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Professional Education and the Christian Liberal Arts College

A Report to the Calvin College Faculty  
for information and critical discussion

from

The Professional Programs Study Committee

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## I. INTRODUCTORY REMARKS

The Reformed Christian community has been especially sensitive, throughout its history, to the pervasive role of presuppositions in human thought and action. If all areas of life are affected by man's relationship to God, then it is the task of the Christian community to bring all of its activities and institutions into harmony with its understanding of man in his relationship to his Creator and to the rest of creation.

Questions concerning the nature of education and educational institutions cannot be divorced from questions concerning the nature of man and human community, and any attempt to formulate an adequate theory of Christian education must be based on a self-conscious concern with these fundamental questions. This fact was recognized by the writers of the Report of the Calvin College Curriculum Study Committee when they insisted that "a man's theory of education inevitably incorporates or presupposes some of his most profound convictions concerning the nature of reality and the sense of human existence" (Christian Liberal Arts Education, p. 27). That Committee was aware that an articulation of philosophical-theological presuppositions was a *sine qua non* for its discussion of Christian liberal arts education; it was also very conscious of the fact that as one moves from general matters to more specific ones, within a given area, the likelihood of disagreement, even among Reformed and/or evangelical Christians, increases. It acknowledges this point, e.g., as it moves from a discussion of Christian education *in general* to one of Christian *liberal arts* education (see p. 39, C.L.A.E.).

In this report, the Professional Programs Study Committee, in discussing the relation between Christian liberal arts education and Christian programs in professional education, moves even further in the direction of the specific. Here the need for an articulation of some important elements of our Christian perspective is perhaps even more pressing.

This present study will not attempt to restate or reformulate the framework presented in the Curriculum Study Report. Rather, it shall for the most part *presuppose* that framework, supplementing it where necessary. In order to consider how the two emphases in Christian education which we are considering might be related we shall find it necessary, first of all, to sketch out the models of man and human community which we are relying on in the formulation of our recommendations.

## II. PROFESSIONAL EDUCATION AND THE CHRISTIAN COMMUNITY

Writing in the April 4, 1970 issue of the Saturday Review, Barry Commoner suggests that our current ecological, military and urban crises stem from a single difficulty: "All of our problems seem to have a common root. Something is wrong with the way this nation uses its human and natural resources." In an age when solution to grave and pressing problems necessitates a re-examination of the issues which lie at the very "root" of things, it is inevitable that scholars and moralists alike are finding it necessary, once again, to attempt to answer the fundamental

question, "What is man?"

In the philosophical and theological communities there has been much attention given, in recent years, to the question of the extent to which the dualistic anthropology of the Greek tradition has had a continuing impact on the Christian community's understanding of man and his place in the world, as well as to the question of the degree to which that influence has blunted and distorted the Biblical message. The reformed theologian, G.C. Berkouwer, pronounces a clear verdict with respect to these matters:

It appears clearly. . . that Scripture never pictures a man as a dualistic, or pluralistic being, but that in all its varied expressions the whole man comes to the fore, in all his guilt and sin, his need and oppression, his longings and his nostalgia. And it is thus a priori unlikely that the Biblical view of man will distinguish a higher and a lower part in man implying that the higher part is holier than the lower and stands closer to God, the lower as such then being impure and sinful and further away from the God of life. (Man: the Image of God, p. 203)

In submission to this Biblical message, the Christian community will, by its example and outreach, call men to recognize the pervasive and corrupting effects of sin in all areas of human existence and it will stress the need for man in his *wholeness*, and not merely in his "spiritual," or narrowly "religious" efforts, to live a life of obedient service under the Lordship of Jesus Christ.

This concern must also be reflected in the *corporate* life of the Christian community. That community must serve the needs of the whole man, as well as the total needs of the Christian community and of the human community at large. Furthermore, the Christian *educational* community, as a part of the greater body of Christians, must operate in the context of this larger task of the building up of men in their wholeness, with the ultimate aim of contributing to the final reconciliation of all things in Christ.

The Christian educational community, then, must not foster attitudes and conditions which would unnecessarily glorify some aspects of human life and service over others. Liberal arts education will be pursued, not because it deals with the "highest" subjects and concerns, nor because it cultivates "superior" interests and habits, but because it is an essential part of the total building-up task of the Body of Christ. As The Curriculum Study Committee stressed:

There is no room. . . for the religious aristocracy which has so long infected Christian thought and practice. The profession of the minister is not above that of the housewife, that of the scholar is not above that of the farmer. At certain times and places, one profession may indeed be more essential than another to the health of the community. But in the Christian community there are no inferior or superior vocations and professions. Every vocation--this was the emphasis of the Reformers--is a divine calling. (CLAE, p. 35)

These words in turn echo the explicit concerns of the apostle Paul:

Do not be conceited or think too highly of yourself; but think your way to a sober estimate based on the measure of faith that God has dealt to each of you. For just as in a single human body there are many limbs and organs, all with different function, so all of us, united with Christ, form one body, serving individually as limbs and organs to one another.

The gifts we possess differ as they are allotted to us by God's grace, and must be exercised accordingly: the gift of inspired utterances, for example, in proportion to a man's faith; or the gift of administration, in administration. A teacher should employ his gift of teaching, and one who has the gift of stirring speech should use it to stir his hearers. If you give to charity, give with all your heart; if you are a leader, exert yourself to lead; if you are helping others in distress, do it cheerfully. (Romans 12:3-8, NEB)

There are varieties of gifts, but the same Spirit. There are varieties of service but the same Lord. (I. Cor. 12:4, NEB)

In our consideration, then, of the relation between Christian liberal arts education and Christian programs in professional education the major question must be: how can these two educational programs, functioning in the context of one Body, best be carried out under the Lordship of Jesus Christ so that they will be "serving individually as limbs and organs to one another?" The attitudes of those involved in one aspect of the Christian educational mission toward other aspects of that mission ought never to stem simply from a desire to build curricular barriers or to preserve academic "purity." While distinctions must be made, they are legitimate only if they are compatible with the overall task of the people of God.

It is our conviction that this recognition, that our individual callings are subordinate to the common calling of all who participate in Christ's ongoing redemptive work in the world, leaves us with no *a priori* solution to the question of how the two educational emphases ought to interrelate and interact. Rather, it is the sort of question which can only be answered by assessing the demands and opportunities which present themselves to the Christian community in a given age, and be evaluating our gifts and talents in the light of those factors. We now turn our attention to these matters.

### III. THE PRESENT SITUATION

Calvin College is not in a position to *become* a school in which professional concerns influence curricular offerings. From its beginnings it has sought to provide an educational program which contributed to the professional training of Christian ministers, and concern with the educational needs of other professions has been present throughout its history (see Appendix B). The

questions with which we are faced have to do with the *degree* to which we will revise and expand existing professional programs, and contract new ones. It is our recommendation that Calvin College should engage in a conscious effort towards such expansion and addition. In support of our recommendation we offer the following four considerations.

- (1) We live in an age in which it is difficult to justify the existence of non-service-oriented institutions. To be sure, much of the difficulty lies in a kind of *activism* which has come to be in vogue, an activism which is often synonymous with a distaste, even an abhorrence, for theory and rational reflection. But in such a milieu the proper response is not to spurn action, but rather to demonstrate the necessary connections between it and theory. This may well be an important mission for the Christian College in this age.
- (2) Another important consideration for the Christian community is *stewardship*. We are prepared to admit that there are conditions under which the proper exercise of Christian stewardship with respect to the Church's mission in higher education would demand the maintenance of a plurality of highly-specialized institutions. However, this does not appear to be appropriate under present conditions. In a day when "austerity," "paring," and "cutting," are much-repeated words in discussions of the state of the liberal arts college there is a clear obligation to work toward consolidation of programs and pooling of resources and services.

Other considerations bear on our recommendations. These have to do with the present state of both liberal arts education and professional concerns.

- (3) Liberal arts education, as an attempt to cover the main ideas in the arts and sciences, has radically altered its scope and content since the earlier days of the cultural renaissance man, or rationalist. The sciences exploded a new knowledge and pushed a large part of the formerly predominant religious and philosophical studies away from an educated person's horizon. Today the disciplines concerned with persons and society encroach upon the primacy of "traditional" subjects. This in itself has already resulted in a multitude of possible curriculums, each labelled "liberal," yet quite diversified in content and concentration. And, furthermore, the internal expansion in breadth and depth of knowledge in each discipline requires of many advanced "liberal arts" courses that the student master a technical vocabulary and an awareness of issues which might well have been considered thoroughly "professionalized" only a generation or two ago. In other words: liberal arts education, in much of its contemporary subject matter, is becoming increasingly "professionalized."
- (4) Professional education is also altering its content and scope. This is due partly to the fact that as a profession evolves and gains in social and technological status, a "liberal" kind of preparation appears to become increasingly important. But the need for a serious alteration in programs of professional education has also been accentuated by a growing awareness of difficult moral, social and political issues which fall within the scope of

professional concerns, but which demand more than mere technological ability to deal with them: issues such as abortion, urban development, and the myriad of issues which relate to concerns over racism, military involvement, and "the environment."

We offer the following examples as a sampling of some of the rethinking which has been going on recently among those concerned with education in specific professions:

- (a) Collegiate business education was shaken by two major studies which appeared in 1959, one sponsored by the Ford Foundation and one by the Carnegie Corporation. The independent conclusions of these reports were remarkably similar, indicting business programs for excessive specialization and charging business courses with being simply descriptive of existing practices and institutions. Recommendations for improvement included increasing the "general" education portion of undergraduate business education--relating business to society at large, developing personal values, and orienting business studies toward problem-solving and decision-making. The reports also recommended basing business courses on the tools of economic theory and mathematics together with insights into human nature and behavior from the humanities and social sciences. Comparison of pre-1960 and current business curricula, course descriptions, and scholarly business journals demonstrates that collegiate business education has been reorientated in response to these recommendations.
- (b) In January of 1968 the American Society of Engineering Education published the final report of its Goals Committee--a blue ribbon body set up "to indicate, in broad and general terms, the direction which engineering education must take if it is to meet the demands of the future." This Committee, although making certain recommendations with respect to communications and socio-humanistic studies for engineers, strongly urged the launching of a special research project to investigate these aspects of engineering education. This project was implemented and a report titled "Liberal Learning for the Engineer" resulted from its efforts. We quote from this policy statement.

In the reformulation of objectives, schools should give thought to the following six general guidelines:

An understanding of the principal changes which are taking place in the contemporary world, considered as an interacting whole, but with attention to the role of technology in human life.

A perspective on the human condition and on human values and problems, as they are embodied in history, philosophy, literature, and the other arts.

An understanding of the ways in which social scientists are contributing to the analysis and direction of social processes.

An ability to continue the engineering student's education in all these directions; to extend, refresh, and bring up to date.

An ability to work with others, who have specialized in other areas, in the formulation of ideas and in the process of criticism, dialogue, and problem solving.

An increase in critical judgment, in flexibility, creativity, tolerance, and sensitivity to the response of others and to ethical and aesthetic values.

These modest excerpts indicate current trends which relate to the liberal arts components of an engineer's education and do tend to show the move toward an expanding emphasis on these areas in this portion of professional education.

- (c) In the concluding section of his report, entitled Liberal Education and Nursing (1959), published for the Institute of Higher Education, Charles H. Russell wrote:

Nursing education is now obviously ready to take quick and long steps toward the goal of a more liberal education for nurses. Much must be done to change prevalent ideas among members of the profession, educators generally, and the public, if solid support is to be gained for an enhanced program of liberal arts instruction in nursing curricula. The professional course must be revised to allow an increase in non-professional subjects and to bring technical instruction into conformity with the larger purpose of all higher education. . .

By making the values of liberal education central in its educational program nursing can show the public that something more than a skilled specialist is needed to serve the nursing needs of modern society. By increasing the breadth of the student's education it can provide the intellectual vitality necessary for long-term growth and the capacity to adapt to the ever more complex tasks and accelerating change in the health services. By giving greater attention to those areas of learning that provide understanding of life as a whole, these schools will prepare the nurse to assume a larger share of responsibility in general community life and thereby increase public recognition of his/her position. Moreover, enlarged opportunity for personal development inherent in a fuller and richer education will attract high-caliber students to nursing.



It is essential that professional groups take initiative now to preserve the heritage of liberal learning, for in an age in which man's highest achievements may number his remaining days with orbital precision and cosmic power, the human wisdom that springs from genuine liberal education is of momentous consequence. No group which would aspire to the elevated status and position of professional leadership can, in the present, fail to make liberal education an integral component in the education of its future members. This is the challenge which faces the ancient profession of nursing.

The emphasis upon liberal arts instruction in the nursing school curriculum provided by the Russell report has been reinforced by more recent statements made by nursing education leaders.

To satisfy the expectations of society and the people who make it up, the nurse's armamentarium must include three things: demonstrated ability to care for physical needs; an attitude that reflects interest in and recognition of those problems that are personal to the patient and which frequently transcend the concerns associated with physical disability; and a total commitment to service. One way of acquiring and fostering these abilities and attitudes is to pursue a liberal education. . . . Although no one format will meet the needs and interest of all students, a liberalization of one's thinking usually requires some investigation as to the origin of man, his search for meaning, his purpose; in other words, the theology of being.

The past decade has been one of transition; change has become routine. Individual rights and privileges have been more clearly defined than ever before. Advances in mechanization and the tendency to prepare technicians with specific but limited responsibilities have tended to depersonalize the patient, and the attendant trauma is reflected in the attitude of both the provider and consumer of health services. To understand why these phenomena exist, and to cope with them, something more than proficiency in a limited area is needed. A program designed to heighten the nurse's consciousness of the patient as a person would seem to meet this requirement. (Charles E. Berry and E.J. Drummond, S.J., "The Place of the Humanities in Nursing Education." *Nursing Outlook* 18: 30-31. (September, 1970)

These illustrations from three professional fields demonstrate that a rapprochement between liberal arts education and professional education is in fact taking place. Christians must welcome

this development as an increasing recognition of the integral unity of both the created order and human activity within that order.

These four considerations--(1) the increasing call for service-oriented institutions (2) the demands of Christian stewardship (3) the increasing "professionalization" of the liberal arts and (4) the growing awareness of the need for liberal arts emphases in professional education--constitute a challenge for the Christian liberal arts college to seek patterns for the institutionalized, well-organized and imaginative integration of liberal arts and professional education.

#### IV. THE COLLEGE RELATED PROFESSION

At this point, in order to gain a clearer insight into the sorts of integration which are possible between liberal arts and professional education, it will be useful to develop an operational definition for the *college-related profession*. Reference to the previous liberal arts curricular document will uncover such a working definition for the concept of a *discipline*. Since the disciplines must be viewed as being immediately related to the college-related profession, a brief review will be instructive at this point.

The definition provided by the Curriculum Study Committee is:

A discipline is a theoretical study of some aspect or segment of reality.

In further amplification of the concept, it is indicated that disciplines have several recognizable earmarks: they possess or yield a body of knowledge, they have a conceptual framework, and they employ a particular methodology.

In considering the question of the integration of liberal arts and professional education we must ascertain what kinds of professional educational programs lend themselves to the sort of integration with the discipline-centered liberal arts education outlined in Christian Liberal Arts Education.

The professions of theology, law, and medicine have long traditions both as vocations and as major components of university curricula. The heavy dependence of these three professions upon college and university training of its members is recognized by the customary designation of these professions as the "learned professions." Several other professions (e.g., teaching, nursing, engineering) have long been identified with specialized college and university curricula.

In contrast with the professions, the trades have been characterized by apprenticeship training. Today, trade schools have formalized many aspects of apprenticeship training. As society became more complex due to technological advances, especially in recent decades, new vocations were created (e.g., automobile mechanic, computer programmer) and existing occupations became more technical and demanded more formal training before one was licensed or given

employment. The apothecary or druggist of yesteryear, for example, who by present standards plied a crude trade, has been replaced by the modern pharmacist who is college-trained and rigidly licensed. These changes in the character of several vocations have blurred many of the former distinctions between trade schools and technical schools on the one hand, and colleges and university professional schools on the other. The change in the names of several technical institutes to college and university titles reflects, at least in part, the increasing sophistication in education demanded by many occupations.

Today, the designation "profession" has come to mean nearly the same thing as vocation or occupation. In this report, therefore, the Committee distinguishes between a profession in the general sense and a college-related profession. An operational definition for a profession is as follows:

A profession is a vocation characterized by problem-solving activities which employ an identifiable methodology.

Even though the process used in problem-solving may vary from one profession to the next, typical steps include problem identification, formulation and evaluation of alternatives, decision-making, and implementation.

Conceptually then, the so-called "pro" in the sports world is indeed a professional person for he is called upon, in the exercise of the sport, to meet and solve all sorts of problems. Consider for example, the professional golfer with a difficult lie in a sand trap. One can sense his need to identify or circumscribe the problem; i.e., to consider wind, sand conditions, green condition, slope, and difficulties of lie. In addition, the golfer must consider options with respect to club selection, trajectory, distance, and direction, and then he must make the decision to act using a selected combination of options. Finally, there is the skillful implementation--the actual shot.

This kind of structured problem-solving activity extends readily to the occupation of mechanic, hair-dresser, photographer, and the like.

The college-related profession shares with all professions the emphasis upon problem-solving activities. The college-related profession, however, has some additional identifying elements which characterize the problem-solving process.

First of all, a college-related profession employs knowledge and methodologies from a group of disciplines to achieve its ends. By its very nature, therefore, education for the professions is interdisciplinary (or certainly at least, multidisciplinary) in character.

A second earmark of the college-related profession lies in the kind of technology its practitioners employ. While every professional pursuit makes use of a technology, a collegiate-level profession employs a sophisticated technology, the use of which presupposes knowledge from several disciplines. Thus, the midwife, the quarterback and the automobile mechanic--while they

each employ a technology, and perhaps even use tools whose development was made possible only by pursuits in college-related professions--are not themselves engaged in college-related professions; for they need not have a theoretical understanding--i.e., knowledge in related disciplines--of the technologies which they employ.

A third essential component of the college-related profession is the requirement that its members develop a series of competences or skills, to be employed in the problem-solving process, the development of which is not possible apart from disciplinary education. For example, the physician must be able to detect disease symptoms and he must perform numerous diagnostic tests. Engineers and architects must be able to depict ideas with pencil, protractor and ruler--skills commonly designated as engineering graphics. Basic to the notion of competences such as these, which are characteristic of the college-related profession, is that the skills of the professional practitioner are not employed merely in a routine or "cookbook" fashion. A given set of "vital signs" as diagnostic indicators for the physician may have one meaning if taken from a patient with a medical history of good health and quite another if taken from a patient with a complicated medical history involving past maladies. Even the gathering of such data may be influenced by the condition of the patient. In short, the practitioner in a college-related profession must not only know *how* to perform a given test or skill, but also must grasp the *rationale* for selecting a given test over another and the *limitations* of the test or skill selected.

We offer, then, the following as an operational definition of a *college-related profession*:

A college-level profession is a vocation characterized by problem-solving activities in which the methodology, technology and competences employed presuppose knowledge in the disciplines.

Application of this operational definition to some examples may be helpful. The engineering profession is heavily dependent on such disciplines as the natural sciences, mathematics, English rhetoric, and economics; it has developed a large body of engineering technology providing efficient and effective ways and means for solving design problems; and it demands a whole gamut of skills in measurement, communication, and representation or modeling.

The teaching profession, involved with the teaching-learning process, draws heavily upon such disciplines as philosophy, psychology, and sociology, possesses an educational methodology including testing techniques, audio-visual techniques, and curriculum arrangements, and requires facility with special skills from the communication arts.

## V. GUIDELINES FOR DECISION-MAKING

We turn now to the question of what specific guidelines are to be employed in decisions regarding professional education at Calvin College. Before listing our own positive recommendations, we offer some observations on how these matters have been dealt with in the past. Even though past decisions have not been made in the light of explicitly stated criteria, the

following principles seem to have been operative in past deliberations concerning professional education. First, persons who wish to obtain a degree from Calvin College must meet all, or as many as possible, of the requirements for the A.B. degree. Second, if a person takes a program which is offered in its entirety by Calvin College, he is required to meet all of the requirements for the A.B. degree if he wishes to graduate from Calvin College. Third, if a person takes a program on a combined-curriculum plan in cooperation with some other institution, he is not required to meet all of the requirements for the A.B. degree; however, he is either required or encouraged to take as much of the core curriculum as possible. Upon completion of one of the combined-curriculum programs a student receives a B.S. degree in a designated field. Fourth, Calvin College accepts professional-type courses toward a Calvin degree, that is, toward a B.S. degree, but it has not offered these courses in its own curriculum. (e.g., credit will be given toward a Calvin degree for whole "blocks" of courses taken at institutions offering professional programs.)

Stated in another way: the College does not seem to be opposed to professional education but it supports these programs in its curriculum only if the disciplines can be used as building blocks in the development of the program: the more "applied" type of professional courses must be obtained at other institutions.

This brief summary of the concerns which have been implicit in past decisions vis-a-vis professional programs indicates that there are three general kinds of issues which arise concerning professional education at Calvin College; i.e., those pertaining to: (a) professional education programs which are wholly contained within the college curriculum (e.g., general elementary education), (b) combined curriculum programs, such as those in special education with Grand Valley State College and in engineering with the University of Michigan, and (c) granting of transfer credit toward a Calvin degree for professional-type courses at other institutions in areas in which Calvin College does not have offerings, either in its own curriculum or by formal, cooperative arrangement.

What explicit criteria shall we employ in our decisions with respect to these matters? We do not believe that there are clear, precise formulae available which guarantee easy solutions to questions which arise in these areas of decision-making. At best we can point to areas of consideration, to concerns which ought to be raised as decisions are being sought. The first consideration relates to what has already been said above: Calvin College can involve itself only in programs which relate to *college-related professions*. This is a necessary condition which must be met by any program that is to be honored academically by the College.

But it is not clear that every *college-related* profession is such that Calvin College ought to contribute to educational programs in that profession. A second consideration which should be taken into account is the *need* for a given program. The Christian college's servant-role is directed toward three groups: the students whom it immediately serves, the larger Christian community, and the even larger human community as such. Serious consideration should be given to the educational needs of these groups. Our awareness of such needs may arise in

different ways: through the inquiries of students, by way of requests from such groups as the National Union of Christian Schools, as well as out of our own scholarly reflections upon the tensions, concerns and problems of our age. The existence of educational need is not, by itself, a sufficient reason for *our* creating programs to meet that need. But it ought to be viewed as good reason for deliberation on our part.

A third consideration has to do with our *resources*. A consideration of whether and how we can meet the educational needs of those whom we serve ought to be an occasion for the assessment of our resources. In such an assessment, questions concerning how a given program can be integrated into our present programs and structures are certainly crucial. However, it may be necessary to reflect, on such an occasion, on even more basic matters. The Christian college, like the larger Body of which it is a part, must be continually re-forming, in accordance with the Word of God, and in the light of its calling at each point in its history. Whether a given program "fits" our present institutional and curricular structures is, then, not the final consideration. We must also ask whether those structures themselves are proper and faithful modes of servant-hood in the present context.

In this regard, e.g., the "core curriculum" program is not to be considered--with respect to the development of programs in professional education--as an unyielding, unalterable requirement to which all programs must conform; rather, it should be thought of as a description of what we, at a given time, consider to be a thorough liberal-arts education. When the issue is one of *integrating* liberal arts and professional education the "core curriculum" must be treated as an *ideal* to which there will be varying degrees of approximation. More specific guidelines in this area are offered in the final section of this report.

A fourth consideration, closely related to the previous one, is that in our deliberations concerning professional education we must ask whether Calvin College can make an effective *contribution by way of liberal arts education* to a given program of professional education. To use a distinction analogous to one employed by theologians, while the thrust of this report rejects the doctrine of "liberal-arts-monism" it does affirm "liberal-arts-centrism" as its view of the place of liberal arts education at Calvin College. Education in the liberal arts, we insist, is at the center of Calvin College's institutional identity; this is the unique contribution which we have to offer to professional education. It is conceivable, then, that a given program would fare well in the light of the three previous considerations and yet be rejected on the grounds that the contribution which Calvin College would make to such a program would not be one that centers in its unique calling.

Since we must inevitably deal with the question of what, in liberal arts education, is such that the Christian liberal arts college must insist that it must be contributed to the integration of liberal arts and professional education, it will be helpful to be more specific on this matter. In cooperative programs, in professional education, both formal and informal, with institutions which espouse a "neutral" philosophy of education, what shall we consider to be Calvin College's necessary and unique contribution to such programs? Or, in developing degree

programs in professional education totally contained within our own institution, what shall we consider to be the non-negotiable emphases within the broad range of liberal arts offerings?

Some hints at a plausible answer to this question are offered by John Calvin in a distinction which he makes between two kinds of "understandings":

There is one kind of understanding of earthly things; another of heavenly. I call "earthly things" those which do not pertain to God or his Kingdom, to true justice, or to the blessedness of the future life; but which have their significance and relationship with regard to the present life and are, in a sense, confined within its bounds. I call "heavenly things" the pure knowledge of God, the nature of true righteousness, and the mysteries of the Heavenly Kingdom. (Inst. II, II, 13)

Two interpretations, which might be placed on these remarks when taken out of context, must be rejected. First, Calvin is not lending credence to the sort of "elitist" view of the liberal arts, as opposed to professional education, which this committee has already argued against. Indeed, Calvin offers as examples of "earthly" pursuits the following: "government, household management, all mechanical skills, and the liberal arts," (Ibid) and offers as specific examples rhetoric (i.e., "the art of disputation"), medicine, mathematics, poetry, law and philosophy (II, II, 13).

Can he, then, be understood to be advocating the "Bible institute" pattern of education, wherein the central emphasis is given to "spiritual" matters, and where education in "earthly" or "secular" matters is denigrated? We think not, in the light of Calvin's great respect for liberal arts education (cf. II, II, 15 & 16), as well as Calvin's constant emphasis on the life of service to God and man in all spheres of activity.

These remarks are best understood, we suggest, in the light of Calvin's views on the centrality of the God-man relationship as he describes it in Inst., I, I. Man's involvement in that relationship is so fundamental that there is not true knowledge of himself apart from the knowledge of God and His righteousness. And, if a man's relationship to his Creator is one of rebellion we can expect that all of his investigations of the created order, and all of his relationships with his fellow men, will be affected by that central rebellion posture.

How, then, are we to understand the positive contributions to learning which have been made by unregenerate man? A plausible answer, in keeping with the spirit of Calvin's discussions, seems to be this: that man's rebellion, and his corruption of the truth, will become most *obvious* when he is dealing *explicitly* with matters which directly relate to the God-man relationship. Or we may put it another way: the disagreements, in the intellectual/academic milieu, between Christians and non-Christians will be most obvious and most fundamental when they are dealing with matters which relate directly and explicitly to questions concerning the nature of man and the nature of God, and the nature of the relationship between man and God. The "antithesis," then, will be seen more clearly when men are addressing themselves to, say, questions of human

moral obligation and the place of man in the "natural" order, than when the discussion is over man's skeletal structure of the voting patterns of the 1950's.

This is not to say that some academic pursuits are "neutral." Rather it is to suggest that there are some areas of academic inquiry in which the problems that do arise can be most profitably pursued if they are traced to their roots in issues having to do with, quoting Calvin again, "the pure knowledge of God, the nature of true righteousness, and the mysteries of the Heavenly Kingdom."

The implication of the foregoing for curricular questions of the sort raised above is, we suggest, that Calvin College's indispensable contribution to professional programs, both cooperative and intra-institutional, must be seen as falling in the area of what the Curriculum Study Committee called the "contextual" disciplines, as well as in those courses which raise the fundamental theoretical questions which relate to a given area of professional concern. With respect to given programs which are being considered, we must ask whether our central contribution falls clearly in these areas.

## VI. SPECIFIC RECOMMENDATIONS

It must be stressed that in proposing that the four concerns of the preceding section are ones which must enter into deliberations concerning the integration of liberal arts and professional education we have not yet offered a decision-procedure which will enable us to arrive at specific answers in anything like a "mechanical" fashion. The considerations which we have emphasized are, at best, broad *guidelines* which should serve to structure and inform our deliberations concerning particular programs. In an important sense, it is difficult to go this point in an advisory capacity, for institutional obedience to the will of God in complex matters is not unlike individual obedience in analogous circumstances: there are times when one has raised the right questions, collected the relevant information, explored the differing alternatives which result from assigning different "weights" to various factors--and all that is left to do is to *decide*, with a request for divine guidance.

We are tempted, therefore, to insist that the task of making applications to attenuated fields is so complex that no report should even venture to suggest specific standards--thereby pleading that our present report is complete and the work of our Committee is finished.

However, not to make some suggestions beyond this point would be to leave the implementation of theory to crash *ad hoc* is pragmatic decision. Without taking the further step of suggesting a concrete structure, the Professional Studies Committee would leave the College at its present task of "patchwork" response to every rising demand.

In proposing a specific structure, the Committee judged that the College would encounter only minimal difficulties in applying the first three of the four guidelines proposed in the preceding



section. Thus, a College would have not great difficulty in judging whether a professional program is college-related, or whether there exists a pressing community need for it, or whether proper stewardship will be exercised. Real difficulty, however, would be encountered in applying the fourth guideline--that of maintaining a clear emphasis on the centrality of the liberal arts at Calvin College.

The difficulty involved in reconciling the fourth concern with any structure calculated to provide a place for professional education is not, however, just some *future* difficulty--it is one that is already with us, and has been so as long as Calvin has existed. Each year the difficulty is parried, not by application of consistent principle but by pragmatic adjustments. Our practices in this area have not produced an integral adherence to educational principles but mechanical, or meaningless, gestures in the direction of our professed theory.

The structure which this Committee proposes may not serve to answer with satisfaction the ongoing problem--but it will, at least, make us honest. It will bring into the open, for greater ease of recognition and discussion, a host of problems which now are thinly concealed; and it will enable us to deal more consistently with each situation.

Therefore, we propose the following:

- (1) The present core, graduation, and degree requirements leading to the A.B. and B.Sc. degrees shall be retained. The difference between the two degrees is only one of option--that is, a candidate may choose a B.Sc. degree if he/she prefers it to the A.B. degree in recognition of his/her heavy concentration in science.
- (2) Calvin College shall introduce a new degree--a baccalaureate--in the field of that professional program which is judged by the faculty as meeting the guidelines given above in section IV. Illustrations of the kinds of baccalaureate degrees are:

Bachelor of Fine Arts: B.F.A.

Bachelor of Business Administration: B.B.A.

Bachelor of Music: B. Mus.

Note: these are illustrations, not proposals.

In a restricted sense the College already offers a comparable degree. Currently it offers the bachelor of Science degree on a combined curriculum basis in several fields: the B.S. in Medical Technology, the B.S. in Letters and Medicine, the B.S. in Letters and Dentistry, the B.S. in Letters and Engineering, and the B.S. in Letters and Natural Resources.

- (3) Programs leading to a baccalaureate degree, other than the B.A. or B.S. degrees, under one of the combined or intra-institutional professional programs must include at least the

graduation requirements listed below.

(a) The Liberal Arts Core

The core guidelines for professional programs shall be as follows: (See Appendix C for more detailed guidelines approved by the faculty on January 27, 1986.)

- |  |           |
|--|-----------|
| 1. The Contextual Discipline<br>(History, Philosophy, Religion and Theology) | 4 courses |
| 2. Natural Science<br>(Mathematics, Biology, Chemistry, Physics)             | 2 courses |
| 3. Social Sciences<br>(Economics, Political Science, Sociology, Psychology)  | 2 courses |
| 4. Arts and Literature<br>(Art, Music, Speech, Literature, Foreign Culture)  | 3 courses |
| 5. Competencies<br>(Written Rhetoric, Spoken Rhetoric, P.E.)                 | 2 courses |

(b) Program of Concentration

Every professional program must include an approved departmental or interdepartmental program of concentration.

## VII. RATIONALE FOR SPECIFIC RECOMMENDATIONS

As we have already implied, the specific recommendations made in section VI are not, strictly speaking, *necessitated* by the views set forth in the previous discussion. They are, however, consistent with those views and, as such, they constitute a legitimate mode of implementing the integrative task which we have proposed. We recommend this particular structure for the following reasons:

- (1) It provides a unified curricular pattern for all professional programs at Calvin College, both cooperative and intra-institutional. As such it will be a useful guide in the consideration and planning of new programs in the future, and it will strengthen the hand of counselors who must advise students who spend a few years at Calvin as a part of a professional program in which the College is not "officially" involved.

- (2) While the overall core-requirements are fewer for professional programs than for the straightforward liberal arts pattern, the emphasis on the contextual disciplines is retained. This emphasis can be supplemented by the institution of a program counseling system by which students would be advised to choose electives in, or to take those professional courses which are most closely related to, the disciplines not covered.
- (3) The curriculum adjustments which we have suggested will enable the Admissions Office to deal in such a way that its admissions practices are consistent with the official curricular policies of the College. This is not the case under present conditions: as it now stands, a transfer student is given full credit for work done at an accredited junior or senior college. Such a student cannot possibly meet, course for course, those requirements demanded of a four-year Calvin College student. In the case of such students we have paid little attention to the consistent application of liberal arts principles.
- (4) The proposed structure seriously commits Calvin College to the task of bringing the liberal arts to bear, more directly than in most colleges, on the education of those students whose interests lie in the professional programs. In doing so, it provides us with a context for dealing creatively with the drawing together in recent years of the liberal arts and professional course areas in both the content of the courses and the methods of teaching. It can be an effective means of pursuing this task if we are continually aware of the fact that the liberating, or liberal, quality in education exists not solely in course content but also in the mood, spirit, attitude and pedagogical method of the teacher. Within the structure that we propose it is of paramount importance that these factors be stressed with respect to those who teach in professional fields.

## VIII. CONCLUDING REMARKS

In conclusion, we must reiterate the basic thrust of our report as it is reflected in two areas: the motivation for, and the execution of, the integration of liberal arts and professional education.

Calvin College must be willing to devote its energies, talents, and resources to this integrative task because as a servant-institution of the Body of Jesus Christ it must seek to meet the legitimate educational needs of the day. As we assess the present situation, it is our conviction that the task which we have outlined is one which the College must take up.

But as we go about that task we must proceed with a clear sense of our identity as an institution whose central and unique calling is in the area of Christian liberal arts education. Our proposals are in no way a request for the College to accommodate itself to what Richard Hofstadter, in Anti-Intellectualism in American Life, has described as "the vocationalism, athleticism, and anti-intellectualism which prevails so widely in American higher education." Rather, we believe that such regrettable attitudes and trends can be best resisted by the development of patterns of integration which project a vision of the wholeness and unity of the created order, and man's

activities in that order, which is revealed in Jesus Christ, who "sustains the universe by his word of power" (Heb. 1:3, NEB).

We do not wish to deny that there are dangers inherent in taking up the task which we have proposed. But the dangers will be minimized if we continually heed the warning expressed here by John Calvin, which is applicable to *institutions* as well as to individuals:

The Lord bids each one of us in all life's actions to look to his calling. For he knows with what great recklessness human nature flames, with what fickleness it is borne hither and thither, how its ambition longs to embrace various things at once. Therefore, lest through our stupidity and rashness everything be turned topsy-turvy, he has appointed duties for every man in his particular way of life. And that none may thoughtlessly transgress his limits, he has named these various kinds of livings "callings." Therefore each individual has his own kind of living assigned to him by the Lord as a sort of sentry post so that he may not heedlessly wander throughout life. (Inst., III, IX, 6)

## APPENDIX A

### The Mandate of the Committee

#### (1) The Original Mandate of the Curriculum Study Committee

The original mandate of the Curriculum Study Committee read as follows: "Mindful of the need of sharply defining the role of Calvin College in the Christian Reformed community and the Reformed world in relation to contemporary trends and needs in higher education, the faculty of Calvin College proposes a study and an evaluation of the curriculum of Calvin College, culminating in a recommendation of the pattern of college courses which will evince our distinctly Reformed position in higher education."

#### (2) The Mandate of the Professional Programs Study Committee

The Curriculum Study Committee limited itself to the liberal arts aspect of the curriculum, while acknowledging that at many points the question of professional and preprofessional education also needed intensive and extensive study. Taking the same mandate, then, we ask that the Professional Programs Study Committee address itself to the role of the need for professional and preprofessional education at Calvin College.

The scope of the study shall range from the post-high school vocational and professional training needs of the youth of our Church, and whether these should or should not be met by course and degree programs offered at Calvin College, to the place of preprofessional course programs now being offered and to what extent, if any, these should be expanded. This, then, should be interpreted as another facet of the original mandate.

## APPENDIX B

### Preprofessional and Professional Programs at Calvin College

By Henry J. Ryskamp, Ph.D., Dean Emeritus of Calvin College  
Supplemented by John Vanden Berg, Ph.D., Dean of Calvin College

Calvin College and Seminary was established in order *to provide a Preprofessional Course* for prospective preachers. The preparatory subjects at first offered to Pre-Seminary students were those which the founders considered necessary to their further professional training. When others than those who planned to enter the ministry were permitted to take the Preparatory School Course, the subjects offered to them were the same as those required of the Pre-Seminary students. Additions to these offerings were soon made in order to enable graduates to qualify for teacher certification examinations or to enable them to qualify for certain courses in the university.

#### Prep-Courses

In the 1900-1901 Yearbook, three Preparatory Courses--Theological, Classical, and Scientific--were listed. The 1902-1903 "Annuary" announced in detail four Preparatory Courses, Latin-Greek, Latin-German, Latin-Scientific, and German-Scientific. In addition, this Yearbook outlined a four-year high school teacher's course to enable prospective teachers to take the State examinations for certification. In the 1906-1907 Yearbook the faculty offered four Preparatory Courses, the Seminary Preparatory, the Classical, the Modern Classical, and the Teacher's Course. The first two years were much the same for all four courses, the subjects prescribed being Latin (plus Greek for the first two), English, History, Algebra, Physiography, and Bible. This Yearbook outlined three junior college courses labeled Seminary Preparatory, Classical, and Modern Classical. The first two prescribed two years of Latin and Greek; the Modern Classical prescribed no Greek, but substituted Mathematics. There was no teacher especially prepared to teach the Organic Sciences until 1908, when Professor John P. Van Haitzma came to Calvin; and there was no one especially trained to teach the Inorganic Sciences until September, 1913, when Professor James Nieuwdorp joined the faculty. Although the students who took courses other than the Pre-Seminary Course were professionally or vocationally minded, their preparation was slanted toward that required of the Pre-Seminary students.

#### Pre-Seminary

Although Calvin had, since its founding, been a school for the preparation of ministers in the Christian Reformed Church, it was not until 1919 that its first four-year Pre-Seminary Course was approved.

The Pre-Seminary Course went through many changes after its development into a four-year course. There were constant studies conducted and revisions made in response to student and

alumni dissatisfaction. The inflexibility of the program, the locked-in-mold features of it, the heavy language requirements, and the unavailability of newer and different branches of learning to those enrolled in the Pre-Seminary Course made expression of student dissatisfaction almost an annual affair.

As a consequence, extensive reconsideration and overhauling of the program was done by combined Seminary and College faculty committees.

The most intensive and extended discussion of the Pre-Seminary Course began in 1951 and continued until late in 1958. The committee finally came to the faculty with a most unrealistic report, suggesting a five-year Pre-Seminary Course. The Educational Policy committee of the College then took the matter in hand, dealt with it rather vigorously, and prepared a revision, which was approved in 1959. As a result of the revisions the Pre-Seminary Course was eventually abandoned as a separate program. Persons who seek admission to the Seminary are now enrolled in the General College Course and are permitted to present a preparation from among a wide variety of possible majors. There are a small number of requisites prescribed by the Seminary for admission. Aside from the limited number of prescribed courses, the student must satisfy the customary requirements for graduation from the General College Course.

#### Pre-Medical

When, in May 1914, several students indicated a desire for a full two- or three-year Pre-Medical Course, the faculty replied that this would be impossible to arrange because the staff was "inadequate." Similarly, when in the spring of 1915 a number of young men asked that they be enabled to take their fourth year at Calvin (in 1915-1916), the faculty again had to reply that this was not possible because the staff was not "adequate."

It was not until the publishing of the 1919-1920 Yearbook that a full four-year College Course was formally announced. In the same Yearbook three Pre-professional courses, the three-year Pre-Medical, three-year Pre-Law, and two year Pre-Engineering, were offered. The faculty at that time, with its very limited number of teachers, tried to satisfy the needs of students interested in professions other than that of the ministry. Indeed, when Professor Van Hartsma urged that the faculty make it possible to take a Pre-Forestry Course at Calvin, the faculty permitted him to plan such a course. The Yearbook did not, however, announce such a course until 1932-33, when it stated that either a two- or three-year Pre-Forestry Course could be arranged.

#### Pre-Engineering

The Pre-Engineering students had to accept the most unsatisfactory arrangements. In order to meet the minimum entrance requirements of the U. of M. School of Engineering, they had to give proof of credit earned in the field of Mechanical Drawing and other Pre-Engineering courses. In order to be able to do so, they were compelled to take these pre-courses at Grand Rapids Junior College.

## Resistance to Pre-Courses

The preprofessional courses which were announced in the 1919-1920 Catalog included a bare minimum of semester hours of science. This was, in part, due to the lack of a sufficient number of staff members, at that time, to teach the sciences, but also, in part, to the resistance of the faculty to a reduction in the number of hours of the "cultural" subjects which the majority of the faculty considered necessary to inculcate in the students the Christian liberal arts point of view.

The science teachers, who were, of course, in the minority in the faculty, did not fully share the point of view of the other faculty members. And when Calvin graduates who entered the professional schools of the university informed the Calvin science professors that they were not so well prepared in the sciences as were men who had received their preprofessional education at the university, the science men pressed for more science in the preprofessional curricula. Professor Van Haitisma was most persistent in his request for permission to introduce more of the advanced Biology courses. And in his quietly persistent way he succeeded.

On more than one occasion faculty members were commissioned, when attending conferences at the University of Michigan, to inquire of the Dean of the Medical and the Engineering Schools whether as much science as was desired by our men should be included in the pre-courses. The answer of the Deans was, as a rule, positive and emphatic: "Preprofessional students need not and should not load up their preprofessional courses too heavily with sciences. Have them take courses in literature, social science, and philosophy, which they will not be getting at the university," the Deans counseled. "Such counsel," the science men at Calvin replied, "sounds good, but the records bear out the fact that our students have to compete with men with broader preparation in science and that the university professors (if not the Deans) expect them to be as well prepared as their university classmates." Therefore, although the faculty as a whole remained adamant in its demand that certain courses, Bible and Philosophy, as well as certain other literary courses, be included in the pre-courses. The number of semester hours of science gradually increased. As intimated, that was especially true of the Biological course requirements in the Pre-Medical course, and this caused almost acrimonious discussions in the Educational Policy Committee and faculty meetings. So the demand for increases in the number of science courses to be required in the pre-courses was rather firmly resisted.

However, by 1931, after Monsma and Wassink had been appointed, the sciences were fairly well cared for. Five men were occupied in teaching them: Van Haitisma, Nieuwdorp, Dekker, Monsma, and Wassink. Enough natural science was now being offered to make it possible, in 1924, to award a B.S. degree to graduates who had earned an aggregate of 60 semester hours of credit in the sciences.

## Normal Course

As intimated earlier, one of the courses outlined for the Preparatory Department after 1900 was a



Teachers' Course. This course enabled prospective teachers to take the State of Michigan Teacher Examinations and to qualify for State teachers' certification. After the formation of the junior college had been completed, Calvin, it was thought by some, was too slow in preparing a college Normal (or Teachers') Course. While this preparation was still going on, an independent association for the preparation of teachers was formed by such denominational leaders as the Rev. Herman Hoeksema, Mr. A. Peters, and Principal B.J. Bennink. In 1918 this association called upon Calvin for cooperation in setting up a separate Normal School, but Calvin insisted upon continuing with the preparation of its own course. The association also continued, but when Calvin offered a five-year (four Preparatory and one College) course in 1919, the association withdrew from the field.

In 1923 Calvin announced its readiness to offer a two-year (college) Normal Course, and in the same year Mr. Henry Van Zyl was appointed to head the Normal Department. The two-year course was so arranged by 1924 that the two-year Normal students who completed four years of college would receive a bachelor's degree. In that year the four-year course leading to an A.B. in Education was approved.

The expansion of the Education Department course at Calvin, as at most liberal arts colleges, was resisted more strongly than that of almost any other field, and that in spite of the great stake that Calvin has in the education of Christian school teachers. The increase in the number of practical courses, practice teaching and methods courses, for example, was strongly resisted. As a result, much the same feeling that gave rise to the formation of the Normal School Association continued, until it was finally but perhaps not completely, quieted by the appointment of the Committee for Cooperation between Calvin College and the National Union of Christian Schools.

#### One-Year Pre-Nursing Course

When it became necessary for Registered Nurses to complete some college courses before taking their training at a hospital, parents of girls aspiring to this profession, as well as the local hospitals and the doctors associated with them, put pressure upon Calvin to provide the necessary college courses. As a result of faculty consideration of this pressure, it was decided, February 10, 1933, that "for those interested, one year of work can be arranged that will be accepted by the local hospitals." A one-year Pre-Clinical Nursing Course, conducted in cooperation with Blodgett Memorial Hospital, was approved by both Calvin and the Hospital in 1934.

#### Five-Year Pre-Nursing Course

Rising professional standards for Registered Nursing education caused some of the nurses who had taken the one-year course to ask Calvin for a course leading to a Bachelor's degree in Nursing Education. Consequently, a five-year Pre-Nursing Course was proposed and recommended to the faculty in 1938. Introduction of it was delayed, however, because certain courses could not be offered at Calvin and because the Educational Policy Committee and the faculty wanted to make certain of the status of such courses at the University of Michigan and the

University of Wisconsin. One of the courses which could not be offered at Calvin was Bacteriology. In July, 1939 it was decided that this should be introduced by Professor Monsma. It proved, however, to be a makeshift course because laboratory work could not be offered. The proposed course--three years at Calvin and two at a hospital--lacked certain of the subjects which some of the hospital accrediting associations considered desirable. Nevertheless, this five-year course was finally approved in 1945. No serious questions were raised concerning this course, and each year a considerable number of students enrolled in it, and graduated from it. When, however, it was learned that the Nurses Professional Associations no longer regarded such a course as deserving a B.S. degree in Nursing Education, the course was suspended (1963) and no degree course in nursing has been reintroduced. Calvin's inability to offer the highly specialized nurses' training courses has made it impracticable up to the present time.

### Pre-Business Administration

Demands for specialized courses in Business Administration led to the organization at Calvin College, as at other schools, of a Pre-Business Administration Course. Teaching of all the subjects was, however, delayed for years because of Calvin's inability to get a teacher of Accounting and certain other courses. In the meantime Calvin students in Business Administration, as in Pre-Engineering, were compelled to take courses at Grand Rapids Junior College.

Now that Business Administration courses at the university are quite generally graduate courses, Calvin's four-year liberal arts course, with a major in Economics and a minimum of Pre-Business Administration subjects, serves very well as preparation for the university.

In the 1948-1949 Yearbook, Calvin offered for the first time a course in Medical Technology on a combined curriculum plan. It was, however, practically the same as the five-year Pre-Nursing Course and was listed as an alternative to the Nursing Course. In the 1949-1950 Yearbook it was for the first time outlined as a separate course with its own unique prescribed subjects. Although heavier in liberal arts subjects than the usual Medical Technology Course, it was approved by the hospitals and has served well to enable Calvin students to enter this profession.

### Home Economics Courses, Methods Courses, Library Science

Pressure have at times been rather strong to introduce a Home Economics Course: to introduce certain methods courses in the teaching of Business subjects, for example; and to introduce a course in Library Science. Instead of being offered the latter course, the students who enter Calvin now are rather carefully oriented in the use of the Library. Students who intend to pursue one of these specialized courses are today given such subjects at Calvin as will be accepted at the school they plan to attend and are then advised to transfer to the university when it becomes necessary.

Calvin has indeed developed and is offering to the youth of the church--and to others who prefer

to come to Calvin--an excellent Christian Liberal Arts program. To do that should continue to be its great contribution to the education of the youth of the world, adjustment to which requires more and more and better and better education. It must be recognized, however, that, just as it started out as a preprofessional school, it should not neglect the interests of those who, for one reason or another, are unable to pursue a complete liberal arts course before taking up the more specialized subjects necessary to their preparation for a profession or vocation. For such students, pursuing all the distinctive liberal arts courses is not necessary. Certainly it is not necessary for them to take two foreign languages in college, and it is not necessary for them to concentrate heavily in the traditional cultural subjects. It is necessary that they be made aware of the nature of the universe in which they live; that they be inspired to read and to think for themselves; and, while doing this, that they be guided by the Reformed "world and life view" which Calvin College can help them to understand and to accept.

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The review of the preprofessional and professional courses offered by Calvin College as related by Dean Ryskamp covers, in a general way, the history of these curriculum matters up to 1967-68. That particular year begins a new age in our history. 1967-68 was the year of the beginning of the 4-1-4 calendar and curriculum, the implementation of the faculty's exhaustive study of the curriculum which was published as Christian Liberal Arts Education. This report promised and made necessary the newer study of Preprofessional and Professional Studies at Calvin College.

Because 1967-68 is in a sense a kind of watershed, it is important that we summarize, for our history, the preprofessional and professional programs which are given in the 1967-68 College Catalog. These are the following:

#### The Pre-Seminary Program

By 1967 there no longer existed a single pre-seminary program; students could take any program of concentration offered by the College. The important matter was that the student had to make certain that he met the admission requirements of the Calvin Theological Seminary if he wished to attend that school. Consequently, the description of the pre-seminary program in the College Catalog is, in effect, a description of the admission requirements of the Calvin Theological Seminary. Students who completed requirements for admission to the Calvin Theological Seminary also had to meet the general graduation requirements in order to obtain a degree from Calvin College. If they did so, they received the A.B. degree.

#### Pre-Medical and Pre-Dental Programs

Students in the pre-medical or pre-dental program could take a four-year program at Calvin College, at the completion of which they would be awarded an A.B. or a B.S. degree, or they could take a combined-curriculum program in which they would spend three years at Calvin College plus one year at an accredited medical or dental school. The student was required to

complete 27 courses at Calvin College including "as much of the required core curriculum as possible." At the conclusion of the combined-curriculum program the student would receive a B.S. in Letters and Medicine or a B.S. in Letters and Dentistry.

### Pre-Law Programs

Like the students in the pre-medical or pre-dental programs, students in the pre-law programs could either pursue a four-year program at Calvin College, culminating in a B.A. degree, or they could take a combined-curriculum program in which they took a minimum of 27 courses at Calvin College plus one year at an accredited law school. The student was required to take "as many of the core curriculum courses as possible." Upon successfully completing the combined-curriculum program the student was awarded the B.A. in Letters and Law.

### Medical Technology Program

These programs were available to students only in the combined curriculum plan. Students on the plan were required to take 27 courses at Calvin College plus twelve months of successful work in an accredited school of medical technology. Although the student met most of the core curriculum requirements, he did not in fact have to meet them all. Upon completion of the program the student received the B.S. in Medical Technology degree.

### Nursing Program

Calvin College had a 31-month cooperative program with Blodgett Hospital in which the student spent the first nine months in a concurrent program at the College and the Hospital. The balance of the program was taken exclusively at the hospital. Upon completion of the work at Calvin College and Blodgett Hospital, the student was granted a diploma in nursing by the Blodgett Memorial Hospital School of Nursing.

### Pre-Engineering Program

The pre-engineering program was a combined-curriculum program in which the student took 27 courses at Calvin College and approximately four semesters of work at a recognized school of engineering. At the completion of this work the student received a B.S. in Science and Engineering.

### Two-Year Pre-Architectural Program

Two years of prescribed work were listed for this program. Calvin College did not grant a degree for this program.

### Other Pre-Professional Programs

The Catalog indicated that students wishing to enter some other pre-professional program should consult with the registrar of the College who would arrange a program enabling the student to stay at Calvin College for one or two years.

### Teacher Education Programs

Students could obtain certification for teaching in either the elementary or the secondary grades. In order to qualify for a Michigan State Provisional Teacher's Certificate, the student was required to complete all of the requirements for either the Bachelor of Arts or the Bachelor of Science degrees.

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Following the introduction of the 4-1-4 calendar and curriculum only a few programs of a preprofessional nature have been introduced. A program in library science was introduced in the academic year 1969-1970. The program was designed primarily to provide persons going into teaching with an opportunity to obtain a minor in library science. The program has never been approved for certification by the State Department of Education, however, and only a small number of persons have enrolled in the courses during the three years that the program has been in existence.

A combined-curriculum program leading to the Bachelor of Science degree in Letters and Natural Resources was introduced in the 1971-72 school year. This program requires a student to take his first three years at Calvin College and his final two years in the School of Natural Resources at the University of Michigan or some other accredited university. The student receives the B.S. in Letters and Natural Resources after completing the three years at Calvin College and one year at the University of Michigan. At the conclusion of the second year at the university the student receives the five-year professional degree, Bachelor of Science in Forestry, from the University of Michigan if he has met the requirements for the degree.

Another combined-curriculum program with Grand Valley State College was approved in 1972, leading to a B.S. in Special Education.

Several other programs which are preprofessional or professional in nature have been and continue to be discussed by the Educational Policy Committee. Among the more important programs being discussed are the following: The B.S. in Nursing, the Master of Arts in Teaching, and the Bachelor of Fine Arts degree.

## APPENDIX C

### Background

The PECLAC document provides guidelines for the development of professional programs at Calvin College. Included are guidelines for the core requirements for professional programs. The guidelines have been interpreted in different ways resulting in inconsistencies between programs. In an attempt to clarify the guidelines and bring more consistency in the core requirements, the EPC presents the following recommendation.

### Recommendation

The Educational Policy Committee recommends approval of the following as the minimum core requirement for professional programs, as recommended to it by the Professional Programs Committee.

The contextual disciplines--one course in history, one course in philosophy, one course in religion and theology, and one additional course from history, philosophy, religion and theology, or Christian Perspectives on Learning.

Mathematics and natural sciences--one course in mathematics and one course in natural sciences.

Social science--two courses in economics, political science, psychology and sociology with no more than one from a department.

Arts and literature--one course in American, English or world literature, one course in art, communication arts, foreign literature and culture, or music, and an elective from the above or a high school exemption (two units of foreign language may substitute for this last requirement).

Competences--one course in written rhetoric, one half course in spoken rhetoric, one quarter course unit of physical education for each year of the program.

### Rationale

1. It is well to remember that the reduction in the core introduced in the 1973 PECLAC document was a concession to the need for a smaller core in order to make it possible to include in the three-year certificate or the four-year degree programs the necessary technical and professional courses. The general B.A./B.S. core remained the ideal.
2. The core is that part of the curriculum set by the college faculty and common to all students. For this reason, and in order to avoid confusion on the part of advisers and students, it is

desirable that the core requirements for all pre-professional programs follow the general core as closely as possible.

3. Each of the contextual disciplines of history, philosophy, and religion is considered to be important in general education. Study of each of these was the prescription of CLAE and, we think, the intention of PECLAC. For this reason a minimum of one course in each of these disciplines is recommended.
4. Although mathematics and the natural sciences are by convention usually grouped together and the former is frequently ancillary to the latter, one should not be permitted to substitute for the other. Every student should take at least one in each area.
5. The specification of one course in American, English, or world literature, one course in another discipline in this area, and one elective conforms to the specification in the general B.A./B.S. core requirements. Such a distribution is considered important to a general education. Foreign culture courses remain in this category (as in the present requirements under PECLAC) both because there is no separate foreign language requirement in the minimum professional core and because the foreign culture courses include a significant study of the literature and arts of that culture and thus are suitable for inclusion in this area.
6. Among the recent spate of criticisms of high school and college curricula is the lack of required foreign language study. We should encourage students in professional programs to study another language, and since language is an important part of culture we propose that such students be permitted to substitute one year of foreign language for the third course requirement in the literature and fine arts courses.
7. The present requirement of one unit of physical education for the B.A. and B.S. programs and only one-half unit for pre-professional programs is both illogical and indefensible. Since the number of years of the program is the only variable, we think the requirement of one quarter course unit for each year of a program best answers this criticism.

RDG/bjk

