

Christian Liberal Arts Education

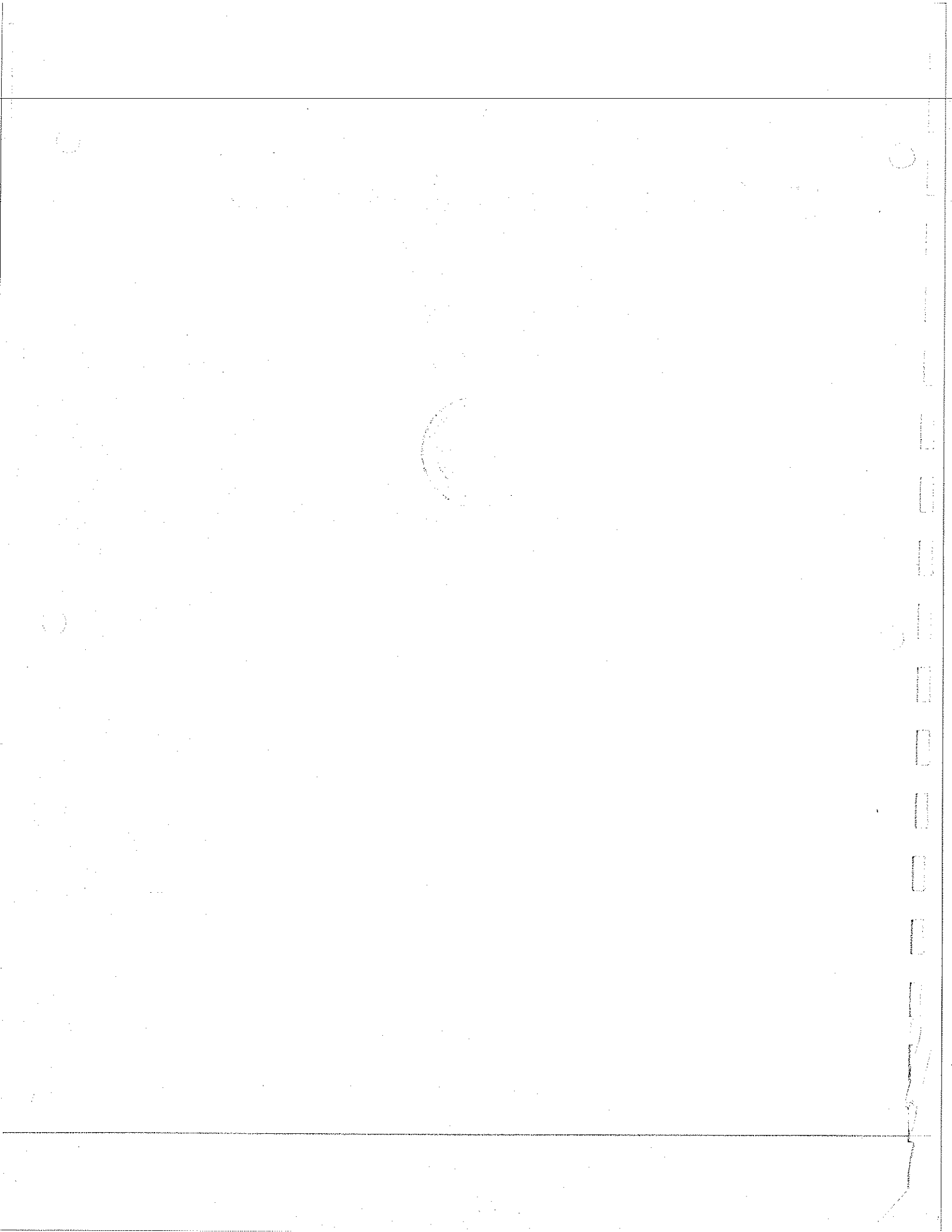
*Report of the
Calvin College Curriculum Study Committee*



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I PREFACE

It is now forty-five years since Calvin College first introduced its basic curriculum. That original curriculum, which closely paralleled the University of Michigan's program of the time, was intended to win academic recognition for the fledgling college. Since then the college has never seriously reconsidered the fundamental premises of that curriculum nor systematically evaluated their application. Courses, departments, and programs have been added without a general re-appraisal of the college curriculum. Yet, during the years since the original curriculum was established, vast changes have taken place in the college as well as in society. The size of our student body has grown from 122 in 1921 to 2900 in 1965, the size of our full-time teaching staff from 14 to 150, and the number of doctorates on the faculty from one to 66; the percentage of students attending college has considerably increased; the caliber and training of students have changed; new approaches to collegiate education have been tried; our society has undergone drastic alterations; and the needs of the Christian community, and more specifically of the Christian Reformed Church which maintains Calvin College, have changed.

For reasons such as these, the need for a systematic study of the academic program at Calvin College became increasingly evident during recent years. Faculty and administration, with growing frequency, raised basic issues of educational policy which could not be considered properly in isolation. Thus the Educational Policy Committee of the College, in the spring of 1963, recommended to the faculty the establishment of a Curriculum Study Committee with a broad mandate, and the faculty approved this recommendation. The Committee was required to report quarterly on its progress, and to present its final recommendations by October, 1965. The Committee herewith presents its report.

A troublesome term in our early discussions was the term liberal arts education. This term has meant so many different things to so many different people throughout history that the Committee considered using an alternative term. In the minds of some people the term is associated with political or theological liberalism; for others it is synonymous with "classical humanistic studies"; for others, it connotes an educational program dissociated from the reality of life; for yet others, it calls up the image of an education designed for an aristocracy. The Committee felt, however, that even if it selected another term it would still be asked whether or not the educational program it recommended was a liberal arts program. It concluded, therefore, that it had no choice but to use the term after explaining what it meant by it.

Amid all the variations in the sense of the term liberal arts education, one factor is constant. What everyone who uses the term agrees on--and perhaps this is the only thing everyone agrees on--is that a liberal arts education is one which is not aimed at training the student to hold down some specific occupation. Accordingly, when we speak of "liberal arts education" in the discussion which

follows, whether in presenting our own views or the views of others, we wish to be understood as meaning non-vocational and non-professional education. A liberal arts education, we are convinced, can be of great utility to men in their vocations and professions. Throughout history, various forms of liberal arts education have in fact been regarded as prerequisite to engaging in the learned professions; and nowadays it is widely held that a liberal arts education is equally indispensable to success in various business professions. But the concern of a liberal arts education is not with communicating the skills and knowledge necessary for engaging in some specific vocation or profession. Rather, though its focus is on none, its relevance is to all. It does not point toward the scholar's life, nor the diplomat's, nor the clergyman's, nor the banker's. It points toward human life.

At the outset the Committee wishes to stress that, in what follows, it is discussing a certain sort of education, a Christian liberal arts education; not a certain sort of college, a Christian liberal arts college. It is not saying that Calvin College ought to offer only a liberal arts education. Calvin College at present offers programs in one and another sort of professional training, and the Committee believes that this is as it should be. We do not regard the aim of professional and vocational training as inferior to, but only as different from, that of liberal arts education. The conspicuous need for a strong Calvinistic liberal arts program must not prevent consideration of the need for other types of educational programs sponsored by the Reformed Christian community, and offered perhaps by the same institution.

Though it is not strictly within the scope of the Committee to consider the curriculum of our various professional programs, the Committee may perhaps be allowed one comment on this matter: We believe that the curricula of our various professional programs should incorporate, as far as possible, the "core" of the liberal arts curriculum which we recommend. For it is in this "core" that an integrated Christian view of the major features of reality is communicated to the student.

The Committee has appended two essays which admirably express its understanding of the nature of calvinistic-Christian education. One of these is "Calvinism and Higher Education" by our recently retired Professor of Philosophy, William Harry Jellema. The other is "Christian Education" by our late Professor of English, Henry Zylstra. Both essays affirm the view that the ultimate aim of Christian education, no matter what the level at which it occurs, is to train the student for living a Christian life in contemporary society; or in other words, to train the student to become a vital citizen of the Kingdom of God as it is manifested in the contemporary world. Furthermore, both writers hold that no education is neutral, that education is always of necessity based on some sort of philosophical perspective or religious outlook; and that this basis is reflected in the whole structure and orientation of the education. Accordingly, they hold that a Christian college cannot be content to display its Christian foundations with chapel services and courses in theology, but must bring its students to a mature understanding of what the Christian religion means for the study of the various fields of knowledge. It is in the context of a mature understanding of the Christian religion that a Christian college must impart to its students the knowledge, understanding, methods, and skills necessary for living and working in the Kingdom of God as this is mani-

fested in contemporary society.

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II THE HISTORICAL BACKGROUND

Throughout the centuries, liberal arts higher education in the Western world has changed radically in its fundamental aims, its social and intellectual conditions, and its curricular patterns. To our knowledge, a systematic and full-scale study of these changes has never been written. Still, a satisfactory discussion on the proper nature of Christian liberal arts education at Calvin College today presupposes not only some awareness of our own Calvinistic antecedents, but also some awareness of the contemporary situation of liberal arts education in America and of the historical trends which have gone to produce this situation.

Higher Education in Pagan Roman Antiquity. The term liberal arts was originally used in republican Rome to indicate those branches of knowledge whose study was thought to be appropriate to the education of free men, as opposed to that of slaves and craftsmen. Subjects regularly included among the liberal arts were grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music. Of these, grammar and rhetoric were pre-eminent. In de Republica, I, 17, Cicero described such studies as "the arts appropriate to humanity." Neither he, nor anyone else, however, regarded "humanity" as something to be cultivated apart from public life; rather, it found its fulfilment in public life.

The typical justification for the study of the liberal arts seems to have been that such study is essential if a man is to play the role of citizen in the republic. Roman education, like Hellenic education before it, was pointed towards the duties and rights of the citizen. No matter what the student's future profession, it was thought necessary for him to receive a liberal education if he was to place his work in that profession in its proper context of his role as citizen. Thus the architect-engineer Vitruvius, writing on the training of an architect, a profession which was highly honored in Rome, said that he "should be a man of letters, a skillful draftsman, a mathematician, familiar with scientific enquiries, a diligent student of philosophy, acquainted with music; not ignorant of medicine, learned in the responses of the juriconsults, and familiar with astronomy and astronomical calculation."¹ And Cicero remarked that

no man has ever succeeded in achieving splendour and excellence in oratory, I will not say merely without training in speaking, but without taking all knowledge for his province as well.²

The schools in which young Romans were trained for citizenship were oriented more toward teaching than research; more toward the transmission of learning than the discovery of new knowledge. By and large the learning which constituted the basis of the teaching was not developed by the Romans themselves, but was Greek.

Though the architect was highly respected among the Romans, the career of

greatest prestige was that of the orator and advocate. All Rome was aflame with a passion for eloquence. Thus Roman higher education acquired a heavily rhetorical and literary emphasis. Studies of older Greek and Roman literature, along with training in eloquence, occupied the central position in a curriculum whose aim was to produce leaders in Roman civic affairs. It should be added that the Roman school did not content itself with producing skilled technicians; it also aimed to produce good character, and loyalty to the Roman state, in the student.³

In its original setting, the Roman rhetorical education provided a satisfactory preparation for sound leadership. But with its overwhelming emphasis on the past, especially the Greek past, and upon the transition from republican to imperial Rome, it gradually became detached from the contemporary scene and eventually developed an antiquarian tendency. In addition, as the citizen gradually lost his role in imperial affairs, the traditional Roman education lost its point.

Higher Education in Christian Antiquity. It was only natural that many early Christians should see an antithesis between this rhetorical liberal arts education, based on the pagan literatures of Greece and Rome and aimed at training for leadership in Roman civic affairs, and the education deemed proper for Christians. Literature and science, pervaded as they were by paganism, were viewed as corrupting; and public positions were, for the most part, closed to Christians.

Shortly, however, various leaders of the church began to stress the importance of a liberal arts education for the health of the Church. Some, especially the Greek fathers, saw positive value in a knowledge of the pagan literature and philosophy which constituted the core of Hellenistic education. St. Basil, for example, wrote a treatise entitled "Address to the youth, how they can read heathen authors to their profit." And Gregory Nazianzen, in his Panegyric on St. Basil, wrote:

I take it as admitted by men of sense, that the first of our advantages is education; and not only this our most noble form of it, which disregards rhetorical elements and glory, and holds to salvation, and beauty in the objects of our contemplation: but even that external culture which many Christians ill-judgingly abhor, as treacherous and dangerous, and keeping us afar from God. For as we ought not to neglect the heavens, and earth, and air, and all such things, because some have wrongly seized upon them, and honour God's works instead of God: but to reap what advantage we can from them for our life and enjoyment, while we avoid their dangers; not raising creation, as foolish men do, in revolt against the Creator, but from the works of nature apprehending the Worker, and, as the divine apostle says, bringing into captivity every thought to Christ: . . . and as we have compounded healthful drugs from certain of the reptiles; so from secular

literature we have received principles of enquiry and speculation, while we have rejected their idolatry, terror, and pit of destruction. Nay, even these have aided us in our religion....⁴

The attitude of the Latin fathers toward pagan learning was, in general, much more critical. Witness Tertullian's famous words:

What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? Our instruction comes from "the porch of Solomon," who had himself taught that "the Lord should be sought in simplicity of heart." Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition. We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel.⁵

But even Tertullian counselled Christians to acquire a liberal education, not of course because he saw some value in pagan literature as such, but because he thought "secular studies" to be an essential preparation for "divine studies," and for human life in general. He acknowledged the danger of the child's succumbing to paganism, but he was hopeful that this danger could be overcome.⁶

On the lower educational levels, all sorts of arrangements gradually developed. In some communities the schools remained thoroughly pagan, and Christians avoided them altogether. In other communities, though the schools remained pagan, Christians sent their children to the schools and supplemented this education with the catechism. In other communities, pagan learning in the schools was disguised behind a thin veneer of Christianity. In others, Christian schools were founded in which pagan learning was largely ignored. And in yet others, an attempt was made to deal with pagan literature and scholarship in schools thoroughly Christian.⁷

On the level of higher education, the most important phenomenon was the rise in the Eastern world of the Catechetical Schools, the most famous of which was maintained at Alexandria under the leadership of Clement and Origen. This school, and others of its sort, was not primarily aimed at the training of priests and pastors. Rather, modelled after the university of Alexandria, it was a center of inquiry and research open to all who wished to understand the doctrines of Christianity. Its emphasis was on scholarship, rather than on training in eloquence. The curriculum, like that of Eastern schools generally, was encyclopedic. It led up to philosophy. And the whole was capped by the study of Christian theology and biblical exegesis.

The various catechetical schools of Eastern Europe proved to be tremendously creative centers of theological and exegetical learning. In general, however, the Christianity which animated them was of a highly Hellenized sort. Clement, for example, saw Christianity not as an alternative to the pagan religions and philosophies, but as their natural fulfilment. Philosophy, he said, is God's reve-

lation to the Greeks, as is the Old Testament, to the Jews. In fact, Greek philosophy is "a schoolmaster to bring the Hellenic mind, as the law, the Hebrews, 'to Christ'."⁸ It is, furthermore, an indispensable aid to every Christian who would advance to the higher levels of insight into Christian life and truth. A man can attain salvation without philosophy; he cannot, however, comprehend the deeper things of faith without it. The outlook of the Eastern schools generally is captured in Origen's advice to a young friend, Gregory:

I am anxious that you should devote all the strength of your natural good parts to Christianity for your end; and in order to do this, I wish to ask you to extract from the philosophy of the Greeks what may serve as a course of study or a preparation for Christianity, and from geometry and astronomy what will serve to explain the sacred Scriptures, in order that all the sons of the philosophers are wont to say about geometry and music, grammar, rhetoric, and astronomy, as fellow-helpers to philosophy, we may say about philosophy itself, in relation to Christianity.⁹

The ultimate aim of Christian education, according to Clement and Origen, was to produce a 'gnostic' Christian--a learned, cultured man who has combined a knowledge and acceptance of the Scriptures with the best and noblest thought of the pagans. The Roman idea of training for leadership in civic affairs has disappeared.

St. Augustine's opposition to this synthetic, syncretistic understanding of the relation between Christian faith and pagan learning is well-known. His formula, credo ut intelligam, expresses his conviction that faith is a pre-condition of genuine knowledge, rather than the capstone to a body of knowledge already acquired. Also, of course, it expresses his agreement with Clement and Origen that faith finds its fulfilment in knowledge. Augustine, however, far more than Clement and Origen, was resolute in his insistence that the only knowledge worth acquiring, apart from that needed to maintain one's earthly existence, was knowledge of the soul and of God. "God and the soul, that is what I desire to know. Nothing more? Nothing whatever!"¹⁰ Knowledge of God in turn, was far superior to knowledge of the soul; for God was eternal, the soul, mutable. Thus for Augustine--on this point he was especially influenced by the neo-Platonists--there was no room for a philosophy of nature. There was room only for theology. Contemplation of God, attained first through a study of the Scriptures and then through rational reflection, was for him the sole end of human life. In Concerning the Trinity, Augustine makes this point by means of a distinction between two sorts of cognition, wisdom and knowledge: "If therefore this is the right distinction between wisdom and knowledge, that the intellectual cognizance of eternal things belongs to wisdom, but the rational cognizance of temporal things to knowledge, it is not difficult to judge which is to be preferred or postponed to which.... [T]he difference between those two which we have laid down is a most evident one, in that the intellectual cognizance of eternal things is one thing, the rational cognizance of temporal things another; and no one doubts but that the former is to be preferred to the latter."¹¹ It must be added that, according to Augustine, the contemplation of the eternal God cannot be achieved by surveying his works.

Rather, it is achieved by first turning inward from external nature to the soul; and then ascending to the eternal. Knowledge of nature is of no more than utilitarian interest, necessary to maintain our earthly existence.

Thus Augustine's justification of the liberal arts, though perhaps it sounds like that of Gregory Nazianzen and Origen when abstracted from the context of his works, must be understood in terms of the limited theological end which Augustine assigns to human learning. Augustine discusses the matter most fully in On Christian Doctrine. In one famous passage there he says :

Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it. For, as the Egyptians had not only the idols and heavy burdens which the people of Israel hated and fled from, but also vessels and ornaments of gold and silver, and garments, which the same people when going out of Egypt appropriated to themselves, designing them for a better use, not doing this on their own authority, but by the command of God, the Egyptians themselves, in their ignorance, providing them with things which they themselves were not making a good use of; in the same way all branches of heathen learning have not only false and superstitious fancies and heavy burdens of unnecessary toil, which everyone of us, when going out under the leadership of Christ from the fellowship of the heathen, ought to abhor and avoid; but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them. Now these are, so to speak, their gold and silver, which they did not create themselves, but dug out of the mines of God's providence which are everywhere scattered abroad, and are perversely and unlawfully prostituting to the worship of devils. These, therefore, the Christian, when he separates himself in spirit from the miserable fellowship of these men, ought to take away from them, and to devote to their proper use in preaching the gospel.¹²

In summary, Augustine's approach to the liberal arts was far less broadly cultural than was that of Clement and Origen and the Greek Fathers generally. But Augustine also did not adopt the Roman goal of training for citizenship in civil society. Rather, he justified the study of the liberal arts in terms of its contributions to man's knowledge of God and the Scriptures. It was the Christian's citizenship in the City of God that counted for most in his life. The activities of the citizens in this new city all pointed toward the contemplative knowledge

of God.

The Medieval Universities. The intellectual revival of the early Middle Ages was based in large part on a Christianized version of Roman education, passed on by such men as Cassiodorus and Isidore of Seville. The seven liberal arts were re-established in the cathedral and monastic schools, at least in name. But into them was poured new content. Rhetoric now included law; geometry encompassed geography, natural history, and the study of medical herbs; and astronomy included study of the church calendar. As yet, fine arts, literature, and history were given no place. In the early middle ages of Western Europe it was only the clergy who were formally trained. The justification for the study of the liberal arts focussed on the utility of such study for the work of the clergy.

In the universities which arose in the thirteenth century, philosophy was added to the seven liberal arts to constitute the curriculum of the Faculty of Arts. In addition to the Faculty of Arts, three "graduate" professional schools were established in the Northern universities: the Faculty of Theology, the Faculty of Law, and the Faculty of Medicine. Students had to graduate from the Faculty of Arts before they could attend one of the other three faculties. Thus the study of the seven liberal arts plus philosophy became, for most students, not just a disinterested inquiry into the various branches of human learning, but also a pre-requisite for professional training. The rationalization for the study of liberal arts in the medieval university was usually the indispensability of such study for future work in the professions. In spite of this, intellectual inquiry and the expansion of knowledge in the area of the liberal arts, was as much the practice of the medieval university as was professional training. The medieval universities, as much as any universities throughout history, were creative centers of disinterested learning. Disinterested inquiry and professional training existed side by side. Thus the medieval university to a great degree resembled the scholarly Alexandrian schools; it scarcely at all resembled the Roman rhetorical schools.

Of the seven liberal arts, logic was undoubtedly pre-eminent, though mathematics at Oxford also gained significant attention. At most universities, the professional faculties were most powerful and prestigious--theology at Paris, law or medicine at various of the southern universities. At Oxford, however, the Faculty of Arts seems to have been most powerful and important.

Teaching was normally conducted by commenting on a set text, either ancient or early medieval--Aristotle in philosophy, Priscian in grammar, Peter Lombard in theology. By virtue of this approach, the medieval university was to a great degree oriented toward the past. However, the aim of the medieval commentator was not to imitate and repeat the ancients, nor even to gain a rich and accurate understanding of the traditions of Western culture, but rather to use the ancient text as a framework and springboard for his own creative work. The medieval manner of commenting on a text has often been called "dialectical." Another significant part of medieval education was the disputation--a public occasion on which a Master defended a certain thesis against all comers. It may be added that Latin was the only language used in the universities; and apart from the vernacular tongues, it was virtually the only language known.

As already indicated, professional training occupied an important place in the medieval university. Yet most medieval men would have regarded practical knowledge as inferior to theoretical knowledge. A common topic for discussion was: Which of the professional arts is nobler, i.e., which is closer to a liberal art and further from a mechanical art. Following Aristotle and the Greeks generally, they held that man's intellect is his noblest faculty, and the leisurely cultivation of knowledge for its own sake, man's noblest activity. The disengaged scholar was the medieval ideal. Medieval man sought to develop and cultivate the intellect by developing the disciplines; that is, by uncovering the rational structure of reality. It never occurred to him that it should be done by trying to understand and to appreciate his cultural heritage through a careful study of 'the great books'. Nor, in spite of his agreement with Augustine that the ultimate form of human knowledge is contemplation of God, did he regard theology as the only worthwhile discipline. The queen, yes; but not the whole realm. The medieval by no means neglected knowledge of the physical world. Contrary to the Augustinian view, he regarded such knowledge as ultimately leading up to a knowledge of God, and thus as being of more than utilitarian worth.

In the scholastic scheme of thought, a scheme which for centuries remained dominant in the universities, theology was seen as an exposition and defense of the faith, deliberately taking its principles at certain junctures from revelation, while all other sciences were thought to obtain their principles by the natural light of reason. It was the firm conviction of virtually all scholars that the natural light of reason, if carefully and diligently followed, would lead to a body of knowledge hospitable to, and to some extent over-lapping with, the Christian revelation. Revelation was regarded as, in principle, an addition to human reason, rather than a correction of it. It is indispensable to salvation; but it is not necessary for the acquisition of genuine knowledge. Furthermore, it was the conviction of the Thomists, and many others as well, that Greek philosophy by and large represented a satisfactory use of natural reason. Thus Greek philosophy, especially that of Aristotle, constituted for them a "preamble to the faith." In addition, it could be put to use in the dialectical elaboration of theology. The religious underpinnings of the medieval universities were thus far more in accord with the views of Clement and Origen than with those of Augustine.

Renaissance Humanist Education. The Renaissance humanist movement was a many-faceted reaction to the education and scholarship of "the schools." The "humanist," in the Renaissance sense of that word, was a teacher or student of the humanities, that is, of grammar and rhetoric, understanding these to include such subjects as poetry, history, and moral philosophy. The medieval schools and universities had, of course, long included these subjects in their curricula. What was novel among the Renaissance humanists was a whole complex of new attitudes and emphases: stress on the importance of the practice of good style and eloquence; insistence that good style and eloquence can only be acquired by an imitation of classical literature; adulation of classical and, in the North, Christian, antiquity; practice of a philological rather than a dialectical approach to the classic texts; scorn of the sciences and scholastic learning in general as barbarous in style and not worth the attention of a man; emphasis on the dignity and importance of the individual; insistence that the aim of education was to produce cultured men of letters. In many ways, then, the humanist movement marks a recrudescence

of the Roman rhetorical tradition. For them, the ideal was not a learned man, capable of elaborating and advancing a certain science dialectically, but rather a man of taste, steeped in the literature of antiquity. It is here, among certain of the humanists, that we find the beginnings of the break-down of intellectualism and the rise of the notion that education should produce the all-around cultured gentleman. "We call those studies liberal," says the humanist Vergerius, "which are worthy of a free man; those studies by which we attain and practise virtue and wisdom; that education which calls forth, trains and develops those highest gifts of body and of mind which ennoble men, and which are rightly judged to rank next in dignity to virtue only."¹³

The humanist movement also marks a rebirth of the idea that the aim of education is to prepare the student to play his role of citizen in the city. To cite Vergerius again, "Respecting the general place of liberal studies, we remember that Aristotle would not have them absorb the entire interests of life: for he kept steadily in view the nature of man as a citizen, an active member of the State. For the man who has surrendered himself absolutely to the attractions of Letters or of speculative thought follows, perhaps, a self-regarding end and is useless as a citizen or as prince."¹⁴ The life of man as citizen is the proper aim of education; liberal studies were deemed essential to this end. And among the professions in which it was deemed that man could make his contribution as citizen, that of the artist began to assume great importance among the humanists. The architect, the painter, the sculptor, the musician, the poet, were all deeply admired by the humanists.

One persistent theme of medieval education and learning which is newly emphasized and defined during the Renaissance is that of pietas et doctrina. Since the early Christian centuries this phrase had been used to express the view that learning and the life of worship should never be separated. As one historian has put it, "the love of learning and the desire for God" thoroughly permeated the monastic schools of the middle ages. Liberal studies were integrated into the monastic community by being subordinated to the life of worship and service. In the Renaissance, the Devotio Moderna movement, a product of the quasi-monastic community in the Netherlands known as the Brethren of the Common Life, again emphasized the importance of the pious and learned man. This emphasis found a parallel among the humanists. For the humanists insisted that an education in the liberal studies should produce a man who was virtuous as well as learned: virtu et doctrina. The concern of both the Devotio Moderna movement and the humanist movement was not so much to state a formal relationship between pagan learning and divine revelation, but rather to state a relationship between all learning and the man of piety or virtue who possesses it. Men such as Erasmus, Agricola, and Reuchlin, as well as many of the reformers, were educated under these traditions of pietas et doctrina and virtu et doctrina. Their collective influence on all levels of European education was great.

Both the Devotio Moderna movement and the humanist movement, for the most part, developed outside the universities. Yet especially the humanist movement had an important impact on the universities: grammar and rhetoric slowly usurped the prestige of logic, and the universities gradually incorporated into their curricula a study of the ancient learned languages and a perusal of classical literary

texts. The basic medieval curriculum, with these humanist additions, remained the curriculum of virtually every European university until the end of the eighteenth century.

Reformation Higher Education. The Protestant Reformation in large part arose within the universities and higher schools of Northern Europe. Most of its leaders had received a university training. Its impact on European educational institutions, lower as well as higher, was profound. Under its stimulus, many old universities were reformed and new ones founded.

As a result of Luther's violent denunciations of the scholastics, and the marked decline in the number of ecclesiastical positions open to young men, the German universities, in just a few years after Luther's revolt, suffered an astonishing decline in enrollment. To take but one example: The University of Erfurt enrolled 311 students during 1520-1521; in 1527 it had only 14.¹⁵ This situation was by no means wholly pleasing to Luther, however. For though he was opposed to the scholastics, he was also profoundly convinced that higher education was indispensable to the welfare of church and state. It is noteworthy, however, that when Luther spoke of the need for higher education, he typically emphasized, in the fashion of the Western Church fathers, the necessity of a knowledge of the ancient languages for a study of the Scriptures. He never professed any interest in classical literature, nor did he profess much interest in the sciences. Neither humanist nor scholastic learning was to his taste.

It was left to Luther's follower, Melancthon, trained by the humanists and sympathetic to the humanist movement, actually to reform German education and to place it on Protestant foundations. He composed textbooks on all the liberal arts, encouraged the study of ancient languages and classical literature, and served many German cities with educational stimulus and advice. The old universities of Wittenberg, Tuebingen, Leipzig, Frankfurt, and Rostock were reformed by the Lutherans; and new ones were founded at Marburg, Koenigsberg, Jena, and Helmstedt.

The influence of the Calvinistic Reformation on higher education was even more profound than that of the Lutheran. Calvin himself, as a student in Paris, participated in the humanist movement, and his earliest published work was a commentary on Seneca. He never lost his admiration for the belles lettres of antiquity, particularly Cicero; his mature writings are sprinkled with approving, as well as disapproving citations from the pagan writers. He was also convinced that the ancient writers on the sciences and practical arts had much of value to offer the Christian. In a famous passage in his Institutes of the Christian Religion he says:

Shall we deny that the truth shone upon the ancient jurists who established civic order and discipline with such great equity? Shall we say that the philosophers were blind in their fine observation and artful description of nature? Shall we say that those men were devoid of understanding who conceived the art of disputation and taught us to speak reasonably? Shall we say that they are insane who developed medicine,

devoting their labor to our benefit? What shall we say of all the mathematical sciences? Shall we consider them the ravings of madmen? No, we cannot read the writings of the ancients on these subjects without great admiration. We marvel at them because we are compelled to recognize how pre-eminent they are. But shall we count anything praiseworthy or noble without recognizing at the same time that it comes from God? Let us be ashamed of such ingratitude, into which not even the pagan poets fell, for they confessed that the gods had invented philosophy, laws, and all useful arts. Those men whom Scripture calls 'natural men' were, indeed, sharp and penetrating in their investigation of inferior things. Let us, accordingly, learn by their example how many gifts the Lord left to human nature even after it was despoiled of its true good.¹⁶

Calvin himself put a great deal of effort into the founding of the Genevan Academy; he campaigned for funds, established the curriculum, set the regulations, and was one of the lecturers. Under Calvinist auspices the University of Heidelberg was reformed, and new universities were founded at Edinburgh, Cambridge (Emmanuel College), Leiden, Franeker, Groningen, Amsterdam, Utrecht, Nimes, Montpellier, Montauban, Saumur, and Sedan.

Until the time of the Reformation the predominant view of the church had been that man's ultimate end and happiness was to know--that is, to contemplate--God. The Reformers introduced a new perspective. They proclaimed that man's ultimate end is not the contemplation, but rather the service, of God. This, they held, could and should be done in all legitimate vocations and professions. Every man is called to the service of God in his vocation. The Reformation, then, meant the destruction of that intellectual-spiritual aristocracy which had infected the medieval church.

This new emphasis on service comes out powerfully in the opening chapters of Calvin's Institutes where, though in medieval fashion he says that the end of man is the knowledge of God, Calvin bursts out of the medieval framework by insisting that there is no knowledge of God apart from a worship and service of Him. The same emphasis comes out nicely in this little section from the Genevan Catechism (1541) on the end of man

Master: What is the chief end of human life?

Scholar: To know God by whom men were created.

....

Master: What is the highest good of man?

Scholar: The very same thing.

....

Master: What is the true and right knowledge of God?

Scholar: When he is so known that due honor is paid to him.

Master: What is the method of honoring him truly?

Scholar: To place our whole confidence in him; to study to serve him during our whole life by obeying his will; to call upon him in all our necessities, seeking salvation and every good thing that can be desired in him; lastly, to acknowledge him both with heart and lips, as the sole Author of all blessings.¹⁷

Accordingly the aim which the Reformers set for higher learning was not the intellectualistic aim of the medievals, nor the merely cultural aim of the humanists, but rather the aim of training men for the service of God in church and civil society. It must be stressed here that, though the need for an educated ministry was no doubt always a primary motivation for the founding of the Protestant higher schools, it was seldom an exclusive one. For example, in the Ordinances of 1541 Calvin said, "...since it is necessary to prepare for the coming generations in order not to leave the church a desert for our children, it is imperative that we establish a college to instruct the children and to prepare them for both the ministry and civil government."¹⁸ It may be added here that Calvin, more than Luther, was convinced that the Christian gospel demanded the reformation of society in general, as well as of the individual and the church. Thus higher education for Calvin and his followers was always a matter of great significance and importance. Its aim was not merely to train for individual Christian service in the civil and ecclesiastical professions, important as that was. Rather, education was part of a larger program for the reform of society.

Though theology and the study of the Scriptures was probably the primary focus of the educational program in most Protestant higher schools, yet the curricula in both Calvinist and Lutheran schools typically included the seven liberal arts and philosophy, with the new humanist additions. For example, the curriculum of the Genevan Academy, the model for many other Calvinist institutions, included instruction not only in the Scriptures and in theology, but also in the ancient languages (Latin, Greek, Hebrew), in ancient literature, and in the arts and sciences. It is also interesting to note the amount of attention given to religious training in the Genevan Academy. Each day classes began and ended with prayers. An hour a day was devoted to singing psalms. The Lord's Prayer, the Confession of Faith, and the Ten Commandments were all recited. On Wednesday everyone listened to a sermon. On Saturday everyone studied the Catechism.

The University in Modern Europe. The Protestant schools, by virtue of their humanist curricula and evangelical theology, were originally in the educational vanguard of their day. The new intellectual developments of the seventeenth century, however, were not in the fields of classical studies and theology, but rather in the fields of natural science and philosophy. These new developments passed the Protestant universities by. Often the Protestant schools were embroiled in theological controversy that absorbed all their energies. Further, the theology of the Protestant universities gradually lost its exegetical biblical character and began to resemble the old dialectical theology of the scholastics. In many cases, evangelical Christianity no longer permeated the instruction and scholarship of these schools. In short, the Protestant universities by the end of the seventeenth century were no longer creative centers of instruction and scholarship, and many were

no longer genuinely evangelical in character.

Most other universities were just as isolated from new intellectual and social trends as were the Protestant ones. Originally the European universities had had a virtual monopoly on higher education and learning. In the Renaissance, however, this changed and the status of the universities began to decline. Under the influence of men such as Castiglione and Montaigne, courtly academies unrelated to universities were established to train the well-born for public life. In Italy, the humanists founded independent academies, and across Europe a great deal of humanist scholarship was produced by men outside the universities. New contributions to natural science, too, were, as often as not, made by non-university men. The schools and universities continued as transmitters of knowledge, but the creative expansion of knowledge took place with increasing frequency outside the universities. The learned academies and societies of the seventeenth and eighteenth century in Europe took the initiative in creativity, discovery and invention. It is also a striking fact that none of the great early modern philosophers--Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume--held university posts in philosophy.

By the late seventeenth century, most European universities had lost their academic leadership in society. Not until the time of the French Revolution was there a significant change. The German universities were the first to be reborn. They surrendered whatever aristocratic associations they had retained, they decisively turned their attention from the concerns of the past to the problems of the day, they associated themselves with the academies and science institutes, and eventually they created the pattern for almost all modern universities. In the form which they eventually assumed, their emphasis was on research and the advance of knowledge rather than on instruction. Increased specialization and professionalism worried them scarcely at all. They found their integrating principle not in the catholicism of the medieval scholastics and the southern Renaissance humanists, nor in the Evangelical Christian perspective of the Reformers, but rather in Liberalism with its dogma of the autonomy of human reason and its program of free inquiry by free men. Thomas H. Huxley, a most sympathetic observer, gave this description of the German universities in the middle of the nineteenth century:

[T]he German universities, from being beneath notice a century ago, have become what they are now--the most intensely cultivated and the most productive intellectual corporations the world has ever seen. The student who repairs to them sees in the list of classes and of professors a fair picture of the world of knowledge. Whatever he needs to know there is someone ready to teach him; someone competent to discipline him in the way of learning; whatever his special bent, let him but be able and diligent, and in due time he shall find distinction and a career....They are not "boarding schools for youth," nor clerical seminaries; but institutions for the higher culture of men, in which the theological faculty is of no more importance, or prominence, than the rest; and which are truly "universities," since they strive to represent and embody the totality of human knowledge, and to find room for all forms of intellectual activity.¹⁹

The British universities, on contrast, remaining until quite recently the virtual monopoly of the aristocracy, concerned themselves primarily with the training of an elite ruling class. They maintained the traditional antiquity-oriented conception of the liberal arts far more consistently than did the continental universities; except for mathematics, they virtually ignored all learning and culture subsequent to the Reformation; they emphasized teaching rather than research; they avoided any tinge of professional and vocational training; and in general their approach to education still closely resembled that of the Renaissance humanist. It was widely agreed that the function of a university was to produce cultured and lettered gentlemen who would become members of the learned and civic professions. It was not to produce research, advance knowledge, nor prepare men for specific careers.

John Henry Newman's eloquent defense of the traditional British universities, in his Idea of a University, is well known. Thus it may be of more interest to cite a passage from John Stuart Mill, the radical utilitarian, in which he too defends the traditional conception of university education. In his Inaugural Address at the University of St. Andrews, February 1, 1867, Mill said:

Men are men before they are lawyers, or physicians, or merchants, or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians. What professional men should carry away with them from a University is not professional knowledge, but that which should direct the use of professional knowledge, and bring the light of general culture to illuminate the technicalities of a special pursuit. Men may be competent lawyers without general education, but it depends on general education to make them philosophic lawyers--who demand, and are capable of apprehending, principles, instead of merely cramming their memory with details.²⁰

Most of the German universities had, by this time, freed themselves from ecclesiastical and even political control, whereas it is well known that the Anglican Church maintained its dominance over British higher education, particularly at Oxford and Cambridge, until near the end of the nineteenth century.

The Origins of American Higher Education. The founding of the first American college, Harvard, in 1636, exemplifies the evangelical Christian atmosphere and conviction in which most of the early American colleges were established. No doubt the primary motivation of the Puritans was the need for an educated ministry; but beyond this, they desired a place of learning dedicated Christo et Ecclesiae. The pamphlet, New England's First Fruits, written in 1642, speaks about the founding of Harvard College in these words:

After God had carried us safe to New England, and we had buildéd our houses, provided necessities

for our liveli-hood, rear'd convenient places for Gods worship, and settled the Civill Govern-ment: One of the next things we longed for, and looked after was to advance Learning, and perpetuate it to posterity; dreading to leave an illiterate Ministry to the Church, when our present Ministers shall lie in the Dust.²¹

And the rules of Harvard, in the same pamphlet, include this prescription:

Let every student be plainly instructed, and Earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternal life, Joh. 17.3. and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and Learning.²²

Similar citations might be given concerning the founding and early character of Yale University. And when King's College, later to become Columbia University, opened in 1754, its president said this about the school in an advertisement placed in the New York Gazette:

The chief thing that is aimed at in this college is to teach and engage the Children to know God in Jesus Christ, and to love and serve Him, in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind....²³

It may be noted, however, that here already we find the beginnings of the distaste for "sectarianism" in education, and the longing for a religious foundation on which all Christians can agree, which were to become an increasingly prominent feature of American thought during the nineteenth century. For in the same advertisement there are these words:

And that people may be the better satisfied in sending their children for education to this college, it is to be understood that as to religion, there is no intention to impose on the scholars, the peculiar tenets of any particular sect of Christians; but to inculcate upon their tender minds, the great principles of Christianity and morality in which true Christians of each denomination are generally agreed.²⁴

Not many colleges were founded on so ecumenical a basis as Columbia. Into the twentieth century, most non-public American colleges were founded on deliberately creedal or denominational bases. The Christian church, in all its divisions, has been overwhelmingly the most powerful force in the founding of non-public higher educational institutions in America. Particularly during the

nineteenth century there was a tremendous surge of educational activity among American Protestants. Across the central plains of America, colleges were founded on the basis of the Holy Scriptures, to provide an educated citizenry for leadership in church and state. But while new colleges were generally denominational in character, the older colleges gradually drifted away from their creedal foundations during the nineteenth century. Religious diversity was incorporated within, as well as among, the colleges.

The curriculum of the early American college, as well as most other facets of its organization, was patterned closely after English models. Speaking of Harvard, S.E. Morison says that "in the prescribed course for the B.A.,...one can discern three elements: the 'Seven Liberal Arts' and 'Three Philosophies' as studied in the medieval university; the reading of bonae litterae or classical belles-lettres; and the study of the 'learned tongues.' The last two elements had entered university curricula at the Renaissance.²⁵ Natural science, modern history, literature in the vernacular, and the nascent social sciences, found little place in these new colleges. Religious exercises formed an important part of the school day. The formation of Christian character was as much the concern of the college as was Christian learning.

Development of American College Education. The nineteenth century witnessed a rising tide of discontent with the classical curriculum of the American college. It was said that more attention had to be given to the natural sciences, that the colleges had to give greater encouragement to research and scholarship, that more attention had to be given to technical and advanced and specialized training, that the colleges had to be free. No doubt the exigencies of American life provided motivation for some of these criticisms. But also the surfacing of new bodies of knowledge and new methods, and the example of the German universities which, as we have seen, were at the pinnacle of prestige, fed the discontent. Out of this discontent arose two significant movements in the latter half of the nineteenth century: the decline of classicism in the curricula of American colleges, and the rise of American universities.

The formation of Cornell University in the 1860's, and of the Johns Hopkins in 1876, mark the beginnings of the American university. Both were consciously modeled after German patterns. Shortly graduate schools were established across the country in which research for its own sake, unlimited specialization, and equal status for all subjects, scientific as well as classical, technical as well as theoretical, set the tone. Because American colleges and universities have always been structurally unified, these developments had a profound effect on the colleges.

The most influential of the new curricular patterns was the free elective system, introduced, or rather encouraged, by President Eliot at Harvard, as "liberty in education." Eliot was fully conscious of the fact that the free elective system represented an abandonment of many of the fundamental tenets underlying the classical curriculum. His Inaugural Address of 1869 opened with these words: "The endless controversies whether language, philosophy, mathematics, or science supplies the best mental training, whether general education should be chiefly literary or chiefly scientific, have no practical lesson for us today. This University recognizes no real antagonism between literature and science, and consents

to no such narrow alternatives as mathematics or classics, science or metaphysics. We would have them all...."²⁶ Eliot went on to say that "when the revelation of his own peculiar taste and capacity comes to a young man, let him reverently give it welcome, thank God, and take courage....For the individual, concentration, and the highest development of his own peculiar faculty, is the only prudence. But for the state, it is variety, not uniformity, of intellectual product, which is useful. These principles, said Eliot, are the justification for the system of free electives.

Under the widely adopted pattern of free electives, the major educational trends of the late nineteenth century were the development of natural and social science, the growth of advanced studies, the increase of professionalism and specialization, and freedom for the student in his selection of an educational program. Thus the curricular pattern of the old time college was shattered; but no firm new pattern replaced it. In many schools the concept of a liberal education so varied in its parts that everybody could find and freely choose whatever suited his own personal interests gained the day. The challenge of isolating some new thread of learning became more engrossing than that of discovering the principles which joined all threads into one fabric. And in many circles the view gained sway that man's primary task is, through disciplined observation of phenomena, to discover the behavior of things and to utilize the knowledge of this behavior in the construction of a technical civilization, thereby to better living standards. Technological humanism, it might be called.

Educational thought in the twentieth century has been in large part a reaction against the aimlessness and disunity encouraged by the free elective system. Especially the ideal of a general education has again attracted educators. An important element in the view of liberal education which once guided the older colleges was that educated men should all have the same kind of education. Admittedly they never all read exactly the same classical works. Yet they all did read in a common body of classical literature, and thereby became a community of the educated. The development of the free elective system destroyed this general education. Since the turn of the century, however, there has been an increasingly insistent attempt to recover it in some form.

The first influential development was the introduction, by President Lowell at Harvard in 1909, of a limited electives plan--a combination of concentration and distribution, the latter designed to insure that the student achieved a general education. Distribution was to be secured by classifying all subjects taught in college into a number of groups, each consisting of more or less closely related subjects, and requiring every student to take something from each group. This scheme was so widely adopted that it now seems an inevitable feature of any college curriculum.

The distribution-concentration plan did not, by itself, however, achieve the results desired. Frequently the courses from which students were obliged to choose in order to satisfy distribution requirements were specialist courses. Little consideration was given to the special needs of students concentrating in other disciplines; and even the student concentrating in a certain field was given no perspective on that field as a whole. Thus in practice the new system was little

different from the old.

The obvious and eventual solution, again a solution adopted by virtually all American colleges, was to introduce new sorts of courses--general courses. These have turned out to be of various sorts. The most obvious sort is that of the survey course, a course designed to synthesize and summarize a whole discipline. Another sort is that of the interdisciplinary course--a course designed to give an 'integrated' introductory understanding of two or more distinct disciplines. A third sort is that of the intellectual or cultural history course--a course in which the development of some strand in Western civilization is pursued. And a fourth sort is that of the "thematic" course--a course which breaks outside the structure of the disciplines and pursues some theme.

Many of these experiments have certainly been poorly thought out. Each one raises philosophic issues which were often ignored or suppressed. Yet no doubt their net effect has been to give young Americans a richer sense of contemporary culture and of our cultural heritage than would otherwise have been the case.

Various educators have rightly discerned, however, that the malaise which besets contemporary American higher education has deeper sources than any reshuffling of the curriculum can cure. For it is not caused merely by the disappearance of classicism as the curricular pattern and the bewildered search for a new pattern. Rather, American education has lost a clear sense of its goals and has been deprived of an integrating perspective. Originally the Christian religion had given unity to the curriculum and purpose to the education. The declining role of Christianity in American education and the rise of religious and philosophical diversity are the fundamental causes of the unease and uncertainty which permeate American higher education today. The authors of the famous Harvard Report on General Education were clear on this matter: "...a supreme need of American education is for a unifying purpose and idea. As recently as a century ago, no doubt existed about such a purpose; it was to train the Christian citizen. Nor was there doubt about how this training was to be accomplished. The student's logical powers were to be formed by mathematics, his taste by the Greek and Latin classics, his speech by rhetoric, and his ideals by Christian ethics."²⁸

The cause for the disappearance of integration and purpose in American education is thus not difficult to pinpoint. Its cure is another matter. The authors of the Harvard Report were convinced that society, and thus education, depends on a common ground of outlook as well as training. They suggested that devotion to the inherited values and ideals of Western civilization--especially "the dignity and mutual obligation of man"--should be the outlook which gives purpose and unity to American education. An earlier critic who said that the basic issue in American education was philosophic and religious was John Dewey. He suggested that American education ought to be informed by the scientific attitude and democratic values. Finally, to mention just one more critic, Robert Maynard Hutchins argued that American education would never recover its unity and sense of purpose until it returned to a fundamental metaphysic.

Various questions might be put to these views: Is there in fact a common understanding of the dignity and mutual obligation of man underlying Western

civilization? Why should we adopt the scientific attitude and the democratic values--supposing we know what these are--as the fundamental context for our education? Which metaphysic should underly our education? But rather than pursue these questions here, let us observe that these views are all in opposition to a fundamental feature of typical American colleges and universities. American society has become increasingly pluralistic in its religious and philosophical outlook. Most American institutions of higher learning have attempted to encompass this pluralism within their own walls, if not in their youth, certainly in their maturity. They have done so under the banner of freedom. Of course, there has always been an attempt to find some common ground on which everyone agrees--non-sectarian religion, the Western tradition, democratic values. There has always been an attempt to show that, in spite of our disagreements, we agree on fundamentals. But whenever anyone has tried, with any precision, to spell out what these fundamentals might be, there have then been others who protested that these principles were not theirs. Thus the various twentieth century proposals for a unified philosophy for American education are all such that, if they were ever seriously put into effect in American colleges and universities, they would compromise the religious and philosophic diversity which has so long now been characteristic of, and prized by, most of our older institutions. The dilemma for many, perhaps most institutions of higher learning in America is this: They must choose between an integrated and purposeful education on the one hand, and religious and philosophical freedom on the other.

The dilemma of other colleges is the opportunity of the Christian college. Here, where there is still a unity of conviction and purpose, it should be possible to develop an educational program which is clear in its purpose and unified in its structure. Our curriculum ought to seize this opportunity and to encourage its realization.

The Development of Calvin College. Calvin College began in 1876. It was in that year that the Synod of the Christian Reformed Church discontinued the tutorial system of instructing young men who felt called to the ministry, and appointed a full-time "docent." This Synod also adopted a six-year curriculum. The first four years, what would now be regarded as the high school years, were spent in the Literary Department, and the last two were spent in the Theological Department.

The church which founded this new institution of higher learning was itself less than twenty years old at the time, having been established by Dutch immigrants in 1857. These immigrants, for the most part, had been members of the Dutch religious movement known as the Afscheiding. This was a movement of secession, in 1834, from the state Reformed church of the Netherlands, the Hervormde Kerk, in protest against the theological liberalism and spiritual coldness of the church. The seceders wished to return to the theological principles on which the Reformed church in the Netherlands had originally been founded. They were subjected to a great deal of religious persecution; and this, as well as economic poverty, led many of them to emigrate to the United States in 1847-1848. By and large the movement was concentrated among the lower, poorly educated classes of the Netherlands. Its spiritual character was predominantly pietistic and anti-cultural. Thus most of the early founders of Calvin College desired nothing more than a minister-training school. In the Semi-Centennial Volume: Theological School and

Calvin College this point is stated without qualification: "Obviously the only motive that actuated our fathers in founding the School lay in the conviction that the churches needed a trained ministry, and could only obtain it by educating ministers at home. They did not stress the necessity of higher education in general...."²⁹

In 1894 the Synod of the Christian Reformed Church, in compliance with requests from its constituents, made two significant decisions: First, it granted permission to admit to the Literary Department other than pre-theological students; secondly, it expanded the Faculty from one to five members, assigning the new appointees exclusively to the Literary Department. This Literary Department then rapidly developed into an institution similar to the preparatory schools or academies that had sprung up throughout the New England states in the early decades of the nineteenth century.

In accounting for this expansion in the scope of the school from an institution designed exclusively for pastoral training, a new movement in the Netherlands must be taken into account--the so-called "Doleantie." This was also a movement out of the Hervormde Kerk in protest against its liberalism and indifference to the demands of the Christian life. It took place in the 1880's, and its acknowledged leader was Abraham Kuyper. The spiritual tone of the movement was quite different from that of the Afscheiding. It numbered, among its members, many from the educated class of the Netherlands. Kuyper himself, and several of his associates, were gifted theologians; and though these men sought to recapture the spirit of the Reformation, they were not content to repeat the old confessional statements. They were themselves enormously productive theologians. Further, Kuyper and his associates were profoundly convinced that the call of the gospel was not adequately answered with a pious, culture-renouncing life, but that it demanded a reformation of culture and society. Accordingly, in 1880 Kuyper founded the Free University at Amsterdam, not just to produce and teach theology, but rather to place all of learning on a Scriptural basis. As stated in a Free University document of 1895: "Both the theory of knowledge and every organic part of learning, and ultimately the totality of learning, must be so constructed that the foundation of Reformed principles alone is made to undergird the entire direction of learning, so that every aspect of learning is stamped by these principles."³⁰ This new university, in its emphasis on scholarship and its freedom from state and ecclesiastical control, resembled the nineteenth-century German universities. But what primarily motivated Kuyper was not the wish to imitate the new German universities' pattern, but rather the conviction that the body of Christians needed an institution of higher learning in which all subjects, not just theology, could be developed from a Scriptural basis. This, of course, had been the outlook of the early Protestant universities, including the Dutch. But Kuyper was convinced that it was no longer the outlook of the Dutch universities.

The American Christian Reformed Church, at this time, was still in tune with movements in the Netherlands. The whole Kuyperian movement had a profound influence on its outlook, especially on its attitudes toward its young seminary and academy. By way of support for this conclusion, the following statement, concerning the rationale behind the founding of Calvin College, may be cited from the Semi-Centennial Volume:

It is quite evident, therefore, that the literary department of our School was developed into a college, because it was deemed highly important that we should have an institution of higher learning that could offer the advantages of a liberal education based on Reformed principles, and that could also serve as a training school for Christian teachers. There was a laudable desire to extend the privileges of higher education to a greater number of our young people, to assist in training them, in a thoroughly Reformed manner, for various vocations in life, and to safeguard them against the pernicious influence of secularized colleges and universities. This desire was born of the soundly Calvinistic principle that religion should be all-pervasive, and should also have a determinative significance for our view of the world and of life in general. Calvinism naturally fosters education; not merely education for the ministry, but education in its widest scope.³¹

And a bit later in the same essay we find this statement of the new college's reason for existence:

[Our college] finds its reason for existence in the Reformed principles for which we stand. The great task to which it is expected to address itself, is to apply these principles in every field of study, as the nature of the case may demand, and to exhibit their bearing on life in all its phases....This is no small task. The immensity of it may well stagger us. And we need not be surprised, if we find that our School is still far from the ideal. But it is only in this special task that our College finds its reason for existence. It is meant to be a real Calvinistic College, and a few courses in Bible Study, Reformed Doctrine, and Calvinism do not yet make it so. Neither does the bare fact that Christian men, or even men of Reformed persuasion serve as professors. And a few sporadic attempts to give a little Christian colouring to the various courses of study, do not answer the purpose. Only a consistent application of our Reformed principles to every branch of study, making the instruction at our School thoroughly distinctive, can satisfy.³²

Although the decision of 1894 had opened the doors to other than non-theological students, for reasons obvious today none sought admission to the preparatory school. The curriculum of the Literary Department was heavily weighted with courses in languages, such as Dutch, German, Latin, Greek, and even Hebrew. Such a program did not appeal to the non-theological student. Consequently, in

1900 the literary or preparatory course was liberalized and broadened, and students interested in teaching or preparing themselves for pre-professional courses in the universities soon began to attend.

The early requirement for admission to the Theological Department was four years of preparatory training. It was gradually realized, however, that the future ministers of the church should have a broader intellectual and cultural background, and so a fifth, and by 1906 a sixth, year was added. In 1906, the Literary Department, now consisting of four years of preparatory and two years of college work, became known officially as the John Calvin Junior College. Four years later, in 1910, a seventh year was added and, by 1920, the Junior College had developed into a full-grown, four-year liberal arts college and had assumed the name, Calvin College. The Bachelor of Arts degree was first awarded in June, 1921. In the fall of 1921 the last freshman class was admitted to the Preparatory Department. The Department was discontinued in 1925.

The original curriculum of Calvin College consisted of a distribution-concentration plan. All students were required to take 8 hours of Bible, 6 hours of Rhetoric, 6 hours of History, 6 hours of Psychology and Logic, 6 hours of Philosophy, 12 hours of German or French, and 10 hours of Science. A comparison of this set of requirements with those to be found in our latest catalog reveals no great changes. What is worth noting, however, is that in the original curriculum the requirements are stated wholly in terms of hours required to be spent in a given department. No specific courses are mentioned. The apparent freedom of this arrangement was of course somewhat limited by the fact that several departments declared certain of their courses to be prerequisite to others. However, this was not the case for all departments. The history department, for example, neither offered any sort of introductory or survey course, nor did it declare any of its courses to be prerequisite to others. It is also worth noting that in those departments which did offer some sort of introductory or survey course, no distinction was made between a course designed for the prospective concentrate and one designed for the general college student.

Let us in conclusion quote that statement of the aim of Calvin College which appears in the first edition of the college catalog (1921) and remains in our catalog to this day: "The aim of the College is to give young people an education that is Christian, in the larger and deeper sense that all the class work, all the students' intellectual, emotional, and imaginative activities shall be permeated with the spirit and teaching of Christianity."

1. Vitruvius, On Architecture, I, i, 3. Tr. by F. Granger in Vitruvius on Architecture, Loeb Classical Library (Cambridge, 1945), p. 9.

2. Cicero, On Oratory, II, i. Tr. by E.W. Sutton and H. Rackham in Cicero, De Oratore I, II (Cambridge, 1948), p. 201.



3. A full description of Roman rhetorical education is to be found in Quintilian's Institutes of Oratory. Augustine's Confessions yield much information concerning a later century.
4. Tr. by C.G. Browne and J.E. Swallow, in Nicene and Post-Nicene Fathers (New York, 1894), vol. VII, pp. 398-399.
5. "Prescription against Heretics," VII. Tr. by P. Holmes in Ante-Nicene Fathers (Grand Rapids, 1951 reprint), vol. III, p. 246.
6. "On Idolatry," op. cit., XII, idem, pp. 66-67.
7. Cf. Marrou, A History of Education in Antiquity, Tr. G. Lamb (New York, 1956), Part Three, Chap. IX.
8. Clement, The Stromata, I, v. In Ante-Nicene Fathers (Grand Rapids, 1951 reprint), p. 305.
9. In Ante-Nicene Fathers (Grand Rapids, 1951 reprint), vol. IV, p. 393.
10. "Soliloquies," I,7, Tr. by C.C. Starbuck in Nicene and Post-Nicene Fathers (Grand Rapids, 1956 reprint), vol. VII, p. 539.
11. De Trinitate XII, Tr. by A.W. Haddon, in Nicene and Post-Nicene Fathers (Grand Rapids, 1956 reprint), vol. III, p. 165.
12. On Christian Doctrine, II, 40, Tr. J.F. Shaw in Nicene and Post-Nicene Fathers (Grand Rapids, 1956 reprint), vol. II, p. 554.
13. Vergerius, De Ingenuis Moribus, c. 1404, Ed. and tr. in W.H. Woodward, Vittorino da Feltre and Other Humanist Educators (New York, 1963), p. 102.
14. Ibid., p. 110.
15. F. Eby, The Development of Modern Education (New York, 1953), p. 64.
16. Institutes, II, ii, 15. Tr. by F.L. Battles in The Library of Christian Classics (Philadelphia, 1960), pp. 274-275.
17. John Calvin, Tracts and Treatises (Grand Rapids, 1958 reprint), vol. II, pp. 37-38.
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III THE NATURE OF CHRISTIAN EDUCATION

Our consideration of the history of higher education in the Western world has provided us with some understanding of the contemporary situation of liberal arts education, of the trends which have led to this situation, and of the fundamental issues which must be faced if a coherent program of Christian liberal arts education is to be formulated. Also it has provided us with an awareness of the main lineaments of the calvinistic-Christian tradition of liberal arts education--the tradition in which we stand. We must now explore, systematically, the nature of Christian liberal arts education. It will be worthwhile, however, before we focus our attention on this particular branch of Christian education, to discuss the nature of Christian education generally. Once we have uncovered the main features of any Christian education, we can then more easily and clearly present the nature of a collegiate Christian liberal arts education.

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. So too with Christian education. If we would formulate a coherent theory of Christian education in general, we must have clarity on some of the most fundamental features of the Christian vision.

Faith and Life. The Christian life, as understood by the evangelical Christian, is an answer, a reply, a response. It is a response to an activity of a being which we find confronting us. That being is a person, like ourselves. The Christian life is a response of a person, a human person, to an activity of another person, God. If we would understand the nature of that life, we must understand both the nature of the response, and the nature of the activity to which it is a response.

God's activity, to which the Christian life is a response, is that of revelation--not the revelation of an assortment of intriguing secrets, but the revelation of Himself. Its focus is on the revelation of His stance toward us, and His will with respect to us.

God's revelation of His stance and will toward us takes place in two principal ways: Through the structure of creation, and through the events of salvation-history. Calvin's treatment, in the opening books of his Institutes, of the former mode of revelation, is classic.

"There is," says Calvin, "within the human mind, and indeed by natural instinct, an awareness of divinity."¹ Apparently Calvin thought of this sensus divinitatis as yielding a rudimentary conviction of dependence on some Maker, as well as a numinous awareness of its glory and majesty. In support of his con-

viction that this sense is universal in mankind, Calvin of course cites the opening chapters of St. Paul's Letter to the Romans. He also quotes Cicero. It is this universally innate sense of divinity in mankind that accounts, says Calvin, for the universality of religion in human society. It is the seed of religion. Religion is intrinsic to human life; it was not "invented by the subtlety and craft of a few to hold the simple folk in thrall."²

Calvin also viewed conscience (conscientia) as a subjective mode of revelation, and thus closely related to the sense of divinity. It too, he says, is part of the native endowment of all men, written "upon the hearts of all." Typically he speaks of it as a sort of knowledge. The object of this knowledge is God's will; or equivalently, of the difference between good and evil, of the law of God, of the law of nature. It is by virtue of conscience that man is aware of his responsibility--aware of the moral demands, with respect to God and man, to which he is subject. That "inward law," says Calvin, which is "written, even engraved, upon the hearts of all, in a sense asserts the very same things that are to be learned from the [Decalogue]"³ and he says that what the Decalogue requires is perfect love of God and of our neighbor.

The subjective awareness of divinity and of its will can be supplemented, Calvin taught, by reflecting on the structure of the external world and the pattern of history. God has "not only sowed in man's mind that seed of religion of which we have spoken but revealed himself and daily discloses himself in the whole workmanship of the universe. As a consequence, men cannot open their eyes without being compelled to see him."⁴ At various times Calvin calls the universe at large a book, a mirror, a theater, for the display of God's attributes--pre-eminently for the display of his goodness to us, but also of his glory, wisdom, power, justice, etc.

It is the conviction of the evangelical Christian, however, that yet another mode of revelation is necessary if man is to live the authentic life. For the positive demands placed on all men by God's internal and external revelation are resisted--man actively and willfully opposes them. In self-love he refuses God's demands of worship and obedience. He alienates himself from God, and thus from the true order of human existence. He is estranged from his fellow man. His understanding of reality is distorted.

God then revealed himself in a second fundamental way--in the history of Israel as recorded in the Old Testament. This history all points forward or backward to a focal point--to Jesus Christ, his birth, life, teaching, death, and resurrection, as recorded in the New Testament. It is in Christ, above all, that God is revealed. Christ is God revealed--God's word to man. The Christian life is pre-eminently a response to God in Christ.

Not every response to what God was doing in Christ constitutes a Christian life. A man may respond to God positively or negatively, properly or improperly. The Christian way of life is a proper response, a positive response. If we must capture in a single concept that sort of response which is man's proper response, we must use the concept of faith. Man's proper response to God is faith--faith in God as pre-eminently revealed in Jesus Christ. The Christian life is the life

of faith.

But what is faith? We must get beyond the word and perceive the phenomenon. That is no simple matter, for repeatedly the biblical concept of faith has been distorted in Christian thought. Over and again Christian faith has been compared to believing that something is true without knowing that it is true. Over and over again it has been compared to believing that something is true on the basis of authority rather than on the basis of reason. Indeed, the traditional Roman Catholic definition of faith is just this: Faith is assent to divinely revealed propositions. But if that is faith, then it is difficult indeed to see that faith has much to do with life--whereas the Scriptures make clear that faith and life are inseparable. For the activity of believing that something is the case has, by itself, no effect whatsoever on the rest of a man's life. If the object of the Christian's faith is propositions, dogmas, doctrines, then faith and life fall irreparably apart. But no: God is the object of the Christian's faith. Faith is a relationship of persons.

Thus faith in God is not to be construed as the belief of certain propositions about God. It is not believing that so-and-so is the case about God. Belief in is not to be equated with belief that. To believe in a person is to trust him, to be loyal to him, to give him one's allegiance, to obey him, to love him. And that is what the Christian does when he believes or has faith in God: He gives to God his trust, his loyalty, his allegiance, his obedience, his love. Faith is discipleship. The call to faith in Christ, is the call to be a disciple of Christ.

Of course, this loyalty which the Christian gives to God in Christ is not simply one among other loyalties that he has. One can be loyal to one's wife and to one's President and to one's employer all at the same time, though in certain distressing cases one such loyalty may have to be balanced off against another. The Christian's loyalty to God is not on a par with such loyalties. It is not to be put in the balance with them. It is an ultimate loyalty, as none of his others is. That is to say, it is his loyalty to God as revealed in Christ that gives meaning and point to his life as a whole, and significance to all his acts. Only his loyalty to God is such that its removal would open before him the abyss of meaninglessness and absurdity, destroy the point of everything he is doing, and deprive his life of significance. A Christian's faith is his ultimate and all-pervading trust in God as revealed in Christ.

How do we exercise this faith? When a man believes in God, what does he do? The answer of the evangelical Christian is this: Faith can and must be exercised in everything a man does: In singing hymns, but also in sweeping floors; in offering prayers, but also in studying mathematics; in acts of mercy, but also in tending gardens and writing philosophy. The Christian's allegiance to God is not exercised merely in some special and isolated "religious" activities, the others being neutral and indifferent. On the contrary. His allegiance to God is exercised in the whole width and breadth of his life, in the whole scope of human activities. The Christian does not try to renounce all cultural activities and withdraw into some special sphere of the religious; rather, he engages in all these activities gladly and willingly and eagerly, seeing in them a means of exercising his faith in God. Salvation is not a matter of renouncing as much as pos-

sible the affairs of human life and seeing to it that one has a saved soul. Rather, obedience to God must be rendered in the concrete affairs of daily life. As Henry Zylstra put it, "Our being called to be saints does not exempt us from cultural activity, nor exempt us from social and political obligation, nor render reason superfluous, nor permit an indifference to art and literature, nor lift us out of history. On the contrary, it is in and through these things that our moral and religious choice for the spiritual kingdom of Christ becomes concrete, real, and meaningful."⁵

One final thing must be said about the nature of faith, and thereby about the Christian life. Allegiance to someone makes sense only in the context of certain beliefs. Belief in cannot be divorced from belief that. The allegiance which his followers gave to Oliver Cromwell presupposed their holding certain beliefs about him. Similarly, the Christian's allegiance to God as revealed in Christ is set in the context of certain fundamental beliefs or tenets which he holds. St. Paul says, "If Christ was not raised, then our gospel is null and void, and so is your faith; and we turn out to be lying witnesses for God.... [I]f Christ was not raised, your faith has nothing in it and you are still in your old state of sin.... But the truth is, Christ was raised to life."⁶ The evangelical Christian does not arrive at the tenets which provide the context for his allegiance to God by some sort of speculation or investigation. He finds them in the Scriptures. For it is in the Scriptures that he finds, told him with authority, what is the significance of Christ's appearance, death, and resurrection. This revealed significance is of immensely wide scope. The Scriptures, in the course of proclaiming the full significance of Christ, tell us who God is, what is most significant about man, what is the source of evil in human affairs, what the good life is, whether or not there is a future life, whether physical nature exhausts reality, what is man's place in nature, what is the origin of things, what is the origin and destiny of man, and much more. The Scriptures, in proclaiming the significance of Christ, answer for us the fundamental questions of human existence. Thus the man of faith takes on a way of life in which the structure and order perceived in experience is determined by his adherence to the central tenets of the Scriptures. He adopts a perspective on reality, a framework of conviction. Faith and light are not to be separated.

Further, when a man has faith in God as revealed in Christ and interpreted in the Scriptures, then again he can read aright God's self-revelation in the structure of creation. Then again he can see God's hand in the nature of man, the structure of the world, the course of history. Then the distortion induced by his pride and self-will are corrected. As Calvin says in a famous passage:

Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be some sort of writing, yet can scarcely construe two words, but with the aid of spectacles will begin to read distinctly; so Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God.⁷

The life of faith, then, is a life in which the pattern of one's choices and decisions is determined by one's allegiance to Christ, as interpreted in the Scriptures. This is man's proper response to God's revelation of Himself.

By no means is it man's only response to God. All men respond to God and his revelation. God is not to be compared to some Arab chieftain with whom the majority of us are unacquainted. If man's response is not the life of faith, then it is the life of unbelief, of sin, of alienation from God. The life of unbelief, though it is the antithesis of the life of faith, yet has many of the same contours. It too will have a more or less definite pattern of choices and decisions. The man of sin too will have a perspective on reality and the sense of human existence. He too will find in something, or some things, that which gives meaning to his life as a whole, that in which he finds supreme significance and worth--be it Science, or Poetry, or Reason, or Humanity, or The Party, or The Nation, or Money, or Pleasure. "Whether he will it or no, a man is necessarily a slave to the things by means of which he seeks to be happy. He follows them whithersoever they lead, and fears anyone who seems to have the power to rob him of them."⁸

Throughout the Scriptures the man of unbelief or sin is presented not as a man who stands neutral and unresponsive before God revealed, but as a man rejecting God. "He who is not for me is against me." And this rejection is not called atheism, that is, the serving of no god; but idolatry, the service of a false god or gods. Luther puts the point splendidly: "What does it mean to have a god, or what is God?" "Trust and faith of the heart alone make both God and idol....For the two, faith and God, hold close together. Whatever then thy heart clings to...and relies upon, that is properly thy God."⁹

Thus the evangelical Christian is of the conviction that there are not religious and non-religious men, men who do and men who do not respond to God; but only men of diverse religions, men whose ways of life incorporate different allegiances and different answers to the fundamental questions of human existence. Man is at bottom, and through and through, religious. Henry Zylstra stated that:

Whatever is human is religious. The religious in us is as natural and as real as the biological and psychological, as the social and historical. This religious in us, I say, is a part of our being a creature; it is, I say, natural to us. And this continues so in spite of the pervasive presence of sin. Just as we continue to be human beings now that sin has invaded us, so we continue to be religious beings. We say sometimes that man has become a beast because of the presence of sin, but that is only a way of speaking. Man cannot escape being human; if he could, his approaching the bestial would not be a gross disgrace to him. And so he continues to be religious, though to be sure, except for the intervening grace of God, the religion will be false....The fact is that wherever there is a man, there a God is worshipped. All men require a God

for the vindication of themselves, the justification of their thoughts and actions, the justification, too, of their cultural activity. 10

The aim of Christian education, then, will be to train the student to live the Christian life. We shall not attempt to cultivate the religious in the student apart from the cultural, nor the cultural apart from the religious. We shall not even attempt to cultivate the religious and the cultural side by side. The religious in and through the cultural--that is our aim. For only in and through the performance of one's cultural endeavors does the full potential of one's choice for Christ come to fruition. Whether it be recreation, or commerce, or politics, or art--all of these are to be brought within the scope of faith. And so, in the school, we shall have to pursue the implications of the biblical revelation for recreation, for commerce, for politics, for art, for every area of human life. The development of Christian culture will be our aim. Not faith added to understanding. Not just faith seeking understanding. Rather, faith seeking cultural expression.

The Christian Community. The life of faith of which we have been speaking is not to be something private, something lived in isolation. On the contrary, it finds its fulfillment and completion only in a genuine community.

The theme, that only in communion and association can man reach completion, fills the Scriptures. It reaches back into the opening chapters of Genesis where it is said that God, after creating Adam and placing him among the splendors of creation, declared that his work was not yet complete. What was needed was another human being with whom Adam could associate. Indifference or hostility toward one's neighbor, alienation from one's fellow, is thus the rejection of God's will for man and thereby the repudiation of one's authentic existence.

The New Testament adds new dimensions to the theme of community. Man's alienation from God had been accompanied by, and manifested in, his alienation from his fellow. Now the way of renewal was made clear. Christ's disciples, sharing faith in God as revealed in Christ, constitute a community knit together by a common love and allegiance. The healing, by faith, of man's estrangement from God is also the healing of man's estrangement from man.

In this new community of faith each man has his own peculiar and important work to do. The disciple of Christ is now His witness. The words and deeds of the disciple, his life, is to be God's manner of speaking to men. The task of the Christian is, with his whole life, to witness to the renewal which has come in Christ. St. Paul especially makes it clear, however, that no man can do this fully by himself. For the talents and the skills of each man are limited, and only in cooperative endeavor can the task of the Christian on earth, in its full scope, be fulfilled. Thus Christians are bound together in a second way. Not only are they united by a common faith, but also they are united by their mutual dependence. In I Corinthians 12, St. Paul seems to be speaking specifically of the organized institutional church. But what he says so magnificently there has application generally:

There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them, in all men, are the work of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose. One man, through the Spirit, has the gift of wise speech, while another, by the power of the same Spirit, can put the deepest knowledge into words. Another, by the same Spirit, is granted faith, another, by the one Spirit, gifts of healing, and another miraculous powers, another has the gift of prophecy, and another ability to distinguish true spirits from false; yet another has the gift of ecstatic utterance of different kinds, and another the ability to interpret it. But all these gifts are the work of one and the same Spirit, distributing them separately to each individual at will.

For Christ is like a single body with its many limbs and organs, which, many as they are, together make up one body. For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free men, and that one Holy Spirit was poured out for all of us to drink.

A body is not one single organ, but many. Suppose the foot should say, 'Because I am not a hand, I do not belong to the body', it does belong to the body none the less. Suppose the ear were to say, 'Because I am not an eye, I do not belong to the body', it does still belong to the body. If the body were all eye, how could it hear? If the body were all ear, how could it smell? But, in fact, God appointed each limb and organ to its own place in the body, as he chose. If the whole were one single organ, there would not be a body at all; in fact, however, there are many different organs, but one body. The eye cannot say to the hand, 'I do not need you'; nor the head to the feet, 'I do not need you'. Quite the contrary; those organs of the body which seem to be more frail than others are indispensable....¹¹

The image which Paul uses here to make clear the sort of unity which ought to hold among Christians is that of the body. St. Augustine, for the same purpose, used the image of a city or a republic. Christians, in his famous image, constitute the City of God.

Thus the group of Christians is an organism or a republic, its members unified by their common allegiance and their interdependent functions. One member is

skilled at teaching, another at repairing cars; one at preaching, another at home-making; one at writing novels, another at building houses; and all together, as a body or republic knit together by a common love and mutual need, they strive to bring the whole realm of human activity into captivity to Christ. All together, each doing his particular task, they strive to do and make things which are motivated by and revelatory of their common faith in God. That is, they strive to develop Christian culture. They strive to make Christ the lord in every area of human life.

There is no room, then, 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.

Accordingly, Christian education must be viewed as a project of the Christian community, designed to train its young members to become mature citizens of the community, so that the community may perform its full-orbed task on earth. The goals of every species of Christian education must be pursued in reference to the needs of the Christian community for the fulfillment of its program. One aim of our Christian educational program, then, must be to develop genuine understanding among the members of the community. We must try to make the student aware both of the Christian tradition and of contemporary Christian thought and activity. But also we shall seek to develop that which is unique in each student. We shall not seek to turn out every student from a common mold. We shall not be alarmed at specialization, provided this does not make mutual understanding impossible; and we shall not exalt some professions at the expense of others--the life of the scholar and the minister, say, above all others. For it is only by the diverse specialization of its various members that the Christian community can carry out its full program.

The Christian Community in Society. What now is the proper relationship between the Christian community and society? Are we Christians to flee the society in which we find ourselves and set up our own separate society? A man, in making Christ his lord, finds himself estranged from the society which surrounds him--its business, its advertising, its scholarship, its entertainment. His new way of life is threatened by all the forces playing upon him. Is he then to save himself by running, and trying at all costs to avoid contact with the men of this world and the culture which they produce?

Absolutely not. The Christian is not to take flight from the society in which he finds himself, but is rather to exercise his faith in the midst of that society. For one thing, running away would never help. The world is within as well as without. But also, as we have already remarked, the New Testament makes clear that the great task of the Christian is to witness with his whole life, to

the world of the salvation which has come in Christ. Christian life and Christian witness, Christian vocation and Christian mission, so often divorced, are in fact no more than sides of the same coin. As our witness must be in the world, so must be our life.

The Christian will also learn from other members of his society. He has no monopoly on truth, or beauty, or goodness. What he learns from his fellow men, past and present, may indeed have to be recast and set in a new perspective. But learn he can and must. The man of unbelief is not blind, but astigmatic.

In one of his letters to the Corinthians, Paul says, in almost a scolding tone:

In my letter I wrote that you must have nothing to do with loose livers. I was not, of course, referring to pagans who had loose lives or are grabbers and swindlers or idolators. To avoid them you would have to get right out of the world.¹²

In one sense, of course, the Christian must flee the world. But it is clear from this passage that Paul does not think the Christian should flee the world in such a way that he should try, literally, to have no contact with his social surroundings. To be in the world, and yet not of it, is the proper formula. To associate with one's fellows in all the affairs of daily life, making up with them the complex fabric of society, yet to live out of faith--that is our calling.

Thus it is not the way of the Calvinist Christian to flee the society in which he finds himself and renounce all contact with the culture produced by men of alien loyalties. It is also not his way to absorb uncritically the cultural products of his society, the standards and practices and thought-patterns of his fellow men, merely adding a pinch of Sunday worship and daily devotion. His is the far more difficult and challenging task of transforming what he does, by doing it all as part of the life of faith, yet doing it in the midst of human society.

Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect.¹³

This understanding of the relation of the Christian community to human society is described so beautifully in a document of the early Christian church that it should be quoted here:

The distinction between Christians and other men is neither in country nor language nor customs. For they do not dwell in cities in some places of their own, nor do they use any strange variety of dialect, nor practise an extra-ordinary kind of life. This teaching of theirs has not been discovered by the intellect or thought of busy men, nor are they

the advocates of any human doctrine as some men are. Yet while living in Greek and barbarian cities, according as each obtained his lot, and following the local customs, both in clothing and food and in the rest of life, they show forth the wonderful and confessedly strange character of the constitution of their own citizenship. They dwell in their own fatherlands, but as if sojourners in them; they share all things as citizens, and suffer all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country.¹⁴

Christian education, accordingly, must not be based on those withdrawal tendencies which have so often invaded the church. Equally it must not be based on accommodation tendencies. Rather, the aim of Christian education must be to prepare the student to live the life of faith in contemporary society. This means that he must understand this society: its sources and roots, its values, its aims and ideals, its allegiances. He must both learn from this society and become a discerning critic of it. Of course it is hard work to be in the world and yet not of it, to make one's acquaintance with the ultimate loyalties and allegiances of contemporary men and their cultural manifestations, yet without succumbing to their beckoning attractiveness. Yet this being in the world while not of it, this testing of the spirits, whether they be of God or not--this will be the business of Christian education.

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1. Institutes, I, iii, 1; op. cit., p. 43.
 2. Institutes, I, iii, 2; op. cit., p. 44.
 3. Institutes, II, viii, 1; op. cit., pp. 367-368.
 4. Institutes, I, v, 1; op. cit., pp. 51-52.
 5. H. Zylstra, "Christian Education" in Testament of Vision (Grand Rapids, 1958), pp. 141-142.
 6. I Corinthians 15: 13,14,17,20. The New English Bible.
 7. Institutes, I, vi, 1; op. cit., p. 70.
 8. Augustine, Of True Religion, 69. Tr. J.H.S. Burlough in Augustine: Earlier Writings, The Library of Christian Classics (Philadelphia, 1953), vol. VI.
 9. Quoted in H. Richard Niebuhr, Radical Monotheism in Western Culture (New York, 1960), p. 119.

10. H. Zylstra, op. cit., p. 145.
11. I Corinthians 12: 4-22. The New English Bible.
12. I Corinthians 5: 9-10. The New English Bible.
13. Romans 12: 2. The New English Bible.
14. Epistle to Diognetus, V. Tr. Kirsopp Lake in The Apostolic Fathers,
Loeb Classical Library (Cambridge, 1948), vol. II, pp. 359-361.

IV CHRISTIAN LIBERAL ARTS EDUCATION

Our discussion thus far pertains to Christian education in general. We must now narrow our scope, and focus on Christian liberal arts education--that is, on a Christian higher education which is non-professional and non-vocational in its orientation.

We are conscious that there are current, in the Reformed Christian community and in the evangelical Christian community generally, certain views, alternative to our own, of what a Christian liberal arts education should be. Before we amplify and defend our own view, we wish to examine what we regard as the two most significant of these alternative views. Perhaps no one would fully accept the alternative views, as we state them. That is always a difficulty when one tries to discern form in the thoughts and practices of men. Yet we are convinced that the contours of these views, as we sketch them, will be readily recognizable. By thus elaborating what we regard as the major options to our own view, we hope to bring into prominence some of the issues which must be faced and settled if a coherent program of Christian liberal arts education is to be developed. For to say that a Christian liberal arts education is a non-vocational education whose aim is to train students to live the life of faith in contemporary society, is not yet to say enough for a satisfactory address to the problems of curriculum. We must also discuss what ought to be the primary focus of such an education. To that task we now turn.

It should be emphasized that we regard the two alternative views which we discuss as basically Christian views of liberal arts education. Each view holds that the aim of Christian education is to train the student to become a citizen of the Christian community in contemporary society; and each holds that education must always be conducted within the framework of the Christian religion. In these fundamental ways both are Christian views. So our ground for discarding them is not that on these fundamental matters they are non-Christian, but rather that they are incomplete, and wrongly focused, and do not achieve as well as possible the agreed-on ultimate aim.

Two Alternative Views of Christian Liberal Arts Education

The Pragmatist View. One view of the proper focus of a Christian liberal arts education may, with some license, be called the pragmatist view. According to this view, the primary principle to bear in mind in setting up a program for such an education is that the acquisition of knowledge is to be justified primarily in terms of its utility for the solution of concrete practical problems in contemporary life. It is the problems which human beings face in real life, not the abstr

stract problems which theoreticians invent and discover, that are the proper concern of the Christian. The alternative to this principle, the proponents of the pragmatist view insist, is the view that knowledge is desirable for its own sake, that disinterested learning is an end in itself; and this, they claim, is redolent of Greek intellectualism.

As sometimes developed, this pragmatist view calls into question the very existence of liberal arts education as we have defined it--namely, as non-vocational and non-professional education. For it is held that since the graduates of our college will all have to enter one or another vocation or profession, what we teach them must be of some direct use in their future occupations. No one will become just a Christian man; he will become a banker, or plumber, or editor, or minister, or what have you; and it is held that to put out of mind the specific occupations which our students will someday hold down is to waste their time, and to act as if we were educating for a leisured aristocracy. It is felt that whether or not there was ever a time in which it was justified for Christians to educate cultured men of leisure, that time is no more.

The same pragmatic view of education, however, can be, and frequently has been, developed in such a way that a liberal arts education still has a justification. For, it is said, the utility which must be kept in mind need not be utility for solving the problems faced in some specific occupation, but rather utility for the solution of those practical problems which face men in general, or at least large numbers of men. The skills and knowledge requisite for holding down some specific occupation can be acquired on the job or in some technical or professional course. But there are also problems which face men in general, arising both in their occupations and outside of them; and it is with these that liberal arts education must be concerned. Some of these may be relatively limited in scope, such as, "How can one most economically shop for groceries?" But others may be problems which face the entire Christian community ("Should political parties be organized along religious lines, and if so, how is this to be accomplished?"), or our entire nation ("How must the menace of an aggressive world power be handled?"), or all mankind, perennially ("How can we most effectively prevent crime?").

When liberal arts education is given this sort of focus, then a natural and frequently drawn conclusion is that any curriculum which consists primarily of the disinterested exploration of the various aspects of reality must be abolished; human learning must be structured in terms of the contributions it can make to the solution of the practical problems facing contemporary men. Normally, this will mean that the traditional divisions among the disciplines will be ignored, with, so it is said, the eminently desirable result that human knowledge will be integrated and will no longer be split up artificially into watertight compartments.

This view, that a curriculum ought to be structured in terms of the practical problems facing contemporary men, has drawn support in the twentieth century from the psychological claim that if learning is to be effective and efficient it must be organized around the problems and interests of the student. Knowledge, when developed and presented as the disinterested consideration of some subject matter, is said to be sterile, lifeless, and useless; to have relevance and vitality it must be organized around the problems of the learner, both the problems he already

faces, and the problems which he will face when he takes his place as a member of society. Hence a psychologically sound curriculum, so it is said, will be organized around a series of real problems faced by a learner--problems to him; and whatever knowledge and skills are available in the logically organized packages offered by the several disciplines must be unpackaged, reorganized, and brought to bear on the solution of significant life problems.

In the past, an education structured in terms of the disinterested investigation of various aspects of reality has sometimes been defended on the ground that it disciplines and exercises the mind, thereby making the mind more fit for the performance of all tasks. But this too would be questioned by the defenders of the pragmatist view, on the ground that contemporary learning theory has shown that the notion of mental discipline must be rejected. The mind, so it is said, is not made up of faculties which can be strengthened by exercise and then applied to all sorts of tasks. Mental skills, though real, are not transferrable; the parsing of Latin sentences in no way trains one to become an insurance adjuster. Thus the notion that the traditional disciplines have some inherent qualities which make the study of them exceptionally useful in strengthening mental faculties must be scrapped. If we want our students, upon graduation, to bring a Christian intelligence to bear on the problems which will face them in life, we must, in our education, consider those problems.

Education, then, it is said, must focus on the problems, present and future, of the student. Only such an education is justified for Christians, and only such an education will be pedagogically successful.

But how, in a Christian college, is this to be done? Do the advocates of this view intend that we should merely present problems as neutrally as possible, and let the student pick among the possible answers? Not at all. In a Christian college we must aim at developing persons conformed to the image of Christ, mature Christians, capable of living a Christian life both in and out of some vocation or profession. The problems considered, the manner of considering them, and the answers recommended, must all be determined by this primary goal. The Christian must exercise and manifest his faith in all his day-to-day activities, not just in some special acts of worship and meditation; and so the Christian college must see to it, as far as possible, that it is indeed a Christian faith which will be exercised and manifested in the future activities of its students.

In short, a Christian liberal arts education, on this pragmatic view, must focus on exploring the practical problems of contemporary life so as to develop mature Christians. And all curricular content will be selected by reference to this question: "What is the most effective medium for developing mature Christians, capable of coping in a Christian manner with the concrete problems which someday will face them?"

There are a number of elements in this view which deserve our assent; but we find that, as a whole, we cannot accept it. Here we shall select just a few points for comment; our estimate of other points will become clear later in our discussion.

Fundamental to the whole pragmatist view is the contention that, for a Chris-

tian, the acquisition of knowledge is legitimate only if it clearly will be of some use in the solution of practical, concrete, contemporary problems. Now we do indeed insist that the acquisition of knowledge on the part of a Christian must be part of his service of God; we do not hold that knowledge is to be acquired because we believe that man's highest good lies in theoretical contemplation. But it does not follow, we believe, that a Christian may seek knowledge only if he thinks it will serve some concrete practical end. On the contrary, we hold that the disinterested pursuit of theoretical knowledge is a legitimate, and even mandatory, occupation of the Christian community. Of course, it is not mandatory that every member of the community undertake this pursuit. But then, it must not be expected that a Christian liberal arts education be of direct service to every individual person, but rather that it be of service to the Christian community as a whole. The individual must not be considered apart from the community; for it is in the community, the city of God, that he must find his place. For it he must render his service.

We also hold that the psychological claims used to bolster this view are far from being established. It is a truism that students should, ideally, take an interest in their education, that it should not be put down them by force. But it has certainly not been established that only a few aberrant geniuses have and can have any interest in the methods and results of disinterested learning. A course oriented toward the disinterested exploration of some aspect of reality can be taught so as to prevent or kill all student interest; but so can a course oriented toward the practical problems of contemporary man. A course in pure mathematics is no more doomed to psychological ineffectiveness than is a course in applied mathematics.

Furthermore, we believe that one of the arguments in favor of liberal arts education is that the knowledge thus acquired will be of some use in solving practical problems; but we believe that the student himself, to a great extent, can and will bring the knowledge acquired in the disinterested exploration of reality to bear on the solution of practical problems. This need not all be done for him. We hold, in fact, that a disinterested exploration of reality is the only solid basis on which technical understanding can be built. To orient an education toward a consideration of concrete problems is to run the risk that such problems will have disappeared when the student graduates, leaving him then without any sound and systematic structure for his own thoughts and actions. Sound practice can never be divorced from a sound and systematic understanding of God, man, and the world.

The Classicist View. Another view of the proper focus of a Christian liberal arts education may be called, again with some license, the classicist view. According to those who hold this view, such an education should, in the first place, aim at developing the man in each individual--the whole man, the moral side of him, the intellectual, the aesthetic, etc. The ideal is that all these sides in a man's existence should be integrated and should exist in harmony and balance. However, such a development is not to be achieved merely by cultivating student interests; rather, the student is to be patterned and disciplined by objective reality, by all of it, not just by physical reality. The aim is the development of a wise and cultured man.

Furthermore, a liberal arts education, says the classicist, should not aim at producing specialists. It should renounce the notion that wisdom lies in specialization. It should abhor learned provincialism. It should aim to avoid those distortions in personal life which arise from being learned in one field and ignorant in all others, and that disintegration in society which threatens when men are so caught up in their specialities that they no longer have any thorough understanding of each other, and so are neither intelligent leaders nor intelligent followers. It should stress the importance of men living in community. It follows that a liberal arts education should always in some sense be general education, designed to give the student a conspectus of the main features of human culture. The classicist would emphasize, though, that a general education, in the sense desired, will not be achieved by grouping together a number of specialist courses in different areas. What must be aimed at is not details, not research methods, not technical discussions, but rather the broad patterns and structures to be found in the subject matter under consideration. It must be kept in mind that the problems to be dealt with, though often theoretical, must still be problems which are or ought to be of concern to intelligent men in general. Along the same line, the classicist would hold that, though there may be some justification for allowing specialization in college, such specialization must always be kept firmly in check, and made thoroughly subordinate to the general education program of the college.

The classicist would hold, further, that we must not be content merely to instill in the student some notion of the broad features of contemporary culture; for such an education is still parochial, historically parochial. We must, in addition, give the student some sense of the whole cultural heritage of man. In this way he will be able to see beyond the transitory features of contemporary civilization to the more permanent features of human existence. What is even more important, in this way he will be able to contrast the contemporary mode of thought with alternative modes of thought, the contemporary mind with alternative minds. For that whole complex of attitudes, feelings, goals, beliefs, assumptions, etc., with which men approach the problems confronting them, differs from age to age; and we must not, by our practice, sink into the assumption that the contemporary mind is the only one, or that it is naturally the best. The student must be made to realize that contemporary natural and social science is itself a cultural product of the modern world, and that there are other, not necessarily worse, ways of approaching the same problems. Further, the choice of a certain mind with which to do one's thinking is ultimately a religious choice; and only by having his historical perspective expanded will the student gain an understanding of how various religious options can be manifested in men's cultural activities, and how his own religion can best be manifested. So a major aim of liberal arts education should be to inquire into the various minds with which men think; any consideration of details and methods ought to be subservient to this.

Finally, though this is implicit in what we have already presented of the classicist view, the world of nature has its laws and patterns, but so does the world of culture; and a knowledge of the latter is far more important to us than of the former. Thus natural science, too, ought to be regarded chiefly as a cultural product, related to the concerns of men. It is perhaps not wholly worthless to talk scientifically about nature and man; it is very much more worthwhile, however, to talk about the science of nature and man.

It might be thought that an inescapable consequence of this view is that the humanities would be assigned a very dominant role in education and the natural sciences a very minor role; and often, indeed, this is the result. This does not seem, though, to be an essential part of the view. If it were, this would immediately give us ground for objecting to the view. For the natural sciences bulk much too large in contemporary culture to be admitted grudgingly into an educational program. Furthermore, the humanities themselves can be taught in a non-humane manner, and the sciences, conversely, in a humane manner. What the view rather leads up to is this: All liberal arts education ought fundamentally to be intellectual and cultural history, aimed at discovering the various minds behind men's cultural activities and subjecting them to a religious critique, to the end that the student may become more aware of the implications of his own faith.

If, finally, it is asked what is to be done with such an education, the answer is: Anything at all. A student thus trained is ready for anything whatsoever.

We find this view of Christian liberal arts education enormously attractive, in many ways a corrective to the former view, and, as will become clear later, possessing many emphases which we wish to adopt as our own. Yet we feel that we cannot accept it as a whole either.

What disturbs us above all is the passivity of such an approach to education. The emphasis is all on understanding and judging culture, not on contributing to it; whereas we are convinced that the great and continuing task of the Christian community on earth is to build a culture. This means, in part, that, guided and enlightened by our Christian faith, we must ourselves develop the various disciplines; and, as a corollary, that we must train new generations for productive and creative work in the various disciplines. This insistence, on our part, that the Christian community must work creatively at the various disciplines does not at all mean that we wish to play down the importance of transmitting and evaluating what men have already done; it means rather that our task includes this as part of something larger.

Perhaps the classicist's most cogent reply to the objection just raised is that in thus developing the various disciplines we are succumbing to the contemporary mind. For if we work at physics, we will of course be working at contemporary physics and doing physics in the contemporary manner; and similarly, if we prepare a student for work in physics it will be for work in contemporary physics. But surely it remains to be demonstrated that a Christian cannot do physics in the modern mathematical manner. There will be all sorts of differences between a Christian's working at physics and a non-Christian's. Yet we see no reason to suppose that a person thinking with a Christian mind cannot engage in mathematical physics. The contemporary non-Christian man sets physics in the wrong perspective; but this is not to say that the Christian cannot engage at all in contemporary physics.

Furthermore, we too are inclined to think that the world of culture is, on balance, more important and significant for man than the world of nature. We also think it very important that natural science somewhere be explored as a cultural phenomenon. Yet it seems to us that the Christian community is, except in unusual circumstances, as much under injunction to explore physical nature itself as the

history of physics, biological nature as literature, mathematical laws as philosophy. In nature, too, God is revealed. We cannot accept the view that Christian liberal arts education ought to consist almost entirely of intellectual and cultural history. On the other hand, the sense of the importance of history which underlies the classicist view is a healthy corrective to the "presentism" of the pragmatist view.

Another issue on which we agree is that our goal ought to be not only to educate for the learned professions but to give an education which is relevant to the lives of intelligent men no matter what occupations they choose. One way in which a liberal arts education is relevant is this: When an economic or artistic or political issue arises in the community at large, our graduates can give the community some competent guidance on these matters. But if liberal arts education ought to be relevant in this way, then in our opinion we have a justification for a good deal of concentration. The various disciplines are now so complex that the average person with a purely general education will not have much competence in any given area at all. Not only this; it also seems to us that the peculiar skill or knack essential to making good judgments, say, on music is by no means always accompanied by an equal skill or knack for making good judgments, say, on politics. And further, if a student never digs deeply into one area, he never realizes the manifold and subtle ways in which details and generalities blend in the make-up of a discipline. We do not think that we can any longer look for men who are wise on all matters; we can only look for a wise community. We do, indeed, accept the reasons offered for the importance of a general education. What we want to insist on, however, is that general education be balanced with a more thorough and concentrated education in some particular area. We should not apologize for allowing students to concentrate. We should demand it.

The Disciplinary View of Christian Liberal Arts Education.

With this sketch of two views, alternative to ours, concerning the proper focus of a Christian liberal arts education as a background, let us now develop our own view. This may be stated in summary form thus: The primary focus of a Christian liberal arts education should be on teachers and students together engaging in the various scholarly disciplines, directed and enlightened in their inquiries by the Word of God. Let us call this view, though not very felicitously, the "disciplinary view." As the first step in developing the view, let us explain what we have in mind when we speak of "disciplines," and how we think the major divisions among the disciplines should be determined.

The Nature and Divisions of the Disciplines

What is a Discipline: When we speak of the disciplines, what is it that we have in mind? As a general formula, to be clarified as we proceed, let us say this: A discipline is the scientific (theoretical) study of some aspect or segment of reality. Examples of disciplines, as we conceive them, are sociology, mathematics, and music criticism.

To engage in the disciplines is to engage in scientific or theoretical thought. A person, throughout his ordinary life, learns and applies concepts, draws conclusions, and justifies those conclusions; thus, he thinks. He tries to balance his checking account, to find the cause of the rumble in his record player, to organize a Community Fund Campaign, to get the Democrats and the Republicans to agree on a tax-reform program; and each of these demands a good deal of thought. But this is not the sort of thinking which is characteristic of the disciplines. It is not scientific thought. Rather it is, as it is sometimes called, pre-scientific or non-theoretical thought. It should not be supposed, however, that there is some sharp line between theoretical and non-theoretical thought. On the contrary, non-theoretical thought often merges without break into theoretical thought.

One may engage in some discipline--i.e., in the theoretical study of some aspect of reality--either in order to solve some concrete practical problem, or in order simply to discover how things are and why they are as they are. Thus one may engage in geometry in order to improve land-surveys, or simply to uncover the truth about certain sorts of shapes; in a study of the stockmarket in order to manipulate it, or simply to find out its workings; in a study of the chemistry of paint in order to improve the anti-blistering qualities of the paint of some particular paint company, or simply to find out the answer to some question about the nature of paint; in the study of a certain topic in theology in order to prepare a sermon, or simply to discover the truth on the matter. Again, there is no sharp line between interested and disinterested theoretical thought; the one motivation shades without break into the other.

This distinction between interested and disinterested thought is, however, important because the structure we give to a discipline and to the results of a discipline, the topics we are led to discuss and the research we are led to perform, will be quite different if our thought is oriented toward the achievement of some concrete practical aim from what it will be if it is not so oriented. A history of Russia conducted in order to find out whether the Russians can be relied on to keep their treaties, and so to give light on whether or not a proposed treaty should be signed, will be quite different from a history conducted simply in order to uncover the pattern of Russian history. There may be considerable overlap in the results, and both studies may clearly be cases of theoretical thought; yet the results as a whole will in all likelihood be quite different--they will be structured differently, topics assigned major importance in the one will not even appear in the other, etc.

We have already argued in our discussion of the pragmatist view that in a liberal arts education, when teachers and students together engage in a discipline, they ought to do so for disinterested reasons. They ought not to bend their discussions and investigations to restrictively practical problems. This is by no means to say that no practical results can be expected from our engaging in the disciplines, that the knowledge acquired in a disinterested exploration of reality can never be bent to practical ends. Certainly it often can be. Nor is it to say that learning ought to be isolated from life, nor that there is some ultimate value in knowledge per se. It is just to say that our engagement in the disciplines should not be primarily slanted toward the achievement of restrictively practical aims.

Henceforth, when we speak of a discipline, we shall mean the disinterested theoretical study of some aspect or segment of reality.

What Differentiates the Disciplines: What makes one academic discipline distinct from another? How are they to be differentiated? Primarily, they are to be differentiated in terms of their subject matter. Sociology differs from physics because its subject matter is different. There is an abundance of different systems of sociology and theology; what makes them all systems of sociology or theology is the subject matter with which they deal.

Two disciplines, furthermore, may be distinct either because they deal with different aspects of entities, or with different sorts of entities, or both. Suppose, for example, that we explain fine arts criticism as the study of works of visual art. This would be inadequate. For a work of visual art is always a physical object, and thus comes under the purview of the physicist and the chemist as well as of the art critic; physical and chemical laws hold for paintings as well as for other sorts of physical objects. In addition, the painting may be of interest to the historian as illustrating or supporting some thesis in cultural history; and it may be of interest to the psychologist, as illustrating some psychological law. In short, works of visual art belong to the subject matter of many different disciplines. What differentiates these disciplines is that each is concerned with a different aspect of the entities which fall under their joint purview.

It seems likely, however, that sometimes two disciplines can be differentiated from each other only by reference to different sorts of entities. Suppose, for instance, that we could distinguish the aesthetic aspect of entities from all the other aspects that entities may possess. Then we could say that music criticism differs from literary criticism by virtue of each being concerned with the aesthetic aspect of different sorts of entities. Similarly, one could scarcely explain what geology is without making reference to a specific entity, the earth.

The disciplines, then, differ from each other in being concerned with different aspects and/or segments of reality.

The lines between the various disciplines are often not very sharp. Operas belong to the subject matter of both music criticism and literary criticism; and, more important perhaps, the aesthetic aspect of things shades almost imperceptibly into the moral, the psychological, the physical. Similarly, if one tries to differentiate biology from other disciplines by saying, in part, that it deals with what is alive, one must be prepared to confess that it is not always clear whether a certain thing is or is not alive.

The Aim of the Disciplines: In the study of one or another aspect or segment of reality, what is it that we want to discover? What are the results that we seek?

Sometimes the desired result of the scientist's investigations is a knowledge of some specific property of some specific entity. The historian, for example, is often concerned to find out what a specific man did at a certain time on a certain day; the music critic is often concerned to uncover the structure of a specific musical composition; and the geologist is concerned to discover various features

of the earth. Perhaps this concern to uncover specific properties of specific entities is missing in some sciences, such as physics; but there is no doubt that it plays a large part in others. At other times, the scientist is concerned to discover some property of all entities of a certain sort, or to discern the behavior of some specific entity under all or most circumstances of a certain sort. He is concerned to establish laws and principles and generalizations; he aims, that is, to discover structure in the subject matter. This goal is probably much more striking in physics than it is, say, in history and art criticism; yet even in these latter, generalizations are clearly an important part of the desired results of the discipline.

In our study of at least certain subject matters there is something else we can aim at--namely, discovering whether an entity in the aspect under consideration is good or bad and whether all entities of a certain sort, in the aspect under consideration, are good or bad. We can, in other words, try to arrive at correct evaluations, both particular and general, of the moral aspects of entities and situations, the aesthetic aspects, the economic aspects, the political aspects. There is, as is well-known, much dispute in the contemporary world as to whether it is or is not the proper business of the historian, the economist, the art critic, the sociologist to make evaluations. It is our conviction that in a Christian view of the disciplines a proper aim of our scientific endeavors is to determine which things are good and which bad in various respects. Indeed, in many cases such evaluations are subtly but inextricably intertwined with the other results of our scientific endeavors. Of course, judgments as to better and worse aspects of the subject-matter will not be a part of every discipline. There are, for instance, no such evaluations of subject matter to be made in physics. One atom or electron is neither better nor worse than another.

Finally, in those disciplines in which we study the institutions and creations and activities of men, what we as Christians also aim to uncover and discern is the religious perspective, the mind, behind all those cultural products. This, indeed, is one of the most important results we are looking for in such disciplines. For a fact of great significance about a man's cultural endeavors is that they are the expression of his religious allegiance and dogmas. What eminently deserves investigation, then, in our consideration of human products--whether these be economic institutions, political arrangements, works of art, philosophical systems, liturgical practices--is the spiritual kingdoms which inform and pervade those products.

In summary, we expect the disciplines to yield, though in differing degrees, a knowledge of specific properties of specific entities, a knowledge of the structure of the subject matter under consideration, a knowledge of which specific products and which sorts of products are good and which bad in respect to the aspect of reality under consideration, and a knowledge of the religious allegiances which inform and animate the products being studied.

Concepts and Methods: In order to formulate these results, and to state the problems or questions to which the results are the answers, a scholar working in a discipline needs a conceptual framework, a body of more or less inter-connected concepts. To some extent these will be ordinary concepts put to new and rarefied

uses; but in great measure they will be new, technical concepts, introduced deliberately in order to carry out some scientific investigation. The logician, for instance, introduces the concepts of entailment and necessary truth; the art critic introduces the concepts of form and style and meaning; the physicist introduces the concepts of electron and proton and gamma ray. Since it is in terms of a conceptual framework for a certain discipline that the questions are asked and the answers formulated, an understanding of the problems and results of a certain discipline presupposes an understanding of the conceptual framework in terms of which these problems and results are expressed. One could not understand the formulation of certain of the laws of logic without having the concept of entailment; though one could have the concept of entailment without knowing any, or very many, of those laws of logic.

There is also in every discipline a certain methodology--that is, a certain body of methods, techniques, and procedures taken to be appropriate for arriving at the right answers to questions asked. Some of these procedures will be ordinary ones, or at least rather obvious elaborations of ordinary ones. For example, the procedure by which the literary critic arrives at his conclusions is only a subtle elaboration of a procedure which we all use in reading newspapers and magazines. Other procedures will be of a more recondite and complicated nature; witness the procedures by which physicists and mathematicians arrive at their conclusions. Either way, we will normally not be able to reduce the methodology of a certain discipline to a catalog of rules; learning the methodology of a certain discipline amounts to picking up a skill or acquiring a knack. Still, one condition of something's being a method is that it be at least somewhat decisive; a method which consistently yields conflicting results, even for skilled practitioners, is no method.

The conceptual framework of a discipline in large part determines its methodology; given the conceptual framework of modern physics, the methodology of medieval physics is for the most part thoroughly irrelevant. It must not be supposed, though, that to each conceptual framework there corresponds just one method for answering the questions set within that framework. All depends on the specific question asked. Even for questions asked within a given conceptual framework there may be methods for answering those questions which are significantly different from each other. It is also the case that different disciplines, with significantly different conceptual frameworks, may contain methods which are strikingly similar to each other. This is true for the method of controlled experiment to be found both in modern chemistry and modern physics.

The conceptual framework and methodology in terms of which it is thought appropriate to study a given aspect of reality varies from age to age. Even at a given period in history there are often competing methodologies and conceptual frameworks within the same discipline. In fact, divergences in conceptual framework and methodology are an important feature of the contemporary intellectual scene in all fields but the natural sciences and mathematics. Even there they are by no means completely absent.

These divergences are usually not trivial. A great deal hangs on whether one adopts the conceptual framework of Freud or that of stimulus-response behaviorism

for one's study of human psychology, and whether one adopts the conceptual framework of traditional grammar or that of transformational linguistics for one's study of language.

Divergences in conceptual frameworks throughout history, and within a given historical period, are to be traced to a number of factors. For one thing, they are often connected with divergent convictions concerning the facts and with advances in knowledge. Usually, significant advances in knowledge both require and lead to the introduction of new concepts. Just as often such divergences reflect religious and philosophical differences. The behaviorist refuses to adopt Freudian concepts because in using them he would be committing himself to the existence of entities which he abhors, such as The Unconscious. The Christian rejects a Marxist framework of historical analysis because in using it he commits himself to a non-Christian view of man. Ernst Mach rejected the framework of modern physics because he felt that in using it he was committing himself to the existence of entities which he thought non-existent--electrons, atoms, etc. Mersenne, a member of Descartes' circle in Paris, argued for the adoption of mechanistic concepts in physics on the ground that it would enable men to form a much more noble view of God's manner of working in the universe. And the conflict among Tillichian, Barthian, and Thomistic approaches to theology obviously reflects deep differences in religious outlook.

Earlier we said that the disciplines were to be distinguished from each other by reference to their subject matter. What we must now add is that a person is led to see the subject matter of a discipline, its scope and terrain, differently depending on the conceptual framework which he adopts. The behaviorist takes the subject matter of psychology to be something different from what the Freudian takes it to be, and as a result he sees its relationship to, say, physiology, differently. A modern chemist's explanation of the subject matter of his discipline, and of its difference from physics and biology, would differ from that of an eighteenth century chemist. Similarly, if we asked the logical positivist to explain to us the scope of philosophy, we would get a different answer from that of a phenomenologist. Of course, we do feel that both the Freudian and the behaviorist are doing psychology, that both the eighteenth-century and the twentieth-century men are doing chemistry, and that both the positivist and the phenomenologist are doing philosophy. We do feel, and to some extent we could perhaps explain this feeling, that in each of these cases they are dealing with the same subject-matter. Yet if we try to go beyond this vague feeling and state clearly what we take to be the subject matter of the discipline, the differences in conceptual framework become crucial. For the point is not just that in each case the language used to explain the scope of the discipline varies; rather, the scope of the discipline as explained in these different manners turns out to be different. The behaviorist denies the existence of what the Freudian says that he wants to study, The Unconscious; the modern chemist denies the existence of the phlogiston which the eighteenth century chemist took as his major concern; and what the Thomist says that he wants to study by reason, namely God, the Barthian says cannot be the object of thought at all.

Thus the alliances and differences we see among the disciplines, the differences in subject-matter which we take to be significant, the large boundary lines which we claim to perceive, will be divergent just as our conceptual schemes are

divergent, and will reflect differences of equal importance. The terrain of the disciplines will look different, depending on the state of our knowledge, and on our religious and philosophical convictions.

Integration and Division: How then do we decide where the main joints between the disciplines are? How do we determine which are the most significant divisions within the whole realm of scientific knowledge? How do we find out which are the major disciplines? These are key questions in any attempt to develop a curriculum.

No doubt one can classify the disciplines in many different ways. The dominant contemporary classification is probably into natural sciences, social sciences, and humanities. When this scheme is adopted, philosophy is usually classified with music as one of the humanities. Presumably, then, philosophy is thought to bear more significant relations to music than, say, to psychology, which is typically classified as a social science. Perhaps it does; but if so, what are those relations? This question usually goes unanswered. Similarly, the disciplines have on occasion been classified into those which deal with nature, those which deal with man and his creations and institutions, and those which deal with God. Presumably economics and music criticism would both be put into the second of these classes. But has one pointed out any significant unity between these two disciplines by observing that both deal with the creations of men? And presumably biology would be put into the first of these classes. But does not biology also deal with men?

It seems natural to group botany and zoology together into the more comprehensive discipline of biology. Might one just as appropriately group biology and chemistry into some new and more comprehensive discipline of which these are two major divisions? What other divisions would there be in this new discipline? Physics? Or ought we to go in the other direction and recognize that botany and zoology each have the same status in the scheme of the disciplines that chemistry has? Or is there indeed, as we vaguely feel, a more significant break between biology and chemistry than between botany and zoology? Again, it seems natural to group geometry and arithmetic and algebra together as branches of the larger discipline of mathematics. Would it be just as appropriate to go one step further and regard mathematics and physics as branches of a more comprehensive discipline? Or is it mathematics and philosophy that should be regarded as branches of some more comprehensive discipline? Or all three? Or do geometry and algebra and arithmetic each have the same status in the scheme of the disciplines as physics and philosophy; are the divisions among these five all equally natural and significant? We naturally regard symphonic criticism and string quartet criticism as species of music criticism; and sonnet criticism and epic criticism as species of literary criticism. Is it arbitrary not to follow through and regard literary and music criticism as branches of art criticism? Is there, in any significant sense, a discipline of art criticism in general?

Or are all divisions among the disciplines equally arbitrary and unnatural, as some contemporary thinkers have suggested? Is scientific knowledge such a fine unbroken web that no rational distinctions can be made?

regard biology as one of the major disciplines; botany and zoology in that case would be major disciplines.

Of course, to say that two disciplines share, in the way indicated, no significant body of concepts and principles is not to say that their subject matters have no inherent or intrinsic relations to each other. There are important intrinsic connections between the subject matter of physics, chemistry, and biology; and between that of psychology, sociology, and cultural anthropology; and these all deserve to be emphasized. But the fact that there are such connections does not by itself establish that these disciplines can, in any significant way, be treated as parts of a larger and more comprehensive discipline.

In conclusion, it should be remarked that one discipline sharing with another a significant body of concepts whose application is the concern of both and a significant body of principles whose validation is the concern of both, is different from one discipline presupposing the concepts and principles of another. One concept presupposes another if it is defined or explained in terms of the other; and one principle presupposes another if it could not be true unless the other were true. It may be that certain concepts of chemistry can ultimately be explained only by reference to certain concepts of physics and that certain laws of chemistry could not be true unless certain laws of physics were true. Yet it might be that chemistry is not itself concerned with the application of those concepts but only with concepts presupposing them; nor with the validation of those laws, but only with the validation of laws presupposing them.

Faith and Learning

The Christian scholar will engage in the disciplines as an exercise of his Christian faith, and will strive to see reality in the perspective of the biblical revelation. In sociology as well as theology, in literary criticism as well as philosophy, in all the disciplines, he will try to see reality in the biblical perspective. He can do nought else. For his faith in Christ is the fundamental fact of his life. The biblical perspective on reality is for him authoritative. He aims to make it his, to be directed and enlightened by it. His vocation, as that of every other Christian, is to be a manifestation of faith; it is to be penetrated and suffused by God's word to man.

He is convinced that the Scriptures do not speak only of "supernatural mysteries," leaving him to his own devices in unravelling nature. He knows that they do not speak only of "the sacred," allowing him to treat "the secular" as he will. They talk of man, his nature, his destiny, his inclinations, his proper relation to other men, to nature, to God; they speak of God, his character, his relation to man, to the world; they speak of the world, its origin, its relation to man, its proper use. They provide him with a comprehensive framework of conviction. Of course, the Bible is not a philosophical and scientific textbook, a systematic and disinterested discourse on the nature of reality. Any Christian scholar who wants things easy, and looks for that, is bound to be disappointed. The aim of the Bible is to proclaim the way of salvation. But this proclamation, as we have seen, is set in the context of an elaborate perspective on reality. The Christian

scholar, by virtue of being a Christian, will, in his appropriation of reality, try to see reality in that perspective. To do anything else, is to defect.

The proper object of study for the Christian scholar is reality, that which confronts him. The sciences cannot be erected by deduction from the Bible. The Bible, once again, is not a handbook on physics, or chemistry, or mathematics, or literary criticism, or even philosophy. It does, however, provide us with a framework and a structure for our thought. It is our duty and privilege as Christian scholars to roof and side the posts and beams. It provides us with a perspective on reality. It is our duty and privilege to study reality in that perspective. The Christian religion is not an irrational bias which we intend to hold on to at all costs, ignoring the facts. It is not an astigmatism which we resolve never to get corrected. On the contrary. It is the spectacles with which we are enabled to see the facts aright. But look at the facts we must.

Further, the biblical framework of conviction is more elaborate in some areas than in others. No doubt the scriptures speak more immediately and richly to theology, philosophy, and the sciences which deal with man, his cultural endeavors and products, than they do to those sciences which deal with physical nature, and mathematics. Yet even here the biblical message is not silent and irrelevant.

Of course, reality is not hidden from the man whose perspective is alien to that of the Scriptures. The man of sin is not blind to reality. Rather, his perspective yields distortion. The nature and degree of distortion will vary greatly. Positivism is all in all perhaps a more severe distortion than Platonism; materialism, than Kantianism. And distortions in the field of the natural sciences will typically be less severe and pervasive than those in the area of the humanities. But the elimination of fundamental distortions--this is the conviction of the Christian--cannot occur until we adopt the perspective on reality, the framework of convictions, of the Scriptures.

Somehow a sizable part of the contemporary world has come to be of the belief that one must choose between science and religion, between a scientific approach to reality and Christianity. The fault here lies on both sides. Christians have often been perverse in their refusal to consider evidence, and even in their rejection of learning generally. But also non-Christians have often distorted and gone beyond the evidence, thus to develop and interpret the sciences in such a way as to make them hostile to the Christian religion. In that case, they have incorporated and presupposed another perspective, one as little capable of "proof" as that of the Christian.

In the contemporary Christian world, however, the prevailing view no doubt is not that Christianity is incompatible with scientific investigations, but that the two are independent. On this view, Christian education consists of capping an ordinary curriculum with chapel services and studies in theology. For example, in the statement of "Aims and Objectives" of one well known American Protestant college, we find these words: "The College takes the position that men and women are called by God to faith and service. Accordingly, it provides the opportunity for worship and seeks to graduate students who are morally sensitive and theologically literate." And later, "As a college of the _____ Church, _____ is committed to a principle of wholeness in education which means that the study of theology is an integral part

of a liberating academic experience. For this reason students are required to complete courses in the Department of Religion. In addition to this the College provides time, facilities and personnel to sustain the worshipping community in its life and growth." We see here how the impact of the Christian religion on the educational program is limited to the study of theology and to engaging in worship. Nothing is said of the need to have all disciplines developed on Christian foundations. The assumption is, presumably, that everything in these is neutral.

But surely the testimony of history, as well as the biblical teaching, is all to the opposite. The medieval scholastics already were convinced that, except for theology, all the disciplines should be founded solely on human reason. If men but used the natural light of reason they could come to agreement on all but supernatural mysteries; and errors, it was held, were all demonstrably errors. After the ebb and flow of centuries of philosophical systems, is this view still plausible? Were all the philosophers irrational? Were they all ignoring the natural light of reason? If so, where are the proofs? And are the special sciences really impervious to larger philosophical issues and to changes in philosophical perspectives? Why then should the Logical Positivists, in spite of their admiration for the sciences, still have made it a part of their program to reform them on positivist foundations?

Only if theoretical inquiry is conducted under the guidance of the biblical revelation is there the possibility of overcoming our distorted perceptions of God, man, and the world and of attaining a full and correct understanding of reality. We must "lay Christ in the bottom, as the only foundation of all sound knowledge and learning."

But how? it will be asked. All this is abstract and unenlightened by example. In what ways can our Christian perspective have an impact on our scientific endeavors? In what ways can alien perspectives yield distortion? To answer these questions is of course the business of the college. Full and satisfactory answers cannot possibly be given here. Perhaps it will be of benefit, however, to give a skeletal summary of typical ways in which the biblical revelation may give structure and direction to our work in the disciplines.

For one thing, the biblical revelation can inform our view of the place of disinterested theoretical inquiry in human life--its limitations, its proper aims, etc. The twentieth century has seen natural science adulated, with the hope expressed in Positivism, Marxism, and Pragmatism that this science will eventually solve all our ills if we but trust it to do so. In classical times, Aristotle saw in theoretical contemplation man's highest good. For a Christian, disinterested inquiry is important. Yet it does not constitute man's ultimate hope.

Secondly, the biblical revelation often speaks to the conceptual schemes, methodologies, and presuppositions which we employ in our work in a discipline, as well as to what we do or do not accept as fact, particular or general. The sociology text pervaded by the thesis that the source of evil in human affairs is defective conditioning on the part of society is thereby pervaded by a dogma alien to the Christian. The determinism of behaviorists and Marxists makes history and psychology and theology quite different when developed by them from what they are

when developed by scholars committed to the idea of freedom embodied in classical Liberalism, and also quite different from what they are when developed by scholars committed to the Christian religion. The areas of concern in each case are roughly the same, but the results are different.

Again, the biblical revelation speaks to our interpretation of the results of disinterested inquiry and our choice of a larger philosophical perspective in which to place those results. Bertrand Russell, in his famous essay, "A Free Man's Worship," takes the results of contemporary physical science and gives to them an interpretation which is profoundly antithetical to Christianity; various thinkers have done the same with the results of contemporary biological science. And in the eighteenth century Immanuel Kant developed a profound and comprehensive interpretation of Newtonian science which is opposed in fundamentals to the Christian religion.

Further, the biblical revelation speaks to our view of the place of each discipline in the scheme of the disciplines, of the limits of a particular discipline, and of its bearings on other disciplines. The Pythagoreans thought that mathematics was the only discipline. Descartes thought that all disciplines ought to be reformed on the model of mathematics. Hume thought that psychological anthropology was the fundamental discipline in that it was presupposed by all the others. The post-Hegelians thought that history was the fundamental discipline, or perhaps the only one. The positivists wished that they could reduce everything to physics. And recently, extravagant claims have been made on behalf of linguistics and communication theory. When the assumptions underlying these views are uncovered, it becomes clear that the biblical revelation is vitally relevant to this tendency, manifested throughout history, to single out one facet of reality as the clue to all the others.

Again, the biblical revelation can inform the direction of our investigations, the emphases we give, and the theses we try to establish. The Enlightenment historians clearly set out to establish that the Middle Ages were dark, and that this darkness was due to the baleful influence of the Christian church; by no means did they arrive at this conclusion after scrupulous historical investigations. The Catholic historian of philosophy often sets out to prove that after St. Thomas, all was regrettable decline. And the Freudian literary critic tries to show that the main clue to the understanding of a poem is to be found in the workings of the author's and the reader's Unconscious.

Further, in those disciplines in which one can properly make evaluations of the subject matter, the biblical revelation can go to shape and form these evaluations. Our estimate of the laissez faire economy and the Communist economy, of democracy and monarchy, of the devotional verse of the metaphysicals and "The y Yellow Christ" of Gaugin--all these are matters on which our faith can be formative.

Finally, the biblical revelation speaks to what we do with our theoretical knowledge, for what purposes or ends we use it. It speaks to the use to which we put our knowledge of sociology in the handling of social problems, our knowledge of economics in the handling of economic problems, our knowledge of political theory in the handling of political problems.

All this is still only a skeleton. The primary and unending business of our academic community is to put flesh on these bones by discovering and communicating, concretely and in detail, the direction and enlightenment which the Word of God gives for our work in each of the disciplines. The task calls, of course, for personal Christian faith and commitment; no less obviously it calls for scientific competence, continuous study, creative reflection, intellectual initiative, courage, and imagination. Such qualities are indispensable if we are to avoid the every present temptation to replace the impact of a vital Christian faith with a sterile and mummified system of propositions labeled Christian, from which one can, as occasion demands, extract a proposition and bring it into external contact with the subject matter under discussion, allowing living, dynamic Christian faith to be increasingly relegated to a sphere of its own.

Intensive and Extensive Study of Disciplines

We ought to be more specific, finally, about the sort of study of the disciplines which we are recommending for our students.

We believe that, in a complete liberal arts education, the student should be introduced to the disciplines on two different levels. In the first place, he should acquire a general or extensive education by following a rationally determined pattern of required and optional courses in the various major disciplines, the fundamental unifying element in this pattern being the Christian perspective within which everything is presented.

What do we hope for as the outcome of the student's general or extensive education in the disciplines? One thing we hope for is that he shall acquire some knowledge of the more significant features of the subject matter under consideration. In our study of human creations and institutions, such knowledge will include a knowledge of whether the things under consideration are good or bad in the respects being considered and, just as importantly, of the religious perspectives or minds out of which those creations and institutions have developed. We hope, in other words, that the student shall acquire a knowledge of the more significant results of the various disciplines.

We hope for more than this. In the study of human products, we hope that the student will himself learn to make evaluations and that he will himself learn to discern and judge the religious allegiances which animate and infuse those products. We do not think it sufficient for the student only to learn the teacher's views on these matters. The student will have to learn not just the results of those disciplines but, to some extent, their methodologies as well; he will have to become, on a more or less amateur level, a practitioner of those disciplines. This we hold is an achievable aim in most disciplines in which human products are considered--disciplines such as theology and literary criticism and economics. It is also an important aim; for the student, when he takes his place in society, will be forced to make such evaluations and will be forced to discern and judge religious perspectives. But even in those disciplines in which one cannot make evaluations on the subject matter, nor discern and judge religious perspectives in it, we believe that the student should not only be presented with the current

results of the disciplines but that he should also acquire some insight into their workings; that is, an acquaintance with the methodologies by which their results are obtained. The aim of this cannot be to make all students amateur practitioners of such disciplines; this can scarcely be hoped for in the case, say, of physics, nor do we see any reason why it should be. Its aim is rather to give the student an understanding of the nature of the discipline itself. The scholarly disciplines, after all, are among the most significant of all man's cultural products.

A final outcome for the student of his general or extensive study of the disciplines should be this: Whenever possible and illuminating, in his study of a certain discipline he should become acquainted with alternative approaches to the same subject matter. He should learn how contemporary men, of different religious and philosophical convictions from his own, approach the same subject matter; and, to overcome historical parochialism, he should also learn how men of other ages approached the same subject matter. In this way he will gain a richer understanding of the various spiritual kingdoms of mankind and also a better understanding of the full significance of his own membership in the City of God.

Secondly, we believe that, in addition to such a general or extensive education, each student should also be required to concentrate in some particular discipline and thus to supplement his extensive study of the disciplines with an intensive study of some one discipline. This intensive study will have fundamentally the same aims as those we have given for the extensive study. In his field of concentration, however, the student can achieve these same aims more fully, more intensively, with more detail.

Defense of the Disciplinary View

We have explained what we take to be the proper focus of a Christian liberal arts education. But we have not justified our view beyond raising certain objections to alternative views. It is to this justification that we must now turn. We must show the utility of this sort of education for the Christian community. Before we do so, however, it may be well to address ourselves directly to the objection, raised throughout the course of Christian history, that disinterested inquiry is not even a legitimate project for Christians.

Disinterested Learning as a Faith-Task of the Christian Community

The New Testament, it is sometimes said, tells the Christian to turn the other cheek, to give water to the thirsty, to give clothes to the naked, and above all, to tell the world of the revelation which has come in Jesus Christ; nowhere does it enjoin the Christian to study philosophy, pure mathematics, or literature. Indeed, the study of such topics, it is said, is not merely idle, but dangerous and insidious. The aim of any education ought to be to lead men to a closer personal relationship with Christ; and it is said to be more likely that a course in projective geometry or Platonic philosophy will lead a person away from this than toward it. True, to convert one's enemy one must know what he is thinking, and

to minister to men one must have some knowledge; so some higher learning can be justified on these grounds. But apart from this, we know all we should or need know when we believe the Scriptures. In short, the claim is that disinterested theoretical inquiry is an illegitimate project for Christians. An especially vivid statement of this line of thought can be found in Tertullian's Prescription against Heretics.

Many themes in the Scriptures can be developed so as to lead to the conclusion, not just that disinterested inquiry is legitimate for Christians, but that it is in fact one of the faith-tasks of the community. There is, for example, the pervading theme that man's vocation is to know and serve God, and that God is knowable in His creation as well as in His Word. But let us here select for development only a certain facet of the biblical doctrine of creation. In the first chapter of Genesis, after the creation of everything but man has been narrated, we find this passage: "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." In Psalm 8 the same line of thought is expressed when the Psalmist says of man, "Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet." In these passages man's unique place in creation is stressed. Man's condition is that of a creature of God. In this he resembles all other contingent beings. But along with His resolve to create man, God also assigns man a special task: He is to have dominion over all other creatures, putting all of them at his own service. This task, assigned to him by God, man can either carry out or fail to carry out. What is equally important, he can carry it out in the right or the wrong way. For just as man is commanded to put all creation in subjection and make it obedient to him, so he is commanded to put himself at God's service, as is clear from the whole Bible, already from Genesis 2. This then is the second general command given to man at his creation, and the two are bound together. It might be thought that to subdue and to have dominion amounts to very little more than farming, fishing, etc. But man has wider capabilities than the performance of such practical tasks. He also has the capacity to create works of art and to erect systems of theoretical knowledge. These capabilities were present in man's creation. They are not the result of sin but are rather one of the good features of God's creation; it would be a mark of complaint against God to decry their use. Further, it is clear from the following chapters in Genesis, in which there are related certain incidents from the building of early cultures, that the writer of Genesis had more in mind than the performance of those practical tasks essential to continued existence. In short, what we have here in Genesis is, as it has sometimes been called in Protestant theology, a cultural mandate, a command to man to build a culture and thus a command to produce art and science as well as to hunt and fish and farm. As Calvin says, "...every man should seriously apply himself to a consideration of the works of God, being placed in this very splendid theater to be a spectator of them..." (Institutes, I,vi,2).

After the ingression of sin into human life, though man does indeed still work at culture and thus fulfill the cultural mandate, he no longer does it in order to serve and praise God. His works of science and art are produced out of the wrong motives, and often reveal those motives. It is man's redemption in Christ which again puts things straight. Now again there is the possibility of putting all

things in subjection to God. The themes of creation and sin are in this way bound up with the theme of redemption; and the life of the redeemed, as we have already seen, is a life of serving God in our cultural tasks. Redemption is the restoration of God's creation to its intended ends. The Christian man is now once again in position to put all things in subjection to himself in the right way.

Thus those people who hold that the sole tasks permitted a Christian, beyond those necessary for continued existence, are the proclamation of the Gospel and the performance of acts of mercy, are mistaken. St. Paul often speaks of the peculiar interim status of the Christian's existence and the burning urgency of proclaiming the Gospel which follows from this status. But he does not hold that every individual Christian must spend his whole life preaching the Gospel. Rather, the Christian community, through certain of its members, must see that the Gospel is proclaimed. The task of the Christian community in this world is to build a Christian culture, different members of the community specializing in the performance of different aspects of this whole task. This cultural task will include the development of the various disciplines. Scholarship, like any other cultural activity, should be part of man's service of God. It is enjoined, not indeed on each and every individual Christian, but certainly on the Christian community as a whole.

The Benefits of Christian Liberal Arts Education

To turn now to the final issue: What benefit may the Christian community expect to receive from its support of Christian liberal arts education, as we have explained it? What benefits can we cite in urging young Christians to acquire such an education? These become especially pressing questions when one renounces, as we have renounced, the Greek and Catholic-Christian view that man's end is theoretical contemplation, and adopts the Reformers's view that man's end is the service of God in his daily work. The student, when he graduates, will have to occupy some specific position in the Christian community, some specific job. It is in his vocation as well as outside it that he is to exercise his allegiance to God. Yet we are not only proposing a non-vocational and non-professional education, one not slanted toward preparing a student to hold down some particular sort of job; we are also proposing that such an education consist mainly of disinterested theoretical inquiry. Can we claim that such a liberal arts education is of any importance for the Christian community? Of course, it is indispensable for the important and ongoing task of Christian scholarship. But is that all? Is it only a program for training scholars and conducting research?

This question is also acute because of the state of knowledge in the twentieth century. It can no longer be argued, as possibly it once could be, that in a liberal arts education a student becomes acquainted with all significant knowledge and is thus prepared to hold down any job whatsoever. It is becoming more and more apparent that the Renaissance and Enlightenment educational goal of developing the capacities of the student in such a way as to make him a well-rounded, fully-developed man is becoming impossible of attainment. So can a liberal arts education as we have conceived it be justified for people other than future scholars?

The most obvious answer to these questions is that a great many occupations

today are such that if one is to work in them successfully one must acquire a more or less thorough knowledge of the various disciplines. Traditionally this was true of those occupations known as the learned professions--law, medicine, diplomacy, the ministry. But nowadays a liberal arts education at the college level is regarded as an indispensable requirement for successful work in many more occupations; and we can expect of a Christian liberal arts education, as indeed of any other, that it will provide the necessary theoretical background for competent work in these occupations. Technical and professional training courses are more and more being offered to students after they have completed a liberal arts education rather than as an alternative to such an education.

But the justification of a liberal arts education in the Christian community does not rest solely on these immediate and practical considerations, important as they are; nor should the liberal arts education of a student be slanted primarily toward his future occupation and toward the practical use to which he expects to put his theoretical learning. A liberal arts education, as we conceive it, plays a role in the Christian community which is broader than that of giving the training necessary for holding down specific vocations and professions. As we see it, the fundamental justification for maintaining a program of Christian liberal arts education is that it enables the Christian community in American society better to perform its task of putting all its cultural endeavors into captivity to Christ.

For one thing, we hold that a liberal arts education, better than anything else, will instill in students, and thus in the community, those habits of reasoning and attitudes of mind which constitute intellectual competence. It will develop the student's capacities to think logically and clearly, to attack a problem correctly, to assemble relevant facts, to organize thoughts, and to present them with clarity and force; it will develop the student's imagination, broaden his horizons, and enlarge his perspective; it will give him balance, and prevent the distortions and narrowness of concern which are so often induced by the extreme specialization of tasks in modern society; in general, it will teach him to use his intelligence to best effect no matter what he is dealing with.

Secondly, we hold that a Christian liberal arts education, better than anything else, can train the student to make informed Christian evaluations and to pass solid judgments on the culture of the society in which he will find himself, thus becoming a leader or a perceptive follower in the task of molding society according to Christian standards and promoting Christian culture. This we look for as one of the ultimate benefits of requiring our students to study those disciplines in which they are taught to evaluate the cultural products of mankind.

Further, the results of theoretical thought are now so deeply woven into every aspect of human life that it is imperative for as many people in the community as possible to understand these results. The Christian community, if it is to be an integral part of society, does not have the option of letting or not letting its thought and actions be influenced by the results of scientific learning. Its only choice is, on as many different levels as possible, to see to it that the members of the community understand these results, are able to discern whether or not they are inimical to Christianity, and are able to apply them intelligently. Unless it does this, the community will be victimized by its ignorance and by those whose

religious faith it does not share.

But most important of all, through a study of the various disciplines the student will be enabled to discern more clearly than otherwise possible the various spiritual kingdoms of men and their cultural manifestations, thus making it clear to him "that all things human are religious, that human culture, while inevitable, is not in itself enough, in that it requires religious justification. And it is so that the Christian student will be taught and confirmed in his conviction that the religion of Christianity is the only adequate religion." "It is so easy in the name of Christianity to turn one's back to art, to science, to politics, to social problems, to historical tensions and pressures, in one word, to culture, if you will. But once the conviction seizes on you that these all, precisely because they are cultural realities, exhibit a religious allegiance and an ultimate loyalty, that none of them is neutral but rather that all of them are faith-founded, all laid on an altar, all dedicated to a god, then you realize that they are at the very least important. Then you realize, too, that the true discernment of the God behind the culture, the assumption underlying the thought, the dogma beneath the action, the soul in the body of the thing, are precisely what it is the business of our schools as schools to disclose and to judge. In that lies the strengthening of the moral sinews of our young Christians. It is so that their choice for Christ and God can become a meaningful human choice" (Henry Zylstra, "Christian Education," in Testament of Vision [Grand Rapids, 1958], pp. 148 and 147).

Finally, a liberal arts education can be recommended on the ground that it will form and deepen our appreciation of man's and God's artistic creations. The function of art in human life is, in part, to give joy and delight; and we can expect of a liberal arts education that it will form and deepen the student's appreciation of works of art. But God too is a creator, indeed, the prime creator; and, as Calvin says, He has placed us among the splendors of His creation for our enjoyment. As a result of his studies we may expect the student, and through his influence the community, to gain a deepened appreciation of God's works.

In summary, it is by developing intelligence, judgment, discernment, and appreciation in its students that a Christian liberal arts education, in the form we are recommending, can be of service to the Christian community in the performance of its task of making Christ the lord in all spheres of human life.

A few words should also be said in defense of our view that our students ought to acquire both a general education and an intensive education.

One reason for insisting that our students should all acquire a general education is that thereby a community of understanding can be developed both among the educated members of the Christian community and among educated men generally. The Christian community cannot be a genuine community unless there is understanding among its members at various levels of insight. And though a society can exist without a common religious outlook, it too cannot exist without mutual understanding at various levels of sophistication. If we allowed each student to concentrate on whatever narrow branch of knowledge struck his fancy, the bonds of understanding in community and society would obviously be threatened.

Further, the branches of knowledge cannot themselves be adequately understood in isolation. The philosopher's investigations have import for literary criticism; the theologian's, for psychology; the physicist's, for biology; etc. The field of knowledge is a web. Each compartment has strands relating it to others. To be ignorant of these is to run great danger of distortion, if not plain mistake.

There are also solid grounds for demanding that each student concentrate in some disciplines or combination of disciplines. Given the present structure of graduate schools, if a student intends to study a certain discipline on the graduate level he will have to concentrate in that discipline already in college level. Or if a student concentrates in a certain discipline and then enters an occupation in which he puts his knowledge of that discipline to direct use--if he concentrates in economics and then goes into business, for example--the benefits of concentration are again obvious.

But it certainly cannot be guaranteed that every student will find an occupation in which he can put to direct use the knowledge acquired in his field of concentration. Suppose, for example, that a person, when he graduates from the educational program we are projecting, becomes a bank clerk. It might happen that this person's field of concentration in college was not economics but rather, say, English literature. In such a case, when the knowledge acquired in a student's concentration cannot be put to direct use in his occupation, was there really any reason for having him concentrate? Or should we require everyone to concentrate simply on the ground that it is impossible to know in advance who will and who will not enter an occupation for which a particular concentration is a pre-requisite?

We think other grounds can be given than this. For one thing, it is important that the student get beyond the generalities which inevitably constitute the major part of extensive education in the disciplines, so as to see in detail how a discipline is built up, how theory is intertwined with fact, how generalization is supported with evidence, etc. Not only will this increase the student's understanding of the nature of a discipline; it will also counter-act those habits of hasty generalization and inaccuracy which a purely general education is likely to produce.

But further, even when the knowledge of a certain subject matter which the student builds up by concentration in a certain discipline is not of direct use in his future occupation, still it can be of importance to his future life. For a man's service to the community is not exhausted by what he does in his occupation. There are other uses to which his special knowledge can be put. The Christian community is constantly being pressed for its judgment on new works of literature, on how to respond to the menace of Communism, on new developments in medicine, on how to vote. If the community as a whole is to respond intelligently to these issues, we need men who are educated in these areas. What we should expect of the bank clerk who graduated from college as an English major is that for the community as a whole he will be especially competent to make some intelligent Christian assessment of the literature which comes its way; and similarly, of the man who majored in economics we have a right to expect that he can make some especially competent assessment, say, of the American farm problem. By this diversity of contribution the Christian community as a whole can gain wisdom.

In short, we hold that a Christian liberal arts education, as we have explained it--an extensive and intensive engagement in the disciplines, directed and enlightened by God's Word--is the best way to prepare a wide-range of young people for living the Christian life in contemporary society. The maintenance of such an educational program is indispensable if the Christian community is to perform its tasks in the present-day world. The Calvinistic tradition has always emphasized the importance of an educated laity for the spiritual health and vigor of God's subjects. We are convinced that that emphasis is justified, today more than ever.

V THE FOUR-COURSE PLAN

At present, Calvin College operates on an hours plan: that is, the weight to be assigned to each course, for the purpose of stating graduation requirements, is determined by reference to the number of lecture hours per week in that course. In order to graduate, the student is required to complete 125 hours of course work, at a satisfactory level. Thus, each semester he must take between fifteen and sixteen hours of course work. On the assumption that most courses are three-hour courses, this means that the student must take five or six courses per semester in order to graduate in four years.

The Committee recommends that the college move from an hours to a course plan; and that each student be required to complete thirty-two and one-half semester courses plus four interim courses, for graduation. The normal load would be four to four and one-half courses per semester.

The Committee has two principal reasons for this recommendation. First, in our statement of the nature of a Christian liberal arts education, we put a great stress on the need for interpreting each discipline in a biblical perspective. Interpretation is time-consuming. It presupposes the assemblage of a sizable body of factual material and reflection on the structure and significance of this material. It has been the experience of members of this committee, and various of their colleagues, that the present arrangement does not encourage, or sometimes even allow for, this study in depth. When students take six or even more courses, obviously the reading that they can reasonably be assigned to do for a course is severely limited. Thus, if the material contained in some books is deemed essential to the course, the instructor often finds it necessary to summarize this material for the students--even though it be of a relatively simple, comprehensible sort. Further, the more courses the students are allowed to take, the more student credits each instructor is responsible for. This, too, tends to discourage scholarship in depth. But when the student takes only four to four and one-half courses per semester, rather than five or six, and when the typical faculty member typically teaches only three course-sections, rather than four, and thereby has 25 per cent fewer students on the average, then relatively more of the class time in each course can be spent on interpretation, relatively less on presentation of factual material available in books. Thus the role of both student and professor can change under a four-course plan. The student can assume an increased responsibility for educating himself, particularly for learning the encyclopedia of facts. The professor has greater opportunity to synthesize and interpret and add to what the student can learn by reading. The Committee strongly feels that these results are demanded by the principles elaborated in the earlier chapters.

Secondly, a course plan allows much greater flexibility in teaching methods, since nothing is said as to the number of lectures which must be offered in each course per week. A course unit should be thought of as requiring roughly one-quarter of a student's study time, rather than as requiring a certain number of hours in class per week. An introductory language course, for example, might demand five classroom hours per week, plus an additional five to eight hours spent at a teaching machine or in a language laboratory. Conversely, an independent study course involving a fourth of a student's time might include as little as a single didactic hour per week, possibly in a professor's office. Where course plans have been introduced, the typical result has been that the formal lecture system has been heavily supplemented by library and laboratory activity, and by significant written work even at the freshman level. The Committee expects that an average course would meet three times a week and would require eight to ten hours of meaningful independent reading, writing, study, or research per week on the part of the student. It must be stressed, however, that each course would be considered separately in terms of the personality of the professor and the teaching methods he considers best adapted to the aims of the course. It must also be stressed that we are not recommending that every course become a small tutorial course, specially adapted to the brighter student. On the contrary, the flexibility of the course plan makes it adaptable to any type of course, and any type of student.

Obviously the four-course plan does not automatically yield the goals suggested. It readily allows for achieving such goals; whether they are actually achieved depends on whether the introduction of the four-course plan is accompanied by changes in academic emphasis.

Two disadvantages of the course plan, as we are proposing it, have commonly been cited. One is that it assumes that every body of learning can be broken up into equal sized units. It is argued that a merit of the hours plan is that it allows one to adapt the academic credit to be assigned to a course, to its content. It is undeniable that, on this point, the hours plan has a certain theoretical flexibility which the course plan lacks. However, it seems to us that it is in fact seldom the case that the various areas within a discipline come in definite units, and that the teacher at a certain point finds himself in the position of being able to say, "All the worthwhile material in this area has been covered." Seldom is it the case that the material in a discipline cannot be divided up in several equally natural ways, or that the material in a given area cannot with profit be discussed more intensively. This would seem to be confirmed by the trend in the College, in recent years, to make all natural science courses into four-hour courses, and all others into three-hour courses.

Another frequently cited objection is that by reducing the total number of courses that each student will take, we are reducing the diversity and richness of the student's academic experience. Certainly this is a contention which merits serious consideration. One answer which some might be tempted to give is that the present diversity will just be restructured. However, it is certainly the intent of the Committee that a more thorough inquiry into fewer fields will take place. Rather, what constitutes our reason for not thinking this objection

decisive is that, in our judgment, a college liberal arts education can never be anything more than a beginning. Each person must continue his liberal education throughout his lifetime. The mass of learning is now so great that we cannot possibly be under the illusion that we are teaching the student everything worth learning. We can do little more, really, than give him a general perspective, and some basic skills, and teach him how to carry on from there by himself. This, we think, can be done far better with a more intensive, reflective approach to a more limited range of subject matter.

Thus we recommend that no student be allowed to take more than four and one-half courses per semester, without written permission from the Registrar's office. To overcome what would otherwise be the calamitous results of failing a course, the Committee proposes that of the thirty-two and one-half semester courses required for graduation, a passing grade be required in thirty and one-half, with an average grade of 2.00. A passing grade must be earned in all required courses.

The Committee believes that half-courses should be discouraged. In the main, they should be limited to laboratory courses, pre-professional courses, skill courses, and the like.

At present, one hour of academic credit per semester is given for various applied courses in the performing arts and speech. The Committee is convinced that such courses can have significant educational value, provided that they consist of a definite program of instruction designed, at least in part, to deepen the student's understanding of the art. Quite another insight is often gained by performing a work of art than that gained merely by studying it.

Thus we recommend that for two semesters of satisfactory performance in certain music, drama, and speech activities, the student shall receive one half-course credit toward the fulfillment of graduation requirements. The faculty shall determine which activities shall receive such credit, upon recommendation by the department concerned. No student shall be permitted to apply more than two such courses toward the fulfillment of graduation requirements (an exception must be made for certain applied music concentrations which, because of accrediting association regulations, require double the figure proposed). If a student's work in one of these performing art or speech activities consists of some sort of group participation (e.g. choir), his work will not be graded but will only be indicated as Satisfactory or Unsatisfactory. Our statement that a student can take more than four and one-half courses only by permission of the Registrar's office shall not be construed as applying to performing art and speech activities.

The Committee was intrigued by a proposal that not only applied music and speech but all well-organized extra-curricular activities related to an academic discipline should receive status within the credit structure. Furthermore, a strong case can be made for requiring every student to participate in some form of academically-related extra-curricular activity. It has been the experience of many graduates of the college that some of their most exciting and worthwhile

educational experiences occurred in student clubs and organizations. The Committee considers that the proposal has significant merit, the recommends that a special committee be formed to study the proposal in detail and report to the faculty.

VI THE CORE REQUIREMENTS

As already indicated, the Committee believes that a combination of general education and intensive education is the best means for achieving the various ends desired. Thus it proposes the following core requirements for all students in the general college program. Most of these requirements consist, following our earlier argument, of general courses in the major disciplines. We are also proposing courses in various academic competences, and a requirement in physical education. But most importantly, we are proposing that the college career of every student shall open with the course, Christian Perspective of Learning.

1. The Disciplines. The Committee engaged in extensive consultation with the various departments in the College in an effort to discover the major divisions between the disciplines, the nature and scope of each discipline, and the relationship of each discipline to associated disciplines. In addition, we tried to determine the importance of that discipline in the structure of a Christian liberal arts education, and the time required to get across to the student the fundamental features of that discipline. The following exposition, and the structure of our proposed core requirements, closely reflect these discussions. It will be noticed that the statements we have given of the character of the required disciplines are highly condensed. We judged that for our purposes it was sufficient to attempt only to convey, in a very general fashion, the character of these disciplines as understood at Calvin College. Acknowledging the risk of misunderstanding, we have not attempted to give fully adequate and accurate descriptions of the disciplines. It should also be noted that we are asking each department seriously to consider, if it has not already done so, offering an introductory account of its discipline which is specially designed for the general college student, distinct from that designed for prospective concentrates.

Mathematics. At present, one course in mathematics is required of all general college students. The Committee proposes that this requirement be retained.

The scope of mathematics has expanded enormously in recent decades. Once mathematics could have been described, with near accuracy, as the science of space and number. Such a definition would now be grossly inadequate. Indeed, it is difficult to discern much of any boundary to the subject matter of modern mathematics. All mathematical investigations do share in common, however, the drawing of deductive conclusions from groups of postulates; and most of the contemporary mathematician's investigations deal with the properties of various sets and functions.

Mathematics today is an important part of the intellectual scene, both in its own right and in its use as "the language of science." It has also been important in many past stages of Western history--classical Greece, the late Renaissance,

the Enlightenment. Its methods and results are interwoven in the intellectual and technological history of the West. It displays a rigor of procedure not to be found in any other discipline. For these reasons, we recommend the continuation of the present requirement.

The Committee recommends that a course equivalent to the present Math. 109, recently introduced and specifically designed for the general college student, be retained. This course, according to its catalog description, emphasizes understanding of the basic principles and procedures of mathematics, rather than manipulative skill. We understand that the student is also acquainted with some facets of the history and philosophy of mathematics; and that, in the introductory part of the course, some principles of formal logic are taught in order that the student can better understand the nature of mathematical proofs. All these emphases, we believe, should be continued. The general college student should take this course before he takes the general courses in physical and biological science.

We recommend that the mathematics department be asked to state which other courses or sequences of courses, if any, it regards as satisfying the requirement.

In many colleges mathematics is allowed as an option to physical or biological science. It seems to us that mathematics is much too distinct from these sciences in its concepts, methods, and content to make such an option sensible.

Physical Science. At present all general college students are required to take at least one course in physical science. We recommend that this requirement be retained.

The rubric "physical science" covers a number of distinct disciplines-- physics, chemistry, astronomy, geology, meteorology, etc. Such sciences as astronomy, geology, and meteorology are largely specifications of the basic principles dealt with in a more general form in physics and chemistry. Thus these two are the basic sciences in this area. Physics deals, in the main, with the nature and forms of matter, energy, and motion; while chemistry deals with the transformations of matter.

The physical sciences, particularly physics, have been tremendously important in the intellectual and technological world of Western man since the Renaissance. They have molded our thought about the world, and they have become indispensable to our technological society. The areas studied by these sciences are important for an integrated and comprehensive Christian perspective on reality. In addition, these sciences in their contemporary form and interpretations raise important and serious problems for the Christian. For these reasons we recommend that every student be required to take at least one course in the area of physical science.

The natural science division has had considerable success with its one semester course, Physical Science 110, designed for the general college student. We understand that this course is basically a course in physics; but that it also includes some chemistry, some geology, and some astronomy. The catalog description

states that the course attempts to evaluate the basic assumptions used in the study of nature, to explore the historical development of several theories and laws, and to present some of the major results of modern scientific investigations in the fields of physics and chemistry. We understand that considerable time is spent discussing the relation between the Christian religion and contemporary physical science. We recommend that an equivalent of this course be retained, with these emphases. The general college student should take this course after he has taken the general course in mathematics.

Since the basic sciences in this area are physics and chemistry, the student, if he has to make a choice, ought to make his acquaintance with these rather than with astronomy and geology. Further, since physics today, as always, occupies a considerably more important place in the intellectual scene than chemistry, it is much to be preferred that the student, if he is to choose between the two, make his acquaintance with physics. We do not feel, however, that we should disallow a course in chemistry as fulfilling the requirements. Thus we recommend that the physics and chemistry departments each be asked to state which courses or sequences of courses they regard as satisfying the requirement in addition to an equivalent of Physical Science 110.

Biological Science. At present all general college students except those majoring in the natural sciences or mathematics are required to take at least one course in biological science. We recommend that this requirement be retained.

The subject of the biologist's investigations is the living organism. He inquires into its functioning as an organism, into those relationships among its parts which are explanatory of this functioning, and into those relationships of the organism to its environment which contribute to its functioning as an organism. In its concepts and general principles it is clearly distinct from chemistry and physics. However, many recent investigations have been made in the border areas between biology and chemistry and biology and physics.

Though that aspect of reality studied by the biologist is certainly of great importance, biology as a science remained undeveloped until roughly a century ago. Since that time it has developed rapidly. Furthermore, in its modern and contemporary forms it has had a profound impact on the intellectual culture of contemporary society. In addition, it raises issues of very great importance for the Christian. For these reasons we recommend the continuation of the present requirement.

The biology department recently introduced a course designed specifically for the general college student, Biology 111. This course offers an introduction to the general principles and concepts of biology, and provides some discussion of the history and philosophy of biological thought. A good deal of consideration is given to the relation between the Christian religion and contemporary biological investigations. We recommend that an equivalent of this course be retained. It should be taken by the general college student after he has taken the general course in physical science.

We recommend that the Biology department be asked to state which other courses or sequences of courses, if any, it regards as satisfying the requirement.

Some colleges have experimented with a combination course in physical and biological science. The members of our natural science division were of the opinion that, at least in the present state of these sciences, this could not be an integrated, unified course. It was also our conclusion that, though the methods of the biological and physical sciences are gradually becoming more similar, their conceptual frameworks and fundamental principles, their most important results, and the basic issues raised, are too distinct and independent to make an option between them sensible.

Studies of Persons and Society. At present we have no requirement in the area of those sciences which deal with the nature and activities of persons and social groups. The Committee recommends that every general college student be required to take at least one course in this area.

The field of psychology, as presently constituted, comprises a number of quite distinct areas and methods of investigation. Perhaps the most important distinction is to be drawn between those branches of psychology which deal with animal behavior and the nature of sensation (sometimes called experimental psychology), and those branches which deal with the nature and behavior of persons. The former bear close relationships to biology and human physiology. Sociology, another discipline in this general area, treats human behavior and relationships within society, paying special attention to the structure and function of groups. In recent years its alliances with cultural anthropology, which up to this time has remained a quite distinct discipline, have become increasingly close. In short, whereas non-experimental psychology concentrates on the nature and behavior of individual persons, sociology and cultural anthropology concentrate on the nature and activity of groups of persons. It should be obvious that, though these are distinct areas of investigation, they are yet very closely related.

Psychology and sociology are both relatively new disciplines. As distinct entities they are scarcely fifty years old. Yet in that short time they have burgeoned and become extremely important in contemporary intellectual culture. Furthermore, the biblical revelation addresses itself very directly to the nature of persons and society; no integrated and comprehensive Christian vision of reality can possibly ignore the matters considered by these sciences. For these reasons we recommend a requirement in this area.

We believe that the subject matters of these disciplines are closely enough related to make an option between them sensible. Thus we recommend that there be courses, designed for the general college student, in each of these departments. These should convey a Christian understanding of the nature of persons or society as well as some awareness of alternative views. They should concentrate on basic

concepts and fundamental principles, and should include a discussion of the methodology of the science. They should also give some consideration to the historical origins and trends of these sciences. The psychology course designed for the general college student should not include much in the way of experimental (animal, sensory) psychology. It should rather concentrate on the nature and behavior of persons.

We recommend that the psychology and sociology departments be asked to state which other courses or sequences of courses, if any, they regard as satisfying the requirement.

Considering the close relation between the subject matters of these two disciplines, we further recommend that the sociology and psychology departments be asked to explore the feasibility of a joint course in psychology and sociology, designed for the general college student. Also, we recommend that the psychology and biology departments be asked to inquire into the feasibility of incorporating some of the material from experimental psychology into the general course in biological science.

Studies of Social Institutions. At present we have no requirement in the area of those sciences which deal with the nature of social institutions--economic and political. The Committee recommends that every general college student be required to take at least one course in this area.

Economics analyzes the systems by which societies organize the production, exchange, and consumption of goods and services; the performance of economic systems; and the institutions and arrangements which men have devised for producing, exchanging and consuming those goods and services which satisfy their needs and wants. Political science, on the other hand, has traditionally been regarded as dealing with the processes involved in the state--or, if "state" is a concept whose application is too limited, with the processes peculiar to governmental organization. In recent years, however, its scope has broadened, so that some now regard it as the study of power structures in general, no matter whether the organization or group concerned be political in the usual sense or not.

The lineaments of political science are clearly discernible already in antiquity, whereas economics, as a distinct science, goes back only about two centuries. Perhaps it must be allowed that the results of formal contemporary economics and political science do not occupy any great role in contemporary intellectual culture, though certainly they do occupy an important role in the policy decisions made by men in public and business life. If we limited ourselves solely to a consideration of the importance of these sciences in contemporary intellectual culture generally, possibly we would conclude that neither of them should be required of all students. However, more or less informal views on economic and political matters are now, as they always have been, prominent in the thinking of educated men. Thus what chiefly leads us to recommend requiring a study of either political science or economics of all students is the tremendous

importance of economic and political issues in the contemporary world, in the contemporary Christian life, and in the Christian's address to the contemporary world.

The Committee deems the subject matters of these sciences to be closely enough related to justify allowing the student an option between them. We recommend that there be a course in each of these departments designed for the general college student. This course should present the student with a Christian understanding of political or economic organizations, as well as with alternative views. The student should be acquainted with fundamental concepts and principles, rather than with a great body of details; and there should be some discussion of methodology. In addition, some attention should be given to the historical development of the discipline. Finally, since issues of policy in these fields are so very important for the Christian life, considerable attention should be given to the more important of these.

We recommend that the Economics and Political Science departments be asked to state which other courses or sequences of courses, if any, they regard as satisfying the requirement.

In view of the close relation between the subject matters of these disciplines, the Committee also recommends that the Economics and Political Science departments be asked to explore the feasibility of a joint course, designed for the general college student.

Studies of Fine Arts: Literature, Music, Visual Art, Drama. The study of literature has always occupied an important place in the programs of our students. In spite of that, there has never been any requirement in the study of literature apart from that bit which was required by virtue of being included in the Freshman English program. There has never been any requirement at all for the study of music, visual art, or drama. The Committee recommends that three courses in the area of the fine arts be required of all general college students.

The arts, since primitive times, have occupied an important place in the life of man. Certainly the contemporary world has seen no decline here. Throughout the ages men have of course recognized the joy and delight which the arts can introduce into the life of man. But also they have recognized that in the arts are to be found some of the most profound and captivating expressions of man's understanding of the sense of human existence. The Christian community too, throughout the ages, has recognized the importance of the arts and has itself produced a great wealth of artistic expression, both liturgical and non-liturgical. It has recognized that the arts enable it better to live the full Christian life. Though the arts have, throughout the ages, played an important part both in the Christian community and in human society generally, this has not been true of artistic criticism. The quantity of critical writing on visual art and music which antedates the middle of the nineteenth century is small. Though there has always been more critical writing on literature than on the other arts, this too has increased enormously in quantity during the past century.

By now a knowledge of the history and structure of the arts has become an important part of intellectual culture. Its importance to the Christian community can scarcely be overestimated. Not only does a study of the arts enhance the joy and delight which is to be found in the arts and which is so valuable a part of the full Christian life; also, it engages us with some of the richest, clearest, and most vivid manifestations of human religious commitment. For these reasons we recommend a requirement in the arts.

It is our judgment that literature occupies a somewhat special position here. All of the fine arts are expressive of ideas and convictions. However, literature is unusually so by virtue of its greater explicitness. Thus we recommend that every student be required to take a course in the study of literature. Furthermore, since literature written in English is the most accessible to the majority of our students, and the most formative of our own culture, we recommend that every student be required to take at least one course in English and/or American literature.

There should be a course in English and/or American literature designed for the general college student. This should aim at giving the student an acquaintance with some of the main works in the English and/or American literary traditions, and at giving him some skill in the analysis and evaluation of literary works. It should aim to produce in the student a Christian understanding of literature--its nature, its analysis, its evaluation, its place in the life of man. There should also be some consideration of alternative approaches to literary criticism.

We recommend that the English department be asked to state which courses or sequences of courses it regards as satisfying the requirement.

For some time the Committee considered the possibility of joint courses in the fine arts, combining music and visual art, and perhaps drama and literature as well. It was the considered judgment of the departments concerned, however, that such courses would be very little more than distinct bodies of material lumped together into one package. Thus we recommend that in order to fulfill the remainder of his requirement in the fine arts, the student be allowed an option between the various arts. We realize that visual art, literature, and music are very distinct subject matters, and that a student equipped for an intelligent approach to the one is not thereby equipped for an intelligent approach to the other. It might therefore be argued that an option here makes little sense, and that the student should be required to take a semester course in each of three fine arts. It seems to us that two considerations weigh against this. First, many of our students come with no training in either visual art or music, and it is questionable whether in that case they can be adequately introduced to either of these arts in just one semester. It is the current view of the Art and Music departments that they cannot be. But secondly, it seems to us that to require every student to take a semester course in each of three of the fine arts would be to place an undue restriction on the student who strongly prefers to gain a richer understanding of one of the arts. It may also be added that though the skills required for understanding and appreciating the various arts are admittedly distinct yet many of the fundamental problems raised in the

various species of art criticism are the same.

One final consideration relevant to our statement of the proposed requirement is this: Literature in foreign languages ought to be given equal status with the other arts. At which level the average student has attained sufficient skill in a given foreign language to read for literary values is a matter which we are not in a position to decide. It should be decided by each of the foreign language departments.

We recommend, then, that every student be required to take two courses in the field of the arts in addition to the requirement in English and/or American literature. To insure that no student limit his study of the arts to English and/or American literature, we recommend that every student be required to take at least one course in an art other than English and/or American literature.

We recommend that the Music and Art departments each offer a course designed for the general college student. Such a course should introduce the student to a Christian understanding of the art under consideration, and its place in human life; and should contrast this with important alternative views. It should give the student some knowledge of the stylistic history of the art, and of the various structural forms of the art. It should aim at developing in the student some skill in the analysis and evaluation of works of art.

We recommend that the Music and Art departments be asked to state which courses or sequences of courses in their departments they regard as satisfying the requirement.

Finally, we recommend that the Speech Department be asked to state which courses or sequences of courses in its department it regards as satisfying the requirement.

History. At present all general college students are required to take two courses in the history of Western civilization. The Committee proposes that this requirement be retained.

History is an inquiry into the past of mankind. Man, the image-bearer of God, is a culture-creating and civilization-building creature. The historian studies the many-faceted changes that have occurred in human culture and civilization throughout time. The primary purpose of such inquiry is understanding: an understanding of what it was to be a man in the past, an understanding of the antecedents of the present human situation, and, most importantly, an understanding of the self and of the various communities and groups of which men are members. The person who studies history is engaged in the search for his identity as a person, as a member of a religious community and tradition, as a citizen of a nation, as a member of mankind. Furthermore, the identity of any group, from a denomination to mankind itself, is as dependent upon an understanding of its own history as the identity of a person is dependent upon his memory. As a product of Western civilization--or, more broadly, as a member of the human race--and as

a member of the civitas dei, the Christian student should possess an understanding of the history of civilization and of the civitas.

To accomplish this general objective for the study of history, a course in the history of humanity ("universal history") might be most appropriate. Such a course would be impracticable, however. The limits on available time would preclude extensive coverage, there would likely be an increase in superficiality, and our present faculty is not now competent to teach such a course. A course in Western civilization, however, is practicable even though difficult, and also serves to fulfill the above objectives. In our situation the inquiring student and teacher would both be products of the civilization under scrutiny. Furthermore, the Christ to which our educational enterprise is committed is crucial to the very form of this civilization. Christ came to redeem the world; but the influence of His coming is most clearly seen and most readily understood in the context of Western civilization. True historical understanding is most likely to emerge from an inquiry into a civilization whose continuity with the inquirer's present is both direct and clear. Thus it seems sensible to require of our students that they search out their personal and communal identity in the study of that civilization of which they are living members. Furthermore, we have repeatedly stressed that the general courses in the various disciplines should aim to give the student some appreciation of the historical dimension of those disciplines; a course in the cultural history of Western man will serve as an integrating background for these discussions.

For these reasons we recommend the retention of a requirement in the history of Western civilization. It is the conviction of the members of the history department that they cannot acquaint the student with the main currents in Western civilization in anything less than two courses.

There should be a sequence of two courses focussing on the history of Western civilization which is designed especially for the general college student. In addition to acquainting the student with some of the main trends in Western civilization, these courses should engage the student in a discussion of the relation between Christianity and the study of history. The student should also acquire some understanding of the methods whereby the historian attempts to understand the past. He should become aware of the great gulf between history-as-actuality and history-as-written. He should become aware of the status of historical generalizations, the difficulties involved in making causal connections between events of the past, the ambiguities involved in attributing motives to the participants in past events, etc. We understand that the present courses, History 101 and 102, have these aims.

We recommend that the History department be asked to state which other courses or sequences of courses, if any, it regards as fulfilling the requirement in addition to an equivalent of History 101 and 102.

Religion and Theology. At present three courses are required of all students in the area of religion and theology: Biblical Theology, Reformation

Theology, and Studies in Calvinism. The Committee proposes that the requirement in this area be reduced to two courses.

The compound name, "Religion and Theology," is not used to denote two discrete areas of inquiry. Rather, these are two names for a single discipline. The term "religion" is used in view of its currency in the American academic world. The term "theology" is used in view of its traditional use as the name of this discipline. In the curriculum at Calvin College the field of religion and theology is viewed as embracing several subsidiary studies, namely, biblical (archeological), doctrinal (confessional and apologetic), historical, ethical, cultural, and missiological. Fundamentally, however, religion and theology is that discipline which takes as its specific object of investigation God's special revelation as recorded in the Bible. Accordingly, it explores the presuppositions undergirding biblical studies, the exegetical methods used in interpreting the Bible, and some of the more significant canonical and isagogical questions, the total enterprise being aimed at a disciplined understanding of the historical redemptive message of the Bible.

Beyond this, in religion and theology an attempt is made to construct a systematic theology embracing the central doctrines of the Christian religion as found in the biblical revelation, and to trace the development of Christian doctrine as it emerges in the history of the Church's confessions and in the writings of the great Christian thinkers. In both these systematic and historical studies, the doctrines dealt with are not treated as abstract propositions but are studied in the context of their ethical and cultural impact upon the Christian community. In addition, by engaging analytically and critically in a comparative study of other religions and theologies, religion and theology seeks to explicate the history and principles of the Church's mission to the non-Christian world.

Each of these subsidiary branches of the total discipline of religion and theology suggests a quite particular rationale for engaging in such studies. Taken as a whole, these courses serve significantly as catalytic agents in the total program of Christian higher education. Yet the primary reason for the inclusion of courses in religion and theology in the curriculum lies in that it is of paramount importance for an educated Christian person to be able to think about things theologically as well as psychologically, biologically, sociologically, etc. A theologically disciplined mind has long been one of the recognized assets of our college graduates.

What needs some explanation, perhaps, is the proposed reduction of the requirement in religion and theology from three courses to two. One reason for this proposed reduction is simply the pressure of the entire curriculum. A more important consideration is that the reduction is considerably less substantial than appears at first glance. Indeed, so far as concerns the time spent on the subject matter of religion and theology, there may be no reduction at all. At present nine hours of religion and theology are required of all general college students. Since each course under the four-course plan is to be regarded as equivalent to four hours, our proposal amounts to a reduction of only one hour. Furthermore, if our proposed course in Christian Perspective on Learning is

approved, then some issues presently dealt with in various religion and theology courses will be discussed in the Christian Perspective course.

We recommend that the Religion and Theology department be asked to state which courses or sequences of courses it regards as satisfactory for meeting the requirement. It is the conviction of the Committee that such courses should certainly include some study of biblical theology, and some study of the systematic theology of the Reformed churches. In his studies in this area, the student should be given some sense of the development of theology, and thereby some understanding of various alternatives to Reformed theology.

Philosophy. At present, two courses of philosophy are required of all general college students. The Committee recommends that this requirement be retained.

Where other disciplines deal with limited aspects of reality, philosophy attempts to show how these various aspects and these various studies are inter-connected. The philosopher's discussions typically have a greater generality than those of any of the other sciences. Philosophy in its greatest representatives has always been synoptic. And where other disciplines apply certain concepts and use certain methods, philosophy typically analyzes those concepts themselves, and discusses the nature and acceptability of those methods. Philosophy thus has bearings on all the other disciplines. Philosophical and quasi-philosophical issues are bound to arise in all the disciplines. The function of the philosopher is to discuss such issues systematically and thoroughly, setting them in the context of broader considerations.

The importance of philosophy in the curriculum of a college of our sort can scarcely be over-emphasized. Calvin College has traditionally recognized this by maintaining a strong philosophy department, along with rather high requirements for the general college student in the field of philosophy. We think it important that this part of our tradition be preserved. It was the conviction of the philosophy department that an understanding of philosophical issues and systems could not be achieved in less than two courses.

The philosophy department presently has a two semester course, Philosophy 201 and 202, specifically designed for the general college student. This course aims to introduce the student to the rudiments of a Christian philosophy, to provide him with an analysis and critique of alternative philosophical systems, and to give him some acquaintance with the history of philosophy. The Committee recommends that an equivalent of this course be retained.

We recommend that the philosophy department be asked to state which other courses or sequences of courses, if any, it regards as satisfying the requirement.

Competences

Written Rhetoric. At present, two three-hour courses of Freshman English are required of all students. Something near half of this sequence consists of an introduction to literature, and most of the rest aims to develop the student's skill at written rhetoric. We recommend that all students be required to demonstrate competence in written rhetoric. The student can demonstrate this competence either by passing at a certain level a placement test, or by passing a course in written rhetoric. This course would be taught for the two semesters of the freshman year. In terms of load it would be considered a half course in each semester, and would be taken in addition to the normal four courses.

The placement test would be designed and administered by the English department. It might include objective materials on mechanics and grammar as well as a written composition. It might be used not only to determine exemption from the course in written rhetoric, but also to classify students into a higher and a lower group on the basis of their performances in the test. The program for the individual student who was not granted exemption might then differ somewhat depending on whether he was classified in the higher or the lower group.

The main aim of the course in written rhetoric, as at present, would be to teach the student to write expository prose well, in the best idiom and style of the time, with proper logic, through continuous writing practice under supervision, and with due attention to the arts of defining, asserting, proving, persuading, and using rhetorical devices.

It is recognized that rhetoric is not only a skill but also a science, a discipline, distinct from literary history and criticism. It is closely allied with linguistics, the history of the language, and grammar. Therefore the course might be enriched by some engagement with these disciplines. Similarly, the course might include familiarization with informal logic, especially with that area known as the logical fallacies.

Spoken Rhetoric. At present there is no requirement of the general college student in the area of speech. The Committee recommends that all students be required to demonstrate competence in spoken rhetoric. The student can demonstrate this competence either by passing at a certain level a placement test, or by passing a half-course in spoken rhetoric.

The college has always maintained a requirement in written rhetoric out of recognition of the importance of communicating one's ideas clearly and effectively in writing. But men communicate their ideas to the public by speaking as well as by writing. Indeed, public speaking is for many of us in the contemporary world a more important mode of communication than writing. For this reason we recommend a requirement in spoken rhetoric.

The placement test would be designed and administered by the Speech department. This test might include various written materials as well as a spoken

speech. It might be used not only to determine exemption from the half-course in spoken rhetoric but also to classify students into a higher and a lower group on the basis of their performances in the test. The program for the individual student who was not granted exemption might then differ somewhat depending on whether he was classified in the higher or the lower group.

The aim of the half-course in spoken rhetoric would be to develop the student's proficiency in the art of public speaking, in the best style of the time, with proper logic, through repeated practice in giving speeches, and with due attention to logical structure and the use of rhetorical devices. The course should be taken by the student only after he has satisfactorily completed the course in written rhetoric. Then various logical, grammatical and rhetorical materials presented in the course in written rhetoric can be presupposed by that in spoken rhetoric.

Foreign Language. At present, all general college students are required to complete two college years of one foreign language and one college year of another, or the high school equivalents thereof. One of these must be an ancient language, one a modern. We recommend that this requirement be revised thus: (i) Every student must complete at least two college courses in at least one foreign language at the second college year level, or higher. (ii) All students at the time of admission must present credit for at least two high school years of at least one foreign language (if the standards achieved in the high school in two years do not prove equivalent to a year of language instruction under the four course plan, three years of a language in high school may be required in the future). No credit toward the completion of graduation requirements will be given for the first college year of a student's first foreign language.

Language, in all its diversity, is a very important part of human life. The Committee is convinced that every student should gain some understanding not only of his own language but also of this diversity of language by acquiring competence in at least one foreign language. More specifically, the following are among our reasons for regarding the acquisition of competence in a foreign language as an important part of our liberal arts curriculum:

- (a) It is desirable for a student to acquire a knowledge of a foreign culture. An important part of such knowledge is a knowledge of the foreign language and its literature.
- (b) Foreign languages are needed as tools by other disciplines.
- (c) A better understanding of the structure of one's own language can be gained through a study of a foreign language.
- (d) Knowledge of a foreign language is a key to understanding the literature written in that language.
- (e) The study of a second language can be used as a key to understanding

linguistic structure.

(f) Knowledge of certain foreign languages can enable a student better to understand the history of his own language.

Perhaps none of these reasons by itself is a sufficient justification for requiring the study of a foreign language. If, for example, our only aim was to give the student some acquaintance with a foreign culture, certainly more efficient ways for achieving this aim can be designed than requiring him to take two years of foreign language study. However, all of these reasons together do constitute justification for this requirement. Some of the aims of language study set forth by these reasons can perhaps be achieved in one or two high school years of study. However, the aims set forth by all or most of them together can only be achieved when the student attains some sort of competence in a foreign language (we recognize that competence in a modern language is quite different from competence in an ancient language). The aim of our recommendation, then, is to assure ourselves that the average student will have attained reasonable competence in at least one foreign language. We believe that if the choice must be made between little or no competence in two languages, and reasonable competence in one, the choice must be made for the latter alternative. In order that the study of a language may be encouraged beyond the minimum requirements, we have also recommended, it will be remembered, that the study of literature in a foreign language be allowed to count toward fulfilling the arts requirement.

A strongly held view among most educators seems to be that it is more satisfactory to begin language study in high school, and even in elementary school, than in college. Thus we have sought to encourage the high schools by requiring that all students present two high school years of one language for admission to college. However, if a student presents two high school years of one foreign language, he is then permitted to begin a second language at college and receive college credit for the first year of that language. The requirements are stated in such a way that no student can work off his language requirements completely in high school. It is our conviction that, though it may be very desirable for students to study a foreign language when they are still young, they should also study a foreign language, its literature, structure, etc., when they have reached greater maturity.

The Committee recognizes that the need for competence in a foreign language varies considerably with the student and his academic and professional interests. To take account of this diversity we are proposing that departments be allowed to set up graduation requirements, for the concentrates in their departments, which vary from department to department. We conceive that some departments will require the study of a second foreign language as part of the program for concentrates in those departments.

The consideration which gave us most pause in adopting these proposals was this: Will these revisions in our present requirements lead to the demise of Latin in our high schools? If these new requirements would have this consequence, the Committee would regard this as a serious argument against them. In order to

make some judgment as to whether they would or would not have this consequence, the Committee consulted with our own foreign language people, with teachers of foreign languages in various high schools, and with administrators from various high schools. There was no consensus to be found in any of these meetings. It is our own feeling, after all these consultations, that these requirements would not materially affect the status of Latin in the high schools. We may very well, of course, prove to be wrong; if we do, then these requirements ought to be seriously reconsidered by the College.

Christian Perspective on Learning

That which is to integrate our education and give it unity and purpose is the Christian religion: All disciplines are to be considered in the biblical perspective on reality. This perspective and its import should become more and more clear to the student as he moves throughout his study of the disciplines. But we also think it very important that at some point the student be engaged in a systematic discussion of the significance of the Christian religion for learning. Thus we recommend a course in Christian Perspective on Learning. Further, we think it important that the student, for the very beginning of his college career, be made aware of the context within which all his education is to be conducted. Thus we recommend that this course be taught at the freshman level. This course would create the general framework for a more intensive and systematic study within each discipline of the relationship of the discipline to the Christian religion.

As presently conceived, the course would be offered during the first semester of the freshman year as a one semester course. It is possible that, for practical reasons, it would have to be offered during both semesters, some students taking it one semester and some, the other; or even that it be offered as a half course during both freshman semesters. It would be taught on rotation by ten to fifteen faculty members, generally representative of all departments; and thus, over the years, it would involve a very substantial part of the faculty. In addition to working out a tight syllabus for the course, those teaching it would meet in weekly seminars to discuss problems encountered and to cooperate in giving direction to this program of studies. There would be small classes or small discussion sections to permit the freest possible interchange between faculty members and students.

A proposed content outline for the course is to be found in Appendix A to this Report. Before the course could actually be taught a committee of the faculty would have to give it a more definite structure by preparing a detailed syllabus, a schedule of readings, perhaps a teacher's manual, etc. It is our judgment, however, that the proposed content outline is definite enough to enable the faculty intelligently to vote on the proposal.

As the content-outline indicates, the Committee has decided to focus the course upon Christian learning conceived as an ongoing enterprise in the life of the Christian academic community (specifically, of course, at Calvin College

by its faculty and students) rather than upon Christian philosophy, theology, or Christian wetenschap as such and "for its own sake." Christian Perspective on Learning is meant as a propaedeutic for all studies in particular disciplines, and to compete with none of them. It is not a quick survey of the entire map of human knowledge; it is not a device for exposing the freshman to the work of any given department, except incidentally; it is not primarily a counseling service for prospective majors and minors, or a place for the faculty to recruit such majors and minors. Rather, it is an opportunity to explain to the freshman why and how the teaching-learning enterprise at Calvin College, as a whole, is conducted distinctively. Materials from specific disciplines will, of course, be introduced, but for illustration only.

We hope, then, that this design for the course avoids overlap with other existing offerings (including, it may be added, the existing course in philosophy of education, which is aimed at prospective teachers in elementary and secondary schools, rather than at beginning students in a Christian liberal arts college). Moreover, we see two further advantages in our approach: (1) The student is challenged to reflect upon the situation in which he actually finds himself; hence the teacher can hopefully awaken a sense of personal immediacy in the student. (2) Teachers of the course do not need special competence in theology or philosophy, or in any academic specialty other than their own, since the course deals with issues of common concern to the whole college. This should encourage staffing with a large segment of the faculty. We do not claim, of course, that any faculty member can teach this course without undergoing appropriate preparation.

Physical Education

At present all students are required to complete a four-semester program in physical education, consisting of two fifty-minute periods per week. The Committee recommends that this requirement be retained.

No person, either in or out of college, can perform his tasks well unless his body is in condition. Contemporary studies in medicine and psychology have shown that this is true in countless ways never before suspected. Furthermore, physical recreation is a rewarding and almost indispensable facet of human life. Thus, teaching a young person how to keep his body in condition and training, and how to engage in various forms of physical recreation with competence and understanding, is an indispensable part of preparing him for his future life. Certainly it is part of a total Christian education. There have indeed been traditions within the Christian church which have taught or suggested that the body is an inferior part of man, even the source of evil. The biblical witness, however, is all to the contrary--the body is an integral facet of our human existence, intrinsically neither better nor worse than any other facet.

The present physical education program has four divisions:

(i) Foundations. The aim here is to inventory physical condition and

skills, to improve both, to attain an understanding of the nature and purpose of physical education, and to give individual guidance for further development.

(ii) Developmental Program. The aim here is to develop one or more aspects of physical efficiency and to develop skills for carry-over to the intra-mural program.

(iii) Recreational Program. The aim here is to develop skills and interests in individual and dual activities for carry-over into adult life.

(iv) Advanced Program. This aims at continued development to a higher level in both condition and skills.

Throughout the program an attempt is made to give the student an understanding of the nature of physical activity and its place in human life. The Committee recommends that this program be continued.

We propose that after a student has satisfactorily completed four semesters of physical education, he shall receive a grade and credit for one course. However, this course shall not count toward the thirty-two and one-half courses required for graduation.

In summary, the core requirements we are proposing are these: One course in mathematics, one course in physical science, one course in biological science, one course in studies of persons and society, one course in studies of social institutions, three courses in studies of the arts, two courses in history, two courses in theology, two courses in philosophy, two courses in foreign language, one course in written rhetoric, one half course in spoken rhetoric, and one course in Christian Perspective on Learning. This is a total of eighteen and one-half courses. All students would also be required to complete four semesters of physical education. We are proposing that the normal student load be four courses per semester, but that this be supplemented by the half-course in spoken rhetoric during the sophomore year. Thus the total requirement for graduation would be thirty-two and one-half courses, plus four semesters of physical education. Any student who wishes to take more than four and one-half courses during a semester must secure the permission of the Registrar's office (applied programs in the performing arts and speech are not to be regarded as courses for the purpose of determining a student's semester load). Normally there will be some overlap between the core requirements and the requirements for a student's concentration program. For most students there will be courses which count toward both sets of requirements.

VII THE INTERIM TERM

The Curriculum Study Committee proposes the initiation of a new academic calendar, sometimes referred to as the 4-1-4 plan. Under this plan a student would normally take four courses during the fall semester, which starts early in September and finishes just before Christmas vacation, and four courses during the spring semester, which begins early in February and finishes at the end of May. During the four week period in January (the Interim) the student would take just one course, requiring his full time effort during the four week interim. This program has recently been introduced in a few liberal arts colleges, and has been judged highly successful by many of the personnel in those schools.

The objective of the interim is to provide time and opportunity in the curriculum and calendar for the student and staff to study topics which ordinarily would not be pursued in the regular semester, or to attempt a new approach to a certain topic. An interim period would encourage and facilitate the teaching of a wide variety of new types of courses, among them the following: interdisciplinary courses; courses in recent literature discussing the relation between the Christian faith and some discipline; courses in which some topic which can only be developed cursorily in a regular course in a department is explored in depth; courses in topics which do not fit comfortably into any discipline at all, e.g., a course in the philosophical and religious implications of recent Supreme Court decisions on school matters; courses in which a certain theme is pursued, e.g., a course in Paradise Conceived as City and Garden in Western Literature; courses in which recent journal literature in some discipline is read and discussed; research courses and independent study courses; courses in which skills are intensively developed, e.g., elementary language; courses in which wholly new approaches are taken to traditional topics.

The Committee recognizes that certain of these courses could be taught during the regular semester. It believes, however, that the interim offers the structure most favorable for encouraging and facilitating the teaching of courses outside the regular pattern, since the staff would have much greater freedom in selecting topics to be covered in interim courses than they do in selecting topics to be covered in semester courses. Our college curriculum is, by and large, very inflexible. In our concern that there shall not be a heedless proliferation of courses, and that there shall be a definite pattern of courses which the student can assume will be regularly offered and the completion of which will give him a unified education, we have made the introduction of new courses a serious and much deliberated matter. This is certainly as it should be. When, as is the case at many universities, the schedule of courses offered is almost wholly determined by the whim of individual professors, there can be no assurance that the student's needs are being satisfied. But the deliberateness and relative fixity of our curriculum have a corresponding defect: They discourage experimentation and the exploration of topics which, though valuable, should

yet not become part of the permanent curriculum. The 4-1-4 plan, it seems to us, provides a nice balance. Further, in addition to the opportunity for taking unusual courses, the student should find that taking just one course will prove a fresh educational experience.

All courses to be taught during the interim would be subject to approval each year by a Committee of the Interim Program, under the authority of the Dean of the College. Interim courses should be taught at three levels, one level open to freshmen and sophomores, another open to juniors and sophomores, and a third open to seniors and juniors. Each student would be required to complete satisfactorily four interim courses. In order to avoid forcing interim courses into the normal pattern, only grades of Satisfactory, Unsatisfactory, and Honors would be given. Departments would be asked to decide, subject to the approval of the Committee on the Interim Program, whether or not a given course could count toward fulfilling concentration or core requirements. A student could not take more than two interim courses in any single department. Generally, each department would be required to offer courses at each of the three levels.

VIII CONCENTRATION

We have argued that each student, in addition to engaging in a survey of the various major disciplines, should also concentrate. This, of course, is simply the retention of our present pattern. In order to strengthen the program of concentration, the Committee makes the following recommendations.

A major concentration shall consist of a minimum of seven courses in a single department. Each department shall specify the program or programs for a major concentration in its department, subject to review by the Educational Policy Committee and approval by the faculty. Normally such programs will include not only a sequence of courses in the department itself but also supporting courses in related departments, and in foreign language. No student could graduate from the college without satisfactorily completing the requirements of a concentration in some department.

This recommendation differs from the present regulations in two important ways. First, at present no student is required to complete the program of some department in order to graduate. All the college requires is that the student take at least twenty-four hours of work in some one department. This obviously discourages the departments from any attempt to work out a coherent pattern of courses for a major concentration. For even if they did work out such a pattern, each student could take whatever courses he pleased, with no penalty. Secondly, we are proposing the elimination of minors. The core requirements are designed to secure a general education for all students. If they are satisfactorily formulated, we think there is no longer any reason to concern ourselves over the general education of our students. To insure that each student participate in a coherent program of concentration, we think that each department should be asked to determine which courses from outside the department are desirable as part of the program for concentrates in that department. We see no way of working out some general formula here which is equally applicable to all departments.

We also recommend that the College institute core concentrations (in contrast to major concentrations). These would consist of a minimum of five courses in one department and three courses in a related department. Students who choose some core concentration, rather than a major concentration, are to be under the supervision of the department in which most of their required work is taken. Programs of core concentration can be initiated either by departments or by the Educational Policy Committee. They too must be approved by the faculty.

During the second semester of his sophomore year, each student must secure the acceptance of a department in which he is considering concentrating. At that time, with the assistance of a departmental advisor, he will work out a tentative academic program for his remaining college years. To be eligible for

acceptance in a given department, a student must have secured a minimum grade of C (2.00) in the prerequisite course or courses designated by the department. He must maintain this average in the courses of his department in order to remain as a concentrate in that department. Students not meeting these conditions may be permitted in a department for a single semester's probation. A student may change his concentration at any time by securing the approval of the department in which he wishes to concentrate, the department which he is leaving, and the Registrar's office.

IX THE SPECIAL STUDENT

Calvin College is controlled, and to a large measure supported and maintained, by the Christian Reformed Church. As a consequence, it has always been the policy of the college to admit all students for whom there is some reasonable prospect that they will be able to complete the college program. Thus our student body ranges from the very bright to the mediocre. In the earlier years of the college, economic and social conditions made it far more likely that the bright student would attend college than the average one. There was a natural selection process. That situation has now changed; and it would be extremely naive to suppose that all our students can be served equally well by exactly the same sort of academic program. The bright student demands special consideration if his abilities are to be responsibly developed. Similarly, the probation student who is not meeting the academic level required for graduation, but for whom there is some reasonable prospect that he will be able to do so, deserves some sort of special consideration. If we retain probation students in the college at all, we certainly have an obligation to do whatever we reasonably can to solve their problems and enable them to graduate. It is for these two groups of students, the probation students and the honors students, that the following recommendations are intended.

1. Students on Academic Probation. The Committee recognizes that many of the problems of the probation student are not intellectual and academic. Often they are physical, psychological, social, financial, etc. Thus we as a Curriculum Study Committee do not feel competent to propose a well thought out and comprehensive program of assistance for the probation student. Accordingly we recommend that a special committee be formed, with a dual mandate: (1) To consider what our probation and retention standards should be, and to propose to the faculty a formulation of these standards. The Curriculum Study Committee is of the conviction that a student should be retained in college only if there is some reasonable possibility of his completing the college requirements. To allow standards more lax than this would be to act less than responsibly both to ourselves and to the student. However, it did not seem to us that it was in our province as a Curriculum Study Committee to determine in detail what should be the college retention and probation standards. (2) To formulate a special program of assistance for the probation student, and to propose such a program to the faculty. Such a program might include special courses and special curricular arrangements; it would probably include special counselling arrangements. But the requirements for the general college degree as we have proposed them should not be waived for any student. It is not to be expected that every probation student will be able to fulfill these requirements within four years.

2. Honors Students. In developing its proposals for an honors program, the Curriculum Study Committee had especially two aims in mind: (i) To develop a curricular program which will stimulate and motivate superior students to use and develop their talents as fully as possible. (ii) To insure that superior students shall be challenged and stimulated through intellectual interchange with each other.

There are two types of honors programs current in American colleges which the Committee, after investigation, concluded are not satisfactory. At some schools an entirely separate program or even "college" is set up for honors students. Two features of such an arrangement seem to us undesirable. It isolates the superior student from his less gifted fellows, both to his own detriment and to theirs; and it usually results in a duplication of courses, since certain types of courses are fully satisfactory both for the superior and the average student.

At other schools, the honors student follows exactly the same program and takes exactly the same courses as other students, but then takes additional work, normally a tutorial course. In our view, there are two main defects in this plan. At most schools such a program loses its vitality rather soon after initiation, since students and teachers alike tend to regard the honors courses as extras which demand less serious and responsible work than the courses in the regular curriculum. And such a program by itself does nothing to insure that superior students shall be stimulated by intellectual interchange with each other.

We propose an honors program which has two main parts: A college honors program, and a departmental honors program.

Students would not be admitted to the college honors program before completion of the first semester of the freshman year. Admission to, and tenure in, the program would require a cumulative grade point average of 3.3. Formal application to a Committee on the Honors Program would be required for admission to the program.

Every student in the college honors program would be eligible to participate in the departmental honors program of the department in which he is concentrating. Departments would also be encouraged to set up honors sections in their courses which would be open to all members of the college honors program, whenever such sections seem feasible and desirable. In addition, perhaps, a junior common room could be established which would be available exclusively to honors students. The room might contain a special library; and a program of special lectures, seminars, and discussions might be held in the room.

We recommend that each department be asked to develop a program designed especially for the honors students who are concentrates in its department. Such programs might include independent study courses, or honors seminars at which students are required to read papers and comment on those read by others.

Every such program would include a senior thesis or research project, and departmental comprehensive examinations. These might be administered according to the procedures adopted by the faculty on March 4, 1963.

Every honors student who does work of honors caliber on both his comprehensive examination and his senior thesis or research project would be graduated cum laude. If in addition, the student's cumulative grade point average is 3.6 or higher, he would be graduated magna cum laude. If his cumulative grade point average is 3.8 or higher, he would be graduated summa cum laude.

A Committee on the Honors Program shall supersede the Committee on Comprehensive Examinations. Its members shall be appointed by the President. The Dean of the Faculty, with the advice of the Committee, shall be responsible for organizing, developing, instituting, and supervising the entire honors program.

A Proposed Course in Christian Perspectives on Learning

Following is a content outline for the proposed course in Christian Perspectives on Learning. It must be stressed that the outline has a logical rather than a pedagogical order. Except for the major division into Parts I and II--which, we believe, should be retained generally in that order--we allow for the reorganizing of course content for the sake of effective teaching. The outline thus presents concepts to be mastered, insights to be gained, as a result of taking this course. It does not specify pedagogical methods for achieving this result. Also, we have not attempted to intrude upon the final stage of course development by specifying student reading assignments. Such bibliographical suggestions as appear below are merely illustrative, reflecting the rather limited research and experience of the Committee.

The proposed outline was arrived at in cooperation with a special sub-committee, consisting of Alan Gebben, David Holwerda, Donald Oppewal and Clifton Orlebeke, in addition to two men from the Curriculum Study Committee.

Concept Outline

Part I

Thesis: Views of learning shaped by religious commitments

Aim: To show, by example and analysis, that educational views and policies are (negatively) not the results of purely empirical or scientific studies, but (positively) are derived in their major outlines from religious-philosophical "perspectives"

Development of Thesis:

A. Meaning of "religious commitment"

1. In essence, man's response of belief or unbelief to the personal, revealing God. A man's response to God embracing total allegiance and implicit obedience to God or some surrogate, along with the convictions by which he defines and justifies his loyalty to God or alienation from Him
2. In scope, both universal, in the sense that no man escapes making some such commitment (Calvin's phrase, "incurably religious") and total, in that such a commitment involves man's existence as a whole, being cardinal and not peripheral (neither practically--"Sunday religion", nor intellectually--"Science and religion don't mix")
3. When theoretically articulated, yielding a theological-philosophical view of man as related to ultimate reality, society, and nature; together with

a view of man's origin and nature, his role in the world, and his eschatological destiny

B. Impact of theological-philosophical perspective on learning

1. All education aimed at inculcating some specific excellences in the pupil
2. A conception of these excellences, derived from:
 - a. A view of ultimate reality and man's relation to it
 - b. A view of human capabilities and disabilities
 - c. A view of the end of man, as an individual and as a citizen of a community
 - d. A judgment as to the role of education in contributing to the general human end

C. Representative religious-philosophical perspectives in their impact on learning

1. The "Classical Humanist" Perspective (e.g., Plato, Newman, Hutchins)
 - a. Educational Theses
 - (1) Aim: to inculcate beliefs and patterns of action in the maturing student, according to his ability, which mirror the basic structure of the universe and man
 - (2) Subject Matter:
 - (a) Stories and myths: portrayal of human virtue in action, and rewarded
 - (b) Civics: discussion of the community and the duties of citizenship
 - (c) Natural Philosophy: classification of natural kinds, and functional interpretation of their structures
 - (d) Mathematics and metaphysics: inquiry into first principles of nature and morality
 - (3) Method: strong (but not exclusive) stress on the symbolic (verbal) level of learning, especially at higher levels
 - b. General Perspective
 - (1) Real structure or law evident in universe
 - (2) The structure of the universe teleological; everything is what it is in relation to its natural end
 - (3) Man uniquely able to grasp the essential features of this structure, but needs guidance in order to do so
 - (4) The good for man--"following nature," i.e., in freely cultivating the good-seeking tendencies in his own nature (the good being conceived as eternal rather than merely temporal)
2. The "Instrumental Naturalist" perspective (e.g., Dewey)
 - a. Educational Theses
 - (1) Aim: to inculcate attitudes and ways of behaving which will, at the same time, harmoniously meet the needs of the individual and of his society
 - (2) Method: exposure to problematic situations relevant to the student's own experience, and guidance in the successful resolution

- of these situations through reflective (scientific) thinking
- (3) Subject matter: determined by the individual needs of the student along with his requirements for social life; no distinction in kind between "practical" and "theoretical" knowledge; no fixed set of "subjects" to be learned in school
- b. General Perspective
- (1) "Nature" all there is; not pre-structured, or, if it is, no one knows it.
 - (2) Man a product of evolution, revealing higher powers than any other such product but basically continuous with nature
 - (3) No pre-established good for man; all ends subject to revision by further inquiry
 - (4) "Knowledge" a human instrument for furthering human ends; its warrant wholly in its utility

Part II

Thesis: A Christian view of learning, grounded in a Christian theological-philosophical perspective, which (ideally) determines the nature of education at Calvin College

Aims:

- (1) To effect a "translation" of a largely assumed theological-catechetical background into concepts appropriate to discussions about learning, and
- (2) to survey the disciplines taught at Calvin with a view to understanding why they are taught as they are

Development of Thesis:

- A. Elements of the Christian perspective essential to a Christian view of learning
1. Creation: Man and all his surroundings dependent on God, who is not Himself part of the cosmos (all non-Christian perspectives absolutize some part of the cosmos); of all the relationships sustained by men to other things and beings, the ultimate relationship is toward a personal God
 2. Sin: Man alienated himself from God
 3. Redemption: God graciously takes the initiative toward sinful man
 - a. This initiative revelation, consisting of God's redemptive acts in history and the biblical witness thereto
 - b. Faith the proper human response to the divine initiative
- B. Implications of faith-response for learning
1. Inseparability of will and intellect, belief and knowledge, practice and theory (yet with the understanding that the school qua school focuses on the latter member of each of these pairs)

2. Primacy of revelation for academic studies
 - a. No subject to be studied in isolation from the revelational context
(One or more particular disciplines might be investigated in order to induce sympathetic and critical understanding of a Christian scholar's task in exploring and interpreting the data of his discipline.)
 - b. Every non-Christian scheme of the disciplines, organization of the curriculum, and development of a particular discipline, to be approached critically. (Examples might be used of non-Christian interpretations of some discipline, or of some phase of some discipline.)
 3. Respect for the human scientific task: To understand and subdue the earth under God
 4. Subservience of academic pursuits to the larger task of advancing the Kingdom of God
 - a. Responsibility of the scholar to the organized church, the larger Christian community, the whole of mankind
 - b. Function of the scholar as different from, but not superior to, other tasks in the Kingdom
- C. Curricular explication of main thesis as it applies to Christian higher education at Calvin College (for details see general report of Curriculum Study Committee)
1. Adoption of the "disciplinary" view of liberal arts education, in contrast to the pragmatist and classicist views
 2. Requirement of both extensive (general) and intensive (concentrated) education within the aforementioned perspective

Typical student program under the proposed curriculum

FRESHMAN YEAR	Semester I	Interim	Semester II
Christian Perspective on Learning	$\frac{1}{2}$		$\frac{1}{2}$
Rhetoric	$\frac{1}{2}$		$\frac{1}{2}$
History	1		1
Mathematic, Physical Science (or an alternative science course)	1		1
Foreign language (if continuing)	1		1
Physical Education	-		-
Unassigned in core		$\frac{1}{1}$	
	$\frac{4}{4}$		$\frac{4}{4}$
SOPHOMORE YEAR			
Religion and Theology	1		
Biological Science			1
Fine Arts (lit., music, art, drama)	1		1
Speech	$\frac{1}{2}$		
Physical Education	-		-
Unassigned in core		$\frac{1}{1}$	
	$\frac{2}{4\frac{1}{2}}$		$\frac{2}{4}$
JUNIOR YEAR			
Religion and Theology	1		
Fine arts			1
Philosophy	1		1
Unassigned in core		$\frac{1}{1}$	
	$\frac{2}{4}$		$\frac{2}{4}$
SENIOR YEAR			
Studies in Persons and Society	1		
Studies in Social Institutions			1
Departmental or divisional seminar			(1)
Unassigned in core		$\frac{1}{1}$	
	$\frac{3}{4}$		$\frac{3}{4}$

Summary of typical student program

CORE REQUIREMENTS

Christian Perspective on Learning	1	course unit	
Religion and Theology	2		
History	2		
Mathematics, Biology, Physical Science	3		
Fine Arts (lit., music, art, drama)	3		
Philosophy	2		
Studies in Persons and Society	1		
Studies in Social Institutions	1		
Rhetoric	1		
Speech	$\frac{1}{2}$		
Foreign language (if continuing)	2		
Physical Education	<u>(1)</u>		
			18 $\frac{1}{2}$

UNASSIGNED

18

In every case some core requirement is also in major area

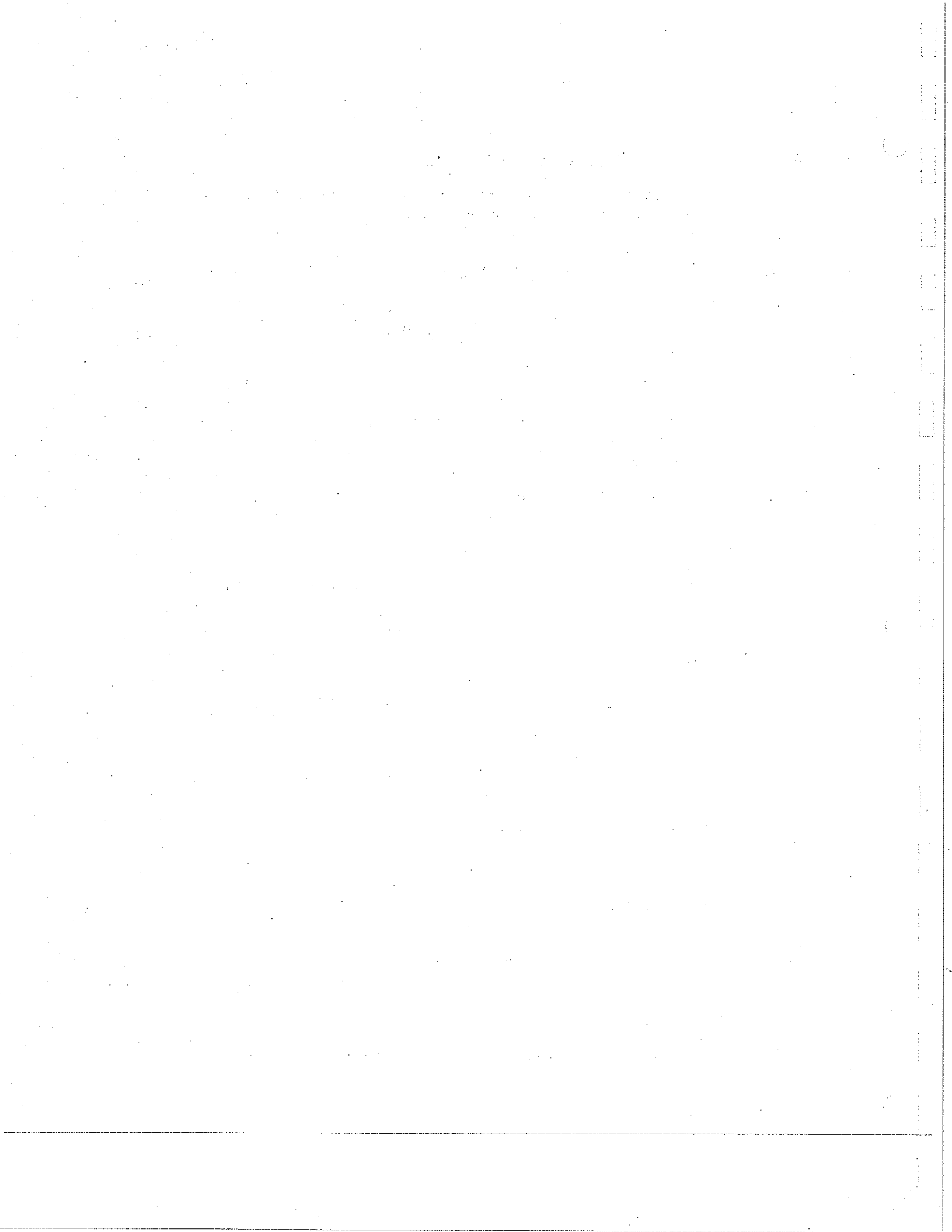
TOTAL (32 $\frac{1}{2}$ semester courses and 4 interim courses)

 36 $\frac{1}{2}$

How the new curriculum would affect major programs

This is for illustration only and reflects no attempt to translate existing credit hour courses into particular course units.

		Course equivalent	
A TYPICAL MAJOR (A History Department program)			
Major field	30 hrs	7½	
Recommended outside major	<u>12 hrs</u>	3	
<u>Total in major program</u>	42 hrs	<u>10½</u>	10½
Core requirements		18½	
Duplication of courses in major program (History 2, Political Science or Economics 1)		3	
<u>Net required in core</u>		<u>15½</u>	<u>15½</u>
<u>Unassigned courses</u>			10½
TOTAL (32½ semester courses and 4 interim courses)			<u>36½</u>
A DIFFICULT MAJOR (Physics pre-graduate school program)			
Major field	42 hrs	10½	
Required mathematics	<u>24 hrs</u>	6	
<u>Total in major program</u>	68 hrs	<u>16½</u>	16½
Core requirements		18½	
Duplication of courses in major program (Mathematics, Biological Science, Physical Science)		3	
<u>Net required in core</u>		<u>15½</u>	<u>15½</u>
<u>Unassigned courses</u>			4½
TOTAL (32½ semester courses and 4 interim courses)			<u>36½</u>
A COMPLICATED PROGRAM (Secondary education)			
Major (30 hrs) and minor (18 hrs) fields	48 hrs	12	
Professional education	<u>20 hrs</u>	5	
<u>Total in required program</u>	68 hrs	<u>17</u>	17
Core requirements		18½	
Duplication of courses in required program (Typically 3-5)		4	
<u>Net required in core</u>		<u>14½</u>	<u>14½</u>
<u>Unassigned in core</u>			5
TOTAL (32½ semester courses and 4 interim courses)			<u>36½</u>



I. PREFACE

It is now forty-five years since Calvin College introduced its basic curriculum for the then fledgling college. That original curriculum closely paralleled the accepted college programs of the day. Because many of our staff were University of Michigan-trained, and because, prior to accreditation, our most important college relationships were with that university, the Calvin course pattern followed rather closely that in vogue at the University of Michigan.

However, from the first the distinctive genius of the college has always been its community concern with curricular matters. Courses and programs were carefully evaluated and appraised according to principles and practices on which a general consensus had been developed, but never stated in written form. At the heart of this review has always been a concern for a Christian perspective on education. This serious concern for curriculum development has been maintained in practice up to the present day.

During all these years, however, there has never been a full-scale, systematic reconsideration of the fundamental premises of the College program or of the practical evolvement of these premises. Courses, departments, and programs were added after proper formal consideration had been given, but there has not been, since the days of our accreditation, a systematic review of the whole curricular application of the College's fundamental premises. The College came close to it in 1962 during a self-study, made for the North Central Association. It may well be that this review touched off a new curriculum concern and a feeling that a new study should be motivated by the pressure of a review, but by the very spirit and genius which has always been Calvin's.

During the very years when the involvement in curriculum study was becoming more formal and less vital, vast changes were taking place in the College as well as in society. The size of our student body grew from 122 in 1921 to 2900 in 1965, the size of our full-time teaching staff from 14 to 150, and the number of doctorates on the faculty from one to 66; the percentage of students attending college increased considerably; the caliber and training of students changed; new approaches to collegiate education were being discussed; our society was undergoing drastic alterations; and the needs of the Christian community, and more specifically of the Christian Reformed Church which maintains Calvin College, were changing.

For reasons such as these, especially during recent years, the need for a systematic study of the academic program at Calvin College became increasingly evident. Faculty and administration, with growing frequency, raised basic issues of educational policy which could not be considered properly in isolation. Dr. W. Harry Jellema was one who saw the need for a basic reconsideration. His report, published as a Calvin monograph, called for a radical reformation. His study was late in getting its just consideration. In this context the Educational Policy Committee of the College, in the spring of 1963, recommended to the faculty the establishment of a Curriculum Study Committee with a broad mandate, and the faculty approved this recommendation. The Committee was required to report quarterly on its progress, and to present its final recommendations by October, 1965. The Committee herewith presents its report.

COMPARISONS BETWEEN OLD AND NEW CURRICULA IN COURSE WORK

I. Comparisons in a Week's Work

Old Plan

Assuming that courses are 3 hours. Then
5.25 courses per semester
15.75 total hours of class work per week
31.5 total hours of outside work per week
47.25 total hours of academic work per week
3 hours of class work per course per week
6 hours of outside work per course per week

New Plan

Assuming 4 courses, and 3 class meetings per course per week. Then
4 courses per semester
12 total hours of class work per week
35.25 total hours of outside work per week
47.25 total hours of academic work per week
3 hours of class work per course per week
8.75 hours of outside work per course per week

Comparison

New plan yields an increase of 46% in out of class work per course per week
Under old plan, ratio of outside work to class work per course per week
is 2 to 1
Under new plan, ratio of outside work to class work per course per week
is 2.92 to 1
New plan yields an increase of 31% in total academic work per course per
week

II. Comparisons in a Semester's Work

Assuming that the old semester is 14.75 weeks, and that the new would
be 13 weeks

Old Plan

88.5 total hours of outside work per course per semester
44.25 total hours of class work per course per semester
132.75 total hours of academic work per course per semester

New Plan

39 total hours of class work per course per semester
113.75 total hours of outside work per course per semester
152.75 total hours of academic work per course per semester

Comparison

- New plan yields a decrease of 5.25 total hours of class work per course per semester (decrease of 8%)
- New plan yields an increase of 25.25 hours of outside work per course per semester (increase of 29%)
- New plan yields an increase of 20 hours of academic work per course per semester (increase of 15%)

13/12/1961