complex, pluralistic society, with its many cultural and ethnic heritages. A student has been involved in, and shaped by, general education for seventeen to eighteen years by the time he or she enrolls

in college. The question of how higher education can further an individual's general education at an appropriate intellectual level must be confronted. Social and cultural complexity leads to early specialization. Although students may learn English as a common language, ethnic, social, and regional differences soon create distinguishable dialects. This is but one example.

Career education is a part of each individual's general educational experience. In a stable culture, the family and other non-school institutions successfully prepare one for traditional adult roles. However, in a rapidly changing society such preparation suffers from being non-analytical and fragmentary. In the school, career education, as a portion of the curriculum dealing with the analysis of society and the individual's analytical capability for decision making, is a part of both general education and liberal education.

Throughout the years, liberal education has suffered from its confusion with liberal arts and, consequently, with specific areas of study. Many definitions of liberal education, in fact, are attempts to define liberal arts by specifying areas of study. Other, broader definitions emphasize education for the purpose of liberating the individual through knowledge of the milieu, or training of the intellectual processes and values which assist persons in freeing themselves from the constraints of an unthinking acceptance of traditional and conventional wisdom. Liberal education does, indeed, free the individual through enhancement of analytical skills, development of sensitivity and empathy, and advocacy of informed commitment to values. Thus liberal education passes on both tradition and the means of analyzing and of selectively rejecting it. And, although prescribed areas of study may help an individual to achieve one or more of these goals, the development of the analytical ability is what separates liberal education from traditional general education. Liberal arts, as a collection of fields of study, may facilitate a liberal education but does not insure it.

Historically, general education, career education, and liberal education have been defined by the dominant social-political structure. During many historical periods they were merged and, because of this, appeared to be indistinguishable. In ancient Greece, the academy educated the citizen for participation in a democratic society built upon a slave culture. In Rome, liberal education again served the elite within the varying political and social forms of the Roman Empire. In the Middle Ages liberal education served the purposes of the church; and with the coming of the Renaissance and the Reformation, the purposes of the nation state dictated the form of education. Liberal, general, and career education have always interacted to some extent. Their unity has been greatest either during a stable period, particularly when only a small portion of the population has been considered as persons or citizens, or when they were consciously united in an attempt to restore intellectual integrity in a fragmented world.

Until approximately the mid 1700s, liberal education served elitist career goals by providing a general, that is common, education to those who would staff the institutions of the nation state in its non-democratic, non-industrial, non-scientific forms. However, this merger of the three educational types for elitist purposes was not consistent with the rise of democratic, egalitarian social and political concepts. Hence, the relevance of traditional concepts of liberal education to general and career education progressively weakened with the growth of industry, democracy, and science. At some point, then, a redefinition or reformulation of these concepts became inevitable.

The rapid expansion of educational institutions in this country during the 1800s, combined with the development of varied institutional missions, the

maturation of democracy, the rise of science, and the growth of cultural diversity, had, by the end of the nineteenth century, exploded the commonality of higher educational experiences. Increasingly, education was dominated by the elective principle, that is, the election of courses by students rather than a prescribed, rigid curriculum. The elective principle served as a means of incorporating the rapidly developing sciences and social sciences into the curriculum and of permitting the individual to choose among the increasing number of alternative careers. This new trend precipitated a debate between the advocates of the Great Tradition with its humanistic and historical emphasis, and those who favored the elective principle with its flexibility and dynamism, a debate which continues today. During the early years of the twentieth century, many institutions attempted to unite the two opposing viewpoints through the adoption of course distribution requirements designed to achieve a minimal general education, that common to a functioning person. This has remained a basic approach. But too often the dialogue about the interrelationship of general and liberal education is reduced to a political squabble about the balance of distribution requirements within the several disciplines represented in the liberal arts. Thereby the vital elements of the dialogue about the roles of general and liberal education are obscured by lists of "essential areas of knowledge" as they are defined within the traditional liberal arts course structure.

As the specialization of knowledge developed during the nineteenth and twentieth centuries, the power of respective disciplines increased, a power reinforced by the structure of the department. The first specialized faculty members appeared in American universities around the beginning of the nineteenth century; and this trend toward specialization was accelerated as we sought to emulate the German university, with its emphasis upon research and scholarship. This growth of academic specialization reached a new peak in the post-sputnik era when the forces of patriotism coincided with the need for additional academicians to teach the children of the post-war baby boom.

The period since World War II may be designated as the disciplinary era in American higher education. We emphasized training within the disciplines — an emphasis reinforced by rapid expansion of doctoral programs, increases in federal and foundation funding for research, socialization of faculty within the disciplines, specialization fostered by the knowledge explosion, and public concern for educational parity with the communist nations. These social and political trends were augmented by the increased strength of the discipline-based department as an administrative unit, and by adherence to personnel policies similar to those recommended by the AAUP, thereby placing important personnel decisions affecting each faculty member's career within the departmental structure.

There is widespread agreement that a basic problem of American higher education is the rigidity, and the concomitant fragmentation, which has been created by these trends. We see specific evidence of this fragmentation in the frequency with which we discuss liberal and general education in terms of multi-disciplinary distribution requirements or interdisciplinary courses and programs.

However, this disciplinary organization is an essential part of the technology of learning, research, and scholarship. And it is a useful and liberalizing organization, for it permits the focusing of energy and resources toward the discovery of new knowledge and the reasoned examination of the conventional wisdom. It permits the unity of scholars across the nation who share like interests. It supports academic freedom, emphasizing judgment by informed

peers instead of uninformed laymen, and is essential to the continuation of a vital and dynamic research community.

The disciplinary era parallels certain aspects of the industrial era. Both are based upon specialization. Both are productive. Both provide a basis for other social and intellectual developments. And, less positively, both can stifle individualism and creativity.

But today many believe we are developing into a post-industrial society which, based upon the productivity made possible by industrial organizations, will permit new social forms to develop. The parallel to higher education is obvious: we are emerging into the post-disciplinary era, based on the productivity of research and intellectual specialization, which will permit new educational forms to develop. And just as the post-industrial society finds its strength in industrial technology and develops because of that technology, higher education, using the strength of the established disciplinary structure, must seek to develop new forms for learning, drawing upon disciplinary specialists and programs. The discipline and the department will remain as dominant characteristics of the university, for both are essential to adequate specialization of scholars and to appropriate peer interactions. However, new forms must, and will, develop. The post-disciplinary era will, it seems to me, assist us by providing models which will unify general, career, and liberal education.

The outlines of the early post-disciplinary era are rapidly emerging. What is happening now indicates that the dominant emphasis is on a learner-centered, rather than a discipline-centered, educational system. Within this system, the individual learner, rather than seeking to replicate the training of the disciplinary specialist, will draw from the disciplinary specialists the knowledge which is necessary for general, career, and liberal education. Thus, the unique background and goals of the individual will be instrumental in formulating the specifics of the educational experience. In this reformulation of educational emphasis academic advising and goal counseling will play crucial roles.

General education remains still, of course, a relevant goal, but in a pluralistic society such as ours, the body of common information and skills shared by *all* citizens is relatively small. And although the categories of knowledge are similar, in a democratic society of ethnic, religious, geographical, and occupational diversity, the content of that knowledge is differentiated.

This fragmentation of content is both dangerous and beneficial in the richness and variety which it provides to our civilization. But strict disciplinary emphasis is unable to create the necessary awareness of the common elements which unite the disciplines and permit the individual to penetrate their boundaries. Such awareness is essential if the individual is to have the capability of drawing from the disciplines the knowledge and ability to achieve personal goals. And although this blending of individualized learning is a goal of the elective-distributive system, the common elements of the structure of knowledge continue to be obscured by the disciplinary rigidities. What our citizens require is differentiated content within common structure.

Learner-centered education is apparent in many new developments in post-secondary education. The part-time student is the new majority. Life-long learning and recurrent education are widely accepted. Extended degrees are proliferating at a rapid rate. Post-baccalaureate education is gaining in richness and diversity. Credentialism, based upon the disciplinary structure, is under attack. The women's and minority movements are questioning the content and relevance of traditional forms of education. Cultural and ethnic

pluralism is increasingly valued as adding richness to our lives. Open access to learning opportunities is a matter of public policy. More and more, students are receiving college credit for experiential learning. Internships, clinical programs, and cooperative education are increasing.

The educational needs and desires of the individual are the common elements of these developments. The challenge which confronts us is to integrate the strengths of discipline-based higher educational institutions with the individual and personalized educational needs of the members of our society.

Man is a learning animal, and society is a learning system. The formal structure of education assists in selecting, intensifying, and accelerating learning experiences, functions which cannot be accomplished through other social institutions. In a complex society, schools are essential to general education because they assist individuals to function successfully as citizens. Without the school, the pluralistic nature of other traditional institutions would further fragment the cultural community. However, we must always remember that the common background of the citizenry must be focused within each citizen as an unique individual.

Liberal education is essential if the individual is to select from the total universe of knowledge and social roles those which will best fulfill his or her unique development, for each individual must deal with the universe through abstraction, cognition and empathy. Again we return to the dual functions of liberal education: providing the knowledge and analytical capacity to fulfill constructive social and professional roles, and providing the intellectual background and framework for continued personal development. Career education facilitates this development by furthering the reasoned and examined commitment of one portion of life, that of work.

How can we use our intellectual technology instead of letting it hinder and confine us? The distribution system of course requirements has proven itself inadequate in assisting the individual to achieve a satisfactory liberal education. Structured interdisciplinary programs have often become new disciplines. Interdisciplinary courses have forced faculty out of their intellectual and personal basis within the discipline, and have almost inevitably either atrophied or become integrated into one of the disciplines. Since we cannot, and must not, weaken the disciplinary basis of scholarship, we must find other ways of using the characteristics of the educational system to further the integration of liberal, general, and career education.

The structure of disciplinary content within courses and credit hours permits flexibility within the American educational system and creates a framework within which we can interpret and relate diverse educational experiences. It facilitates the creation of unity from diversity. However, it also hinders creative solutions leading to the development of a new unity. The traditional course, based upon approximately 3 credit hours, obscures similarities among the disciplines and reinforces, unnecessarily, the disciplinary structure. The course structure leads us to discuss general and liberal education in terms of courses taken instead of in terms of content, methodology, values, or learning outcomes.

There is one approach which would, I believe, facilitate both the development of learner-centered education and the integration of the purposes of general, liberal, and career education. This approach would seek to supplement the traditional course structure with mini-courses, or smaller modules of instruction. It may appear paradoxical to criticize the impact of structure, and yet to propose a resolution by further fragmenting learning. However, as scholars, we commonly accept that the article or paper or symposium serve

purposes which cannot be served by the book or by the course. Such smaller units of knowledge tend to allow for new, creative syntheses and linkages. At Drake we have had outstanding success in encouraging student interest in specific areas of study through the use of one-credit hour mini-courses. Enrollments in courses in philosophy and history have been large and enthusiastic. Such courses have focused on such areas as the Kennedy assassination, the Portuguese Empire, Sino-Soviet relations, and medical ethics. By developing additional courses focused either on the methods of thought or on content areas, we can restructure the educational experiences of the student without forcing faculty members out of their disciplinary base.

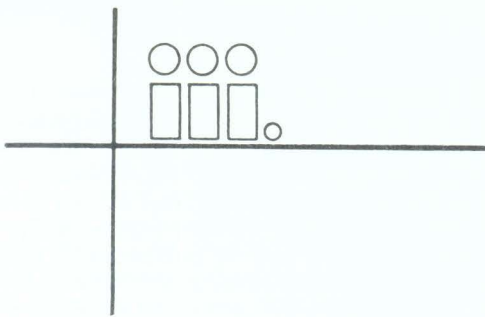
Such a curriculum might include packages of mini-courses within a number of disciplines focused upon disciplinary goals, methods, content areas, ethics and values, standards of competence as a professional, and topics such as the social responsibility of a discipline and the role of the disciplinary specialist as a person in society. We could then redefine our distribution requirements so that students would take sequences of mini-courses in several disciplines, focusing upon such topics as:

1. The goals of disciplines in the humanities, sciences, social sciences, fine arts, accounting, and pharmacy.
2. The methodologies of inductive, deductive, statistical, scientific, and humanistic or historical reasoning.
3. The approach of various disciplines to the same content; for example, the family, life, work, or an historical period such as World War II.
4. Value systems embodied within the discipline as they are translated into professional and individual ethics by the disciplines.
5. The standards of professional and individual competence through which the individual as a person and as a professional demonstrates the integration of methodology, values, and a sense of responsibility.
6. The social responsibility of the individual in her/his vocational role.
7. The life of the individual as a professional or as a worker.

Using this approach, a matrix could be developed from which the student could draw upon the resources within the disciplines, but within a framework which emphasizes the commonality of methodology, knowledge, and human experience. In this manner, a student would be exposed to knowledge through a general structure which would liberate individuals from traditional disciplinary constraints and unify knowledge across disciplines. The student would also be exposed to those patterns of thought and analysis which are essential to all aspects of the examined life, including career goals.

These problems are important and complex. In our deliberations about the future of American higher education we must recognize that society is changing. If we are to fulfill our leadership responsibilities, we cannot be imprisoned by the concepts of the past — rather, we must use those concepts to ask: What are we really talking about? The phrases general education, liberal education, and career education are part of our intellectual technology. But if we let these different emphases obscure their underlying unity, then we, too, have fallen into the trap of intellectual rigidity.

The post-disciplinary era is upon us. Its initial characteristics are emerging, but its shape is yet to be decided. Our challenge is to use the structure of the past in conjunction with the trends of the present to shape the integration which is possible in the future.



General Education for Living and the Value of Work: Are They Compatible?

Noojin Walker

Almost ten years ago the United States Commissioner of Education, Sidney Marland, introduced into the educational vocabulary a new expression — career education. Since then we, in higher education and especially liberal arts and general education, have given little thought to the concept. Because all of us know that vocationalism has no place in a liberal arts education. Consequently, career education also has no place. Yet over the last few years I have observed what appears to be an erosion. Some faculty have moved from hostility to indifference, to cautious support, and, in some cases, to active support of the concept. Some view career education as the feature with the potential of bringing the much sought-after relevance to the instrumentalist position of general education.

Robert Goldwin wrote in his recent article about the future of liberal education that "Liberal education is in danger; its future is precarious at best." But, he goes on to say that liberal education has always been in danger, has always been in a precarious situation. The reason is that the aim of liberal education is to know the truth, and the activity of liberal education is to ask unsettling questions. Liberal education questions what society does not question; it challenges beliefs that society accepts as true; it insists that things which are obscure, complicated, and even dreary are really more deserving of our attention than things that are clear, simple, and easy. What could be more annoying? If, then, liberal education asks annoying questions of others, should it not now ask an annoying question of itself? And the most annoying question that can be asked is "Does career education have a place in the liberal studies?"

We might begin by attempting to describe what career education is not. Career education is not occupational specialization. It is not vocationalism. It is not a program to train laboratory technicians, or engineering assistants, or machinists, or lawyers. It should not be viewed as a narrow concept, and there is nothing anti-humanistic, illiberal, or anti-intellectual about it. It does not mean that teachers are to subordinate the objectives of their discipline to those of career education. It is not an extra topic or chapter to be added to an already overcrowded course. It does not mean that we lose sight of man's necessary

intellectual wholeness. What then is career education?

The purposes of career education are the same as the purposes for all education: to prepare the student to understand the society, to understand himself in relation to the society, and to develop the necessary skills to function successfully and with satisfaction within that society. However, career education does limit its focus to one function of the self in society — and that is to work, to the necessity for work, and the satisfaction of work.

Every student has a need to become intelligently aware of how his society functions and of the great historic, economic, and social forces shaping its future. Whether he wants to revolutionize the world or save it, he must acquire a historical perspective; otherwise, he will simply recycle society's previous wrongs. He must be informed, not only of the significant facts and theories about nature, society, and the human psyche, but also of the conflicts of values with the ideals of our times. He must learn how to recognize new values in every undertaking and to relate them to their causes, their consequences, and their costs in other values.

What does career education really mean? First, subject matter: It will provide the learner with the knowledge of the occupational structure of our economy and society, and its effect upon the liberation of man. Second, values: The learner will discover his obligation to productive work — a work ethic. Third, personal development: He will learn of career opportunities and the requisites of the various occupations. Next, an assimilation: He will learn of the interactions among self, work, society, and civilization. And, finally, decision making: Through career education he will be assisted in making decisions regarding his life's activities. Let us take a few of these elements, one at a time, and see if they fit logically within the objectives of general and liberal studies.

Career education does not dictate a movement away from the curriculum of traditional liberal education or of instrumental general education. The courses of study in the former remain intact; the humanistic concern in the latter remains paramount. But, career education does require that we relate man's cultural and humanistic advancement to his work — to the occupations of the disciplines. Throughout man's history of mere subsistence living, a condition which still prevails for a large part of the world's population, just staying alive has been reason enough for being alive. Now, uniquely, the majority of a whole society has been able to stand erect from unending toil and near starvation, and go beyond materialism to overcome its intellectual provincialism. It is through man's careers that we have been able to move from what Maslow called the survival needs to those of creativity, appreciation, and self-actualization. Careers and their economic impacts are central in allowing for intellectual and humanistic development. Work provides the resources for growth; work permits growth.

Traditional liberal education is concerned first with the body of subject matter content drawn largely from the cultural heritage of the western world. Instrumentalist general education is directed primarily toward the learner as a human being with the curriculum being organized around the needs, interests, and problems of modern life. Career education complements both philosophies. It in no way is intended to minimize the importance of the substantive content teachers seek to help the students learn. On the contrary, it is intended to serve in part as a way of helping the students learn more about this content. It combines the concept of knowledge for the benefit of one's own self with knowledge for the benefit of society. Career education, like general education, does not concentrate on "covering" a particular subject

area, but rather on “uncovering” the complexities that lie beneath the many apparently simple questions.

An unarguable purpose of liberal education is the cultivation of values and the understanding of the way values infuse all inquiry. Teaching of values in a public educational program is a difficult task because values are by nature controversial; many schools have stopped teaching them. A major casualty has been the consideration of the work ethic with its emphasis on the quality of work, promptness, diligence, and similar characteristics of the good worker. And, incidentally, are these not the same characteristics of the good scholar? Preceding stages of economic history produced value systems to provide needed incentives. An economy based on slavery could be justified only by some form of divine right. A work ethic which explained social status as the will of God promised rewards in heaven to those who served most docilely. Early capitalism needed incentives for frugality, self-denial, investment, and productivity; it needed what we call today the Protestant ethic.

The objective of career education is not necessarily to indoctrinate the student in the benefits of a particular work ethic but to assist him in integrating work values into his own personal value system. We can do this by exposing him to the work values held by others and by assisting him to understand how these affect the individual in society.

The student should learn of the citizens' obligation of involvement in the total work force and to recognize the value and worth of all work — be it paid or non-paid work — be it teaching, or laboring, or healing, or home making, or building, for no society can exist without work. Yet many people today feel that this essential value — work — is being eroded. In many segments of our society, we see a frightening reinforcement of this concern as persons move from a supporting role to that of being supported — from worker to drone. Some say that values are changing. Others ask if it is merely man's commitment to the values that is changing.

Sidney Hook writes, in *Philosophy of the Curriculum*, that personal development is an obvious objective of education, and it is perfectly legitimate to expect a liberal arts education to prepare a student for a meaningful vocation through the proper combination of required and elective courses and individual faculty guidance. In one way or another, proper liberal education always has.

As the learner discovers the great ideas, the great contributions made through the discipline, a question becomes: “How can I contribute?” The student needs to know the hierarchy of preparation, the requisites for productivity in the discipline, the academic and intellectual requirements for a satisfying career. Further, he needs to know whether he should pursue the endeavor vocationally or avocationally.

Training for a vocation is not the immediate goal of career education during liberal studies, but learning the economic implications and the career opportunities of the discipline is essential. We do not minimize the importance of course content. To the contrary, we use career education as a means of helping students to learn more about the content by showing the interactions between knowledge and work. One must remember that we are not totally concerned with what career one chooses, but rather that career information is acquired. As Hoyt writes, “Few decisions in life are more important than the choice of a marriage partner and the choice of an occupation. Yet, what two choices are more casually made and upon less information?” General education has a responsibility for the career education.

One cannot conclude a consideration of liberal studies and career education

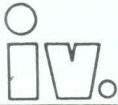
without directing attention to the interactions of work, self, family, and society. No worker is unaffected by events taking place in his family. No family escapes the positive effects that come from what is regarded as a successful day's work or escapes the negative effects that result from a bad day on the job. Career education focuses upon the fact that home life and work are inextricably woven. Each family member has a responsibility to work — work which supports the family and work which supports society. All work, whether inside the family or outside, for pay or for no pay, has equivalent value and a profound effect. The quality of life of the family and society is directly dependent upon work.

Furthermore, a new scenario for the individual appears already to be happening, and seems likely to continue in the future. As technology and social need change, people will be forced to change their careers, occupations, and jobs more frequently, perhaps several times during a lifetime. Thus, the ability to change careers and vocations in midstream may become a prerequisite to survival. If we wish to lead a satisfying life, we must be willing to adapt to new demands. Jerome Bruner has said that to learn structure is to learn how things are related. Career education teaches structure — structure of the society and of its dependency upon work, structure of the family and of its dependency upon work, and structure of self and of its dependency upon work.

Mark Van Doren has written that, "Liberal education is sometimes distinguished from useful education, but . . . that distinction is unfortunate and false. All education is useful, and none is more so than the kind that makes men free to possess their nature." Career education is an element which can bring to liberal studies a relevance which allows one to possess his nature — to maximize his potential. But, career education is such an uncomfortable ideal for the liberal studies, and it is so untraditional. Yet, again, we are reminded by Van Doren who said, "The great tradition is a tradition of change and growth; ideas have never stood still." Career education is a very restless idea.

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Perspectives for Moral Education in Higher Education

William P. Frost

Much of the literature on moral education is of a psychological nature with an emphasis on the individual's responsibility to the challenges of the social environment. The valuable is perceived in terms of (1) the development of the person as (2) a member of society. These publications fail to identify perspectives according to which living and growing become meaningful. Paul Kurtz recognizes this shortcoming.

Many people in post-modern society — young and old — lack direction in their lives, a meaning or purpose. Often it is the "liberated" individuals who seem most vulnerable to a confusion of values and to every temptation and desire. ("Why Moral Education?" in *The Humanist*, November/December, 1972, p. 5)

In the past, life's destiny and destination were taught as part of religious traditions and their specific interpretations of meaning. Our democratic society does not permit one particular religion to impose its doctrines upon all citizens. With the separation of church and state, education seems to avoid moral education as a specific part of the curriculum. Because psychology and sociology are rather harmless in regard to a metaphysical and universal interpretation of reality, moral education chooses to operate by these vehicles rather than become involved in decisively considering ultimate meaning.

Celebrated spokesmen of developmental theories (e.g. Piaget and Kohlberg) make it evident that there can be psychological and moral growth only if the person is able to identify with visionary dimensions by which one's environment receives greater understanding. The moral aspect in people develops significantly when the search for universal aspects transcends the individual's private needs for survival and self-gratification. It is important to note that a person's moral responsibility evolves with the increase of the universal character of personal values. Thus, moral education should concen-

trate on what can be communicated to students for the sake of helping them identify aspects of universal meaning and purpose.

In the following paragraphs I will attempt to describe a number of aspects by which humanity and our personal lives become morally valuable, aspects which should be taught in higher education.

The first aspect worthy of identification is culture as the dynamic which contains a promise for future expectations. Cultures intend to maintain the survival of the group as a group, and some have been quite effective. What does that signify? Psycho-social and anthropological studies expose the modern mind to various information concerning our search for the meaning of cultures and their dynamic energy. Perhaps Carl G. Jung's exploration of the "collective unconscious" may help us identify relevant understandings of the deeper perspectives which characterize cultural energy. The collective unconsciousness refers to underlying and creative levels, which are forces greater than the individual — transpersonal. They are often projected in religious myth and symbols as well as in dreams and legends.

The adjective "unconscious" has a quality of mystery when applied to the behavior and drives of the individual. A good example in the context of moral education is the concept of "self". Its transpersonal (universal) dimension can be seen in the fact that each form of existence holds itself together with an urgent desire to become and be a particular expression (a self) of the underlying (archetypal) idea of the "Self". All true processes of growth are expressions of this primordial dynamic of the "Self," and even the universe as a totality symbolizes such an expression. As a unifying energy the archetypal Self has influenced cultures in their search for self-maintenance and growth.

One way to trace cultural development is to study the enrichment of their respective languages, e.g. in etymology, word stories, and idioms. Cultures tend to create an amazing variety of words for the sake of interpreting and evaluating various phenomena. Thus there are not just numerous objects in the world but rather numerous understandings which yield particular names. These names differentiate certain perspectives. Not only the wealth of verbs, nouns, and adjectives, but also their unlimited combinations for different sentences signify that cultural developments have reached a stage where always newer and more complex aspects can be created. This creativity does not just exist on the speculative level, but also in the world of action and enterprise. Teachers who wish to be introduced to this type of insight may find these sources helpful: P.D. Ouspensky's *Tertium Organum* (The Third Canon of Thought and A Key to the Engimas of the World), Jung's *Man and His Symbols*, William I. Thompson's *Passages About Earth*. Significant material can be found in *The Journal of Transpersonal Psychology* where Jungian Psychology is being interpreted in educational terms of personal development. Other sources are Lancelot L. Whyte's *The Universe of Experience* and Peter Berger's description of "Signals of Transcendence" in his *Rumor of Angels*. Readings which interpret the transcultural perspectives of the major myths in ancient cultures definitely will help students to identify primordial psycho-dynamics by which human life is permeated.

The second aspect can be found in the realm of scientific knowledge. Cultures in general have promoted knowledge as that which is specifically interested in making life more understandable and manageable. The word *knowledge* represents a comprehension of interrelationships among different parts to such an extent that a form of predictability about these relations can be assured. Thus knowledge becomes scientific and helps the human understand some aspects of reality. The order of nature reveals itself to the degree

that one can make use of these insights and manipulate resources in the name of progress. The scientific enterprise, in its discovery of physical order, can begin to reveal deeper unifying dimensions which are being conceptualized in scientific theory. Thus, science as a cultural product has notably enriched culture by discovering directions which affect the history of nature. A most important part of scientific knowledge tells us that the cosmic natural order is not as stable and static (Newton) as it may appear at short range. Evolution as a scientific model for a meaningful interpretation of the emergence of various forms in reality places the natural order in the dynamic dimension of the future. The unifying order shows additional perspectives and an openness for opportunities under the aspect of unseen horizons, i.e., the discovery of what is as yet unknown.

The moral mentality which results from a personal identification with evolution and the significance of science and technology can be found in the writings of R. Buckminster Fuller. A course or series of classes on the life and work of Fuller would be extremely beneficial for presenting students with an example of a cosmic responsibility. Similarly promising would be course work on Jacob Bronowski's *The Ascent of Man*. This is an excellent source book for an introduction to perceiving dimensions from which a sense of moral integrity may emerge. Definitely important is Ralph W. Burhoe's *Science and Human Values in the 21st Century*. His insights are complemented by many articles in Zygon: *Journal of Religion and Science*. In this context it is proper to refer to Theodosius Dobzhansky's *Mankind Evolving* and Pierre Teilhard de Chardin's *The Future of Man*.

The third aspect of concentration can be found in the inviting openness of the future. It is understood that humanity emerged out of evolutionary processes. Moreover, people project themselves as intelligent forms of energy. As such they may have a decisive bearing on the future of the universe. Man, as an intelligent form of life who is produced by the cosmic forces, gives unexpected openness to the future of events. Especially, scientific man as the product of cultural man gives birth to possibilities which are not intended at the outset of scientific endeavors, e.g., space exploration, genetic engineering, and their implication for human dignity. Particularly informative in these matters and easily readable is Earl Hubbard's *The Creative Intention*. Stimulating are the books by Ernst Bloch, who fathered the philosophy of hope. More specialized material appears in *Evolution in Perspective* (edited by George N. Shuster and Ralph E. Thornson) which evaluates Finalism. Finalism proposes that the evolutionary dynamics in the universe indicate that there is something great effectively producing a development of more interdependency and greater complexity within the cosmos. This proposal implies that some form of essential fulfillment is possible.

These three aspects suggest that the presentation of ultimate meaning is not the exclusive territory of traditional religions. Indeed, religions preach that the ultimate will come upon us in due time. But the modern disbelief in religious apocalyptic stories does not permit us to disqualify ultimate meaning altogether. On the contrary, ultimate meaning is a possibility within the perspectives of evolution and in the challenge of a dynamic future. Within the context of the readings mentioned the three aspects could coordinate a challenge for students to envision meaning and become creative accordingly in an ever remaining openness toward greater possibilities. There is no heaven and no utopia as an answer for those who question the final significance of human life. In fact, questioning this significance could shape a methodology for moral education. The requested responses, however, should point at an ever

ongoing creativity within unknown opportunities. Modern students are called not to wait for the future to happen, but to bring it about by their own creative actions.

Conclusion

Moral education should not solely promote the growth of the person according to societal givens. The moral dimension calls people to the search for transparent meaning and ultimate importance. Moral education could benefit tremendously by promoting the vision that cultural man and woman propel themselves beyond the previous stages of existence. Intelligent life can produce new dimensions which seemed impossible in the past. Contemporary depression and desperation in our day are understandable only from the viewpoint of immediate aspirations which become frustrated. Identifying with dynamic evolutionary forces, however, and committing oneself to creative participation in them, opens life and its future to moral responsibility. The remarkable aspect is that culture itself helped create this openness. Students should feel invited to accept continually the challenge of an active involvement with such creativity which is rooted in the evolutionary energy of the cosmos and expresses itself in human cultures. These dimensions form the foundation for a moral response. The teacher and educator have to decide the level of intellectual and psychological development among the students to determine how the insights presented here can be made understandable enough to promote a personal integration. If a successful identification with these aspects becomes effective, then a major aspect of moral education has been completed.

The approach proposed herein is known as Value Inquiry, which is different from Value Clarification. The latter stresses a process of psychological individuation; the former is concerned with content that draws the student to identify with wider horizons of existence.



Preliminary Program

ASSOCIATION FOR GENERAL AND LIBERAL STUDIES
17th ANNUAL NATIONAL CONFERENCE
WEBER STATE COLLEGE — OGDEN, UTAH 84408
October 27, 28, and 29, 1977
"General Education: Diversity by Design"

KEYNOTE SPEAKER (October 27, 6:00 pm):

K. Patricia Cross

"General Education for the 1980's"

LUNCHEON SPEAKER (October 28, 12:30 pm):

T. H. Bell

"General Education for an Age of Technology"

PROGRAM

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University of Utah
Salt Lake City, Utah

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General Education"

Joseph A. Biesinger
Eastern Kentucky University
Richmond, Kentucky

"Civilization Structures and
Cultural Change: An Interdisci-
plinary Social Science Program to
Meet the Challenges of our Age"

Jerry Bradley
Gary Olsen
John Rothfork
New Mexico Inst. of Mining
& Tech. Socorro, New Mexico

"Reinvigorating the Humanities
Core Curricula in A Technological
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Dallas County Community College
Dallas, Texas

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Campus Into The Community"

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American College Testing Program
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