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**SOCIAL SCIENCE
IN GENERAL EDUCATION**

SOCIAL SCIENCE IN GENERAL EDUCATION

Edited by

EARL J. McGRATH

U. S. Commissioner of Education

WM. C. BROWN COMPANY
Publishers
DUBUQUE, IOWA

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Preface

MANY college faculties are today reviewing the entire curriculum with the purpose of adapting it more closely to the needs of American youth. The social scientists, perhaps because of their particular concern with social phenomena, have been especially active in this effort to improve college education. This volume presents within the covers of a single book a collection of statements describing some of the innovations made in social science courses for the student who does not expect to devote his life to a study of one of the social disciplines.

It will be noted that the courses described vary considerably in purpose, content, and organization. Hence those who seek the "perfect" general education course in social science may be disappointed. These statements disclose the fact that those who have considered the matter most thoroughly do not yet agree on the type of instruction the non-specialist student should have. On the contrary, their views are quite diverse. Nevertheless, each has good and sufficient reason to justify his own philosophic convictions and his own teaching practices. The principal purpose of this volume is to give the authors a chance to set forth the theoretic basis of their own course and to describe its contents and purposes for the benefit of faculty members in other institutions.

In composing this volume the selection of institutions had to be arbitrary. Though a careful canvass was made of several hundred colleges and universities either by letter or by personal visit, no claim is made that all types of general education courses in social science are represented, nor even that the "best" examples have been found. The selection was determined principally by the interest which the contributors have shown in planning courses as part of a general education program and the success they have had in putting their

ideas into operation in the classroom. If, out of the wide variety of courses described, other teachers of social science find suggestions useful in devising new instruction for the students in their own institutions, and if the book results in vigorous discussion of the ideas expressed, the purpose of the project will have been achieved.

To the men and women who have taken time from busy lives to prepare these statements the editor wishes to express thanks. To the Carnegie Corporation especially he owes a debt of gratitude for having made possible the visits to colleges and universities, out of which the plans for *Social Science in General Education* and its companion volumes developed.

EARL J. McGRATH

Iowa City
September 20, 1948

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Social Sciences 2 at Harvard

GENERALITIES about general education are often uninstructional. So in writing about Social Sciences 2, a general education course at Harvard, I shall try to be concrete, even at the risk of being personal.

Last term while a student in the course was discussing with me a possible topic for an essay, she said she wanted to write about Calvin. When I asked why, she said, "Because I was raised as a Presbyterian and I want to understand what I was brought up under." This, I think, not unfaithfully states the principal aim of the course: to help students understand what they have been "brought up under." The focus is on political and social theory and institutions. The course is not much concerned with literature and even less with natural science, these providing the subject matter for general education courses in the humanities and the natural sciences. To try to give such a course is still a big assignment. Perhaps too big. It means that we deal with questions of this sort:

1. "Liberalism was a purely negative creed, a reaction against the positive, if inequitable, institutions of the Middle Ages. Once these institutions had been destroyed, liberalism was left without a program or inner principle."

Discuss.

2. What evidence of progress do you find in English history from 400 A.D. to 1700 A.D.?

State explicitly the standard by which you measure progress.

3. "Primitive societies, if they are ever to move on towards knowledge, wealth, and ordered freedom, are obliged to travel in the first instance, not along the path of democratic equality, but along the path of aristocracy, kingship, and priesthood."

Discuss.

4. What is the significance of the Middle Ages in the history of the West? Of what use is the study of the Middle Ages?

5. What is the role of ideas in history?

By Samuel H. Beer, associate professor of government, Harvard University.

Explain what you understand this question to mean and illustrate your answer with examples.

What answer will a believer in democracy give to this question?

6. "Whoever shall read the admirable treatise of Tacitus on the manners of the Germans will find that it is from them that the English have borrowed the idea of their political government. This beautiful system was invented first in the woods." (Montesquieu).

Discuss.

7. State and criticize St. Thomas' theory of law and government, noting the philosophical ideas on which it is based.

8. "Puritanism, not the Tudor secession from Rome, was the true English Reformation." (Tawney).

Discuss.

These are the questions with which I confronted my students in a recent examination and from which they were to choose three to write on. On looking them over I must confess I am deeply embarrassed. Who could pass this examination? Certainly not the teacher.

Aren't the problems too big, the issues too vast? Can the attempt to study them produce anything but crude and superficial ideas, first in the teacher, then in the student? Wouldn't it be sensible to scrap the whole enterprise? Perhaps so. But the alternatives also present difficulties.

One alternative would be to narrow the aim and focus of the course. It could, for instance, be confined to a survey of modern English or American history, or to a study of the principal political theorists since the Renaissance, or even to an intensive examination of two or three writers, say, Aristotle, Hobbes, and Rousseau. The essence would be to design a course which eschews speculation about big problems and sticks closely to the facts or ideas immediately presented by the subject matter. The achievement then would be solid, would it not? The student would know something thoroughly. He would learn to walk before he went out for track.

But what do you mean "thoroughly"? It is not pedantic to doubt that a student can get a thorough knowledge of American history in a course which takes only a quarter or a fifth of his time for an academic year, or to insist that to acquire a thorough understanding of Aristotle demands a considerable part of a lifetime. No matter how far the teacher may narrow the focus of his course, he will always find himself confronted by a more scholarly point of view

from which his treatment may legitimately be judged to be superficial. Thoroughness in this sense will elude him.

Another objection is more telling. Students will think about the big problems, the great issues of the social and moral sciences, whether or not courses are concerned with them. To abolish the introductory course in the social sciences for the nonconcentrator, or to whittle away its concern with big problems does not save the student from superficial conclusions. It merely forces him to arrive at them on his own resources, that is, prejudice, casual reading, fads in ideology.

The student will think about these problems. Therefore, the university or college is obliged to help him introduce into his thinking, so far as books and teachers can, system, breadth, information, intelligence. The course must be given. The question is "How?" It is with this problem of method, if you like, that I shall be principally concerned. I doubt that I have a very good answer, but I shall make what contribution I can to the finding of one.

The general considerations which I have been suggesting are, it seems to me, good reasons against not giving such a course. They also have a certain positive value in indicating what the course should be. For instance, I am often tempted to scrap some parts of the course in order to have more time for other parts, for example, to eliminate the week on Tudor England in order to have a second week for Locke. I know of no general rule which will enable the teacher to decide a particular case of this kind. But the considerations suggested above do, I believe, help him make a right judgment. They warn that no degree of concentration on a great book or great event will make the treatment really thorough in a scholarly sense. They remind him that the aim of the course is to help students develop intelligent and informed opinions on certain great problems. The teacher cannot perform this task merely by imparting a more detailed knowledge of certain events or books.

Sometimes, of course, this task itself requires that one yield to the temptation to eliminate. Frequently, it seems to me, the typical introductory course in social science, whether it emphasizes history or theory, fails to eliminate enough. As a result, the student is swept through Kant, Hegel, and Fichte in a week, or, without missing an important date, zooms in a

term from the fall of Rome to the French Revolution. Courses of this kind are often criticized because they are not thorough. A rather different but more fundamental objection, it seems to me, is that such a course does not give the student time to think. He is so busy memorizing new dates and names, getting used to the traits of a new social period or to a new vocabulary that he cannot examine critically the ideas and institutions presented to him and his reaction to them. Such a course may be quite suitable for the student who is going on in history or government or some other social science. But it seems to me that the course designed for the nonconcentrator in social science should be selective. This means that some great writers will be neglected and many important events and institutions will be passed over, but that is the price of giving the student time to think.

These at any rate are the reflections with which I try to rationalize my own procedure. I try not to let the shape of the course be dictated by the will-o'-the-whisp of "thoroughness" or by the imposing shades of great thinkers and events. My task, as I see it, is to stimulate and help the student to think systematically about certain great issues. The question is not, Does the course touch on all the great books or events or institutions? But rather, Does it select and organize its materials in such a way that the student continually gets new lights on certain central problems?

Let me illustrate. Social Sciences 2 deals with the age of Louis XIV, but not with the French Revolution. This does not make sense if the course is to be based on great books or great events. But it does make sense, I think, in view of the function which the study of the age of Louis XIV is designed to perform. That topic follows the Puritan revolution. One of its functions is to help illustrate the contrast between medieval and modern institutions—the sovereign state, for example. Another is to throw some light on the process of revolution, for example, the Fronde as compared with the English Civil War. A still larger purpose is to stimulate informed reflection on the reasons for, and characteristics of, respectively, representative and authoritarian government; or more broadly, the value and conditions of liberty, a general problem which in one connection or another we are concerned with in nearly every topic. In short, the choice of this topic is

justified, not because of the intrinsic merits of the events or ideas of the period, but because it provides food for thought on the central problems of the course. On the other hand, I do not feel guilty in neglecting to focus attention on the French Revolution, because the issues which such a topic could be used to illustrate can be adequately illustrated in the study of other topics, for example, the process of revolution, when we examine the Puritan revolution or Marxian socialism; nationalism, when we study Germany under Bismarck.

From these considerations, it is evident that a list of readings or topics tells very little about this course. Everything depends on the way the material is handled by the teacher. The same reading list in the hands of another teacher might mean an entirely different course. Similarly, another teacher might have a very different reading list and yet give much the same course in terms of problems and ideas. What I have already said indicates that Social Sciences 2 takes an historical approach. That is more or less an accident owing to the fact that my training happened to be largely in history. I have no doubt that another teacher might use only contemporary materials and yet give a course concerned with essentially the same problems and producing not greatly dissimilar results. There is certainly no definitive reading list, no definitive selection of topics.

In Social Sciences 2 there are eight topics, to each of which about a month is devoted. Three centuries are emphasized, the thirteenth, seventeenth, and nineteenth; within each, attention is focused on two fairly broad topics. The reading is partly historical, partly theoretical. The topics and principal works from which reading is assigned are as follows:

1. Anglo-Saxon Society

Tacitus' *Germania*; *Beowulf*; Bede's *Ecclesiastical History of England*; the Laws of Aethelberht and Ine; Ruth Benedict's *Patterns of Culture*; Bagehot's *Physics and Politics*

2. The Thirteenth Century Church

Summerfield Baldwin's *Organization of Medieval Christianity*; H. H. Milman's *History of Latin Christianity* (chapters on Innocent III); Aquinas' *Treatise on Law* and other parts of the *Summa Theologica* (two weeks)

3. The Rise of Parliament

G. C. Homans' *English Villagers of the 13th Century*; C. H. McIlwain's *High Court of Parliament*; *Magna Carta* and docu-

ments from Adams and Stephens, *Selected Documents*; *Piers Plowman*

4. The Puritan Revolution
Luther's *Address to the German Nobility*; Milton's *Aereopagitica*; selections from the Putney Debates; Marx' *Capital* (chapter on Primary Accumulation); Tawney's *Religion and the Rise of Capitalism*; Locke's *Second Treatise*
5. The Age of Louis XIV
Voltaire's *Age of Louis XIV*; Lecky's *History of the Rise and Influence of Rationalism*; Hecksher's *Mercantilism*; Hobbes' *Leviathan*
6. British Reforms in the Nineteenth Century
Smith's *Wealth of Nations*; Keynes' *End of Laissez-faire*; Halevy's *History of the English People*; Dacey's *Law and Opinion*; Mill's essay on Liberty
7. Germany under Bismarck
Croce's *History of Europe in the Nineteenth Century*; R. J. Sontag's *Germany and England*; Bismarck's *Autobiography*
8. Marxian Socialism
Communist Manifesto; Engels' *Origin of the Family, the State and Private Property* and the *Anti-Dühring*; Lenin's *State and Revolution*; Dewey's *Freedom and Culture*

Students also read nearly the whole of Trevelyan's one-volume *History of England*.

In studying Anglo-Saxon society, we attempt to follow Ruth Benedict's method, trying through the use of *Beowulf* and Tacitus to grasp the "configuration" of the culture. This is not only an exercise in using one of the more fruitful hypotheses of social science. It also serves to provide contrast with later subjects of study. Hence, students may see more clearly the traits of later Western society—for example, a rationally organized legal system—because they have examined a society where these traits are rudimentary or nonexistent.

Perhaps this function would be better performed by studying, say, the Trobriand islanders or some period of Mohammedan or Chinese civilization. However, the study of Anglo-Saxon society also has other uses. The destruction of Roman Britain by the Teutonic invaders, as an incident in the barbarian invasions and the fall of Rome, raises thunderous doubts about the inevitability of progress—in case any student happens to entertain such a faith. The values of the Anglo-Saxons also suggest some fundamental questions about human nature, especially the sources of aggression. This evidence is relevant and again in other parts of the course, for example,

when studying Hobbes or the Marxist theory of war. We also go back to the Anglo-Saxon evidence when examining the social contract theory of the origin of the state and the more important underlying problem of how far social changes are the result of free, conscious decisions.

Perhaps the most interesting part of this topic to students is the conversion of Teutonic Britain to Christianity. There is the fascinating historical problem of why and how these barbarian peoples were so quickly, though perhaps only nominally, Christianized. But since this is not a history course, we go on to ask more speculative questions. The contrast of the barbarian feeling of "Wyrd" and the Christian concept of Providence is intense and thought-provoking. Here we seem to see the notion of an orderly universe, a cosmos, entering into a culture. We must speculate, though perhaps fruitlessly, about such a notion. Could science have arisen without it? What has been its influence on the organization of law, government, society? Above all, what grounds are there for such a belief?

Questions of this sort continually arise in later topics. For instance, when studying St. Thomas' *Treatise on Law*, students also read chapters of the *Summa* on Divine Government, Providence, Fate, and so on, to see the connection between Thomas' theory of law and, among other things, his belief in an orderly universe. To go on and ask, as we do, how far ideas of this kind have influenced society and how far they are merely a reflection of social conditions leads into a central problem of the course, the role of ideas in history. At the same time, we find that we cannot neglect taking seriously the ideas expounded in St. Thomas' metaphysics. For the inquiry into the role of ideas itself suggests that it is hard to get an answer to this problem which is satisfactory to the liberal democrat without making certain assumptions which are close to being metaphysical.

Another aspect of Anglo-Saxon society which is provocative is the position of "the common man." It appears that there was a considerable decline in the freedom and status of the *ceorl* between the seventh and twelfth centuries. Bagehot's thesis can be taken to mean that this decline and the severer subjection of the mass of people to an oligarchy was a necessary stage in social progress, a stage which formed that "cake

of custom" without which free government and social freedom generally are impracticable. (See question 3 of the sample examination given above.) The liberal mind may not be sympathetic to such an hypothesis. But it serves to draw attention to a vital question: What are the necessary conditions of representative government and social and political tolerance? There is no topic in which this question did not loom large, from the authoritarian church of the Middle Ages to the failure of liberalism in nineteenth century Germany. Throughout the course students continually came back in their thought to fight for or against some aspect of Bagehot's argument.

I have gone on at some length about this first topic in order to illustrate a point of method, namely, how the course is based, not on great books or events, but on great issues or problems. These issues continually recur in new forms in later topics. Hence, while I cannot pretend that any of the books or events are treated thoroughly, there is, I hope, a continuity in terms of problems, an accumulation of informed opinion from topic to topic.

The second and third topics are, so to speak, a "set-up" for the later topics. By this I do not mean that I make of the Middle Ages principally an object of abuse. Rather I try to emphasize those aspects which by contrast light up traits of later and more modern periods, for example, liberal individualism, capitalism, the sovereign state, the nation. For instance, it seems to me very difficult to know what Locke and Milton were talking about unless you already know what they were against. When Locke states the law of nature as the proposition that "no one ought to harm another in life, health, liberty, or possessions," the student will see much better what you might call the revolutionary negativism of this view if he can contrast it with the substantial positive obligations of mutual aid which medieval theory and practice laid on the various classes of society. However, making this contrast is not an end in itself. The principal question which I am trying to get students to think about is this very contemporary question: Can we today satisfactorily define the rights and duties of man in the negative terms of Locke? If not, then how shall we lay positive obligations upon individ-

uals and classes without losing much liberty and falling back into a society of status?

One could, I am sure, present this problem to students quite forcibly without mentioning the Middle Ages or expounding Locke. Yet I find that these historical materials have their use. The study of medieval institutions—for example, Homans on the village—gives concreteness to the notion of a society of status. This notion becomes more than a phrase; the student can now think with it. Locke's treatise is not a particularly imposing intellectual construction. It is a classic, not because of its intrinsic merits, but because it states so clearly a view of government and political obligation which still has immense power over our minds. If the teacher were to try to outline the theory of the negative state, I doubt that he could improve on Locke's phraseology.

These remarks suggest a general reason for the use of history in a course of this kind. The course is concerned with certain social and political problems—I do not hesitate to say, certain modern social and political problems. But obviously problems are not wholly objective things which one discovers by looking around outside. Problems are as much a function of what men want and do not want as they are of the objective environment. Hence, if this course is to help the student work toward a solution of modern problems, it must at the same time help him find out what he really wants and does not want.

There is, of course, hardly a more difficult question for a man to answer; not a little because what he believes he wants depends largely upon what he thinks he is, and the question of what this man is, or man as such is, has some not too simple ramifications. At any rate, great books, and great events as well, can give guidance in this inquiry by helping the student elicit his own deeper feelings and convictions about what he wants and is. For instance, when he reads Aquinas on law, he will probably find these ideas acting rather as a lever to raise up from the realm of his own less conscious convictions certain deeper beliefs which previously he may not have recognized. He may also become aware of quite strong disbeliefs. Similarly, when studying great events, such as the Puritan revolution or the unification of Germany, the student will find himself taking sides. If he will reflect upon these re-

actions, he will find out something about the feelings and desires which do, or perhaps should, produce the problems of the present. He may also find that some of the things which he previously thought were problems are such no longer.

To get back to topics two and three: These topics are not wholly designed to present the contrast of liberal and medieval society. Other themes are also dealt with. For instance, in discussing the rise of Parliament we make a fairly close examination, mainly through the study of documents, of the stages in this process in the twelfth and thirteenth centuries. In part this is a conventional piece of historical reconstruction, where we try, in Henry Adams' phrase, "to fix for a familiar moment a necessary sequence of human movement," that is, to show how one thing naturally led to another. But we also consider in this context certain of the recurring themes of the course which the historian proper would, I believe, regard as a little too speculative. These events, for example, give us the chance to ask how one can reconcile a belief in a Higher Law with a belief in popular sovereignty; what "community" is and how it is related to representative government; what is the influence of the different factors, political, economic, and so on, in social processes, including, of course, the role of ideas.

The general nature of topics four and five I have already indicated. One comment on method occurs to me. These topics devote a week to Locke and a week to Hobbes. This obviously is not "enough." I try to get over this objection by fitting their thought into the central themes and problems of the course. For instance, when students come to Locke they are already acquainted with the notion of natural law (from their study of Aquinas) and with the medieval notion of fundamental law (for example, from *Magna Carta* and *McIlwain*) and in the discussion of these notions some reference has already been made to their importance for our later study of the Puritan revolution and Locke. Similarly, in discussing Locke I try to keep an eye on later subjects of study such as capitalism or Mill's theory of liberty. So far as this method works, you can find that when you come to a new writer or event, students' minds are, so to speak, "prepared" and you need spend less time introducing them to basic ideas.

It is more difficult to prepare for Hobbes than for Locke. However, in dealing with the age of Louis XIV I try to raise

questions which make Hobbes' thought relevant: for example, given the anarchy which followed on the failure of the Fronde to become a successful parliamentary revolution, what choice did France have but absolutism? This question, in turn, can be used to develop a general Hobbist criticism of liberalism as a political and social doctrine which is appropriate in only very special situations.

Topic six begins with a week on Adam Smith, followed by two weeks on the Industrial Revolution in England and the great reforms of the early nineteenth century, and concludes with a week on Mill's essay on Liberty. In the sixth topic we spend three weeks examining the rise of liberal nationalism, its days of hope after the French Revolution and Napoleon, and its breakdown later in the century, particularly in Germany. However, this description is rather formal. The substance lies in the further study of issues and problems already presented to the student, but now re-examined in the context of different theories and more modern events and institutions. For instance, when studying Bismarck the role of ideas is reconsidered as the problem of the influence on history of the conscious decisions of one man.

The last topic, Marxian socialism, not only carries the course into more modern times, but also provides a point of summary. Historically, it gives us the opportunity to review some matters of previous study, for example, to check Engels' view of the origin of the state and private property against the Anglo-Saxon evidence. But this topic is particularly useful as an occasion for trying to restate the faith and knowledge of the liberal democrat. Here I want to note that I have found, as, I suppose, most teachers have, that Marxism is one of the most useful tools of pedagogy. To sit down and analyze calmly the Marxist theory of history and capitalism, to discover just where you disagree, to try then to support your allegations with reason and evidence—hardly any intellectual enterprise, it seems to me, is more effective in revealing to the student (or the teacher) just what he does, and does not, know and believe about society. I devoutly hope that misguided patriots in government, universities, and elsewhere will not deprive us, as teachers, of this valuable instrument.

These, then, are the main outlines of the course and of the method which I try to follow. Whether the course has the

results I hope for is a different and more difficult question. There is no doubt of the students' interest, even enthusiasm. That is good. Interest is, so to speak, the prerequisite for effective teaching. It gives the teacher his opportunity. But interest, no matter how high, is no indication that the teacher has done the whole of his job.

I must judge the results of this course by my contacts with students in and out of class and by their written work. The class meets three times a week, twice for lectures and once, in groups of about twenty, for discussion. However, the lectures are not formal. In them I try from time to time, especially when dealing with theories, to open discussion and argument with members of the class.

In addition to these meetings, my assistants and I have set aside special hours in the afternoon or evening once a week when members of this course may come and discuss points of interest. The only matters which may not be discussed at these meetings are grades. These discussions have been, I believe, very valuable to the students. They are certainly valuable to the teacher. Sometimes the effect is heartening. Not infrequently the effect is humbling, when the teacher sees the offspring of his pedagogy handed back to him with all those deformities to which he was somehow blind when planning his reading list or giving his lectures.

There are no quizzes. I don't know that I have a convincing rationalization of this exception to a fairly general rule in introductory courses. I can say that I think that quizzes concentrate too much attention on memorizing detail and use penalties to force the mind to do what it can do properly only with some measure of voluntary cooperation. Frankly I feel that the quiz is an indignity.

The emphasis is on essays. They run to about two thousand words and each student writes eight, one on each topic. I have made a great point of not assigning topics, though I do try from time to time in a lecture or conversation to suggest an idea which might lead to a good essay. The essay should be relevant to the topic and should in most cases use some of the historical materials. It may not be purely historical, but must also involve some "speculation." I hope it is not callous to regard the pain which students go through in searching for a good topic as a sign of thinking.

The reading and marking of the essays is one of the main pieces of business in the course. This is not the place to try to set out the standards for a good essay. But I should say that we criticize not only correctness of facts and cogency of reasoning, but also organization and diction. Usually the essay goes back to the student with substantial comment, as much as a paragraph or two, taking issue with him or developing further some point he has suggested.

There are two three-hour examinations, one at the end of the first term, another at the end of the year. Usually the examination requires the student to write three one-hour essays. One object of the out-of-class essays during the term is to prepare the student to write under pressure of time an essay free from that buzzard's nest impression which the essay-type examination so often produces when students have not had much practice in writing. The questions are pretty broad, as the sample examination given above indicates. I try to help the student prepare himself further by handing out a list of review questions from which the examinations are taken. These review questions consist of a main question or quotation, followed by subordinate questions and suggestions which give the student some idea of how to open up the main question. For example, question 1 of the sample examination appeared in the review questions in this form:

"Liberalism was a negative creed, a reaction against the positive, if inequitable, institutions of the Middle Ages. Once these institutions had been destroyed, liberalism was left without a program or inner principle."

How far is this true? Consider the negative state of John Locke. Does liberalism have a positive principle of lasting value?

Or is it more accurate to say that liberalism is merely the political philosophy of capitalist society and that when capitalism passes, liberalism will also become obsolete?

Would you say that what we need today is a "synthesis" of Locke and Aquinas? Is such a synthesis possible? How would you state it?

This question cannot be answered from any particular lecture or piece of reading (not to mention the fact that it cannot be definitively answered at all). It is, of course, related to the central themes of the course. The review question is designed to give the student some guidance in pulling together those reflections and facts from different parts of the course which will make an essay.

Students have curious ways. They question when the teacher does not expect questioning. This is a delight and one reason why teaching is instruction for the teacher as well as for the student. But sometimes they also believe blindly when the teacher is trying to lead them to doubt. This raises one of the most difficult problems of method connected with such a course. The course deals with great issues; there is such a thirst for wisdom in these matters that students may accept the teacher's tentative hypotheses as the last judgment. This is disastrous. It is not flattering to the teacher, as he knows from his own experience that opinions swallowed whole rarely nourish the mind and are easily cast up. I know of no general procedures to deal with this problem except constant vigilance and self-criticism by the teacher. However, I am strongly inclined to believe that independent, creative thinking is much more likely to be encouraged by the writing of essays on freely chosen topics than by the deadly catechism of the weekly quiz and periodical blue-book.

This course like all education, I suppose, is trying to free the mind, to free it from ignorance by communicating some of the contents of the social sciences, to free it from illogic and prejudice by illustrating the method of free inquiry. The problem I have spoken of above then is not simply a problem of procedure. It is central to the substance of the course. No doubt the reader will have noticed that while I have from time to time indicated some of the themes or issues of the course, I have not attempted to set them down in an orderly list. I do not think that would be possible. Each is organically connected with the others. To "atomize" these themes by breaking them into a series of propositions would, I think, destroy much of their meaning, which lies largely in their relatedness. Is there then only a single complex theme of this course? I rather think there is and that there is a word for it which indicates the best of what we have been "brought up under." That word is Liberty.

General Education in the Social Sciences in Columbia College

DURING the last twenty-five years the faculty of Columbia College has pioneered in the field of general education. It believes that every student is entitled to that kind of education which provides a common core of knowledge and which stresses behavior in a free society in terms of motives and attitudes. It has operated on the theory that its principal task was education for citizenship. We want and need citizens who have broad perspective, a critical and constructive approach to life, standards of value by which men can live nobly, a deep sense of responsibility for their fellows; who are persons of integrity easily motivated to action in the cause of individual freedom, social justice, and international peace; and who have a capacity, as Barbara Jones well puts it in her book, *Bennington College*, to go on learning through life, adapting themselves to change without losing conviction.

In its effort to enrich the educational program of the college the faculty has been concerned with results rather than with the method of obtaining the results. But it has operated on the basis that the best results cannot be achieved by following a program that fails to take into account individual differences, intellectual and emotional, that is overloaded vocationally, that fosters narrow specialization, that is not rich in historic-cultural significance, and that is not closely related to the contemporary scene. The Columbia College faculty has further taken the position that any program of general education should be built upon and around carefully integrated divisional courses in science, social science, and the humanities which cut across departmental lines and which emphasize both knowledge and behavior.

By Harry J. Carman, dean of Columbia College, and Louis M. Hacker, professor of economics, Columbia University.

Accordingly, Columbia has organized and developed three basic courses. In order of their appearance chronologically they are Contemporary Civilization, the Humanities, and the Sciences. The college assumes that it is not its business to turn out specialists in a narrow field. We are interested in liberalization rather than in specialization. We have proceeded on the basis that while we are interested in guiding students into particular channels our special function is to help them see life broadly and as a whole. In other words, we believe that every student who graduates from college should have a working understanding of the institutions which make up our economic, political, and intellectual habits and attitudes. We function in a changing world; but there are certain values, the results of the experiences of Western civilization, which constitute our heritage. In a very real sense, these values are fixed and a proper understanding of them forms the whole man. They help in the educational task of self-discipline and they make the individual a conscious member of a social process where order and continuity are the keys to organization and a free-associational life. In a free society, therefore, the student must be presented every opportunity of becoming familiar with—indeed becoming a functional part of—the social, economic, political, and intellectual aspects of the civilization in which he is to live and to lead. Values are to be acquired; choices are to be made.

Given the necessity of making intelligent choices—between a voluntaristic and a dialectical interpretation of history, between authority and free association, between status and contrast, between rule by decree and the rule of law, for example—it follows educationally that the student is entitled to the kind of program which will best familiarize him with the experiences and achievements—in fact, the progress of—the Western civilization of which he is a part. We believe that the three foundation courses upon which our program of general education rests afford, so far as formal course study is concerned, a better means of understanding our complex and intricate world than is possible through the conventional departmental offerings that long prevailed.

DEVELOPMENT OF CONTEMPORARY CIVILIZATION
COURSE

The course in Contemporary Civilization is in its twenty-ninth year and has undergone complete revision at least a half dozen times. In fact, almost no year has passed since its introduction that it has not been subjected to some modification with a view to improvement. The course was an outgrowth of World War I. During 1917 and 1918 a course in War Aims was established at Columbia. The experience of several members of the faculty with this course plus the prevailing opinion that very few Americans knew what the war was about led some of us to wonder whether there were not some more stable basis upon which to organize the study of the contemporary world in terms of its tradition and operational characteristics. In the face of considerable faculty opposition a committee headed by the late Dean Woodbridge was named to explore the possibilities of evolving a course on peace aims. As a consequence a new course bearing the title *An Introduction to Contemporary Civilization in the West* was authorized in 1919. This course, required of all freshmen and meeting five times a week throughout the year, represented—and still represents—a pooling of efforts in subject content and staffing of the departments of economics, government, history, philosophy, and sociology.

So great was its scope and content that in 1929 the course was expanded to a two-year program required of both freshmen and sophomores. Because of the introduction in 1937 of a general Humanities course, the time allotment for the Contemporary Civilization course had to be reduced somewhat. At the present writing, the freshmen classes meet four times a week and the sophomore classes three times. The traditional introductory courses in the collaborating departments have been eliminated.

Although we are primarily concerned with understanding the world of the present and its institutions we do not emphasize the dominion of the immediate. The method of the Contemporary Civilization course is clearly historical. Professor John Herman Randall, Jr., who has been associated with the course almost from its beginnings, in a passage in a recent article describes succinctly the utility of the historical method. He is commenting on a text from Santayana:

History when liberally conceived . . . has the function either of politics or of poetry. It is political in bringing the past to a focus upon our problems, in illuminating the choices which it is ours to make, in making clear why we must face them, and in helping us to understand the materials with which we must work. History best performs its function as politics when it is functioning as poetry, as a revelation of man—of what human nature has been and has become, of what Santayana has most fittingly called the sweetness and glory of being a rational animal.

For man and his life is fundamentally historical in character; human nature is an historical nature, temporal and cumulative. Its history is of its very essence. We cannot understand man today—as free minds must without understanding the fact that man has had a history, and that he is still making his own history.

This is merely another way of saying that we are the past embodied in the present and acting under new circumstances. And so it will ever be. That part of the past which is still alive in us must be studied in its origins before our motives and desires can be fully understood.

Our intention, at Columbia, is thus a dual one: to reveal the nature of the past (both what has been rejected and what has been retained in our civilization's experiences) and to expose the insistent problems of the contemporary world which our tradition, the living past, can help us understand. In other words, the examination of our Western heritage, in its intellectual and institutional aspects, gives us, we believe, a set of tools with which we can analyze with all the intelligence at our command the shape and form of the unfinished businesses, or problems, that confront our present world.

COURSE CONTENT

The first year

The Contemporary Civilization course starts with the break-up of the Middle Ages and begins with an analysis along three lines of inquiry which are pursued throughout. How have people made a living? How have they lived together? How have they understood the world and their relations to it? And in this examination, the student meets at once two important, perhaps the most important, aspects of what has been referred to as the Western tradition: the Judaic-Christian quests for justice and love and Greco-Roman quests for natural law and order. Other seminal forces entered our tradition at later dates and they are closely scrutinized and evaluated when encountered historically. They may be enumerated here and

the content of the whole course in the first year thus revealed: the growing dignity of the individual under the influence of the Renaissance and the Reformation; the revival of experimental science with its great effects on the manipulation of man's natural environment; the enlightenment and its search for natural law in social relations; the birth of democracy, liberal capitalism, and the ideal of internationalism. Through such a study of our past, values emerge: that we live in a free society in which the spirits of justice, love, and scientific inquiry have been the touchstones to social invention; that in such a society the individual has labored to achieve freedom from an unreasoning authority (whether ecclesiastical or political); and that in a climate of experimental science, technology, and liberal-capitalist institutions, man consciously shapes his world to achieve welfare for himself and for constantly growing numbers of the human race.

These enumerated bench marks of our progress are only broadly designated here; in the classroom they are examined and tested in a great variety of ways. Take the case of the reception of Aristotle and Cicero by the twelfth and thirteenth centuries. The student reads from Aristotle and Cicero to see what meaning these had to the classical worlds. He then reads from Thomas Aquinas to comprehend what the concepts of science and natural law meant to the medieval world. Or take the case of liberal capitalism. The student reads, among others, from Smith, Malthus, Ricardo, Bentham, Tocqueville, and Bright. At the same time he is made to realize that the intention and institutions of liberal capitalism were undergoing a constant barrage of criticism at the hands of contemporaries. So he reads Catholic critics (Mun, Leo XIII, Pius XI); antilibertarian critics (Carlyle, Comte); nationalist critics (List); utopian, communist, syndicalist critics (Owen, Proudhon, Marx, Sorel, Lenin); and humanitarian critics (Kingsley, Dewey).

This, broadly conceived, is the programmatic design of the first year. To summarize: the subject matter is the development of western European ideas and institutions from about the eleventh century to the present; the treatment is historical, in a broad genetic sense. The course is concerned with showing the changing attitudes of Western civilization toward revealed religion and the search for salvation, the con-

cept of the state, the idea of natural law, the use of the scientific method, the creation of free associations, and the like. All, however, within an historical frame of reference, for the Middle Ages, the mercantilist epoch, and our own modern times have offered various explanations and cultivated different attitudes toward human strivings and social institutions. Each epoch, as it were, has its own time spirit. Nevertheless, out of the experiences of all of them a set of values emerges which may properly be regarded as our heritage from the yearnings, the pains, and the achievements of the past. There have been transmitted to us both means and ends; and these the student is taught to keep ever in sight as he examines the problems of our own day. Thus the way is prepared for the work of the second year.

Textbooks are being abandoned increasingly as the course evolves. Originally, its main reliance was upon the three texts: one in cultural and political history, one in economic history, and one in intellectual history. Since 1941 the living substance of the course has consisted of source readings, put together by the staff, and a group of specialized articles, also written by the staff. The framework and continuity still continue to be provided by the texts. But whenever we find a member of the staff capable of writing an illuminating and original article, he is designated to do so. Thus, among others, we already possess original articles on Aristotle and St. Thomas, mercantilism, the scientific revolution, the Puritan revolution, the enlightenment, the labor movements of the nineteenth century, a cyclical analysis of the English Industrial Revolution, and the like.

To facilitate revision, the source materials were first published in twenty-four separate fascicles, corresponding to an organizational division of the subject matter. Supplementary fascicles, embodying the first fruits of practice, appeared in 1943. Three years later a major revision of the content and organization of the source material, based upon five years of classroom experience, occurred. As a result two fat volumes were published by the Columbia University Press. These have already gone through a number of printings.

The source readings consist of two kinds: whole documents of outstanding historical significance and fairly long to long selections from books and public papers that have had a great

influence on Western ideas and institutions. The selections are large enough (ten to a hundred octavo pages) to permit the student to get a clear understanding of the writer's style, his method of analysis, and the general trend of his argument. To take some examples, the student reads, among others, the whole of the *Magna Carta*, the Covenant of the League of Nations, The Communist Manifesto, and Pius XI's *Quadragesimo Anno*. He reads long selections, among others, from Aristotle's *Politics*, St. Thomas Aquinas, Dante's *De Monarchia*, Hobbes' *Leviathan*, Rousseau's *Social Contract*, Smith's *Wealth of Nations*, List's *National System*, J. S. Mill's *On Liberty*. He reads more briefly from Machiavelli, Sir Thomas More, Daniel Defoe, John Law, Thomas Mun, David Hume, Thomas Malthus, David Ricardo, and others.

A few specific lessons may be cited. The topic on the introduction of modern science is opened to the students by assignments in J. H. Randall's *Making of the Modern Mind* and the reading of an original article by Professor Ernest Nagel. At the same time the student reads from the following source materials: Galileo, Descartes, Newton, Fontenelle, and Francis Bacon. The topic on constitutionalism, in addition to a text assignment and an original article by one of the authors of this account, also calls for readings from the Clarke Papers, Harrington, Locke, Montesquieu, and Madison. For the topics on economic liberalism and the political economy of industrial capitalism, in addition to text assignments, the students read from Mandeville, Quesnay, Hume, Smith, Franklin, Malthus, Ricardo, Saint-Simon, List, and the document, "The Petition of the Merchants of London (1820)."

The second year

The second year of the Contemporary Civilization course has also been undergoing a constant evolution. But its intention has always been to "raise for consideration the insistent problems of the present," viewed genetically and operationally. The particular problems to be studied, each with its own special qualities and antecedents, as has been said, require an appropriate historical background. This has been done, in the broad sense, for the whole of Western civilization, in the first year. To amplify this background in ways appropriate to the study of "the insistent problems of the present" in the United States, the course's current intention for the

second year is the inclusion of an account—a kind of bridge of historical analysis—of the growth of ideas, attitudes, and institutions that are significant now in this country.

In working toward this objective, four general problems have been posed: (1) What have been and are the uses and further development of our productive plant in order to achieve welfare? (2) How have we set about the business of *governing ourselves*? (3) What has been and should be the place of the United States in the rest of the world? (4) What would we, as free individuals and a free people, like to have, to do, and to be? The general methodological tools employed in the analysis are again four: (1) cultural anthropology, with special reference to the pattern of institutional formation and change in the United States; (2) economics, with the emphasis largely on the use of our productive resources and of the things these resources create; (3) political science, the core of study being the organization and functions of government, the relations of the governors to the governed, and the relations of governments to each other; (4) history, largely concerned with the study of American social institutions and the order of events affecting our relations with other peoples. In actual operation, the tools of cultural anthropology and history are combined. At appropriate places in the plan of study, it should be said, all the methodological tools will be described in theoretical terms.

The materials are presented in this order. The cultural anthropology and history are taken first and combined for the purpose of examining some aspects of the history of the United States in order to ascertain what are the unique and continuing elements in the American tradition; and what have been some of the insistent problems of the past and how they were viewed and handled by the Americans of their times. Therefore, a course in American history along traditional lines is not intended. Instead, some eight or nine historical periods have been set up and each is examined in the following terms, using in every case contemporary documents, texts, and exposition: What was the nature of the physical and social scene of the period? What were its philosophical values? What were its problems and how were they resolved?

To take an example from the 1880's and 1890's. For the first topic, the American scene, the students will read in addi-

tion to an original essay, from James Bryce, Matthew Arnold, Carroll Wright, F. J. Turner, and Ignatius Donnelly. On the second, American issues, they will study, through contemporary documents and writings, the growth of American business, the appearance of organized labor, standards of living, agriculture's difficulties, the currency debate, the new immigration, the depression, the overseas ambitions and expansion.

This historical survey of American ideas and institutions, presented as problems, it is expected, will take up about one-third of the second year. The balance of the year will be focused upon the more immediate present with the materials largely economic and political in their nature. Perhaps it would be better to call them political-economic, for the relations between enterprise and government and the devising of public policy are ever kept in mind. The materials of this part of the course are economic and political; but the methods of treating these materials do not correspond to those ordinarily used in introductory courses in economics and government. At no point, to any significant extent, is there developed a theory of value or a theory of the state, for example. The method actually employed is that of analytical description of going institutional affairs in terms which seem to present the most fruitful and provocative set of relationships among the various institutions under examination.

The first major topic in this part of the study is the American productive plant as a going concern. Not only is it our intention to trace the growth of American industry from its small-scale, handicraft beginnings to its present large-scale, highly capitalistic and mechanized forms; equally important considerations are the relations of these facts to a conception of potential optimum use of resources, to the distribution of the national product, and to an appraisal of prevailing and realizable standards of living. There follow two subsections: (1) our system of private capitalism and (2) our system of money and credit.

Under the first subsection, the intention of the course may be summarized in this fashion: to analyze how all "round-about" production, in any kind of economic system, is dependent on the creation of capital; to present the accounting terms of private capitalism; to study the early and current sources for capital creation in the United States; and to

evaluate the processes and the results of our system of industry and capital resources in their growing up together. Under the second subsection, our intention may be summarized in this fashion: to study the expansion of the money economy and the pervasiveness of credit in the United States; to point up the central role of commercial banking as the significant source of credit and as the means of allocating credit; to examine functions and processes of savings and investments and the relations of industrial activity to the operations of our system of money and credit.

The second major topic in this area of analysis has to do with the nature of the problems and the techniques currently in being or in process (together with the various choices being presented) revolving about control of our productive plant. Here, the more detailed discussions have to do with: free markets and competition as a system of control; business as a system of control; free associational activity (through trade associations, trade unions, farmers' groups, consumers' groups) as controls in themselves and as reactions to business controls.

The third major topic centers in a study of the evolving problems of living together democratically, or an analysis of political controls and who controls them. The subsections, sketched in only broadly, include: outstanding problems examined, and institutional devices for their ordering; the changing power patterns and intergovernmental relations; the development of democratic regulation; the democratic control of administrative agencies; the politics of democracy—the functioning of party government and pressure groups; the law and the courts.

The fourth major topic links the economic and political disciplines; it is concerned with an analysis of international economic and political relationships. Among the subheads treated are the following: the flow of goods, services, and capital across national borders; public and private policies from national and international viewpoints (tariffs, cartels, colonies, imperialism, neomercantilism); controls through international action in the economic and political spheres; international diplomacy between two wars; the British Empire and the rest of the world; Russia and the rest of the world; the United States and the rest of the world.

The fifth topic—the concluding one—ends the second year of study. As currently devised, it is expected at this point to draw together the various parts of the course's program and to consider the problem of values, once more, but in these specific terms: How can we use and expand our productive plant with a view to some optimum of material well-being? How can we govern ourselves according to the "American Way" and also be consistent with the needs of the present? How can we fashion our country's relations to the rest of the world with a view to achieving and keeping peace, security, and the maintenance of our national integrity?

Over the past ten years the basic work materials of the second-year part of the course have been greatly improved. Two texts prepared by Professor Horace Taylor in collaboration with other members of the teaching staff have been very useful. The first of these bore the title *Contemporary Problems in the United States*, and the second, which is still being used, *Main Currents in Modern Economic Life*. Current plans call for an expansion of the work materials along the lines being followed in the first year, placing great reliance on sources and documents and also on original essays. To this end Professor Louis M. Hacker with the assistance of Helene S. Zahler published in 1947 through the Columbia University Press a monumental work entitled *The Shaping of the American Tradition*. By very successfully combining text and source material it has greatly enriched the work of the second year of the course.

During the second year every student is required to take at least six field trips and to report on them. This supplementary work, which is in charge of a special director, consists largely in firsthand contacts with various aspects of our contemporary life—factories, stores, market, and governmental institutions. In order to make these firsthand contacts as meaningful as possible, every student is provided with a booklet entitled *Contemporary Civilization B, Field Trip Manual*. The director of field trips also is responsible for the visual-aid aspects of the course.

ADMINISTRATION OF THE COURSE

The course is administered by an executive officer⁷ who is a member of the teaching staff and who is appointed by a

faculty committee on instruction, of which the dean of the college is chairman. The executive officer is assisted by a small committee on which each of the collaborating departments is represented.

Instruction is on the basis of small classes. The whole freshman class of some six hundred students is divided into sections of from twenty-five to thirty men each and taught therefore in a minimum of twenty classes—and by almost as many men. Only rarely does an instructor have more than one Contemporary Civilization section and he usually follows it through for the whole year. The course is not made up of a series of lectures given by specialists in various fields. The staff is drawn from the participating department, so that, in fact, each man teaches the course in terms of his own predilections. Thus he can speak with authority as a specialist but at the same time he finds it imperative to operate with intelligence in the broad field of the social sciences. In other words, great care is exercised in selecting the staff and only men of outstanding personality and teaching ability who have been willing to give up part of their interest in specialization and to do a great deal of painstaking and diligent study in order to acquaint themselves with such a diversified field have been invited to cooperate in the course. Classroom work is devoted almost exclusively to discussion based on the assignments which are mimeographed and distributed to each student at the beginning of each semester. Hourly quizzes and final examinations are the same for all sections. The matter of required notebooks is left to the discretion of the instructor.

Once each week the instructing staff of approximately forty members meets together at luncheon where difficulties are ironed out and suggestions for improvements made. Staff seminars are also held. Each class section elects a student representative and at informal gatherings of a social character these representatives discuss the course with members of the instructing staff and bring to them student criticism and suggestions for improvement. Students are encouraged to give both negative and constructive criticism and have shown unusual discrimination and intelligent support.

SUMMARY OBSERVATIONS

Before we conclude it is in order, perhaps, to make certain observations:

1. Measured in terms of student perspective and insight, this course, as an educational tool, is vastly superior to the old required departmental courses.

2. The course acts as an admirable introduction to advanced study for those who mean to go ahead as majors in one or another of the social science fields. At many points, the boundaries of these fields merge into one another. Frequently, a proper understanding of theoretical developments in one discipline is impossible without a full awareness of what was occurring simultaneously in one or more of the others. Take the case of mercantilism. It was a theory of statecraft; it was a theory of foreign trade and money; it was a theory of colonial management; it was a theory of public regulation in the areas of production and labor relations. Within this climate the histories of Great Britain, France, Spain, the British-American colonies of North America developed during the sixteenth to eighteenth centuries. The advanced student in economics or government or history can see the problem of mercantilism in its whole setting and in its separate interrelationships as a result of the method pursued in the general introductory course.

3. Tangible benefits have emerged. Young men are exposed early to ideas and to their manipulation. There is no educational loss if they encounter the same ideas at higher levels in their college careers; indeed, this pattern is consciously followed. If they go ahead in comparative literature they will read Aristotle and Rousseau again. If they go on in economics, they will meet Smith and Mill again. If they go ahead in government, the same will be true of Locke, Montesquieu, and Bentham. They are exposed early to the reading of serious books. The result is that in a reading course in European economic history given to upper-college men, for example, the instructor can ask his students in a single semester to read 3,500 pages in Pirenne, Sombart, Weber, Lipson, Heckscher, Hamilton, Nef, and Mantoux. To this extent both in content and in habits of work, the Contemporary Civilization course is the foundation upon which much of the specialized curriculum in the social sciences is built.

4. We are not unaware of difficulties and inadequacies. We subject the course constantly to criticism. Experimentation and periodical revision are the result.

5. We have sought to make the world in which we live more meaningful for our students. We have tried to impress upon them the fact that the faith and the intelligence of men are their most powerful weapons.

6. With us this course has been successful largely because it was made to fit our situation, the small size of the sections, the continuity of instruction, the feeling on the part of those who have taught the course that it was worth doing and worth doing well, and above all, because Columbia College and the professional schools related to it are institutions which insist upon the rounded education of youth.

General Education Courses in Social Science at the University of Louisville

THE College of Arts and Sciences at the University of Louisville has a divisional organization: humanities, natural sciences, and social sciences. The divisions operate under chairmen and are responsible for certain general education courses which were established at the same time as the divisions (1933) and which were, indeed, a reason for providing the structure.

The courses were not made compulsory for all students, a lockstep, but were part of a flexible program of admission, pretesting, and examination for admission to senior college. Space is not available to describe the program in full, but it includes testing of all students as a condition of admission with the American Council on Education Psychological and the Cooperative General Culture and English tests. It also includes Sophomore Comprehensives in five fields: natural sciences, humanities, history, English, and social sciences on the basis of which admission to the senior college is determined. Originally, the college developed its own sophomore exams, its own norms and standards, but now it uses the Cooperative General Culture and English tests (different forms from those used at entrance) and requires attainment of scores in the 25th percentile, or above, of the end-of-sophomore-year national norms. The student may prepare for the exams as he wishes, but he is advised, if he does not plan to take introductory, specialized courses in these areas, to take the general education courses provided. These are: An Introduction to the Natural Sciences, An Introduction to the Humanities, The History of Civilization, and Problems of Modern Society. Most students who do not plan to major in the division, or who are not ex-

By Robert A. Warner, associate professor and chairman of the division of social sciences, University of Louisville.

cused from the exams, therefore, do take the general courses. This framework has been maintained despite the development in recent years of specialized curricula for a bachelor of science degree.

An additional flexibility is provided for those students whose entrance examinations show them to be especially able or broadly prepared. They may be freed from the Sophomore Comprehensives and thus from the general education courses. To be exempted, the student must attain the 50th percentile or above in the five fields of (1) social science, (2) history, (3) natural science, (4) literature and fine arts (combined) of the Cooperative General Culture test and (5) of the Cooperative English test.

Two of the social science courses, then, are in this junior college program of general education—the Problems of Modern Society which is given at the freshman level and the History of Civilization at the sophomore. Almost all students take the history course since it is, also a basic departmental course in the department of history and political science. In presenting the course the history department follows a chronological-topical pattern which has been expanded to include some anthropology and some treatment of Far Eastern and other world cultures. Considerable outline material supplements the lectures and the text, which is Wallbank and Taylor's *Civilization Past and Present*. It is a two-semester course of six credit hours.

PROBLEMS OF MODERN SOCIETY

The freshman course, also carrying six semester hours' credit, is terminal rather than introductory and has objectives which are more exclusively fit for general education. For many students it may be the only other social science course taken during college. From three-fourths to four-fifths of the freshmen take it and they are, as stated, not the best informed and the more interested since the latter are exempted by examination. Since the chief emphasis on historical facts and perspectives is postponed until the sophomore year, the freshman course stresses the contemporary.

The prescription, then, at Louisville is a minimum-essential course in contemporary social science materials, which attempts to develop lay skills and present a challenge to the apathetic or antagonistic. The course must be challenging because of the selection of students and because of the false presumption that

self-education in the contemporary is in our society automatic or easy, whatever hostile, negative, or apathetic attitudes have been adopted.

The course, which has been developed over the years began as a survey and introduction to the social sciences and has become a "problems" course with its own staff and special methods. After a brief unsatisfactory experience (prior to 1933) with a rotation of specialists in a single course, members of the departments of economics, sociology, and history and political science have each taught a section or two of a better integrated course throughout the semester. The planning and outlining was done by the division, and a single examination was made possible by the development of long, machine-graded objective tests. While the college was associated with the Co-operative Study in General Education the course received its greatest development under the chairmanship of Francis O. Wilcox. What had previously been an outline organization around problem areas became a true psychological "problems" outline with specific situations presented to the pupils for study and resolution. During the last five years the major developments have been intensive integration and simplification and the introduction of group learning methods later to be described.

The content has been that included in many courses of this character throughout the country, modified by the peculiar institutional opportunities and limitations at Louisville. The subject outline of a few years ago listed ten three-week units. In the first semester the following problems were included: (1) education and the establishment of a family, (2) family incomes and family needs, (3) social service and community organization, (4) relations between labor and management, (5) farm and rural regions. The second semester problems studied were: (1) war and peace (an introduction to the whole semester), (2) race and nationalism, (3) conflicting world ideologies and the national facts behind them, (4) democracy, public opinion, and practical politics, and (5) planning for a new world order. A summary statement is contained in the following recent popular description of the course:

In the first semester the most important problems facing each and all of us are studied and discussed. . .the problem of education and crime

serves as introduction to a study of personality, our own as well as others'. Then, the problem of divorce leads to the study of the successful marriage and family. The problem of making both ends meet is studied at both the ends of income and expenditures. And finally is studied the social service available and the plans and possibilities for improvement in the community of the South, of Kentucky, and of Louisville.

The second semester centers around the problem of peace, peace in an atomic world. How may the nations live at peace? How may different races and ethnic groups? How may employers and organized labor? How may Russia and the U. S.? Democracy and Communism? The techniques, the history and the facts of conflict and of its removal through the operations of democratic politics are learned. Throughout the course the techniques are learned of discovering the common interest through the study and discussion of these the most important problems of mankind.

The reading in the two semesters totals about 3,000 pages in some forty pamphlets, short books, and a text, Thomas H. Robinson's *Men, Groups and the Community* or Pegg's *American Society and the Changing World*. At the beginning of a semester a packet of these materials is ready for purchase, and a supplementary student handbook lists assignments, provides an outline of reading by means of questions, and finally gives suggestions and questions to guide group discussions. The tests come every three weeks and the responsibility for the reading and absorption of the material is placed on the students with little aid in the classroom, except as they ask questions or find illumination in discussions.

The special feature of this course is the group learning method which was introduced not as an abstract principle, but as a trial-and-error strategy for increasing student activity and participation. Every effort was made and every student-initiated lead was followed, and the present system grew. It has variously flourished and declined as student leadership and inspiration have appeared or failed to appear. It has at times been confined to the classroom; at others it has overflowed onto the campus, into the students' homes, and into the community. Instead of relying on their own organization, direction, and domination, teachers have welcomed student suggestions, criticism, and initiative—even waited for and induced them.

More specifically, our procedure usually includes a discussion committee organization. The plan is for the teacher, while developing an understanding of the nature and content of the course on the first day or two, to propose the setting up of

committees or discussion groups of eight to twelve students (three in a normal-sized section). The teacher makes the point that since this course is a "problems" course he does not have the important answers, nor can they be found in the reading, although written by the best available experts. Only the facts are there. The answers as to what personal and public policy should be in relation to these problems must be the students' own, that is, their *opinions* or convictions—what they will stand for, and *act on*, and defend. The teacher asks if these are not the most important problems and if the class time should not be given to students' discussions until they arrive at their own conclusions. A sample of what is meant has been afforded by giving all the students an attitudes inventory on the problems of the postwar period which covers the ground in a challenging way.¹

Once formed, responsibility and initiative are really given to the committees. Although the teacher visits committees of his own selection or by request, he avoids interference and domination except to loosen up and personalize discussion and to improve group discussion by handling stalemates and personality clashes, and by developing group feeling and morale. The process is difficult to describe. It must be experienced; the methods are individual and related to the teacher's personality.

The best teacher uses an eclectic and creative method, adapting his technique to a particular committee and human situation. The objectives are sincere, individual identification with each issue, and cogent group thinking and discussion. Progress toward solutions may be slight or delusive but still not be less respectable, at their level, than the progress toward ultimate solutions of the deliberations of many governmental or civic committees—or even faculty committees. At all events, it is direct training and experience in the heart processes of democracy—the honest formulation of individual conviction in a situation of freedom and tolerance.

Compared with the lecture, the method is radical; it is an effort to train for responsible democratic citizenship instead of inculcating a body of fact and abstract dogma. It is directed to student activity and emotional identification with

¹The inventory used was developed by the Cooperative Study in General Education as "An Inventory of Beliefs on Postwar Reconstruction."

courses of action rather than to learning alone. The absorption of facts and the meeting of situations are emphasized, and the individual is induced and even compelled to accept responsibility for the policies to be arrived at. He is faced by a diversity of opinion about important problems and required to deal with them himself in a situation in which he is an equal, among his peers. An effort is made to insure that all discussion committees contain a broad range of individual backgrounds and points of view, and the teacher often assists by taking underrepresented sides. On various topics, outside speakers are brought in from the community to contribute to this true democratic effort. But the objective is always agreement, a consensus, not confusion or conflict. The committee is asked to report its conclusion, and the differences between committees are discussed and, if possible, resolved in the whole section on the occasion of these reports.

For this result facts must not only be learned; they must be accepted, which is quite a different thing. This may require an adjustment of the student's whole philosophy and ethical values. Statement and defense of his position among his fellows, when the facts are most clear and authoritatively before them all, is a most effective means for such learning and growth of personality.²

This method is believed to be "education for democracy" in the spirit of the report of the President's Commission on Higher Education which says: "It is the responsibility of higher education to devise programs and methods which will make clear the ethical values and the concept of human relations upon which our political system rests." James B. Conant has written: "In a democracy with our traditions only those reasoned convictions which emerge from diversity of opinion can lead to that unity and national solidarity so essential for the welfare of our country."³

The breadth and daring of an approach which encompasses all the great problems of our day is justified by the need in our times to train for social pioneering. As the President's Committee report expresses it: "We need to experiment boldly

²The author is engaged in a prolonged and not yet successful effort to analyze and measure in a communicable way the generally observed and observable results of this nature. The field of attitudes study and life history is not yet well charted and defined despite the many promising beginnings.

³Report of the President of Harvard University, 1947.

in the whole area of human relations, seeking to modify patterns of association. We must bring our social skills quickly abreast of our skills in natural science."

But it must be added that the student's experience in the course must not be an isolated experience. It must be part and parcel of his whole college and campus life. The President's Committee rightly observes that "young people cannot be expected to develop a firm allegiance to the democratic faith they are taught in the classroom if their campus life is carried on in an authoritarian manner."

OTHER GENERAL COURSES

Besides the junior college courses at Louisville thus far discussed, there are also senior college courses which may be considered within the purview of this study of general education. They are also given by the division of social sciences. There are three semester courses in international relations and two in the introductory study of two world regions and their cultures—The Far East and Russia; and there is a senior-year divisional course in Great Social Thought. All, except the last, are given at the junior-year level.

The international relations courses are also listed as political science. The three semesters are (1) An Introduction to International Relations, (2) Regions and Peoples in International Relations, and (3) International Organization and Law. The first two semesters meet the requirement of a course in Foundations of National Power which was developed by the Navy in cooperation with several colleges. A compendium of modern readings, Harold and Margaret Sprout's text of that title, developed for the purpose, is used but supplemented with pamphlets and current materials. The first semester emphasizes the development of an American foreign policy for our time and the course uses the Handbook produced by the Brookings Institution and such pamphlets as Bolles' *Who Makes Our Foreign Policy* and Max Lerner's *World of Great Powers* of the Foreign Policy Association, and additional reading on Russia. The second semester also relies on Foreign Policy Association and other pamphlets to supplement Sprout. The third semester uses a diverse collection of books and pamphlets on the United Nations, the independent agencies, international economics, and international law. Each year an additional number of students take these courses, but they

cannot be called a part of the general education of any but a small minority of the whole student body.

The senior course in Great Social Thought is required for all majors in the division. It is chronologically and topically arranged, meets for an hour and forty minutes once a week throughout the year, and is presented by the staff of the entire division under the division chairman. The title reflects the arrangement from Confucius and Plato to Whitehead, but the method is as personal and discussion-arousing as possible. At least two points of view are scheduled at each session and at some there are panels. Discussion is free and frank. The students are urged to use the course to mature their own social and moral philosophy, which is its real subject and content.

The remaining division requirement is a Senior Essay. As such, it must, also, be not a specialist's study, but rather an effort at the application of knowledge and skill in an area of general interest and importance in the field of social science. The student is encouraged to pick his own subject, but one of broad and vital meaning to his general education.

AIMS TO BE MET

There are circles within circles in the application of the spirit of "general education." It might be considered the antithetical principle to that of specialization. But if the concept is viewed narrowly as education required for all, then *History of Civilization* and *Problems of Modern Society* are the Louisville offerings in social sciences. The following among the basic outcomes of education listed by the President's Commission on Higher Education are felt to be especially served thereby:

1. To develop for the regulation of one's personal and civic life a code of behavior based on ethical principles consistent with democratic ideals.
2. To participate actively as an informed and responsible citizen in solving the social, economic, and political problems of one's community, state, and nation.
3. To recognize the interdependence of the different peoples of the world and one's personal responsibility for fostering international understanding and peace.
4. To understand the ideas of others and to express one's own effectively.
6. To attain a satisfactory emotional and social adjustment. . . .
11. To acquire and use the skills and habits involved in critical and constructive thinking.

The Social Sciences Program in the College of the University of Chicago

IN THE social sciences we are confronted with problems of overspecialization. Today a large university has eight or nine separate social science departments. Each of these departments offers five or more different fields of study. A student who specializes in the social sciences for an advanced degree may be expected to develop a thorough knowledge of one field in his department, an "intermediate" mastery of a second and possibly a third field, and an "elementary" acquaintance with the remaining fields. If in addition he happens to have acquired a passing acquaintance with one or two social science fields outside his department, he is considered a broadly cultivated man.

This process of differentiation has in many cases gone beyond rational justification, and has created the usual evils of overspecialization: the breakdown of communication between specialists, internecine warfare among them over overlapping jurisdictions, the refinement of tools of analysis without important applications because of neglect of relevant factors "outside" the specialty, the failure to study significant problems because they do not fit neatly into an already specialized niche, the multiplication of unessential courses and fields of study, and so on. That these consequences are often injurious to the progress of research in the social sciences is by now beginning to be widely recognized, but it is equally true that they are also the chief obstacle to a rational undergraduate program in the social sciences. For how can such a program be set up if there is no ordering of social science knowledge which is compendious and graded in degrees of difficulty and essentiality? Or if such knowledge has not been organized to

By Milton B. Singer, chairman and associate professor of the social sciences, College of the University of Chicago.

have any bearing on the important problems which every undergraduate should know something about? Or if social scientists are reluctant to teach in such programs because they do not feel competent outside of their narrow specialty and because they fear loss of respectability in their profession? Overspecialization, clearly, shackles teaching as well as research in the social sciences.

One necessary condition, then, for the development of an adequate program of general courses in the social sciences is some wholesome moderation of the overspecialization which prevails in the graduate field. This in itself is not, however, sufficient. It removes certain obstacles, creates a favorable atmosphere, and provides interested teachers. There must be in addition a positive conception of the objectives of a general or liberal education to which the courses are to contribute. In the absence of such a conception there are no organizing principles to determine the content and sequence of the courses. We then get the earlier form of "survey" of separate departmental subject matters, a mosaic in which purpose and composition change with every shift in departmental pressures.

At the University of Chicago, alongside of high-quality specialized graduate training in the social sciences, considerable progress has been made in developing a general education program. On the one hand, the graduate faculty of the Division of the Social Sciences is constantly trying to simplify and coordinate the curriculum for advanced degrees, and actively cooperates with the College. On the other, the College exists as an autonomous administrative unit, and awards the B.A. degree. This degree is meant to represent a liberal or general education which is equally appropriate for all students, whether they intend to specialize in the social sciences or in any other field, or whether they plan to terminate their formal schooling in the College. Differences in individual capacities are taken into account by a flexible system of examinations which places a student in the program where he individually belongs and which allows him to proceed as rapidly as he is able. For good students, opportunities are provided to pursue special interests in the form of an honors program.

Within this framework we have developed a three-year sequence in the social sciences which parallels three-year sequences in the natural sciences and humanities. These three

sequences, together with one-year courses in mathematics, English, a foreign language, and integration courses in the history of Western civilization, and in the organization, methods, and principles of knowledge, constitute the required core of the four-year college curriculum. Students normally complete this program before going on to graduate or professional work. In special cases, however, students are permitted to start work in the upper divisions or professional schools before their college work is completed.

The three courses in the social sciences are not a mere collection of separate courses but parts of a coherent sequence designed to develop in the students: (1) an understanding of the historical growth of major American institutions, ideals, and problems; (2) an understanding of scientific method as applied to the quest for knowledge of human nature and society; and (3) a habit of rational deliberation which they will be called upon as citizens to exercise in dealing with problems of public policy.

Each of the three courses in the sequence is assigned a primary—but not exclusive—responsibility for achieving one of these three purposes, and the ordering of courses in relation to one another is such that the student's progress through them is both cumulative and cyclical. Thus in Social Sciences 1, which deals with the development of American democracy, the student extends his knowledge of a topic with which he is already somewhat familiar. In Social Sciences 2, through a study of basic principles and concepts, he acquires a scientific perspective on himself and his society. Finally, with the analysis of major issues of public policy in Social Sciences 3, he returns to his contemporary world and its problems. Each of the courses thus makes an independent contribution to one of the three purposes, but each also prepares the way for the next step in the sequence. The study in Social Sciences 1 of American history provides reading skills, case materials, and essential historical background for Social Sciences 2 and 3. The scientific study of human nature and culture in Social Sciences 2 gives the student a method of analysis and a core of scientific knowledge which he applies in Social Sciences 3 to criteria of policy formation.

The several social science disciplines, political and social philosophy, and law, are drawn upon in varying degrees in the

problem of alternative principles of historical interpretation.

When he has completed the first course in the social sciences sequence, the student should have begun to develop historical understanding of the democratic tradition in the United States. That is, he should be acquainted with the basic constellation of ideas in the tradition—*freedom, equality, natural rights, property, representative government, minority rights*—and he should become critically aware of the wide range of interpretation and reinterpretation to which these ideas were subjected by different individuals and groups and in different historical contexts, and how these ideas led to the creation of new political, economic, and social institutions. The student emerges wiser by his increased knowledge not only of the "facts" in his country's evolution, but of the deliberative processes of intelligent human beings "making history," the beliefs and values involved in their reasoning as they do so, and a beginning sense of the over-all uniformities in human behavior which he will soon get to know better through scientific social analysis.

SCIENTIFIC UNDERSTANDING OF THE NATURE OF MAN AND SOCIETY

In the division of labor among the three courses, the task of examining the possibilities and limitations of studying human nature and society in a scientific spirit falls largely to the second-year course, Social Sciences 2. In 1947-48 the subject matter for this examination was the problem of personality and culture—a problem which naturally interests the student at this stage of his life. And it so happens that this is one of the liveliest fields in the social sciences, with many established classics already published and a constant stream of new works and criticism appearing. Moreover, it is a field in which scientific analysis can and does lead to better human understanding and richer self-development.

Unlike Social Sciences 1, Social Sciences 2 is not exclusively concerned with the student's own society and culture but with societies in general and with widely contrasting types of culture. The student is thus led to view his own society as but one member of the species "society," and to look for the common characteristics of all societies as well as for those characteristics which differentiate one society and culture from another. He is further led to investigate the question

whether these fundamental similarities and differences of different societies and cultures are reflections of a common human nature and whether the different character structures to be found in these societies have good or bad consequences for human welfare. The culture of Western industrial society is examined intensively from this point of view. Its family organization, class and caste structures, economic division of labor, centers of political power, and religious systems are analyzed and their consequences traced for individual development and social cohesion.

Finally, the question of deliberate social change and maintenance is raised. Although this is, strictly speaking, no longer a theoretical but a practical question, its major elements are identified and related to the preceding theoretical analysis. The student is brought to understand that all discussions of deliberate change presuppose some ideals and systems of values, that different people and different cultures hold different ideals, and that even with respect to the same set of ideals there will be different views as to the possibilities and success of deliberate change, depending on the degree of optimism or pessimism regarding man's ability to understand and to control himself, his society, and his culture. The consideration of these questions gives the student sufficient objectivity to view the development of his society and himself in a broader perspective, and prepares him for a fuller and more direct treatment of public policy questions in Social Sciences 3.

We have said very little thus far about the kinds of materials used in Social Sciences 2. As in the case of the other two courses, we have avoided major reliance on textbooks. This was not a difficult matter, since there are few textbooks covering the ground in question. But even if there were many textbooks available we would still prefer to use original materials. Most textbooks deprive the student of the opportunity to exercise just those habits of thought which it is the end of a general education to develop. They present him with highly simplified summaries of results and practically no insight into the methods and processes by which these results were arrived at. They seldom communicate to the student any of that passionate sincerity or integrity to be found in the original works. They do not really contain knowledge but a kind of conventionalized gossip about knowledge which

is thought to be sufficient for beginners. There are, of course, exceptions, but most textbooks conform to this pattern.

In reading originals, on the other hand, the student has an opportunity to watch first-rate minds at work and to retrace the development of a significant idea or theory. The objection that this leads to a neglect of later revisions and corrections of the original statement is easily met by adding some of these revisions and corrections to the original work. The student is thus given the added opportunity to participate in the living growth of scientific thought. He can then see where an original formulation was obscure or overgeneralized. Then he can also see how, despite defects of this character, original formulations sometimes possess a fruitfulness and suggestive power that is far superior to the later refinements. Selections from the works of Dewey, Durkheim, Freud, Malthus, Marx, Owen, Veblen, and Weber are read in this spirit and are supplemented by Myrdal, F. Notestein, Warner, and other significant contemporary authors.

The attitudes and skills contributed to the student's development by Social Sciences 2 are implicit in the foregoing. For convenience we shall give an explicit summary of them here. In the first place, the student should have become convinced of the value and desirability of disinterested scientific inquiry into the nature of man and society, and should have developed some desire and ability to cultivate such a study for himself. Foremost in this ability is the discrimination between the scientific mode of thought and such nonscientific modes as folklore, superstition, and special pleading. The student should be aware of the actual difficulties involved in making this discrimination, and the moral courage required to practice the scientific mode. Further, he should be familiar with the elementary operations of scientific reasoning, not merely in the abstract or in terms of artificial classroom examples, but as actually applied in the scientific study of society. That is, he should be acquainted with the meaning of such basic concepts as *society*, *culture*, *human nature*, *personality*, *caste*, *class*, have learned of the alternative attempts to define them precisely, and be able to use them himself in particular cases. He should also be familiar with some of the outstanding theories and hypotheses relating these concepts into explanatory systems, and be able to appraise these the-

ories with respect to such requirements of scientific method as clarity, consistency, adequacy in explaining facts, and fruitfulness. Finally, he should know something about the major sources and kinds of evidential data relevant for testing these theories, how they are gathered, and how accuracy and representativeness can be assured.

The application of theoretical social science to practical issues of social policy is not the primary concern of Social Sciences 2. But in Social Sciences 2 the student is already made aware of the practical conditions and consequences of scientific inquiry and is led to identify the ethical presuppositions involved in any attempt to apply theoretical knowledge to practice.

The student who has acquired the foregoing attitudes and skills will not only have advanced the development of his mental and moral powers, but, since these attitudes and skills are related to a definite subject matter, he will also have acquired some theoretical understanding of his own and other cultures, of how the individual—and he himself as a case in point—comes personally to learn the pattern and ideals of a given culture, and of the possibilities of changing a given personality and culture pattern by deliberate effort.

PRACTICAL UNDERSTANDING OF PUBLIC POLICY

In the first two courses of the social sciences sequence, the student has learned something of the history of his country and of what science can contribute to an understanding of man and society. In the terminal course of the sequence, Social Sciences 3, he is trained—with the help of those analytic disciplines which deal with problems in the choice of means and ends (political science, political economy, ethics and social philosophy)—to deliberate rationally on matters of public policy.

It is of course not feasible to appraise in the classroom the desirability and practicability of day-to-day policies. The necessary detail of experience and the responsibility for action are lacking. But through the use of well-prepared specimen cases which raise fundamental issues of policy, it is possible to train practical judgment, and to clarify the criteria for policy formation. The particular policy problems studied in Social Sciences 3 are organized about the issue of freedom versus control in contemporary society. The student is in-

troduced to this issue through a special study of the emergence of freedom as a social ideal in the English civil wars and its later fate in three centuries of English history. This case study amplifies and supplements what the student has already learned about the development of freedom in the United States. Then the conditions for the preservation of freedom in the contemporary world are studied with the help of political, economic, and social analysis. Alternative policies for attaining it are examined, and the price of these policies in terms of other values appraised. Systems of social organization which sacrifice freedom to security and other social values are also studied. What the student has already learned in Social Sciences 2 about human nature and culture is in Social Sciences 3 specialized and elaborated with reference to special countries and international organization. A more concrete idea of the approach used in Social Sciences 3 may be given by considering a typical problem of policy which is treated in the course, namely, freedom of the press.

If we are to deliberate intelligently and responsibly about this problem, we must first know the meaning and grounds of the doctrine of a free press. This we can get from a study of the historic struggle for a free press and from a reading of the classical attempts to interpret the doctrine both in theory and practice (for example, Milton's *Areopagitica*, James Mill's essay on *Liberty of the Press*, J. S. Mill's *Essay on Liberty*; U. S. Supreme Court cases). Next, we should have to know whether the existing state of affairs in the United States, and in other countries, is in general accord with that doctrine or not. This leads us into a factual analysis of the structure of newspapers, radio, motion pictures, and mass communication generally. Recent investigations in this field which relate the factual analysis to the policy issues are not so plentiful as might be desired, but there are several excellent ones already available (for example, Riesman, *Civil Liberties in a Period of Transition*, *Report of the Commission on Freedom of the Press*).

Further, if we should conclude from our diagnosis, as the commission's report does, that the existing state of affairs is not entirely in accord with the principles of a free press, it would then become necessary to consider how this discrepancy is to be resolved—whether by government regulation, govern-

ment operation, a laissez-faire policy, or by some other means. And with respect to each of the proposed measures, we should have to appraise its most probable consequences, both in the light of the desired objective of a free press and in terms of the general system of values of a free society.

The commission's report, incidentally, is in many ways an excellent example of the process of deliberation we are describing. It cannot, however, be used by the student as a substitute for that process. For if he himself is to develop habits of deliberation and practical understanding, he must study the history of the doctrine of freedom of the press, its principles, its application to the present scene—in short, go through the same process which the members of the commission experienced.

Other major policy problems of modern society—notably economic liberty of groups and individuals as related to welfare and to business-cycle policy, political liberty as related to planning and "bureaucracy," the reconciliation of freedom of opinion with basic agreement on values, the position of religion, education, and the family in a free society, and the control of atomic energy—are treated in the same spirit. Readings include three major types of material relevant to the issue of freedom and control: (1) classic philosophic formulations of doctrine (Plato's *Republic*, Hobbes' *Leviathan*, Kant's *Perpetual Peace*); (2) theoretical analyses by contemporary social scientists (Meade and Hitch, *Economic Analysis and Policy*, Mannheim, *Man and Society in an Age of Reconstruction*, Robert Redfield, *The Folk Society*, Henry Simons, *A Positive Program for Laissez-Faire* and *Reflections on Syndicalism*, Max Weber on *Bureaucracy*); and (3) case materials drawn from Supreme Court opinions, congressional hearings, labor-management negotiations, and so forth.

These materials are so organized that with respect to each major problem, the student is encouraged—almost compelled—by the materials themselves to put together what he knows of the historical background, the philosophic arguments concerning the ultimate values, and the scientific theory and facts, for the purpose of drawing or appraising conclusions on practical policy.

With the acquisition by the student of this habit of rational and informed deliberation, the three-year sequence in the social

sciences in the College of the University of Chicago achieves its culmination. The student should now be prepared to face the problems of individual vocation and public affairs in a wise and responsible spirit. What he has learned in the two preceding courses leads naturally to this consummation. There is also, as in Plato's allegory of the cave, a return to the beginning. For Social Sciences 3 returns the student to the "cave" of his own society and culture, from which he started in Social Sciences 1. But with the scientific light and philosophic wisdom which he has acquired on the way, he should now be able to distinguish the shadows from the realities even while he remains and acts in the cave.

SOCIAL SCIENCE, SOCIAL POLICY, AND SOCIAL ACTION

Reference to action generally provokes two mutually contradictory objections to the type of program in the social sciences we have just described. On the one hand, it provokes accusations of "indoctrination" and political propaganda on behalf of particular policies. On the other, there are those who will see in it an escape to the "ivory tower"; these are the critics who regard rational deliberation as a paralysis of the springs of action, a process which makes cowards of us all. Neither of these objections can be sustained. The program of general education in the social sciences does have a positive relation to action, but it neither "indoctrinates" nor propagandizes for any particular course of action. It stays strictly within the proper functions of college and university education.

The positive relation to action is implicit in the aim to develop rational habits of deliberation about public policy. We as teachers would not organize a program aiming at this result if we did not expect that some day the student will himself exercise this habit in the making of real decisions in a free society. In a sense, then, we have committed ourselves to building and maintaining a free society. Without this implicit assumption the ends of the program would make little sense. Further, we are committed to the use of those methods of free and impartial inquiry which are essential not only for the continuance of a free society but for the scientific spirit as well.

Although there is rarely any objection to these general commitments, there is frequently objection to some of their in-

direct effects, especially when these effects come into conflict with other special commitments people have made. It is this conflict which gives rise to the mistaken impression of the social scientist as just another special pleader. This situation and its resolution have been clearly and forcibly described by a very wise and humane social scientist:

I think it is self-delusion for a social scientist to say that what he does has no concern with social values. I think that people are right when they express their feelings that social science does something to the values they hold with regard to such particular institutions as restrictive covenants or the tariff.

For social science, along with other science, philosophy, and the general spirit of intellectual liberty, is asserting the more general and comprehensive values of our society against the more limited and special interests and values Social science says to all of us: Except where your special interests are involved, you recognize that mankind has passed the period in which he took his ethical convictions from his grandfathers without doubt and reflection. Now we have to think, investigate, and consider about both the means and the ends of life. Social science is that science, which in other fields you so readily admire, directed to human nature and the ways of living of man in society. By your own more general convictions you have authorized and validated its development.¹

Apart from the implicit and far-reaching commitment to freedom, the College social science program advocates no particular political position or course of social action. Even in the third year when policy problems are analyzed, particular policy measures are discussed as hypothetical alternatives in terms of their respective costs and consequences. Such analysis never tells the student that such and such a measure is "the solution" to the problem which he must accept and carry into action. What the analysis rather yields is a habit of deliberation and insight into a wide spectrum of alternative measures.

Nor need it be feared that this process of analyzing alternatives dries up the springs of action. The grain of the world is all in the other direction. As soon as the student or instructor is out of the classroom the pressures upon him to limit the range of alternatives and to choose a preferred one are virtually overwhelming. The College cannot hope to eliminate these pressures, but it can attempt to equip the individual

¹Robert Redfield, *The Social Uses of Social Science*, University of Colorado Bulletin, Boulder, Colorado, May 24, 1947.

with some rational principles for appraising and directing them for the common good. This is a proper function of general education, and in performing it the College is neither out of the world of action nor completely in it. It is an organic part of the community, a part whose purpose it is to instill knowledge and wisdom in its individual members, because these are intrinsic intellectual goods and because they will make such action as the individual takes more effective and reasonable than it would otherwise have been.

COURSE CALENDARS FOR 1947-48

The following course calendars indicate the organization of readings and lectures in each of the three courses. There are three discussion meetings and one lecture a week in Social Sciences 1, and two discussions and two lectures in Social Sciences 2 and 3. The lectures are delivered to audiences of 400 to 800. Discussion sections are limited on the average to 25 students. The same instructor will handle a discussion section throughout the year. The lectures are given chiefly by members of the staff, although guest lecturers are occasionally brought in from other parts of the university. The general description of each course and many of the assigned readings are included in volumes of Selected Readings collected by the staff and sold to the students through the university bookstore.² Assigned readings which are not included in these volumes are either purchased directly from the bookstore or made available in a reserve library. The selected readings for Social Sciences 1 are being published in book form by the University of Chicago Press.

SOCIAL SCIENCES I

Week and Meeting	Date	Topic	Reading
Autumn Quarter 1947			
I. ORIGINS OF AMERICAN DEMOCRACY			
1-A. THE BRITISH POLITICAL HERITAGE			
I-1	Oct. 2-3	Introduction to course and to Part I-A	
I-L	Oct. 2	The Declaration of Independence (Mr. Keohane)	

²In the calendars which follow, these volumes are referred to by the letters "SR."

Week and Meeting	Date	Topic	Reading
I-2	Oct. 4,6	The State of Nature	John Locke, <i>Second Treatise . . . of Civil Government</i> , chs. 1-2 (VII) VII, chs. 3-5
II-1	Oct. 7-8	Nature and Property	
II-2	Oct. 9-10	The Social Compact and Revolution	VII, chs. 7-8; English Bill of Rights, 1688-89
II-L	Oct. 9	The British Political Heritage (Mr. Simpson)	
II-3	Oct. 11, 13	Ends and Means of Government	VII, chs. 9-12; paragraphs 197-99
III-1	Oct. 14-15	Revolution and Democracy	VII, ch. 19; John Wise, <i>Vindication</i> (IX, 6-13)
I-B AMERICAN ADAPTATIONS OF EUROPEAN THEORIES AND PRACTICES			
III-2	Oct. 16-17	Europe Colonizes America	Craven - Johnson, <i>USA: Experiment in Democracy</i> , 3-24; 44-55
III-L	Oct. 16	Religious and Political Ideas and Institutions in Colonial English America (Mr. Hansen)	
III-3	Oct. 18, 20	Authority and Aristocracy in Church and State	Parrington, <i>The Colonial Mind</i> , 27-53; J. Winthrop, <i>On Liberty</i>
IV-1	Oct. 21-22	Democracy and Constitutionalism in Church and State	Parrington, 62-75; W. Penn, <i>Frame of Government</i> , 1682
IV-2	Oct. 23-24	Colonial Institutions	C-J, 55-80; Adam Smith, <i>Wealth of Nations</i> (XXIV, 31-40)
I-C. THE BRITISH ECONOMIC HERITAGE			
IV-L	Oct. 23	The Economic Organization of the British Empire (Mr. Probst)	
IV-3	Oct. 25, 27	The Wealth of a Nation Explained	Adam Smith, <i>Wealth of Nations</i> , mimeographed cut, Part I
V-1	Oct. 28-29	Economic Liberalism: The Ideal	Smith, (mimeo), Part II

Week and Meeting	Date	Topic	Reading
V-2	Oct. 30-31	Economic Liberalism: Problems of the Reality	Smith, (mimeo.), <i>Part III</i>
V-L	Oct. 30	The Assumptions of Economic Liberalism (Mr. Learner)	
V-3	Nov. 1,3	(Written Paper)	

II. THE BUILDING OF AN AMERICAN NATION

II-A. THE NATURE OF THE AMERICAN REVOLUTION

II-B. THE DEVELOPMENT OF THE REVOLUTIONARY POSITION

VI-1	Nov. 4-5	The New Imperial Policy and Colonial Arguments, 1764-74	<i>Franklin's Letters to Shirley; Resolutions of the Stamp Act Congress; Declaration of Colonial Rights, 1774 (X, XI, XII, XVII); C-J, 86-102</i>
VI-2	Nov. 6-7	For Independence	T. Paine, <i>Common Sense</i> (XXI, 1-7, 14-24); Declaration of Independence (I)
VI-L	Nov. 6	(Midquarterly Examination)	
VI-3	Nov. 8, 10	Against Independence	J. Boucher, <i>On Civil Liberty, Passive Obedience, and Non-Resistance</i> (XX): C-J, 102-10

II-C. DEMOCRACY AGAINST ARISTOCRACY IN THE NEW STATES

VII-1	Nov. 11-12	The Compact Theory in Action	<i>Virginia Declaration of Rights</i> (XXII), John Adams. <i>On Government</i> , (XXVI); C-J, ch. 5
VII-2	Nov. 13-14	Limiting Government	T. Jefferson, <i>Government, Education, Religious Freedom</i> (XXVII)
VII-L	Nov. 13	Federalism and Democracy in the American Revolution (Mr. Drell)	
VII-3	Nov. 15, 17	Natural Aristocracy	J. Adams, T. Jefferson, <i>On Aristocracy</i> (LIV); C-J, ch. 6

Week and Meeting	Date	Topic	Reading
II-D. CONFEDERATION AND CONSTITUTION			
VIII-1	Nov. 18-19	The Confederation	<i>Articles of Confederation</i> (XXIII); <i>The Federalist</i> , No. 15 (XXXII. No. 15)
VIII-2	Nov. 20-21	The Constitution	<i>The Constitution</i> (XXXI)
VIII-L	Nov. 20	Federalism and the Constitution (Mr. Keohane)	
VIII-3	Nov. 22, 24	The Threat of Faction	<i>Federalist</i> , Nos. 1, 10 (XXXI)
IX-L	Nov. 25	The Proper Role of Government (Mr. Drell)	
IX-1	Nov. 25-26	Checks and Balances	<i>Federalist</i> , Nos. 47, 49, 51
	Nov. 27	(Thanksgiving Holiday)	
IX-2	Nov. 28-29	(Written Paper: The Anti-Federalist Argument)	
III. AMERICAN DEMOCRACY IN THE AGRARIAN AGE, 1789-1861			
III-A. HAMILTON AGAINST JEFFERSON			
X-1	Dec. 1-2	The Hamiltonian System Defended	A. Hamilton, <i>Report on Manufactures</i> (XXXVII, 1-15; 15-19)
X-2	Dec. 3-4	The Hamiltonian System Attacked.	T. Jefferson, <i>Remarks</i> (XXXVII), <i>Merits of Agriculture</i> (XXXIX), <i>First Inaugural</i> (XLVII); C-J, ch. 7
X-L	Dec. 4	The Question of Judicial Review (Mr. Simpson)	
X-3	Dec. 5-6	The Bank — Problems of Monopoly and of Constitutional Interpretation	Jefferson, <i>Against the Constitutionality</i> . . . (XLI); Hamilton, <i>For the Constitutionality</i> . . . (XLII); C-J, ch. 9

Week and Meeting	Date	Topic	Reading
XI-1	Dec. 8-9	Who Shall Interpret the Constitution?	<i>Kentucky and Virginia Resolutions</i> (XLV, 1-6; 12-17)
XI-2	Dec. 10-11	The Constitution and the Parties	J. Marshall, <i>Marbury v. Madison</i> (L)

III-B. SHAPING A FOREIGN POLICY

XI-L	Dec. 11	The Development of an American Foreign Policy, 1793-1823 (Mr. Hansen)	
XI-3	Dec. 12-13	Isolation and Neutrality	G. Washington, <i>Farewell Address</i> (XLIV)
XII-1	Dec. 15-16	The Monroe Doctrine	<i>The Monroe Doctrine</i> (LVIII)
XII-2	Dec. 17-18	(Review)	
XII-3		(Quarterly Examination)	

Winter Quarter, 1948

(Note: Unless otherwise indicated references are to the *Selected Readings*, Vol. 2 through March 1-2; to Vol. 3 from March 8-9)

HISTORICAL INTERPRETATION

I-1	Jan. 5-6	Progress in History	<i>Historical Interpretation</i> Condorcet
I-2	Jan. 7-8	The Materialistic Interpretation of History	Marx and Engels, <i>Historical Materialism</i>
I-3	Jan. 8	Roundtable on Historical Interpretation	
I-3	Jan. 9-10	Destiny and the Frontier	G. Bancroft (SR, Vol. 1, XVIII, 11-14); F. J. Turner, <i>Frontier</i> (SR, Vol. 1, VIII)
II-1	Jan. 12-13	Can History be Objective?	C. Becker, <i>Historical Interpretation</i> .

III-C. THE CRISIS OF AN AGRARIAN DEMOCRACY—THE COMING OF THE CIVIL WAR

II-2	Jan. 14-15	Democracy and Liberty	A. de Tocqueville, <i>Democracy in America</i> (I, 1-18)
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Week and Meeting	Date	Topic	Reading
II-L	Jan. 15	Alexis de Tocqueville and the Analysis of Modern Democracy (Mr. Keohane)	
II-3	Jan. 16-17	Democracy and Equality	Toqueville, <i>Democracy</i> (I, 18-37)
III-1	Jan. 19-20	The Dangers of Democracy	Toqueville, <i>Democracy</i> (I, 38-40; 45-58)
III-2	Jan. 21-22	Jacksonian Democracy and the Sections	<i>True Functions of Government</i> ; H. Clay, <i>American System</i> (II, 1-3, 11-17); C-J, ch. 14
III-L	Jan. 22	What Democracy Meant to the Sections (Mr. Drell)	
III-3	Jan. 23-24	Jacksonian Democracy and Special Privilege	A. Jackson, <i>Veto of the Bank Bill</i> (II, 24-37); C-J, ch. 15, 305-23
IV-1	Jan. 26-27	Democracy in the South 1. John C. Calhoun	J. C. Calhoun, <i>Constitutional Government</i> (V, 1-16); C-J, ch. 15, 323-29
IV-2	Jan. 28-29	Democracy in the South 2. George Fitzhugh	Fitzhugh, <i>Failure of Free Society</i> , (VII, 1-17); C-J, ch. 16, 346-61
IV-L	Jan. 29	The Humanitarian Movement (Mr. Bastian)	
IV-3	Jan. 30-31	The Free Individual in a Free Society	H. D. Thoreau, <i>On Civil Disobedience</i> (V, 17-34); C-J, ch. 16
	Feb. 2	Written Paper: <i>Individual Freedom and</i>	<i>Majority Rule</i>
V-2	Feb. 4-5	Nationalism and Democracy	<i>Dred Scott v. Sandford</i> (VIII, 1-13); A. Lincoln, <i>Springfield Speech</i> , June 26, 1857 (VIII, 13-22); C-J, ch. 17
V-L	Feb. 5	The Coming of the Civil War (Mr. Simpson)	

Week and Meeting	Date	Topic	Reading
V-3	Feb. 6-7	The Crisis—Secession and Civil War	Fitzhugh, <i>Failure</i> (VII, 17-24); <i>Mississippi Resolutions on Secession</i> (X, 1-4); Lincoln, <i>First Inaugural</i> (XI, 1-9); C-J, ch. 18
VI-1	Feb. 9-10	Political Reconstruction	<i>Miss. Black Code</i> , <i>Knights of the White Camelia</i> , <i>Civil Rights Cases</i> (XII, 1-3, 11-14, 19-30); U. S. <i>Const., Amendments</i> 13-15; C-J, ch. 19
IV. AMERICAN DEMOCRACY IN THE INDUSTRIAL AGE			
IV-A. THE CIVIL WAR AND THE TRIUMPH OF INDUSTRIAL CAPITALISM			
IV-B. INDUSTRIAL EXPANSION			
VI-2	Feb. 11-12	The New Industrialism	Lloyd, <i>Wealth against Commonwealth</i> (XVI, 40-48); C-J, ch. 20
VI-L	Feb. 12	The Rise of Big Business (Mr. Drell)	
VI-3	Feb. 13-14	The Conditions of Labor	<i>Labor Problems</i> (XIV, 1-3, 4-31, 40-47)
VII-1	Feb. 16-17	The Farmer Organizes	<i>The Grange; The Railroad Question</i> (XV, 1-17; C-J, ch. 21)
IV-C. EARLY REACTIONS TO THE TRIUMPH OF BUSINESS ENTERPRISE			
VII-2	Feb. 18-19	The Debate over Industrialism, E. Bellamy and A. Carnegie	Bellamy, <i>Looking Backward</i> (XVI, 1-5, 19-34); Carnegie, <i>Bugaboo of the Trusts</i> (XVI, 63-67)
VII-L	Feb. 19	Wage Labor and Independence (Mr. Kipnis)	
VII-3	Feb. 20-21	The Debate over Industrialism, H. D. Lloyd	Lloyd, <i>Wealth against Commonwealth</i> , (XVI, 34-39, 48-63)
VIII-1	Feb. 23-24	The Debate over Industrialism, W. G. Sumner	Sumner, <i>Challenge of Facts</i> (XVI, 67-79); C-J ch. 22, 1st 18 pp.

Week and Meeting	Date	Topic	Reading
VIII-2	Feb. 25-26	The 14th Amendment and the Police Power	Slaughter House cases, <i>Munn v. Illinois</i> , <i>Wabash . . . v. Illinois</i> , <i>Allgeyer v. Louisiana</i> , <i>Smyth v. Ames</i> (XVII, 1-20, 30-33)
VIII-L	Feb. 26	The Embattled Farmer (Mr. Leamer)	
VIII-3	Feb. 27-28	(Written Paper: <i>The Due Process Clause and the Policy Power</i>)	
IX-1	Mar. 1-2	The Populist Revolt	<i>Populist Platform, 1892</i> (XVIII, 1-6); C-J, ch. 22, last 9 pp., ch. 23; read in class, <i>Republican and Democratic Platforms, 1896</i> (XVII, 20-25, 31-36)

IV-D. THE PROGRESSIVE MOVEMENT

IX-2	Mar. 3-4	Lincoln Steffens — The Education of a Muck-raker	Lincoln Steffens, <i>Autobiography</i> , 187-96, 365-98, 407-15
IX-L	Mar. 4	From Populism to Progressivism (Mr. Drell)	
IX-3	Mar. 5-6	The Shame of the Cities	Steffens, <i>op. cit.</i> , 416-29, 489-94, 570-74, 703-11; L. Gulick, <i>Shame of the Cities</i> , 1947
X-1	Mar. 8-9	The New Nationalism	T. Roosevelt, <i>New Nationalism; Progressive Platform, 1912</i> (IV, 1-12, 24-30); C-J, chs. 24; 25, 1st 8 pp.
X-2	Mar. 10-11	The New Freedom	W. Wilson, <i>New Freedom, First Inaugural</i> (IV, 13-23, 36-39); C-J Ch. 25
X-L	Mar. 11	The Role of Government in a Competitive Society (Mr. Purloff)	

Week and Meeting	Date	Topic	Reading
X-3	Mar. 12-13	Private Monopoly and Public Welfare	Federal Antitrust legislation, <i>Lochner v. N. Y.</i> , <i>Standard Oil Co. v. U. S.</i> (IV, 39-67); FTC Hearings
XI-1	Mar. 15-16	(Review)	
XI-2 or 3		(Quarterly Examination)	

Spring Quarter 1948

IV-E. AMERICAN IMPERIALISM IN THE INDUSTRIAL AGE

I-1	Mar. 29-30	Sea Power and the Moral Aspect of War	A. T. Mahan, <i>The Influence of Sea Power upon History, 1660-1783</i> , (I), pp. 1-3, 12-15; <i>The Peace Conference and the Moral Aspect of War</i> (I), pp. 44-52; C-J, pp. 569-81
I-2	Mar. 31-April 1	Debate over Imperialism	A. J. Beveridge, <i>Policy Regarding the Philippines</i> , (II), pp. 1-18; Bryan, <i>Imperialism</i> , (II), pp. 21-31; John Hay, Circular Letter, (V), pp. 1-4.
I-L	Apr. 1	Imperialism and Democracy (Mr. Probst)	
I-3	Apr. 2-3	Imperialism in Latin America	Downes v. Bidwell, (V), pp. 4-11; The Roosevelt Corollary, (V), pp. 14-18; Wilson's "Mobile Address," (V), pp. 18-22; C-J, pp. 582-94

IV-F. THE UNITED STATES IN THE FIRST WORLD WAR

II-1	Apr. 5-6	America Enters World War I	Wilson's Appeal for Neutrality, (VI), pp. 1-6; The "Peace without Victory" Speech, (VI), pp. 6-11; Wilson's War Message, (VI), pp. 12-18; C-J, pp. 602-13
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Week and Meeting	Date	Topic	Reading
II-2	Apr. 7-8	League of Nations	Wilson's Fourteen Points, Jan. 8, 1918, (VI), pp. 19-25; The Covenant of the League of Nations (VI), pp. 33-43; C-J, pp. 635-55
II-L	Apr. 8	Origins of World War I (Mr. Keohane)	
II-3	Apr. 9-10	Debate on the League	Wilson's Pueblo Speech, (VI), pp. 46-57; The Senate Debate, Nov. 19, 1919, (VI), pp. 58-73
IV-G. THE ERA OF "NORMALCY" AND DEPRESSION, 1919-33			
III-1	Apr. 12-13	Government by Business	Frederick Lewis Allen, <i>Only Yesterday</i> (Bantam Book), ch. 7, 12; Hoover, "Rugged Individualism," (VIII, A)
III-2	Apr. 14-15	Freedom in the Depression	Allen, ch. 13, pp. 377-86 <i>Fortune</i> , on Unemployment (mimeo)
III-L	Apr. 15	Inter-War America (Mr. Kipnis)	
IV-H. THE NEW DEAL AND THE RISE OF THE WELFARE STATE			
III-3	Apr. 16-17	The New Deal Approach to the Depression	F. D. Roosevelt, "The Commonwealth Club Address," (VIII, B); Statistical Tables, (VII, C); C-J, pp. 709-27, 735-37
IV-1	Apr. 19-20	Our Changing Business Organization	Gardiner C. Means, "Separation of Ownership and Control in American Industry," (VII, B); C-J, pp. 737-57
IV-2	Apr. 21-22	Organized Labor in the Industrial Economy	National Labor Relations Act; Remington Rand Case; Taft-Hartley Act; C-J, pp. 727-34
IV-L	Apr. 22	Problems Raised by the Growth of a Large Labor Movement (Mr. Stephansky)	

Week and Meeting	Date	Topic	Reading
IV-3	Apr. 23-24	The Problem of Minorities	Report of the President's Committee on Civil Rights (mimeo.) (U. of C. Roundtable No. 505)
V-1	Apr. 26-27	Civil Rights	Gitlow v. N. Y. (IX, D, 1); H. S. Commager, "Who is Loyal to America" (mimeo.)
V-2	Apr. 28-29	Democratic Planning for Regional Development: TVA	David Lilienthal, <i>TVA—Democracy on the March</i> (Pocket Book), ch. 7, 9, 10, 11, 12
V-L	Apr. 29	Planning in a Democracy (Mr. Tugwell)	
V-3	Apr. 30-May 1	Planning for Individual Freedom (Paper to be written in class)	Lilienthal, ch. 13, 14, 18
VI-1	May 3-4	Planning for Full Employment	Benjamin Anderson, "The Impossibility of Economic Planning in a Democracy," (IX, B), pp. 33-47
VI-2	May 5-6	Our Economic Alternatives	Gardiner C. Means, "The Making of Industrial Policy," (VIII, F); <i>Elements of a Modern Policy of Economic Liberalism</i> (mimeo.)
VI-L	May 6	Our Domestic Economy (Mr. Ludlow)	
IV-I. THE UNITED STATES IN THE SECOND WORLD WAR AND AFTER			
IV-3	May 7-8	From Isolation to Beligerency	The Neutrality Act of 1937 (X A, 2), pp. 11-18; Lippman, <i>U. S. Foreign Policy</i> (B, 1), pp. 33-46; Charles A. Beard, "Collective Security," (X A, 3), pp. 18-24

Week and Meeting	Date	Topic	Reading
VII-1	May 10-11	Morals and War Aims	U. S. Department of State, <i>Note to Japan of Nov. 26, 1941</i> (mimeo.); F. D. Roosevelt, The "Four Freedoms" Speech, Jan. 1941 (X A, 4), pp. 24-31; The Atlantic Charter, Aug., 1941 (X A, 5), p. 32
VII-2	May 12-13	Balance of Power	Lippman, <i>U. S. Foreign Policy</i> (X B, 1), pp. 46-59
VII-L	May 13	Democratic Values in the International Arena (Mr. Bastian)	
VII-3	May 14-15	One World	W. Willkie, <i>One World</i> , (Pocket Book), pp. 134-76
VIII-1	May 17-18	The United Nations	U. N. Charter (free); Truman Doctrine (mimeo.)
VIII-2	May 19-20	The Debate on Russia	Excerpts from speech by Henry Wallace (mimeo.)
VIII-L	May 20	Roundtable on Power Politics and World Government (Mr. Perloff, Mr. Hansen, Mr. Probst)	
VIII-3	May 21-22	World Government	Federalist No. 15; "A World Constitution" <i>Common Cause</i> , March 1948
IX-1— IX-3	May 24-29	(Review, summary, and integration)	John Locke (Vol. I, No. VII) chs. 2, 9, 19
IX-2	May 26-27	Equality and Rights in a Democracy	<i>The Va. Declaration of Rights</i> (Vol. I, No. XXII), pp. 1-3 John Wise, (Vol. I, No. IX), pp. 1-11; U. N. Draft International Covenant and Declaration of Human Rights (mimeo.)

Week and Meeting	Date	Topic	Reading
IX-L	May 27	Freedom and Authority in the Development of American Democracy (Mr. Singer)	
IX-3	May 28-29	(Review)	

SOCIAL SCIENCES 2

Autumn Quarter 1947

PART I: PERSONALITY AND CULTURE: A CASE STUDY

First Week

Discussion:

Preface to Social Sciences 2 course

Myrdal, *An American Dilemma*, Foreword, Preface, Introduction, chs. 2, 3*Second Week*

Lectures:

October 6. Introduction: The Significance of the Personality and Culture Theme and Its Place in the Social Sciences Program (Mr. Grodzins)*October 8.* Biological and Cultural Factors in the Explanation of Negro-White Relations (Mr. Redfield)

Discussion:

Myrdal, the above assignment and chs. 31, 32, Appendix 5, ch. 43

Third Week

Lectures:

October 13. Psychological Mechanisms of Group Hostility (Mr. Bettelheim)*October 15.* The Government as a Factor in Determining Negro-White Relations (Mr. Bradbury)

Discussion:

Myrdal, chs. 44, 36, 37, 38

Fourth Week

Lectures:

October 20. The Economic Position of the Negro in the United States (Mr. Seidman)*October 22.* The Negro Community and Negro Personality: I (Mr. Hughes)

Discussion:

Myrdal, chs. 4, 6.

Fifth Week

Lectures:

October 27. The Negro Community and Negro Personality: II (Mr. Davis)*October 29.* Is There a Minority Personality? (Mr. Bell)

Discussion:

Myrdal, chs. 9, 28, 29 (secs. 1-2)

PART II: THE INTERACTION OF PERSONALITY AND CULTURE

Sixth Week

Lectures:

November 3. Man's Biological Endowment and Its Importance for Personality and Culture. (Mr. Schwab)

November 5. The Psychoanalytic Theory of Personality: I (Mr. Riesman)

Discussion:

Sigmund Freud, *Civilization and Its Discontents*, pp. 7-42

Seventh Week

Lectures:

November 10. The Psychoanalytic Theory of Personality: II (Mr. Riesman)

November 12. Critics and Criticism of Freud (Mr. Riesman)

Discussion:

Freud, pp. 43-93, 102-22

Eighth Week

Lectures:

November 17. Applications of Psychoanalysis to Contemporary Social Problems (Mr. Riesman)

November 19. The Problem of Aggression in Man (Mr. Sharp)

Discussion:

Freud, *op. cit.*, pp. 123-44

Freud, *Why War?*, pp. 1-13 (SR)

Ninth Week

Lectures:

November 24. The Study of Culture (Mr. Tax)

November 26. The Diversity and Uniformity of Man's Behavior (Miss Hankey)

Discussion:

Ruth Benedict, *Patterns of Culture*, chs. 1-4

Op. Reading:

William Graham Sumner, from *Folkways* (SR)

Tenth Week

Lectures:

December 1. Status Systems in Various Cultures (Mr. Moore)

December 3. Cultural and Personality Integration in Folk and Urban Societies (Mr. Redfield)

Discussion:

Benedict, chs. 5, 6

Eleventh Week

Lectures:

December 8. Does the Study of Culture Reveal a Common Human Nature? (Mr. Redfield)

December 10. The Quarter's Work in Perspective (Mr. Singer)

Discussion:

Benedict, chs. 7, 8

Op. Reading:

Williams, "Anthropology for the Common Man," a review of Benedict's *Patterns of Culture* (SR)

Lynd, "The Pattern of American Culture," from *Knowledge for What?* (SR)

Twelfth Week

(Quarterly Examination)

Winter Quarter 1948

PART III: THE CHILD IN THE COMMUNITY

First Week

Lectures:

January 5. Growing Up in the American Community (Mr. Havighurst)

January 7. The Use of Projective Tests in the Study of Child Development (Mr. Henry)

Discussion:

Committee on Human Development, University of Chicago, "An American Smalltown Boy" (SR)

Moving Picture:

A special film on Hopi Indian culture will be shown for the Social Sciences 2 classes in Mandel Hall at 4:00 p. m. on Friday, Jan. 9

Second Week

Lectures:

January 12. The Problems of American Lower-Class Life (Miss Hankey)

January 14. The Cultural Background of Hopi Personality (Mr. Eggan)

Discussion:

Thompson and Joseph, *The Hopi Way*, pp. 11-79; 100-133

Op. Reading:

Thompson and Joseph, pp. 79-88

D. Eggan, "The General Problem of Hopi Adjustment" (SR)

Simmons (ed.), *Sun Chief, The Autobiography of a Hopi Indian*

Third Week

Lectures:

January 19. The Child in Hopi Culture (Mrs. Eggan)

PART IV: THE INDIVIDUAL IN THE MODERN INDUSTRIAL SYSTEM

Lectures:

January 21. How Does One Discover the Ethos of a Culture? (Mr. Singer)

Discussion:

Davis and Dollard, *Children of Bondage*, pp. 99-207

Fourth Week

Lectures:

January 26. Human Nature and the Transition from Medieval to Industrial Society (Mrs. Mims)

January 28. The Geographical Requirements of Industrial Civilization (Mr. Ginsburg)

Discussion:

Davis and Dollard, pp. 23-99

Review: Benedict, *Patterns of Culture*, chs. 7, 8

Fifth Week

Lectures:

February 2. The Malthusian View of Personality (Mr. Stecchini)

February 4. Marx, the Man and His Thought: I (Miss Thrupp)

Discussion:

Malthus, *Essay on Population*, Bk. I, chs. 1, 2; Bk. II, ch. 13; Bk. III, ch. 2; Bk. IV, chs. 1, 2, 3, 9, 10, 14 (SR)

Op. Reading:

Malthus, Bk. III, ch. 1, 3, 8, 9; Bk. IV, chs. 6, 7, 8 (SR)

Sixth Week

Lectures:

February 9. Marx, the Man and His Thought: II (Miss Thrupp)

February 11. Why Do People Become Marxists? (Mr. Stecchini)

Discussion:

Notestein, "Population—The Long View" (SR)

Marx and Engels, *The Communist Manifesto*, Preface, Parts 1, 2, 4 (SR)

Seventh Week

Lectures:

February 16. The Role of the Reformation in the Development of the Modern Mind (Mr. Mackauer)

February 18. Max Weber: The Impact of Religion on Personality and Culture (Mr. Mackauer)

Discussion:

Engels, *Socialism, Utopian and Scientific*, ch. 3 (SR)

Marx, *Capital*, pp. 91-92; 648-56 (SR)

Eighth Week

Lectures:

February 23. Marx and Weber: The Role of Ideals in Cultural Development (Mr. Nelson)

February 25. Marx and Weber: The Conception of Human Nature (Mr. Nelson)

Discussion:

Weber, "The Evolution of the Capitalistic Spirit"; *The Protestant Ethic and the Spirit of Capitalism*, Tawney's Foreword; Author's Introduction; ch. 1 (SR)

Ninth Week

Lectures:

March 1. Thorstein Veblen and His America (Mr. Rieff)

March 3. Veblen's View of Human Nature (Mr. Bell)

Discussion:

Weber, chs. 2, 3, 4 (sec. a), 5

Tenth Week

Lectures:

March 8. The Instinct of Workmanship and the Cult of Effortlessness (Mr. Bell)

March 10. The Industrial System and the Problem of War (Mr. Grodzins)

Discussion:

Veblen, *The Theory of the Leisure Class*, chs. 1-5

Op. Reading:

Veblen, chs. 6-14

Eleventh Week

(Quarterly Examination)

SPRING QUARTER 1948

PART IV:

THE INDIVIDUAL IN THE MODERN INDUSTRIAL SYSTEM (*Continued*)

First Week

Lectures:

March 29. The Human Problems of Industrial Civilization (Mr. E. Johnson)

March 31. Is There a Class Struggle in Industry? A Critique of the Marxian Theory (Mr. Harbison)

Discussion:

Marshall, *Principles of Economics*, pp. 250-66 (SR)

Marx, *Capital*, pp. 385-94, 457-66, 530-35

Dubreuil, *Robots or Men?*, pp. 57-77, 82-83, 93-97, 125-27 (SR)

Op. Reading:

Marx, *Capital*, pp. 357-85, 395-404

Second Week

Lectures:

April 5. The Human Effects of Efficiency (Mr. Bell)

April 7. The Worker's Role and the Worker's Personality (Mr. Bell)

Discussion:

Warner and Low, *Industry and Society*, (ed. Whyte), pp. 21-45 (SR)

Warner and Low, *The Social System of the Modern Factory*, pp. 181-96, 197-216 (SR)

Fortune Surveys, January, May, June, 1947 (SR)

Third Week

Lectures:

April 12. Models for Managers: The Executive Class (Mr. Denney)

April 14. The Changing Ethos of the Executive Class (Mr. Denney)

Discussion:

Durkheim, *On the Division of Labor in Society*, pp. 39-46, 49-69, 129-32, 174-90, 226-29, 256-62, 283-303, 329-50

Fourth Week

Lectures:

April 19. The Farmer in the Industrial World (Mr. D. G. Johnson)

April 21. Theories of the Interrelations of Culture and Personality: A Summary (Mr. Singer)

Discussion:

Durkheim, *On the Division of Labor in Society*, pp. 353-73, 374-81, 396-409

Review: Engels, *Socialism, Utopian and Scientific*, ch. 3

Op. Reading:

PART V: IDEALS AND EXPERIMENTS IN THE FORMATION OF PERSONALITY

Marx and Engels, *The German Ideology*, pp. 6-29, 39-78 (SR)

Fifth Week

Lectures:

April 26. Philosophies of the Good Life in Programs for Social Change (Mr. Mackauer)

April 28. Robert Owen: His Time and His Work (Mr. Mackauer)

Discussion:

Owen, *A New View of Society*, Dedication to Prince Regent, Essays 1, 2, 3,

Op. Reading:

Huxley, *Brave New World*

Sixth Week

Lectures:

May 3. The Great Utopias (Mr. Meyerson)

May 5. The Folklore of Modern Utopias (Mr. Meyerson)

Discussion:

Sumner, *Folkways*, chs. 1, 2, 5 (in part) (SR)

Sumner, "The Absurd Effort to Make the World Over" (SR)

Seventh Week

Lectures:

May 10. The Role of Planning in Modern Society (Mr. Perloff)

May 12. The Control of Social Change: The Case for Laissez Faire (Mr. Director)

Discussion:

Dewey, *Human Nature and Conduct*, Part One, Sec. VI; Part Two; Part Three, Sec. I

Eighth Week

Lectures:

May 17. The Control of War: The Problem of Power Politics. (Mr. Rieff)

May 19. The Control of War: The Problem of Human Nature and Social Role (Mr. Rieff)

Discussion:

Knight, "Human Nature and World Democracy" (SR)

Malinowski, "An Anthropological Analysis of War" (SR)

Ninth Week

Lectures:

May 24. The Nature of National Loyalty (Mr. Grodzins)

May 26. How Can We Create a World Community? (Round Table)

Discussion:

Parsons, "Certain Primary Sources and Patterns of Aggression in the Social Structure of the Western World" (SR)

Review: Freud, *Why War?*

SOCIAL SCIENCES 3

Autumn 1947

September 29 to October 4

Lecture:

October 2—Introduction (Mr. Meiklejohn)

Readings:

John Stuart Mill, *On Liberty*, chs. 1 and 2, in *The English Philosophers from Bacon to Mill*

October 6 to 11

Lectures:

Oct. 7—A Case Study in Effective Freedom (Mr. Bradbury)

Oct. 9—John Stuart Mill and His Critics (Mr. Finch)

Readings:

John Stuart Mill, *On Liberty*, chs. 3, 4, 5

Plato, *The Republic*, Book II (middle) to end of Book III: pp. 62-138 in translation by Benjamin Jowett, published by Scribner's; or pp. 59-132 in *Works of Plato*, translated by Jowett and published by Dial Press

October 13 to 18

Lectures:

Oct. 14—Plato and Freedom of Thought (Mr. Mackauer)

Oct. 16—Liberalism in English History: the 17th Century (Mr. Simpson)

Readings:

The Republic, Book IV

R. H. Tawney, *Religion and the Rise of Capitalism*, ch. 1

October 20 to 25

Lectures:

Oct. 21—Liberalism in English History: the 18th Century (Mr. Simpson)

Oct. 23—English Liberalism: Present Prospects (Mr. Lewis)

Readings:

Religion and the Rise of Capitalism, chs. 4, 5

A. V. Dicey, *The Period of Benthamism or Individualism* (SR, pp. 15-100)

October 27 to November 1

Lectures:

Oct. 28 and 30—Classical Theories of the National State (Mr. Finch)

Readings:

A. V. Dicey, *The Growth of Collectivism and The Period of Collectivism* (SR, pp. 100-191)

Thomas Hobbs, *Leviathan*, in *The English Philosophers from Bacon to Mill*, pp. 129-30, 159-89 (middle), 192-212 (middle), 226-30

November 3 to 8

Lectures:

No. 4—Rousseau and the Social Contract Theory (Mr. Meiklejohn)

Nov. 6—An Empirical Approach to Political Problems (Mr. Janowitz)

Readings:

John Locke, *An Essay concerning the True Original, Extent and End of Government* (Second Treatise on Government), in *The English Philosophers from Bacon to Mill*, pp. 402-23, 453-75, 489-503

James Mill, *Essay on Government*, in *The English Philosophers from Bacon to Mill*, pp. 857-89

Jeremy Bentham, *Principles of Legislation* (SR, pp. 192-221)

Review: John Stuart Mill, *On Liberty*

Plato, *The Republic*, as assigned

(Essay: a paper of about 1,000 words on one or more of the readings so far discussed in the course—due at the second section meeting in the week)

November 10 to 15

Lectures:

Nov. 11 and 13—Contemporary Trends and Policies Affecting Democratic Self-determination (Mr. Krueger)

Readings:

Edmund Burke, *Theory of Party Government and Representation* (SR, pp. 222-32)

Max Weber, *Parties and Politics as a Vocation* (SR, pp. 232-85)

Robert and Helen Lynd, *Middletown in Transition*, ch. 9

November 17 to 22

Lectures:

Nov. 18 and 20—Civil Liberties Theories and Problems Today (Mr. Meiklejohn)

Readings:

David Riesman, *Civil Liberties in Transition* (SR, pp. 287-350)

John Milton, *Areopagitica*

November 24 to 29

Lectures:

Nov. 25—Civil Liberties and Present Social Trends (Mr. Riesman)
(November 27, Thanksgiving Day)

Readings:

Opinions from U. S. Supreme Court Cases: Civil Liberties (SR, pp. 250-426)

December 1 to 6

Lectures:

Dec. 2 and 4—Bureaucracy and the Rule of Law (Mr. Bradbury)

Readings:

Max Weber, *Bureaucracy* (SR, pp. 427-37)

Walter Gellhorn, *The Administrative Agency—a Threat to Democracy?* (SR, pp. 439-78)

John Dickinson, *The Supremacy of Law and the Review of Administrative Determination by the Courts and The Conclusiveness of Administrative Determination* (SR, pp. 479-529) (Note: students are not required to read footnotes in Dickinson)

Opinions from U. S. Supreme Court Cases: *Judicial Review and Administrative Determinations* (SR, pp. 531-47)

December 8 to 13

Lectures:

Dec. 9 and 11—The Theory and Practice of International Politics (Mr. Krueger)

Readings:

Immanuel Kant, *Perpetual Peace*

Documents on the International Control of Atomic Energy

December 15 to 20

Lecture:

Conclusion (Mr. Meiklejohn)

Readings:

Review

Note: The quarterly examination will be given during this week.

*Winter 1948**January 5 to 10*

Lectures:

January 6—Freedom in the Economic Order (Mr. Harris)

January 8—Perfect Competition (Mr. Harris)

Readings:

Simons, *A Positive Program for Laissez Faire* (SR XV)

Review:

John Stuart Mill, *On Liberty*, especially ch. 5

Meade and Hitch, *Economic Analysis and Policy*, Part II to p. 131

January 12 to 17

Lectures:

January 13—Imperfect Competition (Miss McGuire)

January 15—The Control of Monopoly (Miss McGuire)

Readings:

Meade and Hitch, *op. cit.*, Part II, p. 131 to end
U. S. vs. Economic Concentration and Monopoly, (SR XVI)

January 19 to 24

Lectures:

January 20—The History and Present Status of Labor Unions (Mr. Seidman)

January 22—A Positive Public Policy with Respect to Labor Unions (Mr. Seidman)

Readings:

Simons, *Some Reflections on Syndicalism* (SR XVII)
Opinions from Supreme Court Cases: Labor (SR XVIII)
 Meade and Hitch, *op. cit.*, Part I, ch. 7
 Dunlop, *Wage Policies of Trade Unions* (SR XIX)

January 26 to 31

Lectures:

January 27 and 29—Unemployment and Depression (Mr. Domar)

Readings:

Meade and Hitch, *op. cit.*, Part III, ch. 4
Distribution of Consumer Incomes and Consumer Expenditures in the U. S. (SR XXI)
 Meade and Hitch, *op. cit.*, Part I to p. 55

February 2 to 7

Lectures:

February 3 and 5—Unemployment and Depression Policies in the National and International Economy (Mr. Domar)

Readings:

Meade and Hitch, *op. cit.*, Part I, p. 55 to end
 Joseph, *Principles of Full Employment* (SR XX)
Selected Reports on Public Policy

Review:

Simons, *A Positive Program for Laissez Faire*

February 9 to 14

Lectures:

February 10—The International Economy (Mr. Lewis)

February 12—Economic Liberalism and World Trade (Mr. Krueger)

Readings:

Hansen, *America's Role in the World Economy*, chs. 1 to 9, 14, 21, 22

February 16 to 21

Lectures:

February 17—Freedom in the Social Order: Consensus and Freedom (Mr. Bradbury)

February 19—The Growth of Dissensus in Contemporary Society: the Weakening of Primary Groups (Mr. Bradbury)

Readings:

- Redfield, *The Folk Society* (SR XXII)
 Zorbaugh, *The Gold Coast and the Slum* (SR XXIII)
 Simmel, *The Metropolis and Mental Life* (SR XXIV)
 Durkheim, *On Anomie* (SR XXV)
 Burgess, *The Companionship Family* (SR XXIX)
 Redfield, *The American Family; Consensus and Freedom* (SR XXX)

February 23 to 28

Lectures:

- February 24—Large-scale Organization and Liberal Consensus (Mr. Bradbury)
 February 26—Social Stratification and Consensus (Mr. Janowitz)

Readings:

- Mayo, *Human Problems of an Industrial Civilization*, ch. 8 (SR XXVIII)
 Mannheim, *Man and Society in an Age of Reconstruction*, pp. 39-75, (SR XXVI)
 Shils, *Irrationality and Planning* (SR XXVII)
 Lynd, *Middletown in Transition*, pp. 419-33, 443-65, 467-76, 482-86

March 1 to 6

Lectures:

- March 2—Mass Communications and Consensus (Mr. Janowitz)
 March 4—The Organization of Dissensus in the U. S. (Mr. Janowitz)

Readings:

- Lasswell, *Democracy through Public Opinion*, pp. 14-34, 80-116
 Commission on Freedom of the Press, *A Free and Responsible Press*, pp. 30-68 (SR XXXI)

March 8 to 13

Lectures:

- March 9 and 11—Education and Consensus (Mr. Meiklejohn)

Readings:

- Lynd, *Middletown in Transition*, ch. 10
 Mill, *Inaugural Address at St. Andrews* (SR XXXII)

March 15 to 20

(Review of readings in discussion sections; quarterly examination)

Spring 1948

March 29 to April 3

Lectures:

- March 30—Introduction: The Problems of the United States as a Social System (Mr. Krueger)
 April 1—British Democratic Socialism (I) (Mr. Domar)

Readings:

- F. A. Hayek, *Freedom and the Economic System*, SR XXXIII
 B. Wootton, *Freedom under Planning*, chs. 1, 2, 4

Review:

- J. S. Mill, *On Liberty*

April 5 to 10

Lectures:

April 6—British Democratic Socialism (II) (Mr. Lewis)

April 8—Russian Communism (I) (Mr. Finer)

Readings:

B. Wootton, *Freedom under Planning*, chs. 7, 8, 10

B. Pares, *Russia*, chs. 8-13, 17

April 12 to 17

Lectures:

April 13—Russian Communism (II) (Mr. Harris)

April 15—German Fascism (Mr. Janowitz)

Readings:

Legislative Reference Service of Library of Congress, *Communism in Action*, Foreword, Preface, chs. 1-5, 10, 15

Legislative Reference Service of Library of Congress, *Fascism in Action*, Foreword, Preface, Introduction, chs. 1, 6, 8

April 19 to 24

Lectures:

April 20 and 22—Alternative Social Systems and International Consensus (Mr. Sharp, Mr. Meyer)

Readings:

Legislative Reference Service of Library of Congress, *Fascism in Action*, chs. 9, 12, 14, Conclusion

T. Veblen, *The Nature of Peace*, pp. 1-41 (SR XXXIV)

April 26 to May 1

Lectures:

April 27—International Consensus and Power-Politics (Mr. Morgenthau)

April 29—Positive Policies toward International Consensus (Mr. Bradbury)

Readings:

E. H. Carr, *Nationalism and After*

General Conference Report of UNESCO, Paris Session 1946 (SR XXXV)

The Grounds of an International Declaration of Human Rights (SR XXXVI)

The United Nations Charter

May 3 to 8

Lectures:

May 4—Introduction: Social Knowledge and Social Policy (Mr. Meiklejohn)

May 6—The Nature and Basis of Social Science (Mr. Singer)

Readings:

I. Kant, *Perpetual Peace*, Appendix

F. Knight, *The Meaning of Discussion* (SR XXXVII)

May 10 to 15

Lectures:

May 11—The Strategy and Tactics of Applying Social Knowledge
(Mr. Wirth)

May 13—Conclusion (Mr. Meiklejohn)

Readings:

J. Dewey, *The Public and Its Problems*, chs. 3, 5, 6

Core Courses in Social Science at State University of Iowa

INTELLIGENT citizenship is a primary objective of liberal education. Consequently, whenever and wherever a revision of the curriculum of the College of Liberal Arts is discussed, courses in social science are likely to be a center of attention. If students are to decide wisely and well on matters affecting the social good, modern education must develop minds disciplined to promote the general welfare. In this sense, a major share of the responsibility for general education must fall within the confines of courses in social science.

Recognizing this obligation, the faculty of the College of Liberal Arts at the State University of Iowa approved a new curriculum pattern. It was an attempt to restore the integrity of the Liberal Arts College which had been splintered by a growing trend toward vocationalism. This program, adopted in 1944, was the result of nearly two years of study and had as its goal the following objectives.

First, to assist the individual in the continued acquisition of certain abilities such as: (a) the ability to speak, write, and read; (b) the ability to solve problems involving counting and calculating; (c) the ability to secure and maintain physical fitness.

Second, to guide the student toward a mastery of the leading ideas, the significant facts, the habits of thought, and the methods of work in several fields such as the sciences, the social sciences, language and literature, the fine arts, history, and philosophy so that he may: (a) better understand the world and the society in which he lives; (b) appreciate more fully the basic values upon which civilization and culture rest and through which they may be improved; (c) perceive and accept his responsibilities as an active participant in social groups—the family, the occupation, the community, the democratic state, and the world.

Third, to aid the student in the development of a resourceful and independent mind, the ability to use as well as to accumulate knowledge, and the awareness of his mental strengths and weaknesses; and

By Jack T. Johnson, associate professor of political science, State University of Iowa.

Fourth, to provide the student with experiences which will be conducive to the development of strength of character and a sense of personal responsibility—including such personal qualities as self-reliance, perseverance, integrity, cooperation, and reverence.

In order to implement these general objectives, the faculty adopted new course requirements in four areas: basic skills, foreign language, area of concentration, and common core. From the beginning, the most controversial part of the program was the core course requirements. These core courses were founded on the belief that "all students prior to graduation should possess reasonable understanding of the leading ideas, the significant facts, the methods of work, and the important intellectual tools characteristic of several major areas of learning." To this end, each student is required to complete a minimum of thirty-two semester hours of courses directed specifically at general education. This thirty-two hour requirement is divided into four areas: (1) literature, (2) social science, (3) natural science, (4) historical and cultural studies.

What specifically is a core course? Over the answer to this question, the advocates and the opponents of general education have waged bitter battles. The following criteria are suggested briefly as a tentative test for courses proposing to teach material of the common core. First, a core course should include material drawn from a broad academic area, that is, humanities, social science, or natural science. Second, a core course should present the "common denominator" of an academic area, presupposing that there is certain basic material common to each of the disciplines within each of the broad areas. Third, a core course should be designed for both the terminal student and the student bent on specialization. Fourth, a core course is vocational—not in the machine shop sense; for those students who have not made up their minds as to which area of study they intend to pursue, core courses might provide a sound method of presenting the opportunities of an area of concentration. Fifth, core courses should emphasize the total view of man's knowledge by pointing out the relationships between academic areas as well as the relationships between disciplines.

If these criteria of a core course are accepted, another basic question remains: Is it possible to formulate a satisfactory offering in social science? Can an integrated course in social

science be developed? This question is predicated upon the assumption that each of the collegiate departments (anthropology, economics, political science, sociology, and geography) studies a different subject matter. Nothing could be further from the truth. All the social science disciplines investigate the same basic material: the study of man as a member of a group. Thus, there is no point in asking: What is the integrating factor in the social sciences? Such a question is based upon a false premise. It presupposes that each of the social sciences is different in subject matter and methodology. However, these differences are not differences in fact; they are a division of labor. What is already a single whole cannot be integrated. And without engaging in a dispute with the purists, there is social science and not social sciences. Once this point of view is recognized, the nature and function of a course in social science can be seen in proper perspective.

This broad view of subject matter is a practical one and not mere academic quibbling. Social science is a tool for the solution of problems. And everyday problems do not follow the lines of demarcation set by the academician. Social problems are what they are. In this sense, a course in social science is not only possible, it is an imperative!

However, can a core course meet professional standards? The answer, of course, is that a core course can be of as high quality as any now in the curriculum. The trend toward the development of exotic and unusual core courses must be frowned upon by those interested in the general education movement. And if the core principle is adhered to, these courses must have the sympathetic understanding of the men in the professional areas. Any program which tends to drive a wedge between general education and specialization is certain to end in failure. Therefore, it is hoped that courses in the core area will be so designed that professional colleges and associations will ultimately accept them as proper prerequisites for their courses of study.

But the greatest possibility of all for core education is in the realm of experimentation. If any mistake has been made in the field of general education, it is the fact that too many colleges and universities have worked from blueprints and not from experimental experience. Programs have been drafted which are impossible to implement on the teaching line. Core

programs in general education should come from the grass roots and not be superimposed. The test of general education should be classroom performance and not a mote in someone's eye.

This point of view immediately raises some serious difficulties. Teachers are likely to be inadequately trained for general education work. However, it is not safe to infer that because an individual has been trained in one of the disciplines, he does not see the implications of his field of investigation. Thus, the type of teacher required is one who has breadth of vision rather than one who may have had a smattering of courses in a variety of fields. It must be admitted that such a person is hard to find. The teachers of general education must want to teach general education. And it is likely that the fruition of the general education movement will have to wait upon a re-examination of the curriculum of the graduate college. At the present time, teacher training is inadequate and offerings in subject matter are too narrow.

Another difficulty is the lack of teaching materials available for a general education program. Until a measure of standardization is achieved, experimentation must be a continuous process. This means continuous review and self-appraisal. These difficulties should not lead to frustration but should be taken as the challenge out of which a great and a sound education policy may be evolved.

THE SOCIAL SCIENCE CORE

With these principles of general education in mind, let us analyze the program in social science at the State University of Iowa. Within the social science core area, students may select from among three course offerings. Each of these courses is predicated upon a similar assumption. They are largely introductory and are designed for the student who may have only a nonprofessional interest as well as the student who proposes to major in social science. Each attempts to integrate the entire field of social science. They are not surveys of so much political science plus so much economics plus so much sociology. And inasmuch as each course has the same objectives, each is a genuine alternative to the others.

Many individuals investigating the program at the University of Iowa have raised this question: Why are there three

similar courses in the social science area? These courses are genuine alternatives. They are not mere choices. Each proposes to achieve the same objectives although different in method and approach. At the present time, this is the only area at the University of Iowa which follows this plan. But if the core idea is to be preserved, it appears to be essential that a student not be confronted with an array of courses each of which is designed for a special set of objectives. The idea of alternatives permits a student to select the method and teaching technique as well as the personality of the instructor he feels to be most desirable for his learning process. From the instructor's standpoint, competition between courses encourages alertness and constant review. The sergeant complex is avoided.

To be sure, the number of courses in the general education area can be easily overdone. A limited number of alternatives in each area should be determined upon the basis of experimentation. And there should be just enough to encourage friendly competition. It may be that ultimately a single course for all students will be evolved.

Before we begin a detailed description of the social science core program, one more generalization may be made. Each of these courses believes in the idea of centralized responsibility. They are not controlled by interdepartmental committees. Even though the material presented is social science in the broad sense of the word, the control of the course remains within the jurisdiction of individuals within academic departments. In the absence of a division of social science, this is thought to be desirable. Such a procedure encourages the maintenance of professional standards and the elimination of competing loyalties on the part of the student. No student has to fumble in discovering the individual responsible for the success or failure of the course program.

Political Society

The course Political Society was originally called Government. But because of the confusion on the part of many in identifying it with a departmental course in American Government the name was changed during the 1947-48 school year. Even though political institutions provide the framework of the study, the emphasis is not upon traditional descriptive material long associated with work in political sci-

ence. The following statement may give some insight into the objectives which the course Political Society intends to accomplish.

Government is a universal phenomenon of human society. Wherever people are associated for group action, certain principles of organization and conduct are applied. Political aspects of human relations are to be observed in the family, in school, in the church, in clubs and societies, in business, and in all sorts of enterprises. Whether the processes of government are simple and informal or complex, official, and vast in scope, the basic features are essentially the same. If these fundamental ideas and methods are clearly understood, the variations in their application at home, and in civil government everywhere, can be more readily comprehended. Government, therefore, may properly serve as a pivot of orientation for the study of modern society.

If men are to be free to think and do whatever will promote their happiness, they must know how to accomplish their purposes and understand the consequences of political action. Responsible democracy is the soil in which liberty flourishes. Since the solution of many human problems is sought through political action, the behavior of the government is of vital importance to everybody.

Especially is it true that the practical value of the work of social scientists depends largely upon political application. The sociologist who studies population, housing, unemployment, crime, and social security expects government to do whatever his findings show ought to be done. The economist who studies banking, insurance, international trade, and transportation must find the government responsive to his teaching or much of it will have been in vain. Thus, through government and politics, social scientists are able to contribute to the welfare of society.

The teaching technique of Political Society differs from the other courses in the social science core area. Three lecture-discussion sections (sometimes called the informal-lecture method) are directed by full-time staff members. The size of these classes has been held below seventy-five. And as a major objective it is thought desirable to have student contact with members of the professorial staff rather than graduate assistants. Through this technique, students get acquainted with senior members of the staff.

The lecture-discussion sections meet three times a week. In addition, students register for one "libratory" period. It is thought that the laboratory idea should be followed by meeting the students in a library section. In this period, students work on original term papers or the preparation of oral book reports. Student attention is called to appropriate books and periodicals. The majority of the materials used are housed

in a special library where the "library" sessions are held. This procedure is thought to be a distinguishing characteristic of the course.

Two textbooks are used: Robert M. MacIver's *The Web of Government*, and M. E. and G. O. Dimock's *American Government in Action*. These texts are supplemented by readings in "Public Affairs Pamphlets" and by Robert Thouless' *How To Think Straight*. At the beginning of each semester, the class members are given a complete reading assignment in order that they may adjust their program to the course requirements.

The course follows this broad outline: (1) training in how to think straight in political and social affairs; (2) the analysis of basic concepts, such as authority, power, and property; (3) a description of the forms and views of government with particular emphasis upon the contrast between democracy and dictatorship; (4) a survey of the techniques and processes of government—federalism, legislatures, executives, popular participation; and (5) an investigation of the way by which social problems focus upon government for their solution.

Monthly hour examinations are of either the essay or objective type. In the essay examinations, the emphasis is placed upon the application of principles to concrete situations. At the conclusion of each semester, a final two-hour examination is given. And in order to maintain student interest, unannounced ten-minute quizzes are given.

Introduction to Social Science

This course, although it carries the title *Introduction to Social Science*, does not presume to pre-empt the field. Whereas the major responsibility for Political Society is centered in the department of political science, the sponsorship of *Introduction to Social Science* is provided by the departments of geography and sociology. The first semester of the course, subtitled *Social Institutions*, is given by a sociologist while the second semester, subtitled *American Social Life*, is given by a geographer.

This course "is designed to give the student a knowledge of economic, social, and political features of modern life. Basic principles of social science are presented in such a way as to afford a comprehension of human nature as expressed in social groups and social institutions." Throughout the course, the

entire emphasis is placed upon the scientific method as the chief technique of social science.

The first semester introduces the basic concepts of social science. At the outset, a sociological analysis of the following is presented: man as a unit in society, the physical environment, culture, institutions, technology, population, and class structure. The remainder of the semester is devoted to a description of American social institutions: marriage and the family, religion, education, communication, recreation, art, health, social work, economic and political organization. The final section investigates the processes of cultural change and cultural lag.

The second semester of the course introduces a unique feature: the attempt to apply the principles of social science to concrete social situations. This is done by a broad discussion of the major regions in the United States: western United States (the Great Plains, the Rocky Mountains, the Inter-mountain Plateau, the Pacific Coast), the agricultural eastern United States (the northern regions, the corn belt, the southern regions), and industrial-urban America.

In each instance, the role of geography is examined, then the economic institutions, then the social institutions, and finally, the political framework. By repeating this procedure for each area, differences are detected and similarities are noted. It is thought that by the presentation of a vertical cross-section of society, students will be able to grasp the integrating principles of and the interrelationships between the social science disciplines.

The methodology of the course follows a two-and-two basis. That is, for each lecture there is a discussion section—making two lectures and two discussions each week. The discussion leaders are largely graduate students drawn from the departments of sociology, economics, geography, and political science. And in each of the discussion periods, attempts are made to clarify or elaborate the material presented during the lecture period.

Reading requirements are centered around two textbooks and library assignments. The text used during the first semester is Marion Smith's *Survey of Social Science*; for the second semester, Harold McCarty's *Geographic Basis of American Economic Life*. Each textbook assignment is supplemented

by library readings. These supplementary readings include such books as R. A. Dixon's *Economic Institutions and Cultural Change*, Eugene Staley's *World Economy in Transition*, D. W. Brogan's *Government of the People*, and books on special areas, such as Robert Lynd's *Middletown in Transition*.

The directors of Introduction to Social Science have prepared a special syllabus. It is in printed form and includes an outline of the major lecture topics, reading assignments, and discussion questions. There is a constant effort to coordinate the various features of the course. The syllabus provides a convenient means of giving the student a perspective of the entire range of subject matter.

Man and Society

The course called Man and Society was first offered on an experimental basis in the core program during the academic year 1946-47. It was limited to two hundred students drawn from a cross-section of the freshman class. Controls were established to test both subject matter and methodology. The following year the course was opened to all students desiring to fulfill their core requirement in social science. By comparison and experimentation, certain principles for general education were evolved.

Through two years of experimentation, Man and Society has developed the following course organization. First, there is a presentation of the scope and method of social science. This includes a definition of social science, the material investigated by the various social science disciplines, and the relationship of social science to the humanities and the natural sciences. Second, basic social relationships are outlined. Among others, these include the relationship between geography and culture, biology and human nature, technology and population, and culture and personality. Third, modern American institutions are analyzed: communications, recreation, health, the family, property, and government. And fourth, basic social problems are delineated. The most important of these are: social pathology, economic security, governmental reorganization, civil liberties, planning, war and peace.

The entire range of subject matter is presented from a definite point of view. The center of focus of Man and Society is the relationship between man and his culture. This con-

cept was adopted because it was assumed that Congressmen were as important as Congress, and that businessmen were as significant as business organization. This point of view has sometimes been called the persons-in-culture approach.

Regarding teaching techniques, Man and Society recognized two principles: the principle of desirability and the principle of efficiency. What is desirable may not always be efficient; and what is efficient may not always be desirable. In some instances both had to be compromised. Obviously the instructional resources of an institution will determine the framework of the compromise.

This course is presented through three lectures and one discussion a week. Each student registered for the course is given a weekly lesson sheet containing an outline synopsis of the lectures, a list of discussion questions, and a bibliography. The discussion questions implement points made in the lectures. Every effort is made to apply theoretical principles to practical everyday affairs. Weekly quizzes are selected from these discussion questions. It is obvious that the students will keep the discussion leaders on the subject. This technique tends to prevent aimless argument in the discussion periods and to eliminate "watered-down" lectures by the discussion leaders.

Students registering for the course are placed in discussion sections in accordance with their ability. The superior section reads books on an advanced level. For example, some of the discussion periods of this group centered around the implications of Richard Livingstone's *On Education* and Robert Lynd's *Knowledge for What*. This group also writes term papers on broad interdisciplinary topics. Meanwhile, the members of the poor section read briefer tracts and prepare shorter essays. In some instances, the discussion section for this group is replaced by a reading clinic because it has been found that a failure to do passing work in social science is often due to an inability to read accurately assigned material.

No textbook is used. Reading assignments are drawn from such works as the *Encyclopaedia of Social Sciences*, S. I. Hayakawa's *Language in Action*, Ralph Linton's *The Study of Man*, and basic texts used in the various social science disciplines. During the study of social problems, special tracts such as the report of the President's Committee on Civil Liber-

ties and the similar report of the Commission on Higher Education are read. The advice of experts in each of the disciplines is constantly solicited in order to add to the reading lists.

DIFFICULTIES IN THE PROGRAM

Some of the instructors of the social science core program at the State University of Iowa recognize that three major problems of general education remain to be attacked. They are essentially the difficulty of articulating core courses with the other areas of a student's study: the relationship between high school work and the common core, the relationship between skills and the common core, and the relationship between advanced study and the core program.

This problem must be at least posed. To what extent have curriculum changes on the college level affected high school offerings? And, if a core course is to be required of all students how can their work in high school be appraised? Perhaps the solution of this problem lies in the adoption of some form of achievement examination.

The second problem indicates one type of exploration that has been largely neglected. To what extent can courses in the common core supplement work in communication skills and in foreign language? Teachers of communication skills cannot ask their students to write writing or to speak speaking. Consequently, students should be encouraged to read, write, and speak about their core course subject matter. And in the field of foreign languages, the potentiality of using source material in French, German, Spanish, or Russian should not be neglected. But by and large, little success has been achieved in this type of interarea integration. Nevertheless it is a field that offers possibilities for the future.

It appears likely that the relationship between the common core and the area of concentration cannot be defined until some measure of standardization has been achieved in the core program. And in a sense, this standardization will have to be accepted by professional groups and associations. But whatever the outcome, the development of the core program will profoundly influence work now offered in traditional academic departments.

And finally, the success or failure of core courses in general education will depend upon the men who offer the program.

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Core education cannot be undertaken half-heartedly. Core education has the great responsibility for training youth in intellectual discipline and in reverence for man's ability to solve his eternal social problems. The task of social science is not to tell people what to think but to encourage them to think intelligently and well. With an understanding of his world, man will develop the certainty of control. Through this control will come the possibilities of building a better and a more peaceful world.

The Minnesota Approach to the Basic Social Science Course

IN THE DEVELOPMENT of a college program of general education, no problem is more difficult than the organization and direction of the basic social science course. This is the course that presumably will introduce the student to the dynamics of society and to the part that he will play as a citizen in the modern world. Here, it is hoped, the student, building upon his prior experience and education, will acquire perspective that will enable him to understand the community in which he lives and to fulfill his responsibilities as an informed citizen. As part of the process he presumably will become acquainted with the nature and function of the various social sciences, their interrelationships, and their special contributions to the understanding of society's problems.

To fashion a course that will realize these objectives is no easy task. It presumes a synthesis of the various social science disciplines, and synthesis itself is the most difficult of all disciplines. An integration such as is required here demands that the frontier of our knowledge concerning both society and education be pushed back. In the process, colleges and universities over the country are encountering obstacles and frustrations that always accompany a frontier project. It is a quest for a pattern or an approach that will enable the most fruitful use of the nine, ten, or twelve credit hours which are assigned the basic social science course.

In its work with this course, Minnesota is developing a new approach which its sponsors hope will provide a meaningful framework, sufficiently broad and flexible to permit the incorporation, in a systematic fashion, of the data, principles, and ideas that are essential for a successful basic social science

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course. The Minnesota approach, like any new educational venture, is new only in part; it borrows freely from old patterns and is, in effect, a joining of several ideas already in use at many colleges.

BASIC COURSE PATTERNS

In surveying the management of the basic social science course at other institutions, it was discovered that various plans have been followed which tend to fall into four main categories:

The "survey" course. Under this approach, "basic" information taken from several social science fields—usually government, economics, sociology, anthropology, history—is brought together and condensed in a sequence that customarily follows the existing social science departmentalization. The assumption here appears to be that a student will come to understand society by surveying the essential elements of the several main disciplines and their interrelationships. This course has the fundamental defect of being almost wholly descriptive rather than analytic. At best, it confronts the student with a series of brief digests of several different introductory courses which in themselves are brief digests. The result is likely to be a scattering and smattering of information and principles. The student emerges with some new facts about the various disciplines, but not necessarily with a broadened perspective as to their meaning. The "survey" approach does have the advantage, however, of encompassing a broad sweep of information.

The "history of civilization" course. By reviewing the historical development of present-day society, this plan seeks to equip the student with an understanding of contemporary problems. Here the effort is not to teach history as such, but rather to identify "principles" in historical change, which, when discovered and understood, will presumably enable the student to interpret contemporary society. There is no denying that the study of history makes a significant contribution to the understanding of how a society adjusts to new problems and forces, but this method offers no assurance that the student will evolve a meaningful frame of reference within which he can examine and understand his own experience and the reality of present-day society.

The "problems" course. A newer approach is the selection of a set of key problems having political, social, economic, and other implications and studying them for the information and knowledge that a student might obtain concerning crucial conflict areas of social interaction. The primary emphasis is usually upon the subject matter involved in the problem situations although the student is also expected to develop sufficient understanding of method (in terms, for example, of reading skills and knowledge of sources) to transfer his acquired skill to other problems not necessarily dealt with in the course. The assumption here is that instruction is made much more purposeful when it is pointed at the solution of a specific problem. The chief reservation to an exclusive "problems" approach is the constant tendency for both the instructional staff and the students to emphasize more and more the data and facts of the problems and, as a result, to drift away from a conscious development of a social perspective that will grow and expand as the student matures.

The "patterns of problems" course. A variation of the "problems" approach is the study of crucial political-social-economic patterns that either recur in history or are to be found wherever there are organized societies. This plan represents, in part at least, a joining of the "history of civilization" and "problems" methods. Here a series of contemporary "patterns" (for example, the force of ideology and symbols, the political structure of a contemporary nation, the forces that influence social structure) are observed and systematically studied. The "patterns" idea has the advantage of more fully unfolding broad elements in social organization that will help in the development of a meaningful perspective. It has the limitation, however, of embracing so wide a sweep of human knowledge that it must, to be successful, presume extensive prior preparation on the part of the student.

In each of these approaches, what is being attempted is an *integrating* process that will relate the chief contributions of the various disciplines in a meaningful framework. Each seeks an *integration*—the survey, the history, the problem, or the pattern of problems. Each attempts to unravel the complexities of modern society, revealing to the student the nature of social, economic, and political institutions and imparting some insight into the forces that shape these institutions. Yet, the

experience of many colleges and universities shows quite clearly that these various approaches have not yielded a final, satisfactory formula for determining a framework for the basic social science course. However valuable the separate contributions of these courses, the search for an effective and meaningful *integration* continues.

THE MINNESOTA APPROACH

Minnesota is attempting still another approach which offers promise of yielding an answer to some of the specific criticisms of the other plans. This is the joining of the "problems" method with what may be called a "methodological" emphasis. Here the objective is to assist the student in acquiring a basic perspective of social values plus sufficient information which will serve as the frame of reference for the individual judgments he will make as he grapples with the problems that confront every citizen.

The basic assumption underlying the Minnesota approach is that the *integrating* process must begin in the student, that he will begin to understand the forces that operate in society and the nature of its problems when he has begun to consider them in terms of the social values he holds. It is assumed that each individual has some system of values, however incomplete or however poorly articulated, but that all too frequently he is not consciously aware of these values and is unable either to express them or to appreciate their implications. Moreover, prejudices and biases are present which influence his judgment and conduct. Before one begins to acquire a clear view of society and its problems, he must have some idea of where he stands with respect to the basic values that give meaning to his role as a citizen. Thus, a primary component of the course is an inquiry into that set of values which presumably underlies the whole framework of American society. For our purposes, this is described (borrowing the terminology of Gunnar Myrdal's *American Dilemma*) as the American creed. It is not a question of indoctrinating an acceptance of the creed; it is rather a process of having the student recognize it, grasp its implications, and—before proceeding further—consciously acknowledge that he either embraces or rejects the creed and its implications.

In analyzing, appraising, arguing the creed, the student is expected to discover for himself those primary values—for

example, respect for the dignity of the individual, freedom for the individual to develop to the fullest his talents and resources, the widest measure of individual economic opportunity and security—that he consciously holds as embodying the ultimate objectives of social organization. As he proceeds to consider the creed and its implications, the student is confronted with dilemmas in which one particular social value can be enjoyed only with a corresponding sacrifice of another value. As he proceeds later to a consideration of specific problems the dilemmas become even more obvious. Throughout the entire process he is forced back to his values, to his system of reference. As his knowledge grows and his insight deepens, this system will be subject to continuous adjustment and revision, but as it develops it will provide the student with criteria against which he can appraise particular situations.

In the student's search for a value structure, he considers such basic questions as: Are the objectives that this value structure implies being realized within a given area? If not, why not? How does the reality of a given situation compare with the ideal that is implicit in this value structure? He comes to discover that the discrepancy between what exists and what he would like to see exist describes the area of a given problem.

Thus, in more concrete terms, the student, in considering the position of the Negro in American society (which is one of the key problems studied) must first deal with the American creed and what it implies in terms of the Negro's status. Again, he is not compelled to accept the creed; but, if he does (as students do, almost invariably), then he must face up to the implications of the creed, for example, the concept of equality, and be prepared to deal with the *facts* about the Negro situation in a scientific manner, aware always that the judgments he makes concerning any particular phase of the problem must be consistent with the values he professes to hold. If he rejects the creed, he must search out some substitute value system and, again, be prepared to face up to the implications of his particular value structure.

As the student moves from a consideration of values to a consideration of specific problems, he is confronted with the absolute necessity of applying a logical method of analysis. He learns that before he can make a valid judgment he must know the facts of the problem, that in knowing about a prob-

lem he must necessarily rely upon information and interpretation gathered by others (the social scientists), and that such information may have been selected by persons having biases, prejudices, or values which are hidden. He discovers that many problems are profoundly complex and that for him to hold definitive views about them may be highly unscientific. He learns the dangers of having only a *little* knowledge and acquires an appreciation of the contributions to the understanding of the particular problem already made by the social sciences. He is, in short, exposed to his own limitations and to his own ignorance, but at the same time acquires an understanding of what the various social sciences are doing by way of unraveling the complexities that surround society's problems.

The student's search for a value structure and the systematic analysis of the key problems do not proceed in sequential fashion. The search for values reveals the problems; the problems sharpen the student's insight into the values. Thus the search for values and the study of the problems proceed together, the problems being always regarded as simply materials that illustrate the underlying principles of methodology.

In the initial development of the Minnesota approach by Willmoore Kendall, the problems to be studied were classified at two levels: (1) The top category consists of what are called *basic issues of our time*, and (2) the second level includes four selected problems that are among the many which result from the conflicts that inhere in the basic issues. For the first category two issues were selected with no prejudice to the addition of others in the future. These are (a) the "gap" between the ideal of American society as implied in the American creed and the reality of American society as it exists, and (b) the conflict between *planning* and *laissez faire*, which poses the question: Will the use of the techniques of planning now at our disposal achieve a greater measure of our desired values than the pursuit of a policy that rejects conscious planning? The students are confronted with these basic issues in several situations covering different social, economic, and political areas. One soon discovers that these issues are omnipresent and unavoidable and that until one has made his choice with respect to them he is unable to deal consistently with the specific problems.

As the student moves from one specific problem to another, he finds that a meaningful analysis of a particular problem requires first an understanding of the basic issues. He must determine whether the dilemmas posed by the problems are real dilemmas, and, in the process of determining which way to go in finding a solution, he will come gradually to understand himself and the deeper currents of social thought and action.

The selected problems include: (1) A *social* problem, the Negro in American society; (2) an *economic* problem, unemployment and economic inequality in the United States; (3) a *political* problem, the undemocratic aspects of our Constitution; and (4) a *socio-politico-economic* problem, town and city planning. These were selected in preference to a multitude of others because each concerns situations which the average citizen will inevitably encounter in some form or other. Each involves knowledge that cuts across the separate social sciences, and each depends for its ultimate solution upon a determination of the *basic issues*. In each case, however, emphasis is not upon mastering the data of the problem but rather upon the methods which the social sciences use in attacking the problem. The problems serve merely to illustrate the application of the scientific method to complex issues, with the expectation that the student, as he begins to grasp the essentials of the methodology, will approach other situations with the same rigorous objectivity and awareness of values that he has consciously sought in dealing with the problems discussed in the classroom.

THE METHOD

The course methodology consists of six steps which are repeated for each of the four problems. During the first quarter of the three-quarter course, greater emphasis is placed on the methodology itself, and, in the succeeding quarters, more attention is paid to the data of the problems as the students begin to apply the methodology. It is anticipated that further experience with the problems and the methodology will suggest many alterations, including the likely addition of other problems, so that ultimately the course will provide a simple,

concrete framework into which can be fitted any problem in the area of the social sciences. The six steps are as follows:

1. *A consideration of primary values*

The opening class discussions are devoted to a consideration of the ultimate or primary values that the student accepts as being the desirable *objectives* or *ends* of social organization. By being compelled to verbalize his views he comes to recognize his own conscious or subconscious acceptance of certain values as the ends of community life. At this stage, the search for a value structure is, in part at least, a mental exercise. The student is encouraged to regard his assertions regarding values not as final but as working hypotheses for what is to come, keeping them subject to revision as new insights unfold.

Admittedly, in a discussion of this type, there is considerable language confusion; the meaning of abstract concepts, like freedom and justice, is vague and uncertain. Therefore, at the outset and throughout the course, emphasis is placed upon careful definition of terms and upon exposing semantic fallacies.

The objective here is to assist the student in an introspective search for a statement of those *ends* that he believes *ideally* are to be sought by himself and other men. Questions are raised: Are these values to be shared by all? Can one morally claim for himself something he is not willing to permit for others?

2. *The relation of primary values (ends) to means*

How does one go about realizing the objectives implicit in one's values? Here we have, in gross, a consideration of the ends-means relationship. In the area of social valuation, there is widespread confusion between ends and means. Many attach values to things which are not ends, but means. For example, there are those who regard capitalism or the nationalization of industry as ends, things which are presumably good in themselves. Actually, of course, they are but means which serve primary ends or values.

The fundamental point stressed here is the distinction between ends and means. Ends are regarded as good or desirable in themselves. Means are regarded as instruments which help us achieve the ends. Means, therefore, can be—theoretically, at least—appraised on empirical grounds, but in any such judging process the ends to be served constitute the standard

of measurement. The Good Society, then, is one in which all the means are so fashioned that they ideally serve the ends we want served, and the ends are rooted in our value structure.

3. *The American creed*

At this point Myrdal's statement and elaboration of the American creed is considered and analyzed. His thesis is that the American creed is consciously accepted by the American people, and that because it is accepted our failure to effectuate it in practice (for example, in the case of the Negroes) is a discrepancy between profession and practice that gives rise to a moral uneasiness and to a profound dilemma.

Does the student accept the American creed? Is he prepared to insist that our social and political institutions be fashioned or reformed in a manner that is consistent with the creed? If not, will he restate his primary values, substituting those which are more consistent with means which he regards as more acceptable than the means implied by the creed?

Here we encounter the first *basic issue*. The discrepancy between the profession of the creed and the actual practice of American society is the "gap" between the *ideal* and the *reality*. Applied to the Negro, what does the American creed mean? Can we justify discrimination and still retain our acceptance of the creed? Later, in the second quarter, as we consider the problem of economic insecurity, we note the gap between the *ideal* of an economy that provides full opportunity for each individual's participation in the community's economic life and the *reality* of unemployment, poverty, and insecurity. Again, in dealing with community planning, the ideal of an American city that provides the many social and psychological benefits that our advanced technology could provide is set off against the blight, inconvenience, and hazards of existing community arrangements. The gap in each case is the measure of our failure as a society to realize values which we presumably cherish. Our concern with the ideal and our understanding of the direction we should take in closing the gap will be major determinants in the development of our social perspective.

4. *The creed made specific*

To elaborate the creed and make it more specific, attention is given a statement of the National Resources Planning Board

which urged the relationship of an "economic bill of rights," which would include the right to work, fair pay, adequate food, freedom from fear in old age, a system of free enterprise. It is immediately apparent that to achieve any measure of fulfillment of these "rights," some form of social or governmental control will be necessary. Thus, we encounter the second *basic issue*. This is the question of *planning* versus *laissez faire* or, stated in a different but equally valid manner, the conflict between *liberty* and *equality*.

If society is to impose conditions of fair pay and adequate food and old-age protection for all, it must, in some degree at least, curtail the liberty of individuals to engage in activity which prevents the realization of these conditions of *equality*. Is equality to be achieved at the expense of liberty, or *vice versa*? It is no easy conflict to resolve, because there is a point at which liberty without equality negates the creed by making it impossible for the individual to enjoy benefits and opportunities that the creed implies. And there is also a point at which equality without liberty denies the right of self-expression which is also essential to our value structure.

Applied to the Negro problem, the conflict turns about a question such as this: Should government intervene to impose conditions that guarantee equality of opportunity and treatment for the Negroes without regard for the freedom of individuals to pursue private courses of action which may obstruct the realization of such conditions of equality? If government should intervene, at what point short of complete regimentation should it stop? Similarly, in dealing with the problems of economic insecurity and community planning, the question is raised: Should government pursue a program of planning in which it actively intervenes to guarantee employment opportunities and minimum living standards or should it pursue a *laissez-faire* policy with respect to the economy? Again, in the matter of community planning: Would a program of enforced cooperation and control result in a better city, in terms of our values, than one that follows a *laissez-faire* policy which emphasizes the individual's freedom to do as he wishes without regard for the collective interest of the community?

The student is made aware of the fact that a *laissez-faire* approach does not mean the absence of policy. It is itself a

type of policy. It is, in short, like planning, only a means and must, therefore, be judged by the same standard, namely, how effective is it in helping us achieve the primary values we identify as the desirable objectives of social organization.

5. *The nature of a problem in the social sciences*

What, then, is the role that the social sciences play? We have by now stated our value premises. Next we observe conditions, relating to a specific situation, as they actually exist. Where we find a discrepancy between the *ideal* (as implied in our primary values) and the *real* (as we find it to exist), we have a problem. Thus, the student observes that the social sciences are concerned with the basic issue of the "lag" between what is *desired* and what is *actually* in existence. He sees, moreover, that there are a multitude of specific "lag" situations, that it is, in any practical sense, impossible for the social sciences to deal with them all, but that certain basic "problems" do have or ought to have priority in emphasis. He sees, also, that the implications of most problem situations affect individual man in a variety of ways and that the division of labor among the social scientists is merely an arbitrary device for studying the various phases—economic, political, social, psychological—of any given problem. There is no effort here to "survey" the social sciences; rather it is an attempt to show their function in the general scheme of learning about the operation of societal forces. It is emphasized that the social sciences, in their concern with the "lag" that describes the area of a given problem, are engaged in the collection of relevant data and information and in the formulation of meaningful interpretations, that the investigations that produce the data follow a certain traditional departmentalization, and that the social sciences are constantly at work in efforts to refine and improve their techniques.

We find that the social scientists cannot tell us what our value premises ought to be. They can only say, if we want x , then we must first realize a , b , and c . Thus, in the determination of the means that will most effectively help us realize our ends, we call upon the expert social scientist.

6. *The social sciences and the scientific method*

Now the student must examine what is meant by the scientific method. By studying the relationship between his pri-

mary values and the means that are suggested for realizing them, he observes that there are logical ways of connecting facts and interpreting their meaning. He observes that his beliefs or assumptions concerning the means are subject to logical or scientific observation and that it is possible to eliminate or reject alternative means as invalid or as inconsistent with the primary values he seeks to serve.

Three steps are followed in the treatment of each problem:

a. *What do we want?* This is the searching out of the objectives implicit in our value structure. What, specifically, do we want for the Negro in American society? What conditions of economic security do we wish to achieve? What manner of political democracy do we seek? What would the ideal community be like? The statement of *what we want* gives us the standard by which we can measure and appraise *what we have* and what we are likely to get from alternative courses of action respecting the means. It is observed, also, that within the area of *what we want* concerning a given problem there may be certain contradictory categories. We cannot, for example, have a guaranteed minimum income for every Negro and still retain a completely unregulated economy, nor can we have a master plan for community redevelopment and at the same time not curtail individualism in the areas of housing and zoning. We must be prepared to deal with such dilemmas whenever they appear, and that may be much more frequently than the student at the outset realizes.

b. *What do we have?* Accurate measurement and appraisal of existing social conditions require a degree of expertness among social scientists which is not always appreciated by the layman. What is the present status of the Negro in his social, economic, or political life? What are the real living standards of the various groups and classes of American people? To what extent do opportunities for economic and social advancement exist in our society? Accurate and meaningful answers to questions such as these require the use of the special skills and methods of the various social sciences. In learning about these methods, the student has an opportunity to observe not only the special approaches of the various social sciences but also the ever-present danger of bias on the part of those who appraise and analyze social situations. The student learns that *what we have* is not always self-apparent, that he may fre-

quently deceive himself by uncritically accepting what appears to be obvious. In short, in learning about *what we have* in the area of a special problem, the student acquires a knowledge of the several social sciences and an appreciation of the need for expertness on the part of the social scientist.

c. *Closing the gap.* Having in mind now *what we want* and the "gap" between that and *what we have*, we proceed to an analysis of how we close that "gap." Now the social scientist can tell us, if we want *x*, we must realize *a*, *b*, and *c*. It is at this point that the nature of planning is studied. What, for example, does a rational, planned attack on the problem of Negro population entail? If we seek as an objective the location of Negroes in communities where they will most fully realize their own potentialities, what are the necessary prerequisites? If we want full employment, what are the alternative means for achieving it? Here we discuss the specific means that serve our *a priori* values. The means must not involve aspects that are inconsistent with the ends we seek. The specific means selected are always chosen from among a variety of alternative means, and, by applying scientific methods of investigation and analysis, we can—theoretically, at least—single out those means that are most efficacious.

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In the opening quarter, considerable attention is paid the methodology itself, so that the student has a clear view of the over-all objective of the course. The six steps are given approximately equal attention, in terms of class time, although the last step, which involves a more precise consideration of the data concerning the particular problem (in this case, the Negro problem), receives more extended treatment than the others. In succeeding quarters, as other problems are considered, the steps are repeated but with increased attention being paid to the data of the particular problem as the methodological framework becomes clearer. The process of repeating the methodology, with such emphasis as seems indicated by the nature of the data concerning the different problems, serves to reinforce the student's grasp of the interrelationships between the social sciences. It serves also to help him develop a broad perspective in which he has a growing awareness of both the values he consciously seeks to serve and the means that can be employed for their realization.

Social Science Survey: A Liberal Arts Course at the University of Oregon

THE CATALOGUE of the University of Oregon shows that there exists a departmental structure within which general education can develop. There is no head or dean to manage it as yet. A vague name describes it as "Interdepartmental Courses." It is divided into three parts: (1) General Arts and Letters, corresponding to what elsewhere generally has the name of Humanities, under which are listed junior and senior courses in Literature of the Ancient World, Germanic Literature, Classic Myths, Russian Literature, Dante and His Times—all readings in English; (2) General Science, including freshman courses in Biological Science Survey and Physical Science Survey, and a junior course in Natural History of Oregon; (3) General Social Science, where we find listed two freshman courses in Background of Social Science and Problems of War and Peace, upper-division courses dealing with Personnel Problems and Social Science Synthesis for Teachers, and one graduate course, Social Science Symposium. It is obvious that in a sense "Interdepartmental Courses" is a sort of catch-all. Nevertheless it has served during the past years the purpose of experimentation with general education. A faculty committee is now overhauling the entire matter. General education seems here to stay.

None of these general courses are required. Two of them, however, fulfill lower-division group requirements: Biological and Physical Science Survey and Background of Social Science. This would indicate that these are considered the heart of our work in general education. It has been my responsibility for almost ten years to have charge of Background of Social Science, which we prefer to call Survey of Social Science.

By Quirinus Breen, associate professor of history, University of Oregon.

DESCRIPTION OF SOCIAL SCIENCE SURVEY

Our definition of social science is rather broad. This comes from the circumstance that the course was made in days when we still had a division of social sciences. This division included practically all the subjects now separately treated in our Survey of Social Science: geography, psychology, anthropology, political science, economics, sociology, philosophy, history, religion. Meanwhile it turned out that students got a fair notion of some of the important aspects of human society from a survey of each of the subject matters just mentioned. We even added subjects—human biology and fine arts—which enhanced the course's usefulness. We have realized that very much more might have been included, but it also seemed obvious that one need not drink the whole lake to know the taste of the water.

Our scheme of organization is somewhat artificial. In our effort to integrate we have had little of a common conviction about the integer. We have so long dealt in fractions that we have little certainty about a whole. We have heretofore contented ourselves with putting our subjects together so as to suggest the unity provided by a string of pearls. The fact that we operate on the quarter system perhaps suggested a division of subjects under three heads: Background Studies (geography, human biology, psychology, anthropology); Descriptive Studies (political science, economics, sociology); Interpretative Studies (philosophy, history, religion, fine arts). We have felt that the Interpretative Studies are not only indispensable but a sort of climax, inasmuch as they suggest very much as to the meaning of what has been studied before.

Content of the course

It may help one to see the course in action, by detailing its contents more fully. The fall term is devoted to Background Studies: geography, human biology, psychology, anthropology. We begin with geography because it describes the natural setting in which the drama of human society is played. Some attention is given to both astronomy and geology because of the importance they have had for human thinking and action. The history of geography, exemplified by a chapter from Strabo, is touched on to show how ancient is man's preoccupation with earth sciences. The meaning of natural region is explained and illustrated, to show the breadth of cultural dif-

ferentiations due in part to it. Under the heading of cultural landscape we give reading matter on some aspects of human affairs in relation to the natural region, such as pertain to population, political divisions, commodities, transportation, land use, and historical matters.

In human biology we begin with its history and classification. Then follow discussions of embryonic development; of genetics and its social application; and of metabolism, vitamins, and endocrines. Some introduction is given to such subjects as chemical control of mind, animal mentality, tropisms, bacteriology and its relation to medicine. Readings are assigned in modern scientific literature, and also from classics like Hippocrates, Aristotle, Harvey, Pasteur, Darwin, Huxley. We believe this subject should be treated not only in a physical science survey, but also in social science; in the latter, of course, as linked more clearly with the life of man in society.

In psychology we begin with the subject of individual differences to acquaint the student with the concepts of personal equation, discrimination, free association, Binet tests, intelligence quotient, aptitude testing, and the like. The subject of learning deals with its importance; with wants and goals; with the acquired and nonheritable character of learning; with stimulus and response; and with learning and the total pattern of activity. Memory is dealt with in its relation to experience, and with a view to giving some acquaintance with such terms as principles of frequency, recency, organization, and cues. Thinking is discussed in its relation to symbols and their dangers. Reasoning is looked at as problem solving. Kimball Young is assigned rather generously; there are also readings from Aristotle, Francis Bacon, Galton, James, Muensterberg.

The subject of anthropology begins with definition of its meaning and content. Under physical anthropology the basic characteristics of the human animal, earliest hominid types, and races are discussed. Under social anthropology the following are treated: culture history (stone cultures, and so forth), how culture history is reconstructed, ethnography, ethnology (culture analysis, culture trait, complex, culture areas, family, moieties, sororate, levirate), economic activities, religion, linguistics. The dynamics of culture deals with environment and change, organic factors and cultural change, cultural change

by invention and diffusion, acculturation. Extensive readings are assigned in Lowie, Tozzer, and especially Linton.

The winter term is taken up with Descriptive Studies (political science, economics, sociology). Political science is defined as the study of the state or government. Sovereignty, machinery of government, and law are discussed, and states are classified as tribal, city-state, imperial, feudal, nation-state. Theories of the origin of states are considered: the divine right, compact theory, force theory, evolutionary concept. In treating the machinery of government there is discussion of topics like unitary and plural governments, and in dealing with the functions of government distinctions are drawn between totalitarian and limited kinds. Attention is given to the subject of law: its nature, public law, private law, sources of law. As to political theory, its problems and function are taken up. Under interstate relations the subject matter pertains to states and war, machinery of interstate relations, methods of diplomacy, international organization. Much attention is given to selections from Thucydides, Aristotle, Polybius, Cicero, Justinian, Thomas Aquinas, King James I, Locke.

In economics we begin with consideration of such generalities as scarce or free goods, whether there are economic laws, and economics as a social science. The rest of the time is taken up with a consideration of production, exchange, and income. There is discussion of the meaning of productive labor; of land, capital, and enterprises; and of the division of labor among persons, processes, and regions. Under exchange emphasis is placed on exchange in a free enterprise system with explanation of surpluses, capitalism, value as price. The nature of income is considered, and also wages, rent, interest, and profits. This chapter affords a natural opening for a discussion of Marxism, just price, usury, the propriety of profits, and so on. Most significant readings are from Plato, Aristotle, Aquinas, Adam Smith, Malthus.

Sociology starts out with a discussion of Comte, Spencer, Lester F. Ward, and Frederick Le Play. Group differentiation, group structure, and group survival are introduced. Under collective behavior there is discussion of interaction of individuals and groups, of leadership and collective behavior, of collective behavior of the crowd and audience, of class interaction and behavior, and of isolation. Cultural standards, present

conditioning, organization, and force are discussed as methods by which society controls individuals. In considering social change the student is introduced to some prominent theories, such as those of Polybius, Spencer, Spengler. Readings are selected from Comte, Bentham, Spencer, Mill, von Ketteler, Bismarck, Ferry, Encyclicals of Pius XI and Pius XII, *Social Ideals of the Churches* (by the Federal Council of Churches of Christ in America).

In the spring term we take up Interpretative Studies (philosophy, history, religion, fine arts or aesthetics). These studies pertain to man's effort to understand the meaning of life, or to give meaning to it. This being the activity in which man is at his human best, the studies devoted thereto are called humanities. Philosophy begins with defining what it studies, to wit, problems of being, of knowledge, and of value, and the fundamental importance of questioning is stressed. Some possible solutions to philosophical problems are considered, with discussion of materialism, idealism, and dualism; of the self-evident theory, empiricism, rationalism, and theories of correspondence and of coherence. Theories of the nature of value are classified as the personal (hedonism), the social (institutional), and the cosmic (problem of evil, etc.). Finally, there is a discussion of theories of value and the problem of progress. Reading selections from Plato, Aristotle, Anselm, Hobbes, Descartes, Spinoza, Locke, Hume, Dewey.

In our study of history we do not attempt a chronology of human events, but rather an introduction to historiography. For the objectives and the methods of historians have momentarily influenced society, inasmuch as a society is largely what it is because of its view of its past. Such narratives as those of the J-document, Herodotus, Thucydides, Polybius, St. Augustine, Orosius, Gregory of Tours, Otto of Freising, Bossuet, Voltaire, Gibbon, Von Ranke, and others are reviewed. Importance is attached to philosophies of history; for exemplification St. Augustine and Karl Marx are compared. In connection with the question of whether history is a science, there is discussion of the views of J. B. Bury, Condorcet, Buckle, E. P. Cheney. Attention is also given to casual versus causal factors, and to the views of Carlyle. Readings in Herodotus, Thucydides, St. Augustine, Dante (*de Monarchia*), Voltaire,

Chesterfield, Marx. A good deal is assigned in Nevins (*Gateway to History*).

Our study of religion begins with defense of its place among the social sciences and the humanities. Then a survey is given of three world religions: Buddhism, Mohammedanism, and Christianity. Generous use is made of W. K. Wright (*A Student's Philosophy of Religion*). Readings are assigned in R. O. Ballou (*The Bible of the World*), and in Justin Martyr, Clement of Alexandria, St. Augustine, Newman.

Our study of fine arts is properly an introduction to aesthetics. Its indispensableness for social studies is apparent from the role played by taste in the life of man and society. Aesthetic matters are as basic as are biological. Thus art is related to common life. Art is also distinguished as fine or specialized which intensifies appreciation of the quality and beauty of things. The feeling about anything, when expressed artistically, is revealed as interesting, and as such is made beautiful. Because in art man finds a major way of self-transcendence, it—like truth, morality, and religion—makes man free. Considerable discussion is given to art and its relation to science, sociology, psychology, history, economics, and philosophy. Under the head of appreciation of art there is exposition of subjective versus objective attitudes, of feeling, and of judgment. The subject of aesthetics might have been taken up under philosophy. We put it at the end, as climax. In the education of society, say, for tolerance, there is no doubt but tastes must be more catholic; to train the mind and the hand is not enough.

Bibliography

We have our own textbook, in lithoprint, *Survey of Social Science*. It was written largely by members of the several departments represented in the course. The subjects are treated under three heads: (1) Background Studies, (2) Descriptive Studies, (3) Interpretative Studies. We make as much use as possible of Columbia's *Introduction to Contemporary Civilization in the West*, which we consider by all odds the best anthology of significant readings on man and society. *Readings in Social Science*, a mimeographed volume of readings not found elsewhere in conveniently accessible form, is used as a supplement to Columbia's volumes. Finally, we use a fair number of books by modern scholars in their special fields.

We consider the outside readings to be more important than the textbook. It has been the wont in our course, to spend the larger part of the lectures in guiding the students through the readings. We have tried to convey the impression that the work of modern scholars must be used, by assigning materials from their books. But we put a still higher value on readings from works that time has tested. For this reason we use the reading material in Columbia's Contemporary Civilization to which are added certain readings of our own selection. The problems of social science are not new. They are as old as society. It is a general feeling that our modern problems in human relations are peculiarly urgent. This feeling of urgency adds zest and flavor to our studies, but it may also pull our perceptions out of focus. To keep the eye trained on central issues we need the reflections of all good thinkers. Good thinkers must not be imitated so much as emulated, so that they may enrich us by suggestion. We can testify that a good number of our students have found satisfaction from this diet of great books.

Mechanics

Our course is conducted thus: Two lectures are given each week to the entire class. Since our registration is about 275 the class meets in two lecture sections conducted by one man. The entire class is divided into twelve quiz sections for discussions and quizzes which we believe should be given frequently, at least eight in each quarter. Quiz sections are handled by a full-time instructor in social science who holds at least an M.A. degree.

The course earns the student three hours' credit for each of three terms. Our attempt is ambitious enough to warrant six terms of three hours each, or at least five hours for three terms.

CRITIQUE

Our course was made with a view to adjusting the idea of survey or integration to our peculiar circumstances. It was also affected by patterns of construction followed elsewhere. But it is not the product of ecumenical scholarly thinking. Its substance, therefore, cannot be easily exchanged for credit in other institutions which offer social science surveys. These

other schools likely have courses as good or bad, but their substance is not likely to be the same as ours.

College professors have arrived at almost no basic convictions on the objectives to be attained. Individually they doubtless have convictions. Corporately they have not. This atomism is reflected in our course. Until we have some fundamental views which coincide, the true job of integrating will rest too largely on the individual opinions of those in charge of the work. The basic convictions I have in mind pertain largely to the nature of man and to the nature of society.

Let me particularize. In our college courses, by and large, man and society are considered from the viewpoints of the geographical or natural setting, his body, his mental responses to stimuli, and his political and economic behavior. No one can object to these aspects of man and society being considered parts of social science. But do *they*—and other aspects—add up to that which we call man or mankind or society? It were extravagant to say that they do; they exhibit man only in part. They leave out too largely what is most characteristic of man—that which has been called his intelligence, his life of the spirit. There seems little place in the course for Pico della Mirandola's *Oration on the Dignity of Man*. This deficiency tends also to leave our courses in social science survey somewhat tasteless. One does not get a reaction comparable to the effect of studying fifth century Athens by reading Aeschylus and Sophocles. There is no good reason for wishing that social scientists desist from their special studies and researches; but they can do these things and the other too. They ought to do the other as well or they will never see man whole.

Our faculty members have been largely trained in highly specialized fields. They have in consequence been capable of vastly increasing our knowledge of the world. But this knowledge has not necessarily the magic of providing a man with insight into the nature of man or mankind or society. To see with the eyes, however much and accurately, guarantees nothing as to seeing with the mind's eyes. Now I repeat, there are many among us who are aware of this; many individually agree with this part of my critique. But corporately we do not. Yet for successful integration this is indispensable. It

is impossible to see the integer, the whole, without insight by the mind's eye. With the senses we see only men, not society or mankind; with the senses we see only the body of man, not the whole man. The best course under heaven will not altogether neutralize our corporate defect.

It may be recalled that in our course there is one lecturer. He digests the substance provided by his colleagues. This is not too difficult, and it benefits the lecturer by giving him a broad education. But merely to digest other men's writings, and the readings they suggest, leads to staleness. That which fascinates him in his own special field is lacking. I refer to research in a particular area of knowledge. Precisely where shall this lecturer do research in social science survey as such? As I see it, a study of man and society as a whole is not a legitimate branch of the higher learning unless it is as such a research field. The object of research must be the whole itself. Most of our faculties are, corporately, fairly far from such an undertaking. Concepts of wholeness as related to partness—all such are considered purely matters of opinion about which the department of philosophy may concern itself. But to have such notions taken seriously would make half the faculty put on the armor of conflict. In my view, then, it is not enough for one man to be content with interpreting what others have written or suggested. He must develop a legitimate field of knowledge that has direct pertinence to man whole and society whole. This development of a field of knowledge as knowledge is requisite for the very reason that it is in consonance with the purposes of the college of liberal arts.

Some reflection on the place of social science in liberal education is apropos.

First, the social science survey course must address itself to the intelligence of man. That is, its immediate object is not to improve social relationships, or to adjust man to society. The job to be done is an intellectual one. It is to understand man and society. Man needs this understanding so as to live as a rational being. Of course, he also wants actual improvement in human relations, and the life of reason—if well developed in a society—ought to react powerfully for good on social relations. But the life of reason, exemplified in understanding man and society, cannot powerfully affect social re-

relationships unless it is as such specifically cultivated. It is nothing new to say that man's weakness is to understand more easily arguments of force and self-interest than appeals to reason. Force and self-interest are very real, but so is reason. Liberal education should try harder to keep reason in the team. This is specially demanded of social science survey which endeavors to see man whole.

Second, social science survey should address itself to the life of reason in all men, at least all kinds of men. To see society whole implies in any case that we see a human society. Each member of society is a rational being. Each should be taught to use reason, both for enjoyment, and for raising questions about all sorts of things. Thus raising the dignity of individuals will raise the dignity of society. This instruction should begin with the young. College freshmen are not too young to see themselves as rational beings; nor, I believe, are high school students too young. In fact, the child saying his first prayer has been introduced the rudiments of the life of reason. Our problem, however, pertains to the college. This has been seen by the vocational colleges. In our Pacific Northwest effective leadership for general education appears to be developing in the state colleges and in the colleges for teacher training. The growing demand in such institutions for a full liberal arts college also looks toward the same goal. Our too-long-maintained division of society into liberally versus vocationally educated people cannot be justified when one contemplates the nature of man.

Third, the specific task of social science survey is determined by its object. This is to understand man, mankind, society. At present this is understood to mean integration of particular knowledges which pertain to the nature of man and of society. This implies that there is an integer, a complete entity to be known. We are back to the old Greek problem of the one and the many. There is at present little likelihood that we shall soon come to a consensus of opinion either as to the existence of the one or as to its nature (if it exists). In the "making" of knowledge about the unit of knowledge this is our first job. Moreover, we must acquire familiarity with the works of many and great men who have richly reflected on the question. We are in the early stages of making these works available. As faculty men we have largely still

to be taught that part of the "making" which involves conversance with what has been thought before. Too, in "making" this special knowledge we have to overcome vested traditional prejudices, say, about religions. The fact remains that religious sages, prophets, and saints have tried at great cost to see man whole and society whole. We cannot merely copy them, but we must know them.

RESISTANCE TO INTEGRATION

The first line of resistance to integration is the commonly accepted theory of knowledge which is generally called the positivistic. The only kind of knowledge which is trusted as certain knowledge is that which comes from sense experience. With the eyes of sense no man has ever seen human intelligence as a substantial existence but only as brain behavior, nor mankind but only individuals; therefore we have positive or certain knowledge only as to the existence of body and of individuals. August Comte, the father of sociology, explicitly contrasts positive knowledge with theological and metaphysical; his influence, and that of a legion of others in the nineteenth and twentieth centuries, has been immense. It has been made a kind of philosophical orthodoxy by Kant's denial that the noumena (God, freedom, and immortality) are knowable. If these noumena are not knowable neither are wholeness, mankind, society as an entity; that is, they cannot be known to exist objectively. We can then not know the integer of integration. If we continue to talk about it our talk is only about terms. Many are unhappy about all this, and are certain it is all wrong. But they are tongue-tied in their defense against it, for there is almost no common universe of discourse between them and the positivists. In any case, the resistance to integration is at this point very strong.

Second, we (corporately) have just begun to stammer phrases about the dignity of man. We are less sure that "man is an animal" means "man is a brute animal." But it is little more than a hope that man is not altogether a part of the process of nature. We should like, but do not dare as yet, to think of the natural world having significance because man interprets it; we are far from Pico's man as *oculus mundi*. Hence the diffidence about making central the attempt to define the nature of man as unique. Many who have looked up to see man have testified that he is taller than is commonly reported.

So, too, many who have climbed high to look upon human society or mankind say that it is more grand than it is generally conceived to be.

This distrust of the dignity of man is distressingly apparent in the belief that knowledge is today so manifold that it is actually greater than the mind. In simpler times, like Aristotle's and Aquinas', there was not so much to know; therefore Aristotle and Aquinas could organize all knowledge. Today the mind's creations surpass their creator. This is generally believed despite experience of many with the mind—that the mind perceives both universals and particulars, even though of course not separately; that it perceives class and members, though always related; that, similarly, it perceives the one and the many; that therefore there is a hierarchy of knowledges. The experience of good, better, best; the judgment of excellence, or of ugliness, or of beauty, of order, or of disorder; all this is thought by many to attest a strength of the mind to control and direct what it has made. But this confidence is not general. And because the dignity of man is bound up with such strength of intellect, failure to perceive the latter ends in disbelief of the former. If man cannot master his Frankenstein the pursuit of the integer is vain.

Third, we have too long kept the humanities out of social science. They are on their way back, and we are not ungrateful. But even now they are separated from social science. In the projected programs of general education social science survey is given separately from humanities survey. It is possible that our curricular organization demands this; though this may be doubted, for curricula can follow the nature of things as well as not. Both the humanities and social science deal with man. The humanities offer the richest suggestion for interpreting man. How can they, in all good conscience, be separated from social science? There are aspects of the humanities which conceivably can be handled separately. But the great cultural documents—philosophical, historical, poetical, fictional—are the very ones also needed for understanding man and society. Moreover, the number of teachers who can handle these documents fruitfully is not large. We have too long kept them out of social science. The great literature of mankind can wonderfully excite one to great thinking, for it is the creation of man at his best. Again, the document is a

whole thing, a complete entity, which crosses our departmental lines without apology and often wanders beyond them all. The document sometimes mirrors the very integer of integration, when its content evokes that enjoyment which we take in the union of truth and beauty. But it is only a reflection of the whole. Each man in his own way must come to the contemplation of the whole, but he can much sooner see it when he has been taught by others' mirroring of what it is like. As a class we social scientists have not yet arrived at this goodly place, this shining field, this bit of heaven on earth. We discuss integration; would we were more peripatetic than pedestrian. We try to "make" it; would we were more artists than artisans.

With such thought, such queries, such hopes as fill this paper, we occupy ourselves in our course at Oregon. While realizing our failings, we take consolation from the fact that the student gets a fair if brief look at a number of special fields of study bearing on man and society, that he has become somewhat acquainted with great minds, and that above all he (the student) himself can think. We try not to lose from view that the next generation may—if we give it a chance—fulfill our hopes of expressing the integer, of bringing back the queen to her realm.

A General Education Course in Social Science at Michigan State College

THE TREND toward general education at the college level has been the result in part of an increasing awareness by educational leaders that the vast knowledge currently possessed by man cannot be adequately appreciated, understood, or used, unless larger related segments of it are studied as units than has customarily been the case. This is particularly true in the field of social science. The several social sciences are concerned fundamentally with man in his endless and varied relationships. The character of these relationships in intricate and interdependent twentieth century societies has come to be a major concern of thoughtful men. To understand them, to direct their course, and to create workable arrangements to achieve desired human goals are inescapable and compelling commands of our time. Effective citizenship requires that they be given major attention in as realistic and complete a setting as possible.

At Michigan State College a Basic College has been organized which is responsible for a general education program during the freshman and sophomore years. It is administratively distinct and on a level with other schools in the institution. It has seven departments, each charged with the development and instruction of a basic course: Written and Spoken English, Biological Science, Physical Science, Social Science, Effective Living, History of Civilization, and Literature and Fine Arts.

The course in social science with which this essay is concerned, has been developed over the past seven years. It is organized and taught with the conviction that a significant public service may be performed by presenting to beginning

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college students, whatever their occupational interests may be, carefully selected fundamental materials dealing with human relations in such fashion as to convey a sense of their unity, their interest, and their grave importance.

We happen to be living in an historic period in which the conditions under which we live are changing rapidly. Speed in communication and transportation shrinks the world progressively as the years pass, while dramatic events interest and harass people everywhere. Man's piecemeal knowledge about himself, his society, and his world increases rapidly. The consequences of events are widespread and complicated. Man's comprehension of matters of interest and great importance to himself becomes increasingly difficult. It is therefore necessary that an honest effort be made to educate young people so that they may comprehend their environment sufficiently to be master of it and not its confused and pathetic servant. This type of training would appear to be all the more necessary in that society where individual knowledge, reasonableness, and personal responsibility are major foundations upon which the society is built. Democratic human relations do not last where citizens fail to understand the circumstances under which they live. It is from the urgencies of this setting that the course, *An Introduction to Social Science*, has been developed.

DEVELOPMENT OF COURSE

In the development of the program, certain assumptions have been made. First, it is assumed that there is a body of knowledge which may properly be called social science. The present separate social sciences represent areas of subject matter which have developed through time in response to intellectual progress. They possess today an organizational unity in varying degree with the defensible limits of each field often quite uncertain. It becomes increasingly clear that an adequate treatment of a contemporary problem which appears to belong to the content of one discipline cannot be satisfactorily given without utilizing materials which, for the sake of convenience and a supposed order, have been woven into the subject matter of different fields. This is only to recognize the fact that when dealing with an arbitrary portion of human relations for scientific study, the limits of such study cannot be rigidly set. Nor is it desirable that they should be

so defined. The recognition of social science as a legitimate and in our time a vital study is merely to recognize the varied and interrelated data which may quite properly and often more adequately describe human relations. It is a field of study then entirely as legitimate as any one of the social sciences now in existence and produced by the intellectual developments of the last several decades. The social scientist is concerned with all material relating to human relations. The inexhaustible character of such material may appear to present insuperable tasks. Selection of aspects of human relations to be studied must of course be made, but whatever the precise human relation, we believe it should be studied as a totality. All data in any wise related to it should be given attention. Their importance should be judged on the basis of their power to determine events and not by their customary location within fields of specialization.

Second, it is assumed that in building an introductory course in social science, it is entirely possible to consider a wider area without sacrificing quality of work. Breadth of treatment is not synonymous with superficiality of treatment. Furthermore, a study of interrelations in breadth may well be as difficult and as fruitful when done as the pursuit of one aspect alone to its final termination. A distinction is made between a survey and an introduction. In our teaching plan for the course, no responsibility exists for attempting to cover the surface of the social science field. The idea of skimming the surface and studying interesting elementary material from a wide area is as distasteful to us as it is to the critics of general education. On the contrary, the student is introduced to complex subject matter at a limited number of important and strategic points. Significant and pertinent material from any discipline bearing on these points is carefully considered and related to a central question.

Third, we have assumed that it is preferable to arrange the content of the course without regard to existing traditional subject-matter divisions among the social sciences. We did not wish it to be organized or taught as a succession of fragments, each representing an attractive bit from an established field, and glued together end to end to make a series of compressed and academic summaries of each social science. Instead, it is conceived and taught as a social science possessing a unity in

its own right. With the decision to consider the social science area as a totality, not a series of associated segments, combined with an insistence that the material of the course shall not be superficially presented, a central and difficult question remained to be answered. What material from the vast quantity available shall be selected for instructional purposes and how may it be organized to best advantage? Our answer to this question is, we believe, one of our more significant contributions to the problem of general course organization.

The course is organized about a small number of carefully chosen problems in human affairs. A problems course is not at all unusual, but in this case it is the character of the problem that is significant. We believe it is fair to say that man throughout history has been concerned with a number of vital, fundamental, and persistent issues. They have perplexed him in whatever age he has lived, irrespective of the character of his social, political, or economic system and without regard to his philosophical speculations or his religious convictions. Whether one studies in its totality ancient Chinese society, Egyptian, Greek, Roman, Early Modern, or contemporary national groups, the same basic issues appear. Indeed, they may be regarded as inherent in any complex social organization. By their nature, no permanent solutions or answers to these issues are possible. As the complex and inter-related parts of a culture change, man's attitudes change in variable fashion with respect to the important aspects of the problem and the proper way to "solve" them for "his time." The essential character of the issue does not change, but in the course of the historical evolution of any society, the current "solutions" must be examined for their appropriateness under existing circumstances.

At irregular intervals, therefore, these fundamental and persistent issues are studied afresh. This does not occur in any formal fashion to be sure, nor is it carried on by any great number of people, but the self-examination proceeds, and to the extent that the existing answers appear inadequate, and the inquirers labor diligently and objectively, more adequate answers to old and enduring questions are forthcoming. Man is committed to a never-ending search for more adequate solutions to fundamental and inescapable issues. It is essential that social science education come to grips with

these problems honestly and with all possible competence. Moreover, they form acceptable points about which scattered but pertinent knowledge may be related.

We have attempted to suggest some of these issues. It is not expected that there will be general agreement on such a list. They are all of major importance in twentieth century societies. Their significance is magnified by the fact that they have been important historically and represent continuing issues of great moment. Our approach to them is contemporary. Our concern is primarily with the present. Enough historical material is introduced, however, to make it apparent that significant current issues have roots which determine their changing character. Major attention is given to these issues in American civilization, but we are interested also in their world-wide manifestations. These issues, then, are the points about which related knowledge customarily scattered among the traditional divisions of social science is organized. Any material from any field that contributes to an understanding of the issue is therefore proper content for the course. In such manner, items ranging from the practical to the philosophical combine to give greater meaning to an issue.

COURSE CONTENT

Following are the issues which are being studied with a brief comment on each.

1. *The relation between governmental authority and individual liberty.* A governing authority exists in every society and in any society a major question concerns the power and the practices of this authority with respect to the citizens, subjects, or slaves who live within its area of control. To be sure, the existing relationship may have developed in a variety of ways; but, however developed, it represents a society's answer, reasoned or unreasoned, to the inescapable question of governmental power on the one hand and individual status on the other. Whenever a change takes place in this social equation, the entire society is involved and a study of this problem therefore serves to unify a vast amount of pertinent material.
2. *The development and operation of a system of education which satisfactorily serves the interests of a stable society and contributes to human betterment.* Every politically independent group, as well as those which aspire to such rank, is concerned with the perpetuation of an acceptable tradi-

tion to successive generations. At the same time productive education creates knowledge; it modifies attitudes; in the broad sense, it changes civilization. Education affects and is affected by human development. It changes as society changes, yet it has the responsibility for perpetuating the valued and valuable aspects of the historic past. The challenging issue is the satisfactory accomplishment of both tasks.

3. *The organization of society to obtain the maximum production of goods and services without sacrificing human welfare.* From earliest times man has struggled to arrange the conditions under which he labored so that he might create things and perform services to sustain life, to add a variable measure of comfort above the animal level for himself, to contribute in some fashion now and then to the accumulation of knowledge and the development of skills, and to achieve on occasion satisfaction with the results of his labor. Modern man in any land appears in these respects to be no different from the endless line of his predecessors. These are at least some of the reasons why goods are produced and services performed. That these things are done for the benefit of men is obvious. The continuing issue for the people of any society is the development of an acceptable organizational scheme for accomplishing these ends according to the principles which currently guide them.

4. *The creation of the maximum opportunity for workers in a society consistent with high production, the prerogatives of management, and the rights of the public.* This problem is stated in modern terms and is, of course, the issue between labor and management with the citizen a vitally interested and often a somewhat remote participant. Whether a worker, as distinguished from the owner or manager of productive property, was at one time a slave, a serf, a peasant, a class-bound subject, a tenant, or a free industrial or agricultural day laborer, the worker's rights and privileges, his status, were defined in law and custom and rested on the value-system prevailing in the society. From time to time, powerful challenges against the prevailing arrangements have emerged from the changing culture and whether by evolution or revolution, adjustments have been made. These were acceptable for a time to the contenders for power with their shifting conception of rights, privileges, and status. These adjustments

represent necessarily temporary solutions to the vital and persistent issue. The landless peasant gains land, the serf escapes his serfdom, the slave becomes free, class lines grow less rigid, and the worker improves his position in the social system. Or opposite developments perhaps take place in another period or in another place. In any case, by whatever scheme of thought the matter is approached, the question of the complex relationship which those who are primarily without productive property shall bear to society as a whole is a persistent issue in history. It remains a vital and continuing question in contemporary groups in all parts of the world.

5. *The establishment in an industrialized social order of a social, political, and economic status for persons engaged in agricultural occupations similar to that of comparable urban groups.* The production of food is a primary occupation. The status of the large part of the world's population engaged in this business cannot but be a major concern to students of human relations. Since the industrial developments of the eighteenth century, the status of agricultural people in general has not improved comparably with the rise in standards of living for city dwellers. Indeed, from the beginning of urban culture, as distinguished from nomadic, pastoral, or agricultural life, city residence has carried with it contact with cultural accomplishments and advantages not present in country life. Exceptions to this generalization may of course be found. During the last two hundred years, the unsatisfactory cultural position of the food producer in the world has become an increasingly significant issue. The mid-twentieth century problems of an adequate world food supply, to say nothing of a proper diet for health, is not due to destruction and dislocation from war. It is rather a problem compounded from such matters as inadequacies in social organization, distribution barriers, population growth, and unpredictable natural hazards. The status of the food producer within his own culture and the necessary world arrangements which will make his product available to all men constitute a vital contemporary problem.

6. *The determination of means by which the family may more adequately fulfill its basic functions in the light of changing social patterns in contemporary society.* The family has been throughout history a primary institution for the ac-

complishment of numerous ends considered desirable by a society. The institution varies in organization from one society to another, and has social, economic, educational, and political functions which vary in importance and in emphasis. It occupies a central position, however, and the manner of its functioning determines in significant measure the character of the civilization. In recent decades, rapid changes in the circumstances of family living pose a continuing issue as to the way in which the institution may serve the best interest of modern society.

7. *The limitation of intergroup antagonisms and conflicts in a society.* Intergroup friction is common enough in any society; it is not supposed that it can be eliminated. Competition among individuals and groups is also not in question. The troublesome problem is the reduction in intensity of that kind of intergroup tension and conflict which weakens and undermines the strength of the contending groups. Such conflicts, often arising from ignorance and prejudice, prevent men from achieving their greater social goals and not infrequently lead them to disaster. These conflicts arise from many causes. Religious convictions, racial differences, national sentiments, class loyalties, provincial diversities, cultural variations, and a variety of other circumstances contribute to the hostilities. A factual, unsentimental, and humanitarian approach to this world-wide problem is followed in the course. Because of their current importance and as illustrations of the problem, race cleavage and national minority-majority group antagonisms are studied.

8. *Can international relations be organized and conducted with regard to the welfare of all peoples without resort to war?* The supreme issue facing man in the twentieth century is peace or war. It is, like the others that have been selected for study in the course, a persistent problem. War has been a part of the historic drama from its beginning. In more recent times, serious efforts have been made to find a way of avoiding this scourge or perhaps to lengthen the interval between Armageddons. The urgency of the issue needs no argument. Man's understanding of the issue, however, his conception of its nature, and his comprehension of what is required from him individually to move in the direction of a solution, are tragically inadequate. A study of the interre-

lated materials dealing with this problem which are drawn from the several social sciences is considered to be one of the most significant and useful parts of the program.

The study of these eight fundamental and continuing human problems is preceded by a consideration of certain matters that are regarded as underlying the course as a whole. They constitute a kind of framework with which to approach each problem. It should be emphasized that the eight issues are not studied as isolated units of work, but are related each to the other in all possible ways. The course begins then with a consideration of the nature of social science as a field of study; it places such study in its historic setting and considers some of the great answers given in the past to these challenging issues that perplex man today. The long view is introduced to accompany the contemporary glance. Then attention is given to the influence of natural environment, biological inheritance, and the cultural past in determining the character of the contemporary world drama and man's role in the play. Knowledge and principles developed in this part of the course are utilized in the study of the several major problems.

ORGANIZATION

The course is organized as a year program, carrying nine credits. It is divided into three terms, each term being considered a prerequisite to the one following. The course is taught in sections which in general have had from forty to sixty students. Ideally, it is believed that the number in a section should be approximately thirty-five. The difficulty of obtaining competent staff people has prevented the reduction of the size of sections to the desired number. There are no large lecture classes. The number of students in the course in any term ranged as high as 4,300 and these at all times have been given instruction in the smaller sections.

All sections in the course are taught by regular, full-time staff members of all ranks who were selected for this work with considerable care. A general education program must rely for its success primarily on excellence of instruction. Unimaginative and routine teaching, unfortunate at any level, is completely unacceptable in this type of program. An important requirement in choosing a staff member for the department is that he shall have a genuine interest in general

education. If he is not sympathetic with this kind of educational activity, then we are not interested in him. Furthermore, we want instructors whose graduate training or professional experience has given them substantial acquaintance with at least three of the traditional social science areas. Inasmuch as graduate schools for the most part train degree candidates with marked specialization in one area, persons were selected so that each of the social sciences would be represented in the department. At the same time, breadth of training and interest in the larger area must accompany possession of the specialized degree. Possession of the doctorate is a requirement that has been insisted upon in all possible cases. Teaching ability, genuine interest in general education, competence in a broad area, and the higher degree are the principal qualifications. General education is not a teaching task for assistants. In addition to the full-time members of the department, there are also some who hold rank both in the Basic College social science department and in an upper-school department. At the present time, we have two persons who teach in sociology, two in political science, and one in economics.

Each section is taught throughout the term by one instructor. Each instructor will also follow the course through the year. It is recognized that no instructor is an expert in matters relating to all the important issues which form the course content, and that he might prefer to teach only those portions of the course with which he is more fully acquainted. The task of synthesis, the importance of showing continuing interrelations among the several social science fields in any realistic study of important contemporary issues, and the determination not to allow the course to become fragmented on the basis of the specialized knowledge of the instructor require, in our judgment, that each staff member consider the entire area of the course as his field of responsibility. It is an error to assume that competent scholarship increases as the limits of the field of endeavor are restricted. It is believed that the instructor with the qualifications mentioned above can do an adequate job in every part of the course. Furthermore, each staff member is expected to continue to be a student as well as teacher, particularly with reference to those phases of the course with which he is least familiar.

With many persons teaching sections of a course serving hundreds of students, the problem of the proper degree of uniformity from section to section is an important one. There is no wish to regiment the individual instructor. We are, however, teaching one course, not twenty. It is a departmental course, not an individual one. The students may shift from one section to another in successive terms, and credit is given only after the student has passed a four to six hour comprehensive examination over the year's work in the area.

We have several means for insuring an acceptable degree of uniformity among the sections. First, there is a course syllabus which has been developed by the staff and is purchased by the student. This is the guide to the course. In addition to listing the aspects of each problem to be studied, complete assignments in a variety of books and pamphlets are indicated. There is no single textbook for the course. Instead, a variety of materials is selected, which bear on various topics in the syllabus. All students are required, however, to purchase a two-volume text which is used to the extent that it bears on the problems studied. All these materials, except the text, are available in the library. While additional assignments may be given by an individual instructor, the reading required of all students is sufficiently extensive that additional work can be reasonably expected only from the very superior student.

Second, a time distribution sheet is given each instructor. This indicates the amount of class time that is to be used for the major aspects of each problem. This is intended to prevent an instructor from continuing at greater length on those parts of the course in which he may be personally more interested or which he may consider more important. One's personal interest or bias is not a proper basis for determining the amount of attention to be given any part of the course.

Third, a departmental examination is given at the end of each term. This is prepared by a committee of the department. A student's rating on the departmental examination determines one-half his term grade. The remainder is based on his performance in the course as indicated by the instructor's evaluation. It is recognized also that frequent discussion among staff members concerning the problems of general education, the proper material to be used, and the better

methods of presentation, are very useful in developing a unified departmental program.

Finally, the department, which at present has twenty members, has frequent meetings in which matters relating to course organization and presentation are discussed.

Aside from these arrangements to keep the course operating as one program, the instructor is given complete freedom in the classroom. He may use whatever method of instruction he finds most effective. He may utilize any devices or procedures which he believes to be valuable. The lecture method, however, is not encouraged. It is believed that the student should be required and trained to participate in class discussion. In order that student contributions may not degenerate into random expressions of opinion and prejudice, emphasis is given to the necessity of knowing the pertinent facts, analyzing their significance, then considering the implication of such data for the vital issue under consideration. The student is as often as possible placed in a position of intellectual responsibility where he must present data in support of his views and support them in logical fashion. In this kind of procedure, the student can be made clearly responsible for the soundness of his own thinking. He is doing exactly what the citizen should do when he is called upon to decide difficult and controversial issues as a part of his civic responsibilities.

Credit in the course is dependent on the passing of a comprehensive examination prepared by the social science member of a Board of Examiners. It is an objective-type examination designed to test factual knowledge and the ability to use such material. The person responsible for preparing the examination teaches one section in the course. A departmental committee works with the examiner in reviewing questions and suggesting additions, deletions, or modifications. It should be noted that the examination is intended to be comprehensive in character. It is not only a test of materials covered in the course; in addition, it uses materials related to the issues studied. The student is encouraged to read as widely as he can on these persistent problems. His responsibility does not end with the preparation of the specific assignments listed in the course syllabus. The examination must be acceptable to

the department. Responsibility for administering it rests jointly with the Board of Examiners and the department.

A student normally takes the comprehensive examination after completing three terms in the course. It is the policy, however, to permit a superior student to take the examination after completing one or two terms in the course. Such a student must have the approval of his instructor for this venture and be approved by a departmental committee. On the other hand, any student doing unsatisfactory work at the close of the third term may not take the comprehensive examination. He is required to repeat the work in class. A student who fails either of the preceding terms must repeat the term's work before continuing in the course.

Since all students who enter Michigan State College as freshmen and all transfer students having less than junior standing are required to complete a minimum of five basic courses, the social science course and other basic courses as well draw students who expect to study in all schools in the institution. Students in agriculture, business and public service, engineering, home economics, science and arts, and veterinary medicine are enrolled in the course. There is no sectioning on the basis of professional or occupational interest. It is believed that the course is appropriate for the student whose professional interests are such that he will likely not have further college training in social science. For him it will probably be both an introduction and a termination of formal study in the area. It gives this student, however, an acquaintance with a field with which he must have contact as a citizen and which may prove to have greater significance for him than the particular field of his professional competence. Vital issues in human relations turn on considerations that are not ordinarily considered in technical curricula. A conscientious effort is made in the classroom to demonstrate the importance of the subject matter of social science to every student irrespective of his vocational interests.

The course is also considered appropriate as a foundation course for those students who plan to do advanced study in any one of the fields of social science. Preliminary studies indicate that students who have completed the social science course are able to proceed at a level substantially higher than that which usually exists in the specialized introductory course.

This calls for some modification of traditional elementary courses in the separate social sciences. Some progress has been made on this point and more is contemplated.

* * * *

The course, Introduction to Social Science, at Michigan State College is planned to achieve many ends. It is a practical course concerned with major problems. It is recognized that man may for convenience arbitrarily apportion his knowledge into manageable parts, but that an awareness of the character of the totality of a problem is essential. The course aims to present relevant material objectively with careful attention to the cultural setting from which issues emerge and with reference to which they must be temporarily resolved. It hopes to create in students an increased interest in human affairs and to aid in equipping them to think and act as informed and responsible citizens.

The Basic Curriculum in the Social Sciences at Pennsylvania College for Women

MANY present-day educators are joining in a criticism of the old ideal of education which was "to know something of everything and everything of something." Dean Inge has expressed their dissatisfaction well when he says: ". . . this is soaring too high. I prefer to say that the ideal of education is that we should learn all that it concerns us to know, in order that thereby we may become all that it concerns us to be."¹ For many of us this epitomizes what we have come to believe should be the goal of modern education.

We are all acquainted with the varied experiments in revising curricula which developed during the late twenties and thirties. By these various attempts educators groped for some plan which would prepare young people to face the issues involved in living in the twentieth century. For educators have long since realized that education was no ivory-tower escape from the world. The world may be too much with us but there is no escaping the world when it is seething with the revolt of the masses against time-worn privilege, with economic disruptions, with wars, and with national imperialism. World War II interrupted certain trends, but the war itself made a decisive impact on educational programs by making the need for change imperative.

Certain defects in our educational system were evidenced in the basic lack of preparation characteristic of our armed forces. Educated army officers and enlisted men alike were so ill-informed that they were forced to study anthropology

¹In *Our Present Discontents* (Putnam and Company, Ltd.).

By Mabel A. Elliott, chairman of the sociology department, Pennsylvania College for women.

to learn the habits and customs of the peoples in lands they were invading in the south seas. They had to study present-day culture differences between their own and European peoples. Their woeful ignorance of political history and of social psychology often made their attempts at military government pitiful. These dismal facts and many that must remain unrecounted virtually forced educators to see the necessity for reorganizing education along rather different patterns from that occasioned by the seeds of educational discontent before the war. For educators faced the necessity of revamping education, not merely for life, but for the hope of life that scientific research has threatened to extinguish. What in view of all the confusion and the dire prospects which threaten our existence should the program of liberal arts colleges entail? Should all liberal arts colleges require essentially the same program? How much of the traditional pattern should be retained? Should a woman's college offer something aimed distinctively at meeting the educated woman's needs? Should there be some consideration of the role of the educated woman in modern society in shaping that program?

The faculty of Pennsylvania College for Women has thought long and hard, and ~~we~~ hope deeply, on the matter of what it should concern a college woman to know in these critical times. We, like many other educators, have examined our traditional curriculum and found it wanting. After considering the problem from all the diversities of our individual interests, our conclusions may all be reduced to the necessity for answering one question. Stated in simplest terms, it is this: What information should an educated young woman have in order to meet the problems of responsible living for the rest of her life? Even more simply this could be stated as "What an Educated Woman Ought to Know," except that we believe that she should understand as well as know, for the function of knowledge is the distillation of wisdom; that knowledge is not an end in itself, but a tool, rather, which one may use for understanding and adjusting intelligently to the natural world and to the social order.

Before making the decision to revamp its curriculum, the faculty had clung rather consistently to the accepted liberal arts program without very much analysis as to what sort of graduates it was producing. The graduates, on the whole,

seemed to compare favorably with those from many other colleges of good standing. Actually the faculty, like most educators, had not seriously questioned the values of the traditional curriculum and had never bothered to think through their goals. When the members of the faculty met to consider what steps they should take to meet the present-day challenge, they were forced to define their educational goals, and in the end they have concurred in thinking that their primary concern should be the development "of those qualities of mind and emotion necessary for the successful performance of the major functions of life."

A CURRICULUM SUITED TO WOMEN'S NEEDS

Naturally, not all of the faculty have always been in complete agreement as to what the major functions of life, so far as they affect young women, should be, but we have finally concluded these functions are threefold: first of all, an educated young woman should be able to earn a living and her education should enhance her opportunities for satisfactory vocational or professional adjustment; second, she should be equipped to accept her social obligations as a responsible and educated citizen; and third, her education should enable her to enjoy life in its richest and fullest sense.

In developing plans for reorganizing our curriculum we have had to recognize that homemaking was to be the vocation of the vast majority. Approximately 85 percent of our students marry within five years after graduation and consequently many of our courses in home economics, biology, and psychology are geared to the young woman who expects to marry. We do not require home economics, however, since we believe that techniques in housekeeping can be acquired outside of the college very effectively if the young woman so desires. We do require a broad cultural training because we believe it to be a basically desirable education for every citizen, man and woman alike. We also believe, in fact, that it is highly desirable to give the young married woman something to think about during the years of intellectual isolation which her baby-tending years impose.

For the young woman who prepares for a career we offer well-balanced courses in the various major fields and we also offer preprofessional training for those who wish to take specialized graduate work in some profession. Since our pri-

mary aim is to give each young woman a basic core of knowledge important to her understanding the problems of her present-day world, our curriculum differs essentially from that of certain educational institutions which have been concerned more with the development of skills in analysis and evaluation than with the understanding which comes through acquaintance with a basic core of knowledge. We have no quarrel with the development of skillful thinking for that is also one of our aims. We believe emphatically, however, that knowledge is a prelude to wisdom and that not even college students can think intelligently in a vacuum. We have, therefore, reorganized our curriculum on the basic premise that the educated person must first of all be intelligently informed.

The curriculum we have devised to meet our goals is frankly experimental and we shall undoubtedly make certain revisions as the experiment continues. After much analysis of our traditional course offerings and the new curricula in other institutions concerned with problems similar to ours, we have concluded that all educated persons should share a common basic minimum of knowledge if they are to be able to interchange their ideas intelligently. This knowledge, as we have seen it, falls into five general areas of study:

1. Knowledge with reference to man as an organism
2. Knowledge of the physical universe in which he has his existence
3. Knowledge of man's social relationship (including his history)
4. Knowledge of man's aesthetic achievements
5. Knowledge of man's attempt to organize (and interpret) his experience.

To provide a course of study which would cover these areas we have developed a required curriculum which includes:

1. A one-year course in the study of the human organism and its development
2. A two-year sequence in the natural sciences
3. A two-year sequence in the arts
4. A two-and-a-half-year sequence in the social sciences
5. A one-year course in philosophy of life.

These courses, added to required courses in composition and effective speech, constitute a total of 63 semester hours out of the required 120 hours for graduation.

In building these courses around the accepted areas of knowledge our first aim is to help the student understand himself and the world. In our aim of thus extending the students' understanding and mental horizons, we are also equally concerned that they gain no impression that they "know all the answers," for we should be defeating our purpose if we produced a group of bigots unaware of the great unfinished tasks of both education and scientific research. Part of the problem imposed on those who plan core courses is thus, obviously, to instill a high degree of intellectual humility and at the same time to give our students some understanding of the essential unity of knowledge and of the interrelated character of the several intellectual disciplines.

We have, therefore, been insistent that the new curriculum be more concerned with developing insight than with mere familiarity with given bodies of data. For this reason we have given special consideration as to how course materials should be organized and presented. That is to say we have been much concerned that the new courses actually *give some indication* of the unity of knowledge and the interrelatedness of the disciplines and not consist in a mere combination of three old courses under a new subsuming title.

COURSES IN SOCIAL SCIENCE

To achieve such coordination has been a major responsibility for the faculty members entrusted with the developing of new courses. For those of us concerned with the working out of a coordinated approach to the social sciences, this has raised many questions. Should we assume with Tennyson that by a detailed study of one complicated situation a student may know what God and Man is? If so, what little flower in the crannied wall should we place under the social scientist's microscope? Or should we survey the universe?

Since all educators tend to be more or less specialists and all social scientists more or less individualists, we have had first to overcome their rather general reluctance to integrate their materials with those in different although related fields. Nevertheless, we hurdled the obstacles! From our attempt at a serious and critical survey of what young women ought to know in order to live intelligently it seems obvious that they should know something of the social origins of our present-day society through the study of history. Next, they should

have some basic comprehension of the structure, functioning, and malfunctioning of modern society as they are exemplified in the social institutions which meet our various human needs and in the present-day maladjustments which are indices of the failure of our institutions to meet such needs adequately. Then, because it is imperative that our students understand the larger world of which we are a part, we have insisted that they understand the major cultural characteristics of the Orient, Russia, and Latin America, which differentiate them all from Western culture. We have tried to provide opportunity for such understanding through three courses: (1) Western Civilization, (2) Modern Society, and (3) World Culture.

Before we consider the major objectives and the general nature of our requirements for the social science courses, we should mention, perhaps, that all students take another integrated course, Human Development and Behavior, in their freshman year. This course coordinates basic information in biology and psychology by tracing the progressive development of the human organism physically, mentally, and emotionally. Beginning with the stages in foetal development, the course follows through the various stages of infancy, childhood, adolescence, ~~maturity~~, middle age, and declining years. Physical development is thus correlated with psychological adjustments and social adjustments as the individual matures, acquires a mate, becomes a parent, watches his child grow up, faces middle age, old age, and death.

Western Civilization

The first course in the social science sequence is Western Civilization which aims to give an understanding to man's social world by first arriving at "an understanding and an appreciation of the heritage of Western civilization." The history faculty has developed a course which begins with a short survey of man's origin and the main conclusions of anthropologists and historians as to man's cultural development through his long preliterate existence. The beginnings of civilization and its development in the Mediterranean area are traced with its spread and subsequent development in Europe, the characteristics of medieval Europe, the Renaissance, the spread of European culture to the Western Hemisphere, both in North and South America, the rise of nationalism, imperialism and international conflicts, the place of America in modern Wes-

tern society, the evolution of a world order, the first and second world wars, and the formation of the United Nations. The ambitious scope of the course is apparent.

In presenting the course in Western Civilization, material in the textbook is supplemented by lectures and by readings from the great scholars of antiquity, the middle ages, and modern times, as well as from leading historians of our own day. The course, both in objectives and subject matter, probably suffers from the attempt to encompass too much, but even so undoubtedly gives the student some grasp of the social history which preceded modern society. Viewed from this historical perspective, a student can scarcely fail to obtain some comprehension of how civilization developed and some appreciation for the cultural background upon which our modern social world has been erected.

In addition to its primary objective of giving the student an understanding and appreciation for the heritage of Western civilization, the course has three other aims, namely, to enable the student to (1) acquire perspective on current events, (2) to develop a sense of responsibility for sharing in the preservation and increase of the best of the heritage, and (3) to gain experience in judgment. Obviously if a student is to achieve these latter objectives he must have time to analyze the forces which have been the yeast in modern culture, and he must also perceive the intricate complexity of these forces. If he is to preserve and increase the best in the heritage of Western civilization, he must know how to discern what is best. Some may well raise the question as to how far the professors themselves have emancipated themselves from their own cultural biases and ethnocentrism as to be able to decide what should be preserved. Professors keep the torch of learning burning. Whether their individual beliefs in the validity of a particular political or economic system is to be justified by the inexorable trends of future events is probably not too important. In the long run, those cultural traits which survive are those which possess utility in the succeeding age, for old culture traits must always compete with new inventions and some will unquestionably be eliminated.

Modern Society

The primary objective in the course, Modern Society, is to give the student an understanding of how modern society is

organized and how it functions. The second objective is derivative and aims to give the student some realization of the task of responsible citizenship. The third objective, in turn, derives from the second in aiming to promote intelligent participation in the adjustment of economic, political, and social problems. We also wish to give the student some appreciation of the role of the social scientist in compiling and analyzing social data. For the beginning student, unfortunately, this objective must depend largely upon the effectiveness of the teacher. If we achieve the first objective effectively the important role of the individual in society should make possible the other objectives.

The achievement of our derivative aims cannot be gauged very effectively, but we hope to make clear to students through the study of political institutions and problems that they as educated persons have a special responsibility as citizens and voters and must make themselves articulate on important social issues. The hopes of democracy must depend upon the hopes and behavior of the electorate.

In developing the material for the course, *Modern Society*, we have emphasized the study of modern social institutions and modern social problems because this has seemed to be the most acceptable framework within which we could integrate the political, economic, and social aspects of modern society. While it is possible to pull economic, political, and social problems out of their broader social context for purpose of study and analysis, it is obvious that there are no purely economic, purely social, or purely political problems. Within the spheres of the several social science disciplines, social scientists have often obscured and confused social reality by attempting to ignore the relation of one social problem to other problems and to society as a whole. Since our primary concern has been a matter of understanding how society is organized and how it functions, major emphasis has been upon the study of the institutions through which man has attempted to satisfy basic human needs. These institutions are often designated as "economic," as "political," and as "social" and students have often studied them as such with little or no reference to the human needs they serve, on the one hand, or to their interrelated nature, on the other hand. From our preview of the task entailed in developing the course, our social sci-

ence faculty has agreed that if the modern world is one world, surely modern society is one society, not several discrete and separate parts. Society, therefore, must be viewed as a complicated but organic whole if we are to make students aware of the intricate nature of social interaction and the complexities of our social organization. Economic institutions are basic aspects of society because they are means of securing bread and butter, and occasionally jam! Economic practices are, however, limited by changing and expanding conceptions of democracy; economic practices are also altered by the expansion of educational facilities to include greater and greater numbers of our population in the lower income levels. Educate the son of a miner and he may sit behind the desk of management and see his father's face in the mental picture he carries of industrial conflict. A depression which levels the classes to the same position as the masses may eventuate in a political solution to problems of economic insecurity through social security legislation. Christian religion may be concerned with the problems which the individual faces in living and dying in a painful and confused world, but Christianity is also concerned with the worth of the individual as a person and has even had its impact on the governmental institutions which religious men have devised, despite the lip-service they have given to the separation of church and state! Surely institutions are interrelated.

The family, as a "social" institution, is an excellent illustration of how political controls, religious ideas, social considerations, and economic patterns all overlap and interpenetrate in the functioning of a given institution. The family is a biological unit, but we insist upon making it legal and hedge it in with numerous other social controls, including gossip and what the neighbors think. The family has an important economic role in promoting various types of economic services such as insurance, and in determining that essential question as to how much a man must earn, or how much he should save, in order to take care of his wife and children. Federal grants-in-aid to child welfare and old-age assistance give us further opportunity for analyzing the interrelated economic, social, and political aspects of contemporary problems. These are only a few of the ways in which we have been able to break down the departmental approach. We have thus succeeded

very largely in overcoming the exaggerated emphasis which economists, sociologists, and political scientists have often given through a selective interpretation of problems. This in itself is no mean achievement for it has meant an inevitable increase in the mental horizons of the faculty. In the long run, the course probably will result in definite revisions in the presentation of other social science courses, since the several faculty members, themselves, have come to recognize the folly of regarding the various social sciences as disjunctive parts of the science of human society.

And to make the student aware that he is a part of the institutions and problems which he is studying we have analyzed the function of education on the one hand, and the relation between educational institutions and the institutional controls imposed by economics, by politics, and by religion. And, we have in fact pointed out that part of the impetus for the course is the social disorganization all about us, and this social disorganization can be attributed in part to fundamental defects in our social education.

We admit that the course may subsume too much. We claim to have developed a unifying principle which has seemed to be highly successful. This principle, however, has been a device which has depended much upon the skill of the teacher presenting the material and, as every one familiar with texts in the field knows, there is very little material in print which provides an integrated approach. To date, at least, it would seem to be no course for the inexperienced instructor, for it can only be developed by one who has sufficient maturity to perceive the underlying unity of the social sciences and by one with some experience in evaluating and integrating materials.

World Culture

Despite the breadth of material covered by the courses in Western Civilization and Modern Society, certain gaps still remained in the essential knowledge necessary to understand our present-day world. Russia, the Far East, and Latin America are scarcely touched in these courses and yet these countries are of focal importance in contemporary world affairs. In consequence, a course World Culture was designed to point up the major aspects of the cultures of these nations and the political developments in these areas. This course

thus supplements the one on Western Civilization by covering the history of Russian political developments since 1914, with special emphasis on the relations between World War I and the Revolution in 1917. It also covers the internal political and economic reorganization since that time, with particular attention to the events leading up both to the Russo-German pact and later to the Russian alliance with Britain and the United States, and the later tensions between the United States and Russia since World War II.

Similarly the trend of events in China is reviewed. Such major happenings as the open-door policy, legislation in the United States which restricted Oriental immigration, the economic and population pressures in Japan, the Nine Power Pact and events leading up to the Japanese invasion of Manchukuo and Pearl Harbor are all presented. The complicated problems involved in developing any real political democracy in China, the Communist penetration of Outer Mongolia, the questions involved in freeing India are also discussed in order to give the student some understanding of the importance of the Orient in world politics and in world peace and, we should perhaps better say, world conflict.

The study of Latin American culture is limited to Mexico, Brazil, and Argentina. These countries are studied in detail as representative of the importance of cultural factors which have led to complicating tensions between those countries and the United States. The special importance of the differences in religious adherence and philosophy of government are presented so far as they affect Latin America-United States diplomatic relations. The need for an understanding of the Republican Protestant cultural motif which applies in America and which differs so markedly from the Catholic religion-paternalistic government pattern in Latin America is emphasized. The Pan American Union is studied and materials from that organization are utilized for class discussion in showing how the United States has shifted from "dollar diplomacy" to the "good neighbor" policy and how this shift has altered certain tensions in our relations with our neighbors to the south.

UNIFYING THE PROGRAM

Naturally, the faculty which is responsible for the presentation of the various social science courses is still far from satisfied with either the content of the courses or the textual materials.

In our determination to turn out intelligent and well-informed college graduates we may be exaggerating our capacity to achieve our purposes. We are also forced to recognize that the integration of knowledge which may seem both so patent and so desirable to the thoughtful social scientist may seem neither so obvious nor so desirable to the beginning student. Perspective is a cumulative thing and the student can arrive at such understanding only when he possesses sufficient insight to enlighten the facts confronting him. Even so, we believe these three courses give the average college student far better tools for interpreting the complicated and many-sided angles of present-day society than the majority of college students ever acquired under the traditional curriculum.

We should perhaps mention, in addition to the basic curriculum, certain other required courses at Pennsylvania College for Women, namely, English Composition, Effective Speech, and Physical Education, and the first two of these are definitely correlated with the subject matter of core courses. The Effective Speech course has planned its program to fit the outline and schedule of Modern Society and all students in the speech course are thus required to analyze effectively and to express orally their own critical thinking with reference to the various problems which they are studying concurrently in Modern Society. For example, while we are studying banking, students visit banks and learn from firsthand observation something of how banks are organized and administered. As we analyze educational institutions with reference to their significance in our social order, the students are studying the current trends in educational reorganization in American colleges by examining a variety of educational programs in preparation for oral discussion and talks in their speech course.

We have also planned the examinations in Modern Society so as to allow the students some individual opportunity for evaluating critical problems as we do also in class discussion. For example, the Taft-Hartley bill was discussed pro and con with special emphasis upon its effect upon labor and economic institutions. Because Pennsylvania College for Women is located in Pittsburgh there has been a special (and sometimes personal) interest in the various implications of the bill.

As we revise and readjust course content and course requirements, we shall probably extend and develop workshop methods for studying and analyzing society and employ somewhat less emphasis upon "reading about" what the students can "look at and see" for themselves. Up to now, in *Modern Society* we have required the students to visit and to appraise the organization and operation of three different institutions and to submit critical reports on their visits. This material has also been correlated with the work in the speech department. Students in *Western Civilization* have made field trips to art galleries to inspect their representations of earlier art forms and to churches to see present-day copies of architecture of earlier periods.

Students in *Modern Society* also have been stimulated to keep abreast of the times through reading current articles in critical journals. Here they are allowed complete independence in the selection of material, except that certain popular magazines are automatically excluded. (If we could be sure that they had sufficient discrimination in evaluating viewpoints, we might be persuaded to let them read those magazines, too!) Bi-weekly reports are made on reading which are presented in the form of short digests of the article and a critical evaluation of their merits. We realize that student judgments may be faulty but the critical ability is developed only through practice.

By these methods and tools we hope that the students will become acquainted with major facets of our world society and that all students who pursue further courses in the social sciences will have a common body of information upon which we can build. For we realize that as George Moore once aspired to be, modern students in fact will be required to be "citizens of the world."

In the meantime, the faculty members who have had a part in this program are finding the integration of course material an exciting adventure in the unification of knowledge. We are even willing to admit that in the preparation of such material the faculty is probably receiving even greater benefits than the students. Even so, the students must be getting a better education in the social sciences than was previously possible because the faculty is literally forced to acquire some un-

derstanding of the interrelationship and interdependence of the various divisions of subject matter. An educational institution which has enlarged the perspectives of its faculty has made a notable achievement. And an enlightened member of the faculty will more or less inevitably communicate some of his enlightenment to his students.

General Education in Social Studies at Colorado State College of Education

COLORADO State College of Education is primarily a teacher training institution, with a student body of about eighteen hundred. Although the college emphasizes education and the majority of its students prepare for teaching careers, a fully accredited liberal arts program is offered. Since the trend in the public school curriculum for the past two decades has been toward general education, teacher training institutions must emphasize general education subject matter and how to teach it. In all divisions Colorado State College of Education stresses the integration of subject matter and how best to present it in a teaching situation.

The Division of Education, in its methods courses and in the laboratory schools, gives the student an intensive introduction to general education theory and current practice as well as the usual formal courses in professional teacher training. In fact, the college had been presenting, and experimenting with, a general education program for a number of years before World War II brought the concept of a basic education to focus in American institutions of higher learning. This program was adopted to train teachers who could present these general courses in the elementary and secondary schools and in the junior colleges which had already developed programs of basic education.

The Graduate School has likewise emphasized general education teacher preparation. The recent graduates of this division have been in consistent demand by the schools and colleges that are building programs of general education.

The developing program at Colorado State College of Education was influenced in its growth by the recommendations

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contained in the Report of the Commission on the Social Studies of the American Historical Association. In its chapter on teacher preparation, the Commission stated:

In the field of teacher training, this will mean: (a) a drastic curtailment in the number of courses—often thin, arid, and duplicating—offered in the principles and methods of education; (b) an insistence that persons engaged in training teachers in various branches of learning should, first of all, be competent scholars in these fields; (c) the abandonment of the conception of a distinct "science of education" and the reunion of education with the great streams of human knowledge, thought, and aspiration—empirical, ethical, and aesthetic.¹

The Commission, refusing to take sides in this struggle of vested interests in higher education, proposes: (a) a vigorous searching of hearts by specialists in subject matter and in methodology; (b) a reunion in both instances of specialty with the living tree of knowledge and thought; and (c) a revaluation of subject matter and methodology with reference to social purpose rather than in terms of abstract logic and schemes of organization.

In practical outcome, this will mean: (a) a drastic reduction in the number of highly specialized courses in history, politics, economics, and sociology offered to teachers in colleges and universities; (b) the establishment of general and balanced courses in these subjects for teachers.²

In the social studies, the Commission recommended that:

The program of social science instruction should not be organized as a separate and isolated division of the curriculum but rather should be closely integrated with other activities and subjects so that the entire curriculum of the school may constitute a unified attack upon the complicated problem of life in contemporary society.³

The program of social science instruction should give a broad and comprehensive conception of the evolution of civilization, laying stress on the idea of development, drawing contrasts between the present and the past, embracing the diverse contributions of races and peoples, religions and cultures, and giving a broad perspective of the fortunes, problems, and achievements of mankind.⁴

The program of general education offered in every division at Colorado State College of Education carries out the recommendations contained in the reports of this commission and of various other committees and commissions⁵ set up to study

¹Report of the Commission on the Social Studies, American Historical Association, *Conclusions and Recommendations* (New York: Charles Scribner's Sons, 1934), pp. 111, 112.

²*Ibid.*, pp. 110, 111.

³*Ibid.*, p. 49.

⁴*Ibid.*, p. 51.

⁵Report of the Harvard Committee, *General Education in a Free Society*, 1945; American Council on Education, *A Program for General Education*, 1944; Commission on the Relation of School and College, *Ph.D. Adventure in American Education, The Story of the Eight Year Study*, 1942; Report of the Commission on the Social Studies, American Historical Association, *Conclusions and Recommendations*, 1934.

the problems of basic or general education in the schools and colleges of the United States. The courses presented by the various divisions aim to illustrate the basic unity of all subject-matter materials and to explain man's relation to his environment and culture. They present an integrated program of general education before he proceeds to his field of specialization so that he will be able to fulfill (and teach others to fulfill) the duties and responsibilities of a citizen as well as of a specialist.

It is noteworthy that the three phases of effective thinking—logical, relational, and imaginative—correspond in general to the three major divisions of learning—the sciences, the social studies, and the humanities. The tool of all effective thinking is language, as in most thinking one talks to oneself; and, in communication with others, speech and writing are the essential media. The personality of the child is almost wholly formed through the medium of this communication which allows the organism to contact its cultural environment and to build its individual culture through these contacts which furnish a continuing medium for individual growth from birth to death.

General education must aim at developing all of the organism's abilities—effective thinking, the language arts, judgment, and discrimination. Colorado State College of Education offers integrated courses in the three main branches of general education: the humanities, the sciences, and the social studies.

PHILOSOPHY OF THE SURVEY COURSE

This survey course in social studies has been planned to introduce the student to the origin, complex nature, and possible solutions of fundamental social, economic, and political problems which confront man in the twentieth century. These problems are not new, nor are they limited to our time. They are persistent; they have intrigued and perplexed man for centuries. They take on new forms and the emphasis shifts, but the heart of the problem is surprisingly constant. These problems are not easily solved and no solution is more than relative to the culture from which it had its origin. Our solutions will be only temporary but we must tackle these problems with every resource of science and philosophy available and arrive at solutions acceptable to our time and culture.

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Man is the principal character in the unfolding drama which we are to study—man in his varied relationships with other men, singly and in groups, in his contacts with his physical environment, and with his past and present culture. In the twentieth century this unfolding drama has all of the elements of a classic tragedy. Our interests in it have increased tremendously in recent years as scientific and technological discoveries have unified our cultures and as those same discoveries have presented a real threat to our continued existence. Today, there are many thoughtful persons, and their number is increasing rapidly, who are convinced that something beyond the common superficial understanding of the play has become imperative. This fact accounts for the contemporary revived interest in general education; in the necessity to train man as citizen as well as producer. In the past war we discovered that the average American understood the machine but was ignorant of the part played by the machine in contemporary civilization. We discovered that, if democracy is to survive, its neophytes must accept their duties and responsibilities as citizens as well as their functions as producers. We know that democracy requires that every citizen be able to make decisions required for the solution of local, national, and world problems, but our educational system has neglected this phase in an overemphasis on vocational specialization. Specialization is necessary for the citizen's economic contribution to the welfare of the group but general education is equally necessary for his contribution as the source of sovereignty in a functioning democracy.

Our course is concerned primarily with the present. We have a very practical stake in understanding the character of this age. Our outlook is contemporary, but we do not intend to forget that the present has its roots in the past and that man's thinking is based on experience derived both from the present and from the past. Our point of view is world-wide with an understanding of the interdependent and inter-related nature of contemporary, world-centered culture. While much attention will be given to American aspects of our problems, we do not wish to become too American-centered. Universal problems require an international, cooperative, and cosmopolitan attitude for their study and relative solution.

Materials for the examination of these persistent human problems are scattered among all fields of study (the humanities, science—natural and physical—and the social studies) and an understanding of the basic unity of the whole is essential to the future growth of the democratic process. It is not the purpose of this course to treat these continuing problems from the particular point of view of any one of the academic disciplines, although we will emphasize the social studies (history, sociology, economics, political science, and law) along with anthropology, geography, biology, and psychology which we share with science, and philosophy which we share with the humanities. Instead, it is proposed that as large a segment of human knowledge as possible, relative to the problem of man, be made available to those who are facing a challenging and crucial period in human evolution.

The general education social studies required of all sophomores after they have had basic courses in humanities and science, introduce the student to the subject matter of the social studies and illustrate their integration with science and the humanities. This course uses the problem approach to illustrate the basic unity of the learning process. The course covers three quarters.

COURSE OUTLINE

CONTEMPORARY INSTITUTIONS AND PROBLEMS IN HISTORICAL PERSPECTIVE

First Quarter—The Individual and His Social Relations

Introduction to course: The Foundations of the Social Studies

Part I. The nature of social science

- a. The field of social science
- b. General objectives in basic social science
- c. Social problems in historical perspective—the evolution of a free society
- d. The scientific method and social problems

Part II. The nature of social behavior

- a. The basic units of social behavior and their configuration
- b. The biological basis of social behavior
- c. Limiting nature of geographic factors on social behavior
- d. The dynamic interrelation of culture, personality, and society

A. Maintenance of the Family

- I. Introduction—the family as a social institution in a larger social setting
 - a. The individual versus the historic concept of the family
 - b. The family in relation to other social institutions
 - c. Meaning of the terms "marriage" and the "family"

- II. Some historical and contemporary forms of family organization
 - a. Marriage
 - b. Sex dominance
 - c. Lineage
 - d. Types of family organization in contemporary society
- III. The family institution in a rapidly changing industrial society
 - a. Effect on the family of changes in other institutions
 - b. Problems of contemporary family life
 - c. Marriage and the family
- B. The Individual and Education
 - I. Education is communication
 - II. Relation of education to culture
 - III. Education; or propaganda
- C. Intra and Intergroup Conflict Patterns
 - I. Rural-urban antagonisms
 - II. Interracial and other minority conflicts
 - III. What can be done about intra and intergroup conflict?

Second Quarter—American Life and Institutions

- A. Relationship between man and government
 - I. The nature of government
 - a. Historical
 - b. Contemporary
 - II. The government and the individual
 - III. Governmental responsibility for maintaining national prestige and authority
- B. Man's Organization for Production
 - I. The nature of an industrial society
 - II. Relationship between production and man's wants
 - III. Relationship of methods of production to social organization
 - IV. Forms of organization for production in contemporary society
- C. The Role of Labor
 - I. Labor problems in historical perspective
 - II. Evolution of labor organizations
 - III. The position of labor in the United States as compared with other economies
 - IV. The future of labor in an industrial society
- D. The Position of Agriculture
 - I. Agriculture in historical perspective
 - II. The transition of agriculture from a dominant to a secondary position—the Industrial Revolution
 - III. Agriculture's contemporary problems
 - IV. The role of agriculture in an industrial society

Third Quarter—Contemporary World Civilization—America and International Affairs

- A. The Geographic Framework of World Civilization
- B. The Socio-Political World in Historical Perspective
 - I. Western civilization
 - a. The ancient Near East

- b. Medieval and modern Europe
 - c. Latin America
 - d. Anglo-America
- II. The Eurasian bridge between East and West
 - a. The Near and Middle East
 - 1. Eastern Roman and Greek Empire
 - 2. Islam
 - b. Russia
- III. Eastern civilization
 - a. India
 - b. China
 - c. Japan
 - d. Indo-Chinese cultures
- IV. One world?
 - a. The nature of the nation-state and national sovereignty
 - b. The role of an industrial society
- C. The Maintenance of World-centered Peace

SUGGESTED TECHNIQUES FOR INTEGRATION

- I. The integration of the departments within the general education program
 - A. Regular meetings of the general education staff as a committee of the whole
 - 1. These meetings discuss the "Frame of Reference" and present suggestions as to how it could best be carried out in each department in order to integrate the subject-matter fields involved and to present the specialized material of each field.
 - 2. The committee of the whole refers its suggestions to a smaller committee composed of representatives from each department which codifies the suggestions and draws up a plan by which they are put into operation. This plan is discussed again by the staff and adopted, or amended, or returned to the committee for further suggested changes. After final adoption, this plan governs the presentation of the departments for the following term.
 - 3. The staff meets as a committee of the whole before the beginning of each term to discuss the over-all plan in the light of the past term's teaching experience.

- B. The plan is accepted for the next term or revised by the committee according to the new suggestions accepted by a majority of the staff.
- II. The workshop in general education
 - A. The workshop technique for presentation of subject matter fits admirably into a pattern of general education similar to that used at Colorado State College of Education. Dean Joseph Hudnut of Harvard's School of Architecture writes in the January 1946 issue of *The Magazine of Art*: "The spirit of the workshop . . . should inform every part of the school. There should be a workshop for letters where poems and stories are made; workshops for dancing and for music; workshops for the art of living together in homes . . ."

Each department in the general education program has a workshop for the display of materials both graphic and written. This workshop centralizes and integrates the department's activities and serves as a classroom for the presentation of visual materials to the student. The student comes here for study at any time, in a setting where the books, pamphlets, magazines, maps, charts, and displays of the field's subject matter are exhibited to the best advantage. These workshops are equipped with the teaching aids that are best suited to expanding and presenting the subject-matter fields involved in the course. These include a sound projector, ballopticon, a record player connected with a public address system, a hand mike, a playback recorder, and a film slide projector, as well as globes, bulletin boards, display tables, map racks for floor and wall. These workshops are open to inspection by visiting teachers from the high schools of the state where they may gather information for their professional use.

- B. A master workshop containing materials from all of the general education courses would serve to show the integration among the materials offered in all courses and act as a correlating medium for both instructor and student. This would supplement the over-all philosophy of general education as carried out at Colorado State College of Education.

General Education in the Social Sciences at the University of Kansas

AT THE present time at the University of Kansas there are four offerings in the general area of social science. These are Cases in Human Relations, Survey of Soviet Culture, Social Science Survey, and Western Civilization. The first two of these are offered at the junior-senior level and the last two are intended primarily for freshmen and sophomores. These four courses (though the last is not in the usual sense a "course" at all) have been added to the curriculum over a period of approximately twelve years. They are not the result of a coordinated systematic plan, but represent rather a sort of evolution through which the faculty has been going in its effort to feel its way toward a solution of a problem which almost all feel to exist, but which is as yet only loosely defined and for which none engaged in the program feel that an ideal solution has yet been found.

All of these courses have been carefully kept free of departmental listing. For purposes of schedule and catalogue they are listed under the amorphous title of social science. It is generally accepted that their principal purpose is not professional training but "general education." In some ways the heart of the program is the Western Civilization project which will be treated at some length in this paper. For the others a brief description will have to suffice.

CASES IN HUMAN RELATIONS

The latest addition to the group of general education courses in the social sciences may be mentioned first. This is an outgrowth of the Human Relations course given by Professor Wallace B. Donham and his associates at Harvard. Four members of our faculty have already participated in the Harvard

By Hilden Gibson, associate professor of political science and sociology, and Walter Sandelius, professor of political science, University of Kansas.

program and two more are in attendance there at the time of this writing.

In some respects at least this course represents the most radical departure from conventional academic procedures of any of our experimental courses and is therefore the most difficult to write about.¹ Not only does it involve the use of a relatively unusual teaching technique, the use of the case method; it represents, moreover, an attempt to achieve an understanding of and to influence those nonlogical areas of human behavior which have previously been regarded as principally the domain of the psychiatrist. From the pedagogical standpoint this represents, it would seem, a voyage into relatively uncharted seas.

It is the profound conviction of Professor Donham and of his distinguished associate, Professor Elton Mayo, that good human relations are primarily the result of social skills rather than verbalized knowledge. Some of these skills are susceptible of verbal definition while others are not. Though they lodge in a different area they are not fundamentally different in this respect from the skills of a craftsman. And who is there among us who has not at some time or other seen a master carpenter or a stonecutter perform feats which he could not explain to the onlooker even though he tried to do so.

A fundamental question is thus immediately posed. How can that which cannot be verbalized be taught? How can you talk about that which you can't say? It is the conviction of the Harvard group that this difficulty, great as they admit it to be, can be met by the use of the case method. The cases are actual instances of problems in human relations which have been written up as accurately as possible. They are then presented to the students, usually in mimeographed form, for their study prior to the meeting of the class. Classes are conducted almost entirely by discussion. Every effort is made by the instructor to avoid moralizing and pedantic theorizing. Instead, reliance is placed almost entirely on the insights which the student may himself achieve from his own study of the case and from the comments offered by other members of the class.

In short a "case" is an attempt to capture a segment of reality and transfer it inside the classroom for clinical observation on

¹For a more elaborate statement about the use of the "case method," see the article in this volume by Sidney J. French and Wendell Bush.

the part of the student. In no small sense the procedure represents an effort to provide for students of human relations the same sort of assistance which the clinic affords to students of medicine and, as with the clinical method in medicine, the primary objective of this procedure too is to produce a "knowledge of acquaintance" instead of "knowledge about." This distinction, to which William James alluded a good many years ago, might at first seem of minor importance, but only a little reflection will suggest its profound significance. The procedures heretofore followed in the social sciences have concerned themselves almost wholly with "knowledge about" and scarcely at all with "knowledge of acquaintance."

As presented at the University of Kansas, Cases in Human Relations is a three-semester-hour course given on the junior-senior level without prerequisite. It is now only in its second year of operation but already student demand for the course far exceeds even the most optimistic expectations. The university is completely embarrassed by its inability to provide the trained personnel for the number of sections which should be given. The School of Business has considered making the course an integral part of its curriculum and the School of Engineering has likewise shown great interest. Unfortunately it is impossible at the present to satisfy either of these demands. Moreover, a considerable student pressure has arisen for a follow-up course on the undergraduate level, and also for seminar instruction in this area at the graduate level. Some years must pass before all of these demands can be met, but expansion in this area is being pushed as rapidly as the acquisition of trained personnel will allow.

SURVEY OF SOVIET CULTURE

This course was originated in the spring of 1946 as the first of a group of area survey courses. It is hoped that the university will soon be able to offer similar treatments of Latin America and the Far East. Again the intent is not to provide specialized professional training but rather to impart the kind of information which an intelligent layman should find useful about the area in question. In the presentation of the Soviet Culture course a deliberate attempt has been made to avoid excessive preoccupation with ideological differences and to present instead a survey of Russian culture as a whole. To do this, the resources of the entire university are drawn upon.

Thus a professor of art is invited to lecture on Russian art, a professor of anatomy to describe the progress of the biological sciences in the Soviet Union, a professor of architecture to deal with Russian architectural developments, and so on.

This course is given at the junior-senior level without prerequisites. It carries two semester hours of credit.

SOCIAL SCIENCE SURVEY

Experimentation in the direction of general education in the social sciences began in 1936 with the introduction of a course called Social Science Survey, though it has been less a survey than a basic course in social science. This was a five-hour course running for one semester, sponsored jointly by the departments of sociology, political science, and economics. It was designed primarily for lower-division students, but was open to all students in the university other than majors in the three sponsoring departments.

Like most other similar courses which were started during that period, the dominant motive in its creation was belief in the value of integration. Happily it achieved that objective better than most other courses of similar origin, though perhaps not as well as some. This success can be attributed to the decision of the committee in charge to throw overboard the traditional departmental division, thereby avoiding the pitfall of a supposedly integrated course in which sociology is taught (usually by a sociologist) during the first third of the term, economics during the second, and political science during the third. This pattern—which was (and for that matter still is) all too common among introductory courses in the social sciences—was avoided by the adoption of an approach which was broadly historical without duplicating conventional history courses. By this device it was possible to bring to bear the materials and the points of view of the various social sciences without the artificiality of a segmentalized approach.

Some ideas of the content may be given by suggesting the two dominant motifs around which the course was built. The objective was to give the student as clear a picture as possible of the society in which he lived, of the direction in which that society was moving, and of the possible role which the prospective citizen would be called upon to play. In order to accomplish this, the first half of the course was built around the concept of the growth of culture. Naturally this involved an

examination of the role of culture in determining individual behavior, and of the dynamics of cultural change. The second part of the course was built around the theme of the impact of the Industrial Revolution upon the social structure of our time.

Social Science Survey was from the first a purely elective course, but through the years it has succeeded in attracting on its own merits an ever larger number of students. As of the beginning of the next academic year students in the School of Engineering will be required to take either Social Science Survey or Western Civilization. Though at the time Western Civilization became a requirement for graduation there was some discussion of dropping this course from the College of Liberal Arts, it was decided that there was not sufficient duplication between the two to necessitate exclusion of the Social Science Survey from the college curriculum. It continues to be given therefore on an elective basis.

WESTERN CIVILIZATION

At the University of Kansas there is a required comprehensive examination in the subject of Western Civilization, which must be taken by all students of the College of Liberal Arts and Sciences, in the School of Education, and in certain departments of other schools of the university as well.

The first principle of the requirement is that which it has in common with nearly every considerable curricular reform of recent years in the liberal arts colleges of the country. This is, that there shall be a central core in the content of learning, such as will give to all who have experienced a degree of liberal education some common ground upon which educated minds may meet. It is felt, moreover, that there is a great urgency in this matter if we are to develop at all the leadership which the world needs.

Objectives of the requirement

The specific objectives of a program which is intended to prepare students for the examination in Western Civilization are:

1. To inculcate in the student an understanding of those elements in Western culture which form its basic meaning and which have contributed to the distinguishing characteristics of the American Way of Life.
2. To trace the origin of the major concepts, doctrines, and institutions which characterize our political, economic, and

social relationships, with emphasis upon the growth of democratic and Christian ideals.

3. To observe the achievement of Western civilization—as part of the whole human spirit—in its struggle against ignorance, tyranny, greed, and intolerance, and to develop some insights into ways and means of protecting, through further progress, what already has been achieved.

4. As stated in the manual of the course: "To obtain an integrated conception of social progress. . . , to the end that one form of cultural product will possess meaning as a sign of the times in relation to other cultural products. To obtain, also, an understanding of why as a nation we do not live in isolation from the world. Our national life and economy are part of world life and economy. We cannot live without affecting others and others cannot live without affecting us. The welfare of our nation depends upon the welfare of other nations, as parts in a common whole."

5. To strengthen habits of independence and self-reliance in the student, and to bring him to the habit of taking thought.

A reading course with proctorial guidance

Boswell reports Sam Johnson as saying that he could not see why, in the universities of his day when there were so many books, people should think that everything must be taught in lectures. Why were lectures to be regarded as a better source of information than the books upon which the lectures were based? While not the whole truth, the suggestion bears a certain emphasis.

The gist of the present requirement is that, in the commonly accepted sense of the term, it is not a "course" at all, but a comprehensive subject examination to a certain extent based upon the readings indicated. The six hours of credit allowed is dependent wholly upon satisfactory passing of the examination. In making his preparation, the student has available always the study manual that accompanies the reading list. He may read without guidance, if he prefers to do so. Most students, nearly all, choose to make use of the battery of proctors—graduate students and young instructors—available for individual direction.

The proctor meets the student for a half hour once each two weeks throughout the year—to answer questions for him, and to be of some encouragement. The proctor does not talk

too much. At least he should not. At times, the nature of the individual case may suggest that he will need to do rather more of explaining than usually is wise. "We teach to death." If the student is to achieve a self-discipline and a sense of responsibility, we need to emulate, more than our overly intensified drives of instruction permit, the wise mother who "lavished upon her children a wealth of affection and a lot of wholesome neglect." Admittedly, excess of anything is possible.

An advantage in the arrangement adopted would seem to be the rather high degree of flexibility. If only the area within which the plan functions could occupy a little larger share of the student's time, so that he might achieve something more of that sense of creative leisure which any truly educative process requires! This may come in time. As far as the present six-credit-hour area now extends, there is less rigidity than in that regular course-credit system which President Lowell, for one, saw as the chief source of weakness in the American higher education. The matter of how easy or how difficult the reading materials should be, or of how much or how little aid should be extended to the student, are matters to be determined by experience within the flexible frame of the whole.

The procedures followed include a biweekly meeting of the proctorial staff. The proctors prime themselves and each other upon the reading materials, share experiences, and otherwise afford mutual stimulation. The social mingling, in a degree of intellectual atmosphere, builds *esprit de corps*—some of which tends to spread abroad in the student body generally.

The reading list does not primarily stress the past. While the historical frame has been adopted in order to give perspective, the selections recommended for reading do not warrant the charge of "sinking back into the comfortable arms of history," with the futility of that position in a day such as this. The committee in charge has given considerable emphasis to (1) the growth of ideas as exemplified in writings and documents such as have *lasting* value, and (2) contemporary commentary upon the social scene as reflecting various viewpoints on controversial problems of the present.

Extracts from the classics represented in the reading list include such sources as Locke, *Of Civil Government*; Adam

Smith, *The Wealth of Nations*; Montesquieu, *The Spirit of Laws*; Madison, *The Federalist*; Mill, *On Liberty*; Lincoln, selected addresses; Walt Whitman, *Democratic Vistas*; Lord Robert Cecil, *The Moral Basis of the League of Nations*. The contemporary commentary of which reading is required includes, for example: Stuart Chase, *The Road We Are Traveling*; Wriston, *The Challenge to Freedom*; Barnes and Ruedi, *The American Way of Life*; Hayek, *The Road to Serfdom*; Masters and Way, *One World or None*; Reves, *The Anatomy of Peace*.

The student is encouraged to utilize any and all aids to learning which he may devise or find available. Although he may take the examination at the earliest by the end of the freshman year, the weaker student may well be advised to postpone the attempt until the end of the sophomore year; then it becomes obligatory. In the meantime he may choose to take regular courses in allied fields—for example, Modern Europe or Recent World History. The expectation, reasonably born out already in the results, is that more and more the student will begin to relate, in his own mind, his various courses of study with his experience generally. The comprehensive examination is a device, not for handing back to an individual examiner what, as instructor, he has spooned out shortly before, but for satisfying an independent examining committee such as has had no close connection at all with the proctorial guidance.

The examination itself is a combination of the objective with the essay type. Between these two the correlation has been found to be close. The essay part of the test is meant to discover, not how wide is the student's knowledge over a broad subject, but how thoroughly does he know that which he knows best. That is to say, the student here is given ample opportunity to choose his ground.

Examination results have given encouragement. Many students are enthusiastic. Some, indeed, find the reading loads heavy—as is not unusual in other courses as well. In the middle of the third year after beginning, there seems certainly to be promise of a more adult point of view on the part of the student.

The project reported upon is one straw in the wind of our transforming American schools into universities. Despite obvi-

ous problems of how to modify the established habits when one works within a limited area surrounded by a preponderance of the old accustomed ways, the undergraduate is taking good hold. Chancellor Malott, in initiating the experimental point of view, and the faculty, in carrying on this venture, are receiving a very satisfactory response from the students.

Above all, the aim is clear. The admittedly desirable objective of establishing a central core of content in liberal arts education will have also the undesired effect of increasing the regimentation, if we do not compensate with a more adult spirit in the method of learning. For it is the voluntary element in education, that is the making of the moral individual and the free citizen.

The Social Science Comprehensive at the University of Florida

AT THE University of Florida all freshmen and sophomores are enrolled in the University College. Since preprofessional work is concerned largely with basic English, mathematics, science, and social science, it is an obvious economy to the university and to the students to have one unit administer all this work. It is economical to the university because desirable grouping of materials and students avoids the waste or inefficiency caused by trying to provide for many fragments. And, since during these first two years, a great many students actually do change "registration-day-professional-choices," they are saved much credit or time loss if the organization of basic work toward one professional objective is very similar to that of another. However, of greater importance are the educational advantages. There are at the college level knowledge and understandings that all men need in common as responsible human beings and citizens. And such must be given early, for a great majority of students drop out of college before completing four years of work. Comprehensive courses of selected materials have been built in each of the following major fields of human thought and achievement—the social sciences, the physical sciences, language, mathematics and logic, the humanities, and the biological sciences.

The work in these areas that makes up the general education program is interrelated in many ways. Much of it is geared to present-day thinking. It does not seem a distortion to us that the materials of each course should enter a student's thinking almost daily to guide his next steps. The materials of all the areas furnish the subject matter used to attain the skills in such courses as Effective Writing or Effective Thinking.

By William G. Carleton, professor of social science and chairman of the social sciences, and Winston W. Little, dean of the University College, University of Florida.

In the social science and the humanities areas our culture is considered from somewhat different points of view, but both attempts are concerned with the whole picture of life—not its segments. Further, believing that real integration on the part of students will come in many instances only after there is actual integration by members of the teaching faculty, every effort is made to secure teachers whose interest and training have resulted in open-mindedness, wide interests, and understanding of the significance of the subject matter of their special study and its relationship to other fields of knowledge. Now since the work has been under way for some time, the in-service training an instructor gets when he joins a staff in a cooperative teaching program is a significant part of his experience. Many teachers work in two of the comprehensive courses.

In the biological science area the organism is viewed not only as an individual and as a link in a sequence of generations, but also as a unit in a social-economic complex. The social impact of science in a machine age is a major consideration at many points. Ideally, general education, since it is concerned with the common denominator of educated men, might be given in one course. But since practical considerations call for some division, we try never to lose sight of the fact that the work of each comprehensive course is but a part of a unitary whole. To indicate this unity, in the early day of general education at the University of Florida the courses carried such titles as *Man and the Social World*, *Man and the Physical World*, *Man and His Thinking*, and so forth.

Periodic revision of syllabi permits the instructors of the comprehensive courses to work progressively for more meaningful unity for the total program of general education. In no case does a staff feel that it has the final answer as to what actual materials should be included in a course, or even just what type of materials and study is most desirable. Problems, principles, cases, trends, study of emerging systems, or consideration of historical developments are used when staff judgment indicates their possibilities and as experience determines their effectiveness.

DEVELOPMENT

In selecting the subject matter of our social science comprehensive, we were presented with several possibilities. Each of these possibilities was being tried in various other institutions

and was objectified in already published textbooks. However, in order to attain our objectives, we found it necessary to develop our own course.

One possibility was a general survey of the history of civilization from the earliest times to the present. We were attracted to the sweep and sense of continuity and perspective inherent in such a course, but we rejected it because we felt it contained too much "stuff" not relevant to an understanding of the twentieth century world by the average citizen. We also felt such a course would duplicate some material that students would get in our comprehensive course in the humanities.

Another possibility was a "problem" course, a course which sought to describe and analyze the specific problems of our society—the race question, labor, unemployment, crime, marriage and divorce, conservation, taxation, propaganda, and so forth. We rejected this decisively, and for many reasons. We felt that too frequently these problems were considered as separate and isolated parts, that they were not presented with sufficient anthropological and historical background, that in actual practice they often degenerated into mere chitchat about current events. More, we felt that they emphasized marginal and peripheral questions at the expense of leading and central trends. In short, we rejected the "problem" approach because in our judgment it did not sufficiently emphasize the interconnection of all problems and did not sufficiently reveal the dynamic, the fluid, the interdependent nature of society.

Still another possibility was a course which gave a brief dip into the nature and problems of history, then a brief dip into the nature and problems of political science, then economics, then sociology, then psychology, then geography—each discipline in a given number of pages presenting its case. We voted this an abomination and dropped it with a thud. Such a course, in our judgment, was academic rather than realistic; it carried over into society the artificial and sectarian distinctions of college departments, had no centrality, and represented a mere collection of separate little surveys, each too abbreviated to have any meaning either separately or when joined with the others.

Finally, we considered seriously the possibility of a course

which began in an anthropological vein with the nature of man and of culture, analyzed cultural change, and then surveyed the large areas of significant human relationships today—population problems, marriage and the family, crime and the maladjusted, the problems of industry and management-labor relations, democracy and civil liberties, public opinion and propaganda. This probably is the sort of comprehensive course in most common practice today.

However, we objected to it for several reasons. It did not contain sufficient historical background. The various areas did not sufficiently flow one out of the other. There was too much emphasis on peripheral questions like crime and divorce. (We have a feeling that the economic booms and busts and the great wars of our time have had as much or more influence on divorce than the personal factors usually discussed in this connection.) There was too much emphasis on public opinion and propaganda techniques. (We have a feeling that smart propaganda techniques do not fundamentally alter basic conditions and that the best way to teach students to detect propaganda is to teach them basic subject matter and where to find it.) Materials and subject matter were taken too exclusively from the contemporary American scene. International relations and world movements were too often lacking; sometimes the very terms "fascism," "socialism," "communism" were not even in the indices of the texts used in such courses. In short, we felt that a course which devoted about one-third of its time to marriage and divorce, crime and maladjustment, and public opinion and propaganda techniques crowded out too much time that ought to be devoted to matters more central and more pervasive in general influence.

The decision to make our own course, and to write our own syllabus, freed us from dependence upon a textbook. The syllabus is not a mere outline or guide. Some synthesizing materials, some interpretations, and some not readily accessible factual materials have been written into the syllabus by the staff. For nearly thirteen years now the content of our course has been in process of development and we look upon the course and the syllabus as unfinished tasks. Every year we add material and delete material; we prune, we revise, we bring up-to-date.

Our course is primarily a study of the significant and cen-

tral trends of the twentieth century—an analysis of what they are, where they came from, why they exist, where they seem to be going, how they are interconnected. It is broader than a "problem" course or the usual course covering contemporary social areas. It includes more historical background; it puts more emphasis on world movements and international relations. On the other hand, it is not as broad as the survey of the history of civilization.

We believe that the tests of what is significant are to be found in the amount and intensity of discussion, debate, controversy, and publicity aroused by a subject. We believe that what journalists, editorial writers, columnists, and publicists devote major attention to is the key to the important trends of the time. We are even unacademic enough to venture the opinion that in the main the people of each generation are fairly accurate judges of the men, the events, and the tendencies of their generation, and that we do not need to wait hundreds of years hence for the judgment of learned historians before we can make significant evaluations of our time. The statesmen, the politicians, the publicists, and the social thinkers of this mid-twentieth century are chiefly concerned with the rapidity of technological change; the acceleration of social change but the inability of social change to keep pace with technological change; economic booms and busts; economic centralization; political centralization; changing class and group structures; group and national tensions; social revolutions and revolts against imperialism; international war and peace; international organization. These are the central questions and trends of our time; their historical background, their pervasive influence, and their interconnection should be the very core of a social science comprehensive course today. In short, we live in a world of revolutionary change, and a social science comprehensive that does not explain the stresses and strains of our time is not fulfilling its chief function. To say that these things are beyond the generality of freshmen is to say that these things are beyond our citizens—and that is to say that democracy will not work in this complex modern age. We are not ready to admit this; indeed, we do not believe it to be true. We believe that these things can be made intelligible to freshmen and to the mass of our citizens.

When the central and fundamental trends are given the attention they deserve, other things have a way of falling into true perspective and relative place. When a student has learned the nature and effects of economic booms and busts, of group tensions, and of great international wars, then he is in a better position to understand the problems of the contemporary family, of divorce, of crime, of race relations. And when a student understands the basic factors back of the "isms" he is in a better position to understand the nature of public opinion and to analyze propaganda. A social science comprehensive should put first things first; it should distinguish the central from the peripheral; it should designate and dissect the *chief* trends of our time.

To the execution of this objective on the freshman level, each social science makes its contribution. Psychology is used to examine the extent of human malleability. Anthropology and sociology are used to analyze the nature of culture and the question of permanence and change in society. History is used for background and to show causation, continuity, flow, and interdependence. Economics is drawn on most heavily in its descriptive and institutional aspects, and political science in its functional aspects. These various social sciences are not taught *per se*; they are not even referred to by name; but they are called in and put to use whenever they have method or content that will help give understanding to this twentieth century world in which we live.

CONTENT

The following brief summary of the content of our social science comprehensive will illustrate what concepts and what trends of our century are emphasized and how background is built and the order of topics arranged to suggest cause, fluidity, interconnection, and perspective.

1. The nature of man and of culture; the static and dynamic nature of culture; the why and the how of cultural change.
2. A short survey of the history of the economic and political institutions of Western man down to the Industrial Revolution. The transfer of those institutions to the United States. Institutional modifications in the United States.
3. The Industrial Revolution in Britain and Europe. The spread of the Industrial Revolution to the United States.
4. The Machine Age. The economic and social effects of the Industrial Revolution—on business and business organization, on business cycles,

on agriculture, on labor, on social classes generally, on population, on marriage and the family, on education. Why increased tensions and feelings of insecurity in spite of multiplied physical comforts and higher standards of living?

5. Whither mankind? A positive program of *laissez faire*? Controlled capitalism? Socialism? Communism? Fascism?
6. The development of modern democratic society. An analysis of civil liberties, representative government, and the democratic system.
7. The impact of economic and political centralization upon civil liberties, representative government, democracy.
8. The emerging system in the United States. Big business. Big government. A mixture of free enterprise and controlled capitalism. Is bigness the inevitable result of industrialism? What of "big democracy?"
9. Why the extreme tensions in international relations in the twentieth century? Why two great world wars? Can we sufficiently surmount national and ideological differences in this mid-twentieth century to build an effective organization to keep the peace?

Not only do we depend upon all the social sciences; we also depend upon other comprehensive courses in our system of general education, and the other comprehensive courses likewise depend upon us. We try never to lose sight of the fact that human knowledge and experience are indivisible. We depend upon the comprehensive course in biological science for a more thorough understanding of man's biologic and behavior equipment. We depend upon the comprehensive course in the humanities for the religious and aesthetic achievements of man. On the other hand, the humanities depend upon us some for the historical background of cultural movements. The comprehensive course in the physical sciences dovetails with our course to the extent that we both begin at the same place—with a consideration of man's physical environment and the part environment plays in the development of man's culture.

DIFFICULTIES

We are well aware of some of our difficulties and limitations. The problem of selection in so vast a field is a continuing one. We shall never fully satisfy ourselves on this score. Many of the staff feel that we are not yet inclusive enough; that while we have escaped the parochialism of a narrow nationalism, we are still too Western in our orientation and do not include enough materials on the Soviet Union, on India, on China. In any event, we do not claim to cover the whole

field, and we constantly remind our students that there are richly additional values to be received from taking more advanced work in history, in political science, in sociology, in economics.

One of our greatest difficulties is in securing competent teachers. A mere generalist has no business in a college classroom. On the other hand, a mere specialist is likely to be interested only in his specialty, usually brings to his task all sorts of sectarian prejudices, is often incapable of breaking through the barriers separating various disciplines, and frequently has no ability to go to the heart of things and to interpret broad material in a way both sound and significant. What is needed are specialists *plus*, specialists with a flair for vivid teaching and meaningful generalization. One of our staff members once remarked that what we wanted was not teachers but angels. Nevertheless, competent teachers can be obtained and they can also be developed. It is surprising what can be done with a few key men of ability who are enthusiastic about general education. A few of these men on a staff will by example teach others. Many a skeptical newcomer has had hard going his first year or so; but time, experience, example, the enthusiasm of students and fellow teachers, and the satisfaction of making teaching significant have a way of combining to convert staff members and to make them competent and even exceptional teachers. Some, however, never "take" to this kind of teaching and seek refuge in the exclusive teaching of their specialties.

We make every effort to have members of our staff teach a variety of subjects. Some teach in kindred comprehensive courses; for example, the historians of our staff sometimes teach in the comprehensive humanities course. Most of our staff members divide their time between our course and their specialized courses in the upper division. We believe that such cross-fertilization is beneficial to both our course and the specialized courses. We have found good teachers from all the social science disciplines, but probably from the very nature of historical thinking a larger number of our most successful teachers have come from the field of history. Our poorest teachers are those who have come to us primarily interested in teaching techniques and pedagogical devices; without ex-

ception we have found that good teaching is a by-product of interest and solid groundwork in basic subject-matter fields.

Among our other difficulties is the constant danger of indoctrinating students with one approach or one point of view. This is something we try to be constantly on guard against. One way of avoiding indoctrination is to see that the staff is widely representative of many points of view. This is particularly effective in the case of an individual student when the lecturer before the big lecture sections takes one point of view and the student's discussion teacher takes another point of view. Another way of avoiding indoctrination is to see that the assignments, the recommended readings, and the books and periodicals on the library's open shelves devoted to our course are widely inclusive of varying and conflicting points of view.

Another danger akin to indoctrination is that of creating pat minds—minds which brush aside imponderables, insist upon making things definite which cannot be made definite, demand final answers, want to make patterns of thought where none can honestly be made. Any course that emphasizes concepts and trends runs the risk of turning out students who overgeneralize and who underestimate the extraordinary variety and richness of life. Related to this is the danger that a course dealing so largely with impersonal forces may leave the student with a narrowly deterministic philosophy. The play of events, specific circumstances, ideals, personalities, and leadership must not be left out of the picture.

Another perennial problem is how to make the course both mature and interesting to freshmen. Perhaps the most effective way we have found to deal with this has been to minimize textbooks and to encourage the reading of important and wide-selling "trade" books, books which might be termed contemporary "classics." Examples of these are: *The Economic Basis of Politics*, by Beard; *Human Nature and Conduct*, by Dewey; *Men and Machines*, by Chase; *The Modern Corporation and Private Property*, by Berle and Means; *The End of Economic Man*, by Drucker; *The Managerial Revolution*, by Burnham; *Reflections on the Revolution of Our Time*, by Laski; *American Individualism*, by Hoover; *The Good Society*, by Lippmann; *The Crisis of the Middle Class*, by Corey; *The Road to Serfdom*, by Hayek; *The Cold War*,

by Lippmann; *America's Strategy in World Politics*, by Spykman. This list, of course, is not exhaustive; it is merely representative. Many copies of these and similar books are on our open shelves in the library.

Our greatest and most persistent difficulty lies in the fact that we teach the *social* studies, the studies that deal with highly controversial material, the studies that deal with men and groups in their struggles for security and wealth and power. Now this is always dangerous business, but it is particularly dangerous business in this "time of troubles." We cannot escape the nature of our materials, and we certainly do not wish to. We social scientists have much to teach our students and our fellow citizens; indeed, a considerable part of the gigantic task of bringing social and political thinking up-to-date with scientific and technological reality lies at our door. But in doing this we inevitably run the risk of offending vested interests and arousing popular prejudices. This risk is considerably heightened when we develop a course which focuses on the important trends of our generation and when we teach this course in sixty freshman discussion classes—all at the same time! The dangers to a college's public relations are obvious. We should not be frightened by this, but we should constantly be aware of its existence. Our opportunity to do significant teaching is commensurate with the risk.

METHODS AND MECHANICS

The course runs through two semesters and carries eight credit hours. Four hours of credit are granted to passing students at the end of each of the two semesters. The student attends three discussion sections and one lecture section a week. The course is required of all students entering the University of Florida regardless of what upper-division college they may later enter. This means that we have as students not merely those who like the social sciences or who have a flair for a liberal type of education or who are destined for the time-honored learned professions, but also those who will become farmers, pharmacists, engineers, accountants, salesmen, insurance agents, building contractors, carpenters, and mechanics. Since the rush of veterans several years ago, students making exceptionally high achievement scores on the social science entrance examination have been exempted from

taking the course. However, a considerable number of these exempted students elect the comprehensive anyway.

From about 2,000 to 2,500 students enroll in the course for any given regular semester. (Of these, about 1,800 are enrolled for first semester work and about 700 for second semester work during the first semester; about 1,600 are enrolled for second semester work and about 500 for first semester work during the second semester.) About 60 discussion sections and five lecture sections operate, distributed proportionately between first and second semester work according to need. This means that we sometimes have as many as 600 students in a single lecture section, for it is impossible to keep the lecture sections the same size.

Our teaching staff numbers about twenty-five. About one-half of these are members of the faculty of the University College; the other half are members of the faculties of the College of Arts and Sciences and the College of Business Administration. Without exception, however, every member of our staff teaches advanced subjects in departments of the upper division. In short, faculty members in University College teach history or political science or economics or sociology or business administration in the upper division, and faculty members in the upper division teach classes in our social science comprehensive.

We have done considerable experimenting with the lecture method. For a time, the student went to two lectures and two discussions a week, that is, he had one discussion for each lecture. During the war years, with fewer students, we were pleased with the work we were able to do in four class meetings a week. Some staff members think that same program would be the desirable one now. However, at the present time, the student goes to one lecture and three discussions a week. Two lectures a week proved to be too frequent; the lectures often degenerated into mere catalogues of factual material. No lecture at all deprived the students of the opportunity of hearing more philosophic members of the staff tie material together. Moreover, students and staff members alike missed the variety of points of view and the clash of ideas that spontaneously develop when lecturers differ from other lecturers and from discussion teachers. One lecture a week, the practice now used, tends to force the lecturer to do what he is sup-

posed to do—to summarize, interpret, draw significant meanings, open wide vistas. We probably shall retain the once-a-week lecture. In addition to its positive teaching advantages, it has in its favor the administrative argument that it is economical and cuts down on the number of faculty members required to staff the course.

And here a word of caution is in order: only those members of the staff who can successfully talk to large groups should be invited to lecture. In our experience, nothing so dampens morale as a poor lecturer. No invidious conclusions, of course, should be drawn because certain staff members are not asked to lecture. Sometimes the more brilliant members of the staff make poor lecturers before large groups. This does not mean that a teacher must be flashy or even dynamic to lecture successfully to freshmen. It sometimes happens that a lecturer of the quiet and conversational variety grows upon students the more frequently they hear him. As they become accustomed to his methods, a certain rapport develops; they discern qualities of mind and dry humor; what had been listless attention at the beginning of the semester may develop into close attention as the semester progresses.

The core of the course is the syllabus, prepared cooperatively by the staff and published by the university. Each student is asked to purchase a syllabus. Each topic of instruction is written out in text form or outlined in the syllabus. Assigned readings and recommended readings are listed in the syllabus under each topic of instruction. The readings consist of leading textbooks in the field, pamphlets on public affairs, and well-known social science classics, both old and contemporary. The open shelves in the university library devoted to our course contain all of the books and references listed in the syllabus, and sometimes as many as one hundred copies of a required book are available. Books highly recommended, like Beard's *Economic Basis of Politics*, are available in large numbers, varying from ten to fifty copies of the same book. As noted above, we particularly encourage the reading of contemporary classics. In the same reading room are the daily newspapers and the periodicals.

EVALUATION

Usually three examinations are given in the course of a semester. They are largely departmentalized, prepared by the

staff, and administered by a centralized Board of University Examiners. Examinations are objective, and the majority of questions have been of the multiple-choice type. We strive to achieve a middle ground between questions too general and questions too specific. Our aim is to select questions that illustrate a generalization or an interpretation but illustrate that generalization or interpretation through a knowledge of factual material. Perhaps the greatest single difficulty our staff members experience in teaching this course is to write questions that in themselves are both informational and interpretative. The tendency is to write questions either so general that the answers are obvious or so specific that they test mere facts. We are wary of questions that merely ask the student to draw conclusions from written statements of fact set down in the examination, because we feel that usually these questions require the student to retain too little factual material. We are also wary of questions clothed in elaborate instructions and involved techniques, because we feel that these too often test mere intelligence or mere mental agility or mere test-wise skills rather than the material of the course. We attempt to organize our examinations so that one test item logically flows into the following test item; in this way examinations can be made not only testing devices but also teaching devices, emphasizing patterns of thought. Our staff feels that even the best objective examination leaves something to be desired, and we are at work now on plans that will allow a few essay tests each semester to be graded by the individual instructors.

* * * *

Our social science comprehensive, like our University College, has now been in operation close to thirteen years. Like all innovations, the change-over to this system was in its early days suspect by students and faculty alike. Many feared that students would go to the upper division ill-prepared for advanced work in the various departments.

Actual experience with the new system has dispelled many fears originally entertained. It is now generally conceded that our social science comprehensive is more substantial than the old freshman history, political science, economics, or sociology course. A number of faculty members have noted that students in the upper-division courses now seem more alert to ideas, more sensitive to interpretations. And in our practical

and applied colleges—like engineering and agriculture—there has developed a decided feeling that students in those colleges have been enriched for having taken liberalizing courses in general education. Few indeed would go back to the old system which the program of general education has replaced.

General education at the University of Florida is now established; it now represents the status quo; several generations of University of Florida students have never known any other system. And it is most gratifying today to be joined by so many of the leading universities of the country.

General Education in the Social Sciences at Dartmouth College

THE TERM "liberal arts education" has lost whatever precision of meaning it may once have had. Probably it is for that reason that the term "general education" has come into being. The two conceptions have at least this in common, that they refer to education other than vocational. Regardless of what in this respect the "liberal arts" colleges intended, however, their students have not in the main been liberal arts-minded. On the contrary, the more representative of the general population the colleges have become, the more students have demanded "useful" or "practical" courses—by which classification the students have almost invariably meant vocational courses.

John R. Tunis in his *Was College Worth While?* documents this change in the college constituency by comparing his class at Harvard with the class one hundred years before. Whereas 58 percent of the class of 1811 went into law, medicine, education, and the ministry, only 30 percent of the class of 1911 went into these fields. More notably, whereas less than 6 percent of the class of 1811 went into business, over 50 percent of the class of 1911 did so. For whatever reason, the men who pursued law, medicine, education, and the ministry a century ago were more tolerant of a liberal arts education than the present undergraduates, most of whom are planning to enter business. The truculently competitive character of American business—a character much less evident in medicine, education, the ministry, and even law—has no doubt accentuated the eagerness of our future industrial tycoons to secure every possible advantage by electing courses

By Charles Leonard Stone, professor of psychology and chairman of committee on administration of the curriculum, Dartmouth College.

the content of which would have direct applicability to business.

To a significant, if lesser, degree, other students are in general more concerned with vocational considerations than with other purposes, values, and services of education. Medical schools and other scientific organizations are increasingly rapacious in their demands on the undergraduate preparation of future personnel. Even state boards of education are asking that more hours be devoted to technical and professional courses.

With this growing encroachment of vocational demand, both by the students and by the professions and professional schools, the colleges have largely abandoned purely elective systems and have introduced requirements to insure some general education along with vocational training. In the past the selection of required courses has been made on the basis of their "disciplinary" value, their traditional prestige, or sometimes even political considerations. The recent re-examination of college curricula, however, has been motivated, in the best instances, at least, by the desire to prepare young men and women to live adequately and humanely. The best publicized of these recent re-examinations, the report of the Harvard Committee, aptly entitled *General Education in a Free Society*, defines general education (p. 4) as "education for an informed responsible life in our society . . . preparation for life in the broad sense of completeness as a human being, rather than in the narrower sense of competence in a particular lot."

In any institution such a definition of general education as this represents an aspiration rather than an achievement. But there are, however, only two major obstacles to the achievement, the reluctance of faculty members to envisage their courses in terms of societal functions, and the lack of student interest in courses which do not have fairly direct and immediate monetary value. Probably neither of these obstacles is as great as many cynical professors assume; but it will take conviction, imagination, and persistence to overcome such obstacles. Meanwhile general education will be somewhat doubtfully general and somewhat doubtful education.

At Dartmouth College the general requirements for the degree (A.B.) consume from 50 to 54 semester hours out of

a total 122 hours; the major, 30 to 42 hours; electives, 26 to 42 hours. This distribution does not, of course, reveal the extent of general education, for the work of the major may be largely general or largely vocational education, as may be the electives. For that matter, the same three semester-hour courses may be general education to one student and vocational education to another; sections of large courses may be slanted in one direction by one instructor and in another direction by another. But in any event it was the intention of the Dartmouth faculty in voting for the present curriculum to insure that every student had some acquaintance with the humanities (18 hours), with the social sciences (12 hours), and with the sciences (12 to 16 hours). In addition, all freshmen are given a two-hour lecture course in hygiene. In the senior year all students, including those in the associated schools, who have already begun their business, engineering, and medical education, are required to take a new year-course entitled Great Issues, under direction of President Dickey. These 50 to 54 hours may in one sense be considered general education.

SOCIAL SCIENCE REQUIREMENT

The social science segment requires the student to select four courses from the following, no two courses in any one department: Economics 1, Government 1, History 1, 2, 5, or 6, Psychology 1, Sociology 1. A comfortable majority of the social scientists preferred that all students have some acquaintance with at least four of the fields; a minority felt strongly that a somewhat fuller knowledge of two fields (a year of each) would be a more substantial general foundation. The committee on the revision of the curriculum and the Executive Committee of the Social Science Division agreed that two of the departments of the division were offering elementary courses designed more for the future major than for the general student, namely, economics and psychology. These two departments thereupon revised their elementary courses—not with the unanimous approval of their respective members!—to meet the objectives of general education, and incorporated the more technical or professional content into new second courses for the particular benefit of students planning to major or to pursue more advanced courses which need a technical foundation.

Although the members of the social science departments may not be continuously mindful of "preparation for life in the broad sense of completeness as a human being," with few exceptions they avoid the vocational and the professionally departmental purview in the elementary courses. Whereas in the past both the content and the conduct of some of these courses seemed designed particularly for students planning to major in the departments, today both the content and the conduct of these courses are expressly adapted to the general student, and staff members have oriented themselves very consciously and conscientiously to this amateur rather than to the professional point of view.

Economics

Economics 1 (Introduction to Economics) is described thus in the catalogue: "This course describes the organization and the functioning of the system of private enterprise. It shows the characteristics of the system, the organization of production and exchange, a description of national income and its distribution, and the place of prices in our economy. An attempt will be made also to give the student a working knowledge of certain of the significant problems which stem from the way in which the system of private enterprise functions. Among the topics to be considered are: forms of business enterprise, money and banking, labor-management relations, and the role of government in relation to economic affairs."

The course is conducted in small sections of about 25 students each. All classes are discussion periods. The staff has encountered some difficulty in finding suitable text material, since most texts are written for a "principles course" rather than for the general student whose interest is nontechnical. At present the staff (consisting of two professors, four assistant professors, and two instructors) is combining Chandler's *Preface to Economics* with portions of Blodgett's *Principles of Economics*. Economics 2 (more technical) is required of all students majoring in economics and is strongly recommended for any student electing the advanced courses. Thus the elementary course is freed from the necessity of meeting the needs of two groups of students, and focuses on a general understanding of the production and distribution of goods and the provision of services to meet human needs.

Government

The bulletin, *Regulations and Courses*, describes Government 1 (Present-day Government in the United States) as follows: "A study of the national government of the United States. It deals with the origin, nature, and development of the Constitution, and with the organization, powers, and functions of the Presidency, the national administrative agencies, Congress, and the federal courts. Throughout the course an attempt is made to discuss these matters with reference to the political parties, pressure groups, economic blocs, sectional interests, bodies of political and social opinion, and other forces which influence the process of government."

This course, like Economics 1, is conducted entirely in discussion sections of about 25 students each, led by six professors and one instructor. Government 2, unlike Economics 2 and Psychology 2, is not a more technical course, but a general course devoted to another subject, an Introduction to Contemporary World Politics. Some members of the government department believe that students should be permitted to elect either course 1 or course 2 in partial fulfillment of the social science requirement; others believe that all students electing government at all should be familiar with the process of American government. The final sentence in the description of course 1 indicates the realistic understanding of American government which the staff members attempt to develop in the minds of their students.

History

The student electing history as one of his four courses for the social science requirement has four choices, two in European history and two in American. These are the official descriptions:

History 1 (The History of Europe in Medieval and Early Modern Times). "History 1 will cover European history from the fall of the Roman Empire to the eve of the French Revolution in 1789. Since the period to be covered is so great, the course must necessarily emphasize broad trends. While political developments will be stressed, considerable attention will be given to significant economic and social changes, and to such intellectual and cultural movements as the Italian Renaissance and the Enlightenment."

History 2 (The History of Europe since 1789). "History 2 is a continuation of History 1, although 1 is not a prerequisite for 2. Starting with the French Revolution and the Industrial Revolution, the course will cover the major trends in nineteenth century European history. About half of the semester will be devoted to the history of the twentieth century, coming down through World War II. Considerable attention will be paid to economic developments and to the influence of Europe upon Asia and Africa."

History 5 (History of the United States, 1776-1865). "History 5 and its continuation, History 6, offer a general survey of the development of the American nation from the American Revolution to the present. Due consideration is given to political trends, but the year's work also treats of the economic and social foundations of American institutions. History 5 emphasizes such major developments as the origin of the Constitution, the rise of Jeffersonian democracy, European influence upon America, Jacksonian democracy, westward expansion, the emergence of sectionalism, and the Civil War. Informal lectures are given frequently, and opportunity is provided for class discussion."

History 6 (History of the United States since 1865). "The course carries forward the story of the development of the American nation after the Civil War, and stresses those social, economic, and political trends of the period since 1865, a knowledge of which is essential for an understanding of the problems confronting America today. Among the topics considered are reconstruction and the reunion of the sections, continued westward expansion, the rise of big business and the problem of government regulation, the Spanish-American War and imperialism, social and political reform under Theodore Roosevelt and Woodrow Wilson, the World War, and the postwar cycle of prosperity and depression, culminating in the New Deal. There is discussion in section meetings, with occasional lectures, and library readings dealing with significant topics and personalities."

Although the relative emphasis on facts as such and on interpretation and significance undoubtedly varies appreciably among history teachers at all levels of education, the Dartmouth staff is remarkably in agreement on the functions of history in general education. Every effort is made to direct

particular focus on those facts of the background which help the student to find the meaning of contemporary events, to discover parallels and contrasts between the past and the present, and to understand political events in their relation to social, economic, and artistic events and developments. Social and economic changes, the philosophy, literature, and art of peoples everywhere both stem from political events and are causes of them—a relationship to which the student's attention is ever directed.

About 50 percent more students elect the two American history courses than elect those in European history.

Sociology

The course description of Sociology 1 (The Culture of Mankind: An Introduction to the Study of Sociology): "This course is intended to serve as an introduction to sociology and as an aid to the student in understanding the processes whereby culture has been built up and maintained. The course opens with a study of the relationship of man to society and an analysis of the growth of culture. The role of culture in the development of personality is next considered, and certain major problems of group relations, including population, race, urbanism, and regionalism are surveyed. The institutions of the family, the church, the state, and business are then analyzed in their contemporary setting. The course concludes with a study of recent social changes and a discussion of the possibility of directing social change in the interest of the general welfare."

Sociology 2 (Social Problems), which is prerequisite to the major, is, unlike Economics 2 and Psychology 2, not more technical than Sociology 1, but affords a rather more substantial foundation for subsequent work. Sections of both courses are discussion classes of about 25 men each.

Psychology

Psychology 1 (Introductory Psychology) is described briefly in the catalogue: "A survey of such topics of modern psychology as motivation, emotion, perception, learning, thinking, intelligence, and personality provides a basis for clarifying the student's understanding of himself and others. Special attention is given to psychological problems of the individual in

these situations: the family; school and college; business, industry, and the professions; politics and public life."

The first two weeks of the course are concerned with such fundamental topics as the nature of psychology as a young science, individual differences, the interaction of heredity and environment, and motivation. The next three weeks consider the emotional and social development of the individual, and the following four weeks his intellectual development. Three weeks are devoted to the vocational, marital, and political adjustments of the individual; and the concluding two weeks to the failures of adjustment as evidenced in mental disorders, delinquency, and war. The idea is stressed throughout the course that the dignity and worth of the individual, a conception exalted by democracy, are achieved only by the development of complete, sound, and responsible human beings.

Unlike the elementary courses in the other four social sciences, Psychology 1 is half lectures, half discussions. Short informal experiments—rather of the social than of the physiological character—may occupy some of the lecture or some of the discussion periods. In some sections the students are required to write papers applying the text material to their experiences.

By far the greatest amount of general education in the social sciences is provided by the elementary courses, for these are by far the most populous. But there are many intermediate and advanced courses which are general education both in content and in conduct.

Great Issues

The elementary courses in economics, government, history, psychology, and sociology were originally content courses academic in character, which have been recently revised to serve better the purposes of general education. The Great Issues course, the brain-child of President Dickey, originated as a general education course, and is general education in its best and freshest sense.

Dr. Dickey came into the presidency of Dartmouth College in 1945 from several years of service in the State Department. Unacademic both by nature and by training, he saw education and its institutions in an unacademic light, and considered American colleges as institutions of great potential service to mankind, yet as institutions somehow failing to realize their

potentialities. One important reason for this failure, he believed, was the great hiatus between the simple cloistered life of academic learning and the complex world of practical affairs into the vortex of which the mildly educated man was suddenly and bewilderingly whirled. As a possible transition between these two worlds Dr. Dickey conceived of a course for seniors which should answer the question, What can the humanities, the sciences, and the social sciences do to solve the problems of today's world? Dartmouth's new president believed that the rights of higher education carried with them the responsibilities of leadership in society. This thought germinating in his mind was expressed in an utterance at convocation, "There is nothing wrong with the world that better human beings cannot fix."

Thus as the junior member of the Committee on Educational Policy, junior both in years and in service, Dr. Dickey listened to the proposals of the subcommittee on revision of the curriculum, to the discussions and redraftings, until the committee was about ready to take its modified proposals to the faculty for vote. At this juncture he outlined his tentative conception of a Great Issues course. Unanimously and enthusiastically the committee incorporated this in its program as a course to be required of all seniors; unanimously and enthusiastically the faculty voted its approval. For a year and a half a steering committee worked with the President on details of the immediately dubbed "G.I." course. Although this course deals with the great issues alike of the humanities, the sciences, and the social sciences, the course really partakes more of the nature and content of the social sciences; its orientation is chiefly of that field; and it draws more heavily for its personnel from the departments of that division of the faculty.

The entire senior class meets in one large group three times a week. On Monday night an outside speaker usually addresses the class. On Tuesday morning the class discusses with this speaker his comments of the previous night. On Thursday morning some faculty member usually rounds out the topic of the week and briefs the class on the speaker for the following Monday evening.

The year's work (lectures, discussions, required readings—including the regular reading of either the *New York Times* or the *New York Herald-Tribune*—hour-examinations, final

examinations, papers, and exhibits in the "Public Affairs Laboratory") is divided topically into six sections: (I) Introduction, (II) Modern Man's Political Loyalties, (III) The Scientific Revolution and the Radical Fact of Atomic Energy, (IV) International Aspects of World Peace, (V) American Aspects of World Peace, and (VI) What Values for Modern Man? Among the outside speakers who have addressed the course in this its first year of operation are Archibald MacLeish, who spoke on "What Is a Great Issue?" and "The Great Issue as I See It"; Alexander Meiklejohn, whose subject was "Government by Consent *vs.* Government without Consent"; Representative Christian Herter, speaking on "Western Europe's Needs and Loyalties Today"; Joseph Barnes on "Soviet Concepts of Democracy"; Lewis Mumford on "The Nature of Fascism" and "Ethical Values in Modern Society"; R. M. MacIver on "The State and the Individual"; James Bryant Conant, "On Understanding Science"; Chester Barnard, "International Control of Atomic Energy"; Dean Acheson, "American Factors in the Making of Our Foreign Policies"; Sumner Schlichter, "Rights and Responsibilities of Labor Unions." Second semester speakers included President Jordan of Radcliffe College, speaking on "Tolerance *vs.* Indifference"; Herbert Marks, formerly General Counsel, U.S. Atomic Energy Commission, whose topic was "Public Planning: TVA as a Case Study"; and two Dartmouth trustees, Nelson Rockefeller, "Planning in a Democracy," and Beardsley Ruml, "Government Responsibility for Individual Security." The topics announced for the final section of the Great Issues course concerned some of the most vital matters of the present-day world: "The Individual's Adjustment to Society," "The Arts and Human Values," "The Communication of Values," "Faith in the Scientific Age," "The Public Duty of an Educated Man," "The Liberal College in Society," and "The American Dream in Mid-Twentieth Century." This grappling with the great realities and problems of our time, stimulated by the experience and imagination of nationally and internationally prominent men, should help our seniors to go out into the practical world with a more vivid sense of their responsibilities and opportunities. Will that not be in truth "preparation for life in the broad sense of completeness as a human being"?

General Education in Social Science at Colgate University

THE EXPERIMENTAL development of a program of general education at Colgate University, although not a new venture has, since the war, taken on such major evolutionary aspects as to constitute in fact something of a revolution. Working through the war, the Committee on the Postwar College critically analyzed the entire educational program of the college. Focusing first on the survey system, in operation for more than a decade prior to the war, and later, on other aspects of general and departmental education including the preceptorial studies program, the committee came to several conclusions which have motivated a sweeping revision of the prewar educational pattern. The wholehearted acceptance of these conclusions by the faculty and the willingness on their part to enter into a new experimental program, taken together with the prior experience of many of them in the cooperative survey system, has made the new way—at best difficult enough—a passable avenue for a considerable "road test."

Although the committee was critical of the survey system which in prewar years consisted of five required one-semester survey courses covering the fields of physical science, biological science, social science, philosophy and religion, and the fine arts, it was by no means prepared to abandon the concept of general education. Instead, it reaffirmed its faith in such education, and at the same time planned for strengthening and extending the program. Accordingly, the five one-semester survey courses together with freshman English are being replaced by seven full-year courses in general education. These, indeed, are designed to form the essential and sequential core of a college education, to which may be bonded those elements

By Sidney J. French, dean of the faculty, and Wendell H. Bash, associate professor of sociology, Colgate University.

providing their own special properties of strength for each individual student.

The courses of this sequence, tapering in number from bottom to top, cover in the freshman year natural science, social science, and philosophy and religion; in the sophomore year, area studies, art, and literature; in the junior year, English communication; and in the senior year a correlative course linking the general education program to the student's special field of interest. These changes are coupled with others in the preceptorial studies program. This program which employs graduate as well as faculty preceptors, centers on the study of informal English and current problems for all freshmen. The elimination of freshman English, and the introduction of a proficiency test in foreign language, together with the foregoing changes, constitute the principal features of the Colgate Plan of Education now in its second year of operation. The new courses are being introduced at the several levels in successive years beginning with the freshman courses which started in September 1946.

The most significant changes, however, are those not easily reducible to paper. A mere lengthening or altering of course requirements or the substitution of general for special courses provides no lighted passageway to successful general education. The Committee on the Postwar College was aware of this in its insistence on a shift in attitude, approach, and method as well as content. It reported:

One of our most obvious concerns is to direct into college work the natural curiosity of the students who come to us, a curiosity that has often strayed or been driven from academic interests. One way to do this might be to give them the most information in the shortest possible time; a more fundamental way is to whet their curiosity by opening up fields through problems, some simple, some complex enough that the search for solutions challenges mature people and will challenge students on their way to maturity. Instead of dividing a field into its component parts and making an attempt to cover these, this approach would focus students' attention on a selection of concrete problems, and from these lead to the background, the generalizations, the theories involved . . . This method affects particularly the organization and methods of the courses. It means covering fewer topics but exploring them with more thoroughness.

President Truman's Commission on Higher Education also insists that the real difference between general education and special education is not so much in the materials of courses as

in the attitude toward the content. The acquisition of a complete sequence of facts or principles is of far less importance in general education than the understanding of how certain facts or principles contribute to the solution of a problem. In natural science this concept leads away from a survey, necessarily superficial, of the highlights of modern achievement to a more careful study of a few problems, in an endeavor to understand what factors contributed to the solution—and how, and why. In the social sciences it leads to the consideration of "live" cases, what comes from them, why there is no one solution, what part emotion and bias play, and what can be done through objective analysis of the problem and scrutiny of the background. In philosophy and religion it leads to a consideration of a few great movements, their origins, why they mean one thing to a student in America and another to a student in India.

In this sort of education, the student must be at the very center, an active participant at all times. Insofar as he is not, the method fails. The important thing is to provide techniques and arrange content in such a manner as to insure active student participation. Indeed, we must look upon content as essential only insofar as it is necessary to understand the particular problems. Nor can the problem, be it "live" or inanimate, become a mere example illustrating a principle. It must be an end in itself.

It is not easy for a teacher, with his normally strong sense of logical and chronological order, to adjust to this type of motivation. Nor is this method of teaching nearly as simple as that of lecturing on a speciality, where the student can, with a minimum of mental effort, fill a notebook and later regurgitate the contents in an examination. From serving as an authoritarian source of predigested material, the teacher must come to stand as moderator, guide, and listener. Indeed, the problem method if pursued in this spirit creates many problems of its own, not the least of which is the teacher's own adjustment to the method.

The present experiment at Colgate attempts to make use of as many teaching techniques as possible aimed to stimulate the curiosity and through it the active participation of the student. At the same time it attempts to provide some brakes which the teacher may use to hold back his own enthusiasm

and thus leave students to find their own answers collectively or singly. There is without doubt less "knowledge" passed across the board by this method, but if it leads the student toward greater effort to form judgments and conclusions and to analyze specific problems, even in the absence of all the facts and on a less than mature basis, we will feel repaid for the not inconsiderable effort involved. We have no illusions that we are following Alice through the looking-glass into that magic land, *Transfer of Training*. In fact, we are hopeful that the running we are doing may inch us ahead and even serve to show that training for better *understanding* in areas broad enough to overlap may at least minimize the need for transfer—and perchance even leave a residue of "knowledge."

It is against the background of this sort of approach to general education that the required freshman course, Public Affairs, has been developed experimentally. It is against such objectives that it is being presently and continuously evaluated.

PUBLIC AFFAIRS

"Argument, however rational, that is unrelated to a developing point of contact with the external world remains—however logical—a confusion of indeterminate possibilities."¹

In the face of the rapid growth of high school, college, and graduate school enrollments in the past two generations, educators in the United States have sometimes fought a losing battle in their effort to maintain a point of contact for their students with the external world of reality. Today's students, because of sheer numbers as well as changed future needs and outlooks, present a new and critical problem in curriculum building, and this in a time when the boundaries of knowledge in most fields are being pushed back rapidly by an army of specialists, which in turn demand superior organizing skill for the teacher who seeks to present the most important conclusions to the general student.

In the effort to make the experiences of the formal period of education seem "real" to the students and to give them opportunities to cope with the kinds of problems that they would meet in their personal careers, the colleges and graduate

¹Elton Mayo, *The Social Problems of an Industrial Civilization* (Cambridge: Harvard University, 1945), p. 24.

schools have introduced many innovations, from laboratory work in the natural sciences to the case system in law and business schools and internship in medicine. Comparable developments in the area of the social sciences have been difficult because of the limitations on real experimental work or because of the lack of readily available raw materials for cases, as in law or medicine.

When the Colgate faculty adopted the new program of general education, including a greater emphasis on the use of problem situations, there was a consequent interest in the pedagogy of the Harvard Business School, where a long history of gathering and teaching cases had developed a high level of achievement. This interest increased after several members of the Colgate faculty had the opportunity to visit the Business School and to serve as Human Relations Fellows. These men were particularly fortunate in serving with a group under the leadership of Professor Wallace B. Donham in the development of the course in Human Relations at Harvard College.² The author spent the spring semester of 1946 at Harvard observing this course and the use of cases in courses in the Business School, and on return to Colgate initiated exploration into the possibilities of using cases for undergraduate work in social science. We are attempting no carbon copy course since the needs of undergraduate students, particularly freshmen, and the purely local variations in the relations of courses in the curriculum require many adaptations in the type and organization of materials.

In the fall of 1946 we decided to try some concrete situations as the basis for our class discussions, but most of the work for that academic year was along the lines we were used to. By the fall of 1947 we had sufficient confidence to make a major shift to the use of cases and we had time enough to get a good many of them written ourselves.

Problems in Public Affairs is a cooperative course required of all freshmen. Under the general chairmanship of Professor Rodney L. Mott, two economists, two historians, two political scientists, three sociologists, one psychologist, and a specialist in the field of education staff the course. Before any case is used in class, it is discussed in staff meeting, and

²Wallace Brett Donham, "An Experimental Course in Human Relations in Harvard College," *Journal of General Education*, II (October 1947), 8-16.

the cross-fertilization of ideas from the various members has been one of the most rewarding features of the collaboration. There are few technical questions likely to arise that cannot be tackled by at least one member.

The problem method

What we do in teaching by the problem method may best be communicated by an example. The first part of a short case is given in its entirety.

ROGER PURDY'S FIANCEE

A month or two after V-J Day, Roger Purdy came into the office of the Americanization Council of Bancroft, a city in western New York. Purdy wanted to get Merritt Hunter, the director of the Americanization Council, to help him in bringing his fiancée from Belgium. He was a fairly good-looking brunette with a lively personality.

Purdy had been playing in a ball game during his time in the Army in Belgium. A high ball got away from him, and in going after it he nearly knocked over a girl who had been watching the game. She was quite fair and very good looking. She spoke a little English, having taught language in the Belgian schools. He smiled and she smiled back, so he started to talk to her. Mr. Hunter was not sure what happened to the ball game, but Purdy and the girl became very well acquainted and he spent as much time as possible visiting her and the various branches of her family.

In the course of time Roger Purdy and the Belgian girl decided to get married, but his commander refused to grant permission. After he had gone through the Battle of the Bulge, he asked again for permission to marry his fiancée before returning to this country; the commander again refused. Some bitterness about this experience and the way he felt he had been shoved around at other times by the army was apparent to Mr. Hunter. It was not important enough, however, to cloud over Purdy's pleasant disposition.

As the fiancée of an American veteran the Belgian girl could be brought to this country at any time without regard to immigration quotas. On the other hand, whenever anyone comes to the United States, he must demonstrate that he has financial resources or will be adequately cared for by someone in this country. As an agency associated with the Community Chest in Bancroft, the Americanization Council was prepared to provide information and help, and Merritt Hunter was well informed on all phases of immigration or naturalization.

Purdy was attending school under the G.I. Bill and had operated a small radio shop on a part-time basis. The shop had paid rather well, but he had kept no books to prove its income value to the government and he had no savings. He brought his father into Hunter's office who was also prepared to make affidavits of support. The father was a waiter in a local hotel and had some savings, but his current income was not too large. Mr. Hunter was dubious that these affidavits of support would satisfy the American Consul in Belgium who would have to approve the fiancée's en-

trance visa; he could not be sure, however, since each consul had his own standards.

Since Bancroft was located in an industrial area with a wide variety of immigrant and racial groups, Mr. Hunter sometimes amused himself by figuring out the origin of those who came to see him, when the documents did not indicate it definitely. In the case of Purdy and his father he had to admit failure. They were both very strong brunettes, but in the wide variety of different nationalities that he had met they could fall under a good many different classifications.

After the proper documents were forwarded to the American Consul in Belgium, Purdy was in very high spirits in anticipating his fiancée's arrival. He decided that he would like to have his bride fly over; so he obtained and paid for a place for her on a commercial plane. At the last minute, she cabled that the Consul had turned down their affidavits as being inadequate and refused her entrance visa.

Roger Purdy's feelings swung from high to low when his fiancée was refused permission to come to this country and the old bitterness seemed to come back. Merritt Hunter asked him if there was anyone else who could help him out to add to his affidavits of support. Purdy said that the only one he could think of was Sam Kruger, a jeweler, whose store was on a nearby street. He had worked for him for several years and thought that he knew him quite well. He would talk to Kruger. A favorable response was received, though Mr. Hunter thought that at first Kruger did not realize what was involved in red tape and detailed information.

Once he had promised to help Roger Purdy, Sam Kruger followed through, although collecting the information was arduous. He told Mr. Hunter that he was glad to help Purdy because he thought the boy was thoroughly reliable and had more than average intelligence and personality. In his Affidavit of Support, one question was as follows: "If the United States authorities allow these immigrants to land in the U. S., do you agree to save harmless the U. S. and each territory, district, county, and municipality against the said immigrants ever becoming a public charge?" To demonstrate his ability to follow through with this commitment, Kruger had to provide detailed information about his assets and liabilities. He had to show the value of his business over three years, his bank accounts, stocks and bonds, real estate, insurance, and mortgages. That was a lot of trouble, he assured Mr. Hunter, but Purdy was a boy with a good deal of promise.

When he had all the forms filled out, Sam Kruger brought them to the office of the Americanization Council. He told Merritt Hunter that he was glad to help Roger Purdy when it seemed to mean so much to him. Did Mr. Hunter know, however, that Purdy was part Negro? Roger's mother was quite dark, he reported, and though the family associated primarily with other Negroes, Roger had ordinarily been able to associate mainly with white people.

Merritt Hunter's puzzle about the origin of Roger Purdy and his father was solved to his satisfaction, but he felt some responsibility toward the Belgians. Did he know what the circumstances were in this country? The couple had planned for the fiancée to spend several months with his

family before marriage. Knowing that she came from a rather good family in Belgium and that Purdy's circumstances were quite modest, Hunter could anticipate some difficulties for them. If they had an understanding, he did not want to be nosing around in their affairs; and he said he would have felt too smug to come right out and ask Purdy. He could write the American Consul in Belgium to see if he knew anything about the girl; but he was afraid that that might prejudice the consul's decision, and he did not want to take a chance of ruining someone's life. Merritt Hunter was wondering if he ought to send off the new affidavit immediately or if it was his responsibility to make further investigation.

How do we handle a case like Roger Purdy's Fiancée in the classroom? At first we try to get free responses from the students, getting them to talk about the case without necessarily indicating any line of thought. We ask such questions as, "What do you see that is important in this situation?" "When Merritt Hunter says he does not want to take a chance of ruining someone's life, whose life is he thinking about?" "Does this war bride have the same chances of happiness as any other?" "Is this GI unrealistic about himself and his own future adjustment problems?" "Is Merritt Hunter doing what some have claimed bureaucrats often do, assuming undue authority over others' lives?"

After one has explored the factual side of the case he can go on from there, with related cases or with an exploration of the literature, or both. What are the adjustment problems confronting a Belgian bride in this country? How many mixed marriages are there in this country annually? How do they handle the in-law problem?

When we are confronted with a specific situation from society with as rich detail as it is feasible to reproduce, we react to that situation in terms of our own experiences, our beliefs, emotions, our prejudices. To say that there is *one* answer to Merritt Hunter's problem is doctrinaire. However, to the extent to which we can engage freely in a discussion of Hunter's problems with our equals, we will be helped to understand the ideas of others *and to understand ourselves*. It is because students in social science courses need and want to understand their relations to others in society that we want to help them. And we believe that that help can come best when the students address themselves to concrete problems from our social life today.

As far as we have gone, we believe that the use of cases,

or concrete problems, will help us reach our objectives in five ways:

1. The fact that these cases are more interesting than normal textbook reading provides a motivation which carries over into some of the necessarily more pedestrian parts of a course.

2. We have regarded the acquisition of information as a purely incidental result; but there is some evidence to indicate that even with this treatment information has not been lost—they may even be learning more facts.

3. Related to the knowledge of fact is acquaintance with the generalizations—some call them the theories or principles—of the social sciences. The arguments which rage around the diagnosis of these cases necessarily force the students back into the thinking of those who have met analogous situations before them; it forces them back into the generalizations of economics, political science, sociology. When related to something in particular instead of nothing in general, generalization comes alive. The point of contact between theory and practice is in a situation requiring action now.³ The theory becomes an aid to the understanding of, and the appropriate handling of, a particular situation. It becomes a tool and not an end in itself; and that was the life intended for it.

4. Diagnosis is the ability to see relationships between factors that have no meaning for the untrained person; in attaining skill here there is so far no known substitute for the clinical method—the repetitive study of problem situations in as full complexity as feasible. We believe that growth in this skill will be slow and that measuring it will be difficult, but if a start can be made in the direction of this kind of thinking, it will be a useful product.

5. Understanding one's self in relation to others is the ultimate requirement for anyone who would occupy a position of leadership in society. While the social life of a college may contribute to this requirement, what better forum is there than a classroom where the recurring problems confronting business men, government officials, or community leaders are grappled with?

³R. J. Rothlisberger, *Management and Morale* (Cambridge: Harvard University Press, 1941), Chap. 10.

Some effects of the use of concrete problems

Many instructors have commented on the fact that the extremely free discussions generated by some of the better cases have helped to develop a new kind of relationship between the instructor and the student. There is more give and take between students, and between students and the instructor, and while some instructors may have regretted just a little the loss of their more authoritarian position, there have been the compensations that any one of us is ready to accept in better class morale and in the developing understanding of the student *vis à vis* the teacher.

As contrasted with a survey type course, there is an upward jump in student interest, quantitatively and qualitatively. More students participate in the class discussions voluntarily and they become more interested in the outcome of the discussion. Naturally, there are variations in this in the different areas of the course, and a class may be influenced by the enthusiasm of the instructor when he is closer to the materials he has specialized in since graduate school. However, in subjective estimates and in the results of one questionnaire the comparisons are favorable.

Increased interest is undoubtedly related in part to the fact that concrete problems bring into the classroom fresher and more contemporaneous materials. Such a course never becomes "organized" since new materials must be sought and incorporated every year. Certainly the fact that as far as feasible the members of the teaching staff will be in contact with politicians, businessmen, public officials, or community leaders to collect new cases from time to time will help to maintain a high level of interest on their part. This enthusiasm carries over into the classroom even as this year the enthusiasm of the staff carried over from the vigorous staff discussions.

There is considerable evidence that the students are gaining in the ability to think on their feet in a catch-as-catch-can discussion. In this kind of give and take they get a better sense of conflicting philosophies in their classmates as well as in the materials discussed. Of course, in any class there are bound to be some loquacious personalities who would dominate the discussion, and they have to be handled by the instructor—if, indeed, the class does not take over the job.

We have encountered certain difficulties of local and general nature. The order in which cases are used is important, but in a different way from a survey course. The problem confronting a businessman in Kansas City, or a member of a department in Washington, or a mayor in Ohio has a way of refusing to fall under any single heading in an ordinary course outline. We are looking forward to more experience in this area before drawing conclusions.

In spite of their interest in the materials, the students do feel the loss of something, and they may even be quite upset over the fact that the techniques of learning and getting grades which have been useful to them before now have to be modified. Many a student with a visual memory has been able to excel in school without really doing any thinking on his own; and when the emphasis in class is not on what he can repeat from book or lecture but on what he can do with a situation that confronts him, he may be downright annoyed. He needs help in changing over. Most students forget a good part of the information they have acquired in their education, but they may carry over some skills and ways of thinking that prove useful.

Few college professors today would refuse to check up on the memory of information, but many would nevertheless agree that the student who looks to someone else to give him the answers probably will retain little of real value. Until the student comes to grips, himself, with a social philosophy of his own building consistent with the needs of a society like ours, he is largely passing time. The sooner he is faced with such decisions, even though they be at something less than a mature level, the better for him. If the function of general education is to develop attitudes and ways of thinking rather than to saturate cranial cavities with facts, then there is real justification for starting concretely with the clinical materials best calculated to do such a job.

General Education Courses in the Social Sciences at Hendrix College

IN 1934 Hendrix College began its effort to present a variety of general education courses to its freshman and sophomore classes. At that time the institution established two academic levels, the General College and the Senior College, and divided its course offerings among three divisions: Humanities, Natural Sciences, and Social Sciences. In 1937 the Philosophic Studies Division (which included education, psychology, religion, and philosophy) was organized. Each of these divisions offered a number of general education courses, known locally as "divisional courses," in which an effort was made to cut across departmental lines and to integrate the subject matter of the several departments. This purpose, perhaps, can best be made clear by a quotation from the 1938 catalogue:

"Divisional courses, a specified number of which every student must take, are calculated to give the student a comprehensive and sympathetic knowledge of human affairs in their larger aspects. The primary aim is to awaken in the student an awareness of human surroundings and values. The emphasis in these courses is never upon the technical or detailed features of the material under consideration but upon the implications of this material in the everyday lives of men and women.

"The courses are grouped, for convenience of presentation and administration, into four divisions: (1) Humanities, (2) Natural Sciences, (3) Social Sciences, (4) Philosophic Studies. A conscious attempt is made to emphasize the fact that even these divisions are not mutually exclusive compartments of knowledge, but that everything presented in them converges upon the one purpose of education—to equip an individual for living."

By Richard E. Yates, associate professor of political science, Hendrix College.

These courses were not mere offerings which could be taken or ignored at the student's option, for as a requirement for graduation a student must have completed not less than thirty semester hours of divisional courses, with a minimum of two three-hour courses from each of the four divisions. In this manner, the college sought to give each student, during his first two years, at least a taste of all parts of the academic bill of fare, so that his selection of a major subject in the junior year would be based upon some knowledge of his competence and interest in each of the various fields of study. More important, this general education requirement for graduation gave some measure of assurance that each graduate would have been exposed, at least, to the rudiments of a liberal education.

The years following 1938 witnessed a number of changes in the divisional organization of the college and in the number of general education courses required for graduation. The college is now organized into five divisions: Arts, Education, Humanities, Natural Sciences, and Social Sciences. The general education requirement has been reduced to fifteen hours, with a minimum of one three-hour course from each of the five divisions. Despite these changes in means and methods, the general education policy of the college has remained the same and could be restated today in the words which are quoted above from the 1938 catalogue.

EARLY GENERAL COURSES

The general education courses of the Social Science Division have also been subjected to a variety of changes. Ten years ago, seven "divisional courses" were offered, the list being headed by Introduction to the Social Sciences, which was a prerequisite for each of the other courses. This introduction was described in the catalogue as a "comprehensive survey of contemporary civilization with especial attention to the American scene from the points of view of the several social sciences." The remaining six courses were Modern Governmental Problems, Contemporary Europe, Social Problems and Institutions, Contemporary Economic Problems, Economic Geography, and Personal Finance.

A brief experience with this program convinced the social science faculty that its efforts were too ambitious and perhaps misdirected. The "comprehensive survey of contemporary civilization," provided by the introductory course, was too thin

and superficial to support the weight of any student who wished to peer beneath the surface. It became apparent, too, than an immature student could not be successfully plunged into the maze of twentieth century civilization without at least a sketchy historical background. Some of the remaining six courses, moreover, were general education courses only in name. Even the descriptions in the catalogue could scarcely disguise the fact that they were departmental courses which were being presented in a slightly altered garb.

Fortunately, in 1939 the General Education Board made it possible for the college to send a number of teachers from all the divisions to the Curriculum Workshop at the University of Chicago. During the summers of 1939, 1940, and 1941, faculty members of the Social Science Division rethought and reworked their general education curriculum. As a result of this study a drastic alteration was made. The course Introduction to the Social Sciences continued as a prerequisite to the other divisional courses, but its subject matter was markedly changed. It no longer attempted a "comprehensive survey of contemporary civilization." Instead, it contented itself with the accomplishment of two purposes: (1) a brief historical survey of economic and political developments of Western civilization since 1500, with most of the emphasis upon the economic revolutions of the eighteenth and nineteenth centuries, the rise and spread of modern democracy, and the development of fascist dictatorships; (2) a broad and general consideration of several economic, social, and political problems. Each of these problems cut clearly across departmental lines, for each had economic, social, and political aspects. It was believed, therefore, that the study of these problems gave the student an introduction to the disciplines of economics, sociology, and political science.

The other change in the Social Science Division's general education offerings was the elimination, as divisional courses, of Contemporary Europe, Economic Geography, and Personal Finance. These courses reverted to departmental status and no longer carried general education credit. This left the division with four general education courses: Introduction to the Social Sciences, Modern Governmental Problems, Social Problems and Institutions, and Contemporary Economic Problems. Each entering freshman was required, either in his first or

second semester, to take the introductory course. Then, prior to the end of his sophomore year, he registered for one of the three remaining divisional courses. In other words, he first got a rather broad sweep of the social sciences, and then was permitted to take a course in which one of the social sciences predominated but did not exclude the others.

Each of these courses was taught in its entirety by one instructor. Some consideration was given to breaking the introductory course into three or four parts and having each part taught by an instructor from an appropriate department. This idea, however, never won acceptance, for it was believed that the advantage of a single teacher throughout a semester outweighed whatever advantage a greater degree of expertism might provide. One main purpose of the course, moreover, was the integration of the social sciences. It seemed a little odd to require the students to make this integration and, in the same breath, to admit that the college could provide no instructor to lead them through the entire course. It seemed more reasonable to assume that the teacher must make the integration in his own mind before he could help to produce it in the minds of his students.

Reading materials and methods of instruction naturally varied in the four courses. Syllabi instead of texts were used in three of the courses. In the fourth a satisfactory textbook was available. All the courses required the students to do a considerable amount of outside reading, which consisted of pamphlet literature, University of Chicago "Round Table Broadcasts," government bulletins, books of readings, and related materials. For three years, the introductory course required the reading of *Time* magazine each week. The size of the class and the inclination of the instructor determined, to a great extent, the methods of instruction. In some courses, it appears, the lecture predominated; in others, oral quizzing and classroom discussions were more commonly used. But in no course was didactic instruction employed. The nature of the subject matter, the purpose of the general education courses, and the academic policy of the college made it impossible for the student to be merely a passive and uncritical listener.

PRESENT COURSES

This curriculum in the Social Science Division continued in effect for about three years. In 1942 the disruptive effects of

the war upon both the faculty and student body made changes inevitable. All the social science general education courses, except the introductory one, were dropped for the duration. In 1946 the return of a teacher from military service made it possible to add a general education course called Principles and Problems of Government. At present, therefore, the curriculum includes two three-hour courses in the social sciences, either of which may be taken to satisfy the general education requirement.

Introduction to the Social Sciences

As now conducted, this course has been changed somewhat from the description given above. It now deals with contemporary economic and social problems in the light of a "changing world." It is conducted upon the assumption that students need to be acquainted with present-day problems and that they need to be aware that change and adaptation are natural processes which, if they occur gradually and in an orderly fashion, provide the surest sign of progress and the firmest basis for an enduring social order. A conscious effort is made to show the importance of building for the future upon the basis of the present and to make adjustments required by the changing nature of problems and conditions. It is felt that students should recognize that continual and unrelieved accumulations of economic and social stresses and strains will spell eventual disaster.

The instructor believes that a brief survey of the great revolutions--intellectual, economic, and political might be a fitting introduction to the course; but suitable brief study material is difficult to find, and thus far the local preparation of such material has not been possible.

The two-volume *Introduction to Social Science* by Atteberry, Auble, and Hunt is used as a textbook in the course, but many chapters are omitted. Perhaps a third of the course materials is drawn from books, articles, and pamphlets in the library. For example, students do most of their reading in the library when the course devotes a week to a study of problems peculiar to the South. Library materials are employed, also, during the last week or two of the semester, when free enterprise and democracy are compared with communism, fascism, and their variants.

Principles and Problems of Government

This course is similar in many respects to its predecessor, Modern Governmental Problems, except for the fact that it devotes more attention to the principles of government and consequently gives less time to governmental problems. After an unsatisfactory experience with two texts, the instructor found that his textbook problem was considerably relieved by a new printing of Maxey's *The American Problem of Government*. This text devotes nine chapters to political principles, eight chapters to political mechanisms and processes, and eight chapters to political problems. Since this distribution of subject matter is satisfactory to the instructor, the main outlines of the text are closely followed. He resorts frequently, however, to documentary and autobiographical readings in the library for factual illustration and to present varying points of view. In addition, students are required to select and read not less than three books, each of which gives a detailed treatment of one aspect of government.

Occasionally, the class hour is occupied almost solely by a lecture, but the instructor prefers to give adequate time to the answering of any questions which the assigned readings might have provoked. Time is made available, also, for classroom discussions when the subject matter warrants it and when students are inclined to participate. The remainder of the class hour is generally sufficient to enable the instructor to present additional factual material or to provide new interpretations.

* * * *

As the foregoing account indicates, the number of general education courses in the social sciences at Hendrix has widely fluctuated over a ten-year period. At one time, seven were offered; this number was then reduced to four; the effects of the war trimmed the program to one course; and with the return of peace, two are now offered. It is probable, however, that the most satisfactory and well-rounded program was in effect between 1939 and 1942, when four courses were offered to cover the general education content of the social sciences.

The Social Studies in Wisconsin's Program of Integrated Studies

IN THE FALL semester of 1948, the University of Wisconsin is offering, in the College of Letters and Science, a new sequence of studies to be called A Program of Integrated Liberal Studies. It is a two-year course to be offered at first to three hundred freshmen who will be expected to take the program in its entirety. It is a voluntary alternate plan of studies, the completion of which will satisfy the general, nondepartmental requirements of the College of Letters and Science. While it will be open to any freshman who wishes to apply, it is designed particularly for those intending to take the B.A. or B.S. degrees in the College of Letters and Science and for some who intend to enter, at a later date, the School of Education, the School of Journalism, the School of Law, the School of Commerce, or the Library School.

THE PROGRAM OF STUDIES

Two important principles underlie this program of integrated studies. The first is that, since the goal of general education is preparation for life, the courses can be broad rather than concentrated, and can be concerned chiefly with values rather than with techniques. The second principle is that through the exchange of ideas with other students who are studying the same courses at the same time, the average student can profit more from a prescribed course of study for his general education than from elective choices. He is still free to choose an area of specialization for the latter years of his college life and to select and prepare for a vocation.

The studies of general education are recognized as falling into three large fields or areas. The *humanities* embrace such

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subjects as language, literature, philosophy, religion, history, music, and the arts. The *sciences* are biology, chemistry, mathematics, physics, astronomy, geology, geography, and their many subdivisions. The *social studies* include anthropology, economics, political science, and sociology. The integrated program provides a sequence of four courses in each of these three areas. These are new courses, planned to meet the particular need of drawing together the contributions of many subjects, and of relating them to each other to form a meaningful pattern.

The arrangement of courses is as follows:

Humanities

1. Classical Culture. A comparison of Greek culture at its height with Roman culture at its height; readings in translation and some lectures in classical art.
2. Medieval and Renaissance Culture. The transition from Greco-Roman civilization to modern European civilization.
3. Modern European Culture. The literature of ideas and values of England and the Continent (1750-1850) with supplementary lectures on painting, music, and philosophy.
4. American Culture. American literature from 1850 to the present, with supplementary lectures in American philosophy, art, and architecture.

Social Studies

1. Early Man and His Society. How man appeared and how he developed culture, social groups, and religion to adjust himself better to his environment and to his fellow men.
2. Transition to Industrial Society. European agricultural society, and the effect on it of new techniques leading toward industrialism.
3. Modern Industrial Society, U. S. A. Studies of its economy in relation to its political organization and social philosophies.
4. The International Scene. A comparative study of the types of government and economy of the present-day world, with attention to the causes of international cooperation and conflict.

Science

1. Introduction to the Physical Universe. A study of the structure and composition of the universe, the nature of time, matter, energy, and light, with attention given to methods of scientific investigation.
2. Earth Science. The nature of the physical earth as the home of man; its materials, surface features, and atmosphere. Illustrations of the methods by which knowledge of the earth has been obtained.
3. Biology. The adaptation of animal life to changing environments and the development of functional variations.
4. Biology. Continuation with the introduction of psychology and heredity.

Composition

1. Theory and Practice of Writing. An introductory course in college composition, with essay subjects correlated to the concurrent courses.

2. Nature and Functions of Language. Continued composition, with elementary semantics and language history. Instruction in library techniques.

Students completing the integrated program will have earned forty-seven credits in general education, plus some ten to thirteen additional in a language, in mathematics, or in any combination of elective courses. They will have satisfied the nondepartmental requirements of the College of Letters and Science and are qualified to continue in the college with a major in a specific department, or to transfer as juniors into the School of Commerce, the School of Education, or the School of Journalism. After an additional year in the College of Letters and Science they may transfer to the School of Law.

OBJECTIVES OF SOCIAL STUDIES COURSE

The two-year course in Social Studies has three major objectives, each of which is interrelated with the others:

1. To bring students to a realization of the social, economic, and political problems of today; to develop in them, to the maximum degree possible in the time allowed, an ability to analyze and understand such problems as they may arise in their lives, and to evaluate intelligently the solutions that may be offered.

2. To demonstrate to the student that to find sound solutions for these problems, something more is needed, and something more is available, than the undisciplined methods of common discussion and argument, based on fragmentary information of present facts and ignorance of past experience. That while the problems of our social life cannot be isolated in the laboratory, nor found in reality in the relative simplicity in which the phenomena of the physical world appear to the astronomer or the geologist, the fundamental principles of organized objective search for truth (science in the broad sense) can be applied to the problems of human society and can yield results of a higher degree of reliability than are produced by intuition, horse sense, and good will. The fact that the degree of accuracy and certainty possible of attainment in social studies is far less than that possible in most of the natural sciences should not be permitted to obscure the view

that the same ideal of attaining the maximum possible degree of accuracy and certainty is no less essential in studying social problems than in natural science. Likewise, it is essential to demonstrate the basic importance of generic concepts and general principles in the social studies. The fact that these cannot be stated with the simplicity and high degree of universality found in physics or chemistry must not obscure their importance in the pursuit of reliable knowledge about social problems. Finally, the student is to learn the essential distinction between unorganized knowledge, however voluminous, and knowledge so organized into systems of relevant categories as to be usable in solving new problems.

3. In part for both of the purposes just stated, in part for general intellectual growth, to introduce the students to the special knowledges and techniques of the different fields of the social studies.

If the last purpose were the sole purpose, it could be served by a "survey" course, or a mosaic of pieces of the several social studies. But this could do little more for the students than literally to "present" the individual social studies to them; it would not demonstrate but merely assert their value; it would not give experience in thinking in social science, but merely tell them how social scientists think. It would not give them experience in using these tools in solving the real problems they will face in life, but merely show them how each tool is used with the hope that they will somehow employ it in the manner necessary for solving a real problem.

The first purpose, in contrast, makes an integrated course mandatory. Any major problem of our society, whether classified as economic, sociological, or political, is in fact a problem involving all these elements together, along with different geographic and historical factors. This interrelationship is quite different in kind from the *dependence* of chemistry on physics, or of biology on both; it is much more analogous to the mutual relationships of physiology and psychology in the modern study of disease.

This statement does not deny the validity of the separate disciplines as distinct fields of training. Ideally, learning in the social studies might begin with an analysis of the mutual interrelationships of all the different kinds of factors found in actual social problems; this would be followed by special

training in the principles, techniques, and special knowledge of each of the disciplines; finally the student would be brought back to real problems to learn how to use for himself all the special abilities acquired for the solution of individual problems. In the two-year course in general education it was felt that the most that could be done was to demonstrate how the different techniques can be employed in the study of selected problems of major concern. No attempt is made to "cover" the field of social studies; rather the effort is focused on the maximum completeness of study of selected problems.

The amount of time devoted to the social studies is no doubt greater than the minimum requirements in this field in most college curricula. This allocation was decided upon partly in response to direct recommendation of university students in reply to a questionnaire distributed by a committee of the Student Board. It is a recognition of one respect in which the social studies are uniquely important. For they constitute one of the major fields in which all students in adult life will exert direct influence on what happens, the one field in which all students will be forced to make decisions of moment to others as well as to themselves. If bridges are built, engineers will build them, and general education cannot produce engineers. If the sick are to be healed, doctors are necessary and the little that can be taught of physiology in general education would be of no significant help in aiding a layman to substitute for a trained specialist. But in the treatment of social problems every adult plays a part. College graduates in our society, whether because of their positions in business or the professions, or because they are in general the more articulate leaders of public opinion, will inevitably play a major role in shaping the future. The social studies therefore are a part of general education of direct practical importance. It is our task to give it practical value. For this purpose, integration with other fields is necessary: there must be understanding of the fundamental realities of the physical and biological world in which man lives and appreciation from the humanities of cultural and spiritual values that man has evolved.

THE APPROACH

In the development of the course, use is made of the historical approach wherever that seems to provide the most effective

method but without any presupposition that it should be followed consistently. The course does not presume to survey world history or even European history, nor is any attempt made to "cover" the history of our civilization.

It was recognized, however, that there are distinct advantages in studying certain universal problems of human society in terms of societies other than our own. The study of these problems in other cultures, and in a number of different cultures, brings home to the student, as no amount of didactic authority could do, the extent to which these problems are universal in human society. Further, if these problems are studied only in our own modern society, in which they are involved in an extremely complex, diffuse, and rapidly changing culture, they are difficult to isolate and analyze. That task is far easier if the nature of man as a social animal is studied in terms of relatively simpler cultures, whether ancient or present-day. This procedure represents an attempt to approach the method of selection for laboratory study, or the relative simplicity of observation of reality in astronomy or geology. Finally, it has the important additional value of removing the study from the immediate field in which the prejudices of students and instructors—as part of that which is being studied—tends to becloud the analysis.

In other cases the historical approach—in the sense not merely of study of a past period, but of study of development—is essential because the society in which we live is inevitably a society in transition. Many of its problems result from the way in which different factors in our culture, entering at different stages of time, disturb the previous adjustment of existing factors and have not yet attained new adjustment, a process that must be considered as continuing without end.

At other points in the course, use will be made of the geographic approach—that is, the comparison of differences at any one time in economic, political, and social problems in areas that have a relatively common cultural inheritance but notably different physical environment. The students should gain thereby an understanding of the relative importance of physical as well as cultural factors in the determination of economic, political, and social development and the resultant problems.

PROGRAM OF THE TWO-YEAR COURSE

FIRST YEAR

The premise underlying the planning of the work for the first year is that the major elements in our complex society can best be studied by the beginning student in societies in which each group of elements appears in relatively simple form. The social nature of man and his basic cultural forms—economic, political, religious, artistic—are therefore examined as found in relatively simple societies, either very early ones or present-day primitive groups. The basic elements of agricultural and urban civilization are similarly studied in terms of their first mature stages of development in the early civilizations of the Near East, India, and China. Finally industry, in the sense of large-scale factory, power-driven manufacturing, is studied as it developed during the early phases of the Industrial Revolution in western Europe.

First semester—Early Man and His Society

This course is designed to provide an understanding of the basic, universal, and continuing problems of man the social animal. Depending primarily on the approach of anthropology, it emphasizes the wholeness of human existence, pointing out the dependence of the present on the past, and of one aspect of living on another. The study of the origin of man and his social nature, by placing him among his animal relatives, provides an elementary basis for analysis of his material and social needs. In examining various ways in which man has utilized and adjusted himself to his physical environment, the course shows how he has gradually built up both material and social culture around himself, how he has thus made his own special environment—a complex but integrated system of devices in which he is so much at home that it is difficult for him to recognize its effects on himself. The manner in which culture develops from stage to stage is studied in a number of relatively primitive cultures, both past and present, and in the early history of agrarian and agrarian-urban civilizations prior to the birth of Greece. (The students will simultaneously receive an introduction to Greek and Roman culture in the first semester of the humanities course.)

Second semester—Transition to Industrial Society

Modern society in western Europe and America, and increasingly in other parts of the world, is a combination, still

far from harmonious, of a predominantly rural and a predominantly urban society. Previous agricultural civilizations, to be sure, had developed cities, but these were largely the economic product of the rural lands and constituted a minor element in the total economy. Modern industry, in the production and distribution of manufactured products, has caused the development of complex urban agglomerations which in major degree are independent of neighboring agricultural areas. In many countries, the total urban society is far larger than the rural society, and the various economies of the urban society are more dependent on each other than on that of the rural society. Whereas an agrarian society, whether past or present, has a relatively simple structure in which economic, social, political, and locational groups are small and often coincident, urban societies are large and extraordinarily complex and the groupings in terms of economy, political interest, social organization, and residential location overlap and criss-cross each other in highly complicated fashion.

Western European society up to the period when mechanization of production and associated phenomena were rapidly developing—when the Industrial Revolution was beginning to manifest itself—provides a simpler basis than does our present society for analyzing the fundamentals of the economy and social problems of the agrarian, rural portion of our society.

At one and the same time the study of the development of European society to the eve of the Industrial Revolution provides understanding of the basic economic, political, and social institutions which, worked out then, are still basic in our own society and a chance to examine, at a more complex level than in the earlier cultures studied the previous semester, the differential effect of differences in climate, soil, resources, and in techniques and social organization.

(In bridging the period between prehistoric, primitive, and ancient societies on the one hand, and modern American, western European, and world society on the other, the work will be closely related to the second course in the humanities.)

Most of the social problems that can be considered as new with our civilization, in the sense that they were of but minor importance in earlier civilizations, are the result of the continued impact of changes in industrial technology upon the previously established and continuing agrarian or agrarian-

industrial society. In brief, we are still living in the Industrial Revolution and it is inherent in the nature of that revolution that it continues to evolve at a relatively rapid pace. Even in the older industrial countries, the pace of evolution continues more rapidly than the changes in economic, political, and social institutions and customs adjust to it. In those areas into which the modern industrial technology is being transferred from the outside, the problems created by the conflict between the new economy and the customs and institutions of the older are even more sharply developed.

For these reasons, the study of existing problems in the present society, to be undertaken the next year, is prefaced by an examination of the impact of modern industry on the existing agrarian society at the time when industrial development first appeared in western Europe. Further, the study of modern manufacturing in its earlier period provides a relatively simple body of material in which to analyze the specific importance of resources and techniques and the resultant differentiation of development in various regions.

SECOND YEAR

Throughout the second year the course in social studies is concerned with existing and potential problems of our modern society. Since most of our students are Americans, will live in America, and will be called upon to share in the solution of problems in this country, the focus of attention is on the United States and the world problems that face the United States. In order to concentrate on present problems, the material is studied less by the historical approach, more by the analytic or, in part, the geographic approach.

Third semester—Modern Industrial Society; the United States

The purpose is to present the students with a systematic analysis of the major features of modern industrial-agrarian society, as exemplified by the United States. It begins with a study of the "anatomy" of American society, analyzing and explaining the geographical differentiation (areal distribution), economic distribution (occupations and income classes), and sociological composition of the American population.

A major section will be devoted to the structure and operation of the American economy, with particular emphasis on

the "market economy," income, and the principles according to which income is distributed.

Basic to an understanding of American society is an examination of the evolving role of the state in relation to economic and social needs. The study of the role of government in American society will be focused not so much on the formal governmental structure and function as upon the nongovernmental institutions and methods by which groups in American society influence the operation of governments in the furtherance of political, economic, or social aims.

During the course the students will be brought to examine certain major social philosophies of modern industrial society, including those of capitalism, individualism, the quest for security, and the concept of the welfare state. These will provide opportunity for integrating facts and principles of the various social studies.

Fourth semester—The International Scene

The final semester of the course is concerned with the larger world within which American society must live. The aim is to bring students to understand the manner and extent to which geographic, economic, social, and political factors involve American society and that of other countries in a world society; to comprehend the bases of conflict within that world society; and to evaluate methods ranging from war to world government, for dealing with and resolving such conflicts.

To accomplish this, the course will present the pattern of the world as consisting of (a) areally delimited societies effectively organized as "going concerns"—the national states each controlling its own section of land and society, and including both major and minor "powers"; (b) similarly limited societies officially recognized as states but so lacking in effective organization or control of their own affairs as to constitute "problem areas" in world society; and (c) definitely colonial or dependent areas in which the organization of society is largely controlled by outside states and which in many cases also constitute problem areas for the world society.

Because any such classification of countries fits the actual conditions only in very generalized terms, since each country is in major degree distinct and unique, the analysis of the world situation proceeds in large part by the geographic approach—examination of each of the major powers, of selected

minor powers, and of each of the more critical problem areas. These detailed analyses are intended to bring out (a) differences in the economic geography, organization of economy, and political organization and philosophy in different countries, (b) basic factors of national strength and weakness of the major states as going concerns in world society, (c) the specific conditions that underlie the problems of the critical problem areas, and, based on the previous points, (d) the policies of the different powers toward each other and in reference to the problem areas, together with the capacity of individual states to promote their policies.

The examination by individual countries will bring out the degree to which policies of individual states are in conflict with each other. The culminating section of the course analyzes and evaluates efforts to solve such conflicts, through national and international procedures, organizations, and institutions.

The Contemporary Social Issues Course at Stephens College

IN 1921, an important year on the Stephens College campus, the faculty began work on a comprehensive plan for the reorganization of the entire curriculum. The new course of study was to be based upon three main assumptions. First, the faculty agreed that college women had certain fundamental needs in the field of general education which the college is obliged to help them meet. In the second place, it was felt that in a teaching program based upon student needs, the curriculum should be designed for the educational advantage of the student rather than the administrative convenience of the college or the teacher. Third, in building the new curriculum the staff decided to maintain a frankly experimental point of view, but to reinforce and carefully check its experiments with a far-reaching program of research.

Since Stephens is a college for women, the concern on this campus has been primarily with the study of the educational needs of young women. In the area of the social sciences painstaking investigation and analysis revealed that, regardless of professional or domestic status, all women should have a broadly integrated view of the political and social world in which they live. In this respect the education of women should closely parallel that of men. Hence the Stephens College experience in building a Contemporary Social Issues course for young women may be of some value to other institutions, regardless of the type of student they serve.

BASIC PRINCIPLES AND OBJECTIVES

Present a broad, integrated view of American society in its local and world setting

The world we describe today in our social studies courses is a troubled world. The young people we are teaching are

By John A. Decker, chairman of social studies division, Stephens College.

confronted with the solution of the most serious problems with which any American generation of young men and women has had to deal. Our culture today is "at odds with itself." We are caught between an old social order that was inadequate and a new social order, the lines of which are not distinctly outlined. We have moved from a simple, local, agricultural society to a complicated world-wide industrial order. Property rights are in conflict with human rights. Laissez faire is giving way to government planning. Old and new conceptions of freedom clash. We belong to the United Nations and yet look with nostalgia toward a concept of absolute national sovereignty.

Amid present-day confusions and conflicts it is a gross understatement to say that it is difficult for a young citizen to see his world with any clear perspective. Yet, in our democratic society, in order to attempt a fair solution of our problems, it is imperative that a majority of our citizens have an over-all understanding of the problems of the whole social order. The sociologist would say that we need to "become aware of the culture as a whole." It is part of the obligation of a general education program, therefore, to give our student citizens the broadest and most penetrating understanding of the social-political-economic aspects of the civilization in which they will be forced to live. The first aim of our Contemporary Social Issues course on this campus is training in the minimum essentials of social education for life in a democracy.

Make use of materials from all the social studies fields

During the last three generations rapid industrial expansion has been accompanied, and in part been made possible, by highly specialized division of labor. The typical college and university curriculum has followed the pattern set by industry. The specialized departments of many of these institutions all too often turn out expert accountants, corporation lawyers, teachers, and laboratory scientists, but not expert citizens. Graduates tend to become "Jacks-of-one trade" who, in the realm of political and social issues, are unable to see beyond the interests of their own union, chamber of commerce, or farm bureau. Even in the social studies field there has been the same general trend. For the sake of con-

venience and logical organization the fields of social relationships and human endeavor have been divided and subdivided into a complicated maze of subject-matter areas. It would take an alert student many years to study all the social studies courses offered in most of our large universities and even then he would not necessarily have achieved a broad, integrated view of American society.

For the beginning college student, anxious to attain a general understanding of the problems of our modern American society, the specialized social studies course approach is inadequate and illogical. No single subject-matter course in any one social studies field can give the needed over-all view of our democratic society. If a student enrolls in a course in American National Government or Constitutional Principles he will get a picture of only one aspect of the American scene. A course in Principles of Sociology leaves out too much of the political and economic struggle which the modern citizen must understand. There are many courses in history which the beginning student might select as the means of introducing himself to the problems of our modern world, but all too often when the end of the course has been reached the contemporary period has scarcely been touched upon and the student is left to apply the principles of the past to a new set of problems quite different from those with which his father had to cope.

A college student might achieve the desired understanding of social relationships if he took enough specialized social studies courses, say two each year for four years, but only the comparatively few who major in the field can spend that amount of time. The fact that 75 percent of the students now studying in junior colleges do not go beyond this level shows that this is a terminal institution. In the four-year colleges and universities the proportion of students who drop out of school by the end of the sophomore year is about the same as it is for the junior colleges. These students, if they are to get an integrated view of modern society, will have to get it before the end of the second year of college education. For them the specialized social studies curriculum is especially inadequate. It is equally inadequate for students preparing for specialized vocations and the professions. These students during their last two years of college must concentrate on

professional courses and during the first two years they are so concerned with preprofessional requirements that they have time to elect only one, or at best two, social studies. They often leave the university with no general appreciation of the broad aspects of social life and with no habit of reading about social issues. Many of these men will hold important executive positions in business and industry and will make decisions that will vitally influence the direction of political and economic life in America.

Since, then, few students will have the time to take many specialized courses in social studies, the obvious remedy for the situation would seem to be the building of an integrated course suitable for college freshmen or sophomores. This integrated course should use the most suitable materials from all the social disciplines to explain in simple and understandable terms the general problems, forces, and principles of modern American society. For the mass of students for whom the first two years of college is terminal and for the overburdened vocational and professional students the integrated course can give them, in the time they have to spend, a broad introduction to the social order. The experience at Stephens College has been that students who first take the integrated survey course are able to make a much more intelligent selection of their fields of specialization and subsequently do better work in those fields than those who proceed without such a course.

Use the contemporary problems approach

For many years now the course has been organized around an analysis of contemporary social issues. The problems approach is both logical and effective. Basically, all the specialized social studies courses deal with human problems, the backgrounds of these problems, their present ramifications, and proposed solutions. Since any one social science, however, usually covers only one phase of any given problem, it is impossible to build a truly integrated general course by combining, say, one-third of a year of government with segments of sociology and economics. A citizen in real life is faced with certain major problems and these problems do not logically divide themselves into economic problems, as distinct from sociological or political problems. Burning social issues like

race, civil rights, or labor have aspects which involve all the social studies disciplines.

Therefore, Stephens College feels that a good place for the beginning student to start his orientation in the social studies field is with the examination of current social problems. Such an analysis forces the student to acquaint himself with many of the facts and principles in the fields of government, sociology, economics, and history and gives him a pattern on which to organize what he learns. In addition, the problems approach is more realistic. Classroom discussions based on the actual problems confronting adult citizens have the genuine ring of reality, sound more like the discussions the student has heard outside the classroom. The problems approach also capitalizes upon the student's enjoyment of controversy. Bringing controversial issues into the open in classroom discussions gives the student "the feeling of having been admitted to a ringside seat near the center of social conflict." The problems approach, moreover, is a good way to train students in democratic thinking. By getting them to face real problems we can help them form opinions, develop tolerance of conflicting points of view, appreciate the values of our democratic order, and challenge them to search for democratic solutions.

Train the student for social leadership

To achieve these ends we must first awaken a vital and continuing interest in the life-long study of social questions. The primary concern of the majority of college students is vocational, whether they intend to become a doctor, teacher, journalist, salesman, or housewife. Statistics show that 85 percent of the girls at Stephens College marry within five years after they leave the campus, a fact which dominates the thinking of many of the girls with regard to their college training. They are keenly interested in preparation for home life and marriage and they are interested in vocational training for the period preceding marriage, but they have given little thought to training for civic responsibility. On the application blanks which the girls fill out before coming to the campus only 7 percent indicate that their intention is to study seriously social and economic questions. Stephens girls, like the men and women on other campuses, need to be shown that each of them, whether or not she wants to be, is involved in political life "from her first baby cry to her last dying sigh."

A course in contemporary issues, more than the average traditional course, tends to reveal a student's personal stake in major social problems. It, thereby, has a better chance of arousing the kind of permanent interest in these problems which will lead the student in later years to read serious books and articles about public questions and thus continue to grow and keep abreast of the times.

Creating interest in the study of social questions is, though, only a part of the job. The general survey course should also attack the problem of broadening the student's social sympathies to the extent that he will be willing to accept responsibility for finding solutions to the world's ills. A generation ago at the university which this writer attended it was the usual practice for a sociology professor to tell his students that the social order was so complicated that it was useless for any one individual to try to alter the direction of social movements. Many students feel that way today. In the face of our complex problems they tend to adopt a policy of emotional escapism; they give up trying to think through problems toward workable solutions. This kind of reaction results ultimately in following leaders blindly, in "thinking with our blood." The survey course, if it can give the student an orderly picture of our society, can contribute much to the student's personal adjustment to that society. If the course can help the student understand the feelings and problems of other economic classes, other racial and language groups, a beginning will have been made in enlarging his social sympathies. If his complacency about the breakdown of our democratic ideals in practice can be dented, then a beginning will have been made toward his accepting leadership in vitalizing American democracy. This surely should be one of the major aims of the course.

A democratic leader must know how to study controversial materials calmly and intelligently, and his college education should cultivate the habit of doing so. He must learn to be willing to discuss our social weaknesses, to consider the opinions of others, to be able to check in a spirit of fairness a given program of action against the good of the total society. In a problems course involving contemporary questions all shades of opinion are voiced. Thus students become accustomed to the give and take of controversial discussion. They learn how to weigh motives and pressures, how to sift propaganda from

fact. They learn how to detect bias in books, magazines, and newspapers and in radio programs. These are the tools the democratic citizen must use the rest of his life. The Contemporary Social Issues course can teach the student to use these tools well.

Give the student a world outlook

World War II found the American people embarrassingly provincial in their understanding of world affairs. Our soldiers—and their families at home—had no clear understanding of the issues for which the war was being fought. The Far East is a case in point. The United States went into the war over a Far Eastern issue, Japanese aggression in China and Southeastern Asia, yet few educated Americans were aware of the fact that the United States had such important interests in the Pacific in the realms of commerce, colonies, and political commitments that a conflict with Japan had been almost inevitable for months before Pearl Harbor. The American public should have understood that the peace of America was involved with the peace of the Far East. If the war found us provincial in world outlook, the peace finds us little better able to see beyond our own frontiers. The victory and our great industrial wealth has thrust upon the American people a staggering position of world leadership, for which our past training has poorly prepared us. We are inclined to approach international questions with too narrowly nationalistic viewpoints. We debate the Marshall Plan in terms of dollar costs and fail to appreciate what the economic collapse of western Europe would mean to the general democratic power position. We invented an atomic bomb, which could turn the clock back to the stone ages in the course of a few weeks time, but the general public refuses to be depressed by the delay in working out satisfactory international machinery to control atomic experimentation. We give lip service to the principles of the United Nations, but remain unshaken in our devotion to unrestricted national sovereignty.

The task of making Americans one-world-minded is too herculean an undertaking for the American colleges and universities to hope to carry out by themselves. The responsibility for an undertaking of such proportions must be assumed by the entire American educational system from the primary school through the graduate university. Certainly it is presumptuous

to believe that college social studies departments can make in the next generation more than scratches on the surface of the problem. That does not mean that we should not try. The courses offered by the departments of history will certainly continue to attack the problem. A course in contemporary social issues, too, must contribute what it can toward a solution. The students enrolled in our general social studies survey should be given a rapid-fire picture of the regions of the world where the greatest international tensions exist. They should know the basic principles of American foreign policy, the parts of the world in which the policy operates, and the forces at home which dictate that policy. They should have some appreciation of the possibilities and shortcomings of the United Nations. Then, if our beginning students take no other courses in government and international relations, they will have at least some background for an understanding of what they read about international questions in books and periodicals.

SELECTION OF PROBLEMS AND INSTRUCTION PROCEDURES

The present syllabus—a mimeographed document of 110 pages—contains for each of the twenty-four units of the Contemporary Social Issues course a detailed outline of the subject matter to be covered, the required assignments, an annotated bibliography of books, pamphlets, and magazine articles, and a list of discussion questions. An effort is made to present popular or “lay” materials which an alert citizen might be apt to read in his leisure time, as well as more scholarly references. Students buy a standard textbook as well as the mimeographed syllabus, but the textbook is supplementary to the syllabus in actual practice.

Content of the course

The outline of the present course syllabus is as follows:

Contemporary Social Issues

- I. Basic Factors in the American Scene
 - Unit 1. Social change and social control
 - Unit 2. The American people: population trends
- II. The Philosophy of American Democracy
 - Unit 3. This dream called democracy
 - Unit 4. Democracy under fire
- III. The American Democratic Process
 - Unit 5. Public Opinion in a democracy
 - Unit 6. The politics of democracy

- IV. The Organization of the American Democratic State
 - Unit 7. The nature and development of the constitution
 - Unit 8. The courts and the interpretation of law
 - Unit 9. The legislative process and the cost of good government
 - Unit 10. The executive and public administration
- V. American Social Institutions and Problems of Social Behavior
 - Unit 11. The changing American family
 - Unit 12. Improving the American way of living
 - Unit 13. The cause and cure of crime
 - Unit 14. Racial and cultural minorities
- VI. American Economic Institutions and Problems
 - Unit 15. The dilemma of American agriculture
 - Unit 16. The American economic system
 - Unit 17. The growth and regulation of big business
 - Unit 18. Economic inequality and the general welfare
 - Unit 19. Labor's fight for higher standards
 - Unit 20. The consumer and his problems
- VII. America in the Family of Nations
 - Unit 21. The causes of World War II
 - Unit 22. Conflict in the postwar world
 - Unit 23. Basic factors in American foreign policy
 - Unit 24. "One world or none": America and world organization

Staff organization

The building of an integrated survey course requires the close cooperation of the staff members involved in the project. On many college campuses this kind of cooperation is made difficult, if not impossible, by the jealousies and rivalries which exist between the various subject-matter departments. At Stephens College we are fortunate in this respect. Government, sociology, economics, geography, history, and international relations are all combined in one social studies division with no departmental subdivisions to compete against one another. The contemporary social issues course is the major project of the division and all members of the division staff teach one or more sections of this course in addition to their other teaching assignments. With this kind of administrative organization it has been possible to develop highly satisfactory staff cooperation in the teaching of the survey course. The syllabus for the course is written by the entire division staff during summer workshops. During the school year the staff holds fortnightly meetings to discuss teaching plans for the next scheduled course unit. The instructor in whose major field a particular unit falls is expected to keep the bibliography on that unit up-to-date and to keep the rest of the group informed on current develop-

ments. All the instructors at present follow the same time schedule in teaching units. Each teacher, however, is free to teach his own class in his own way, to expand or contract a given unit, and to stress the aspects of each unit which he considers most significant. Each instructor works out his own assignments, develops his own class projects, and prepares his own examinations. On a number of occasions we have worked out cooperatively comprehensive subject matter examinations which were given at the end of the year to all students enrolled in the problems classes. These were not used for grading, but merely for the purpose of letting one instructor check his students' achievement against that of the entire group.

Each instructor has the same group of students for the entire year and teaches all the units in the course outline regardless of his own particular field of specialization. The plan, we feel, has many advantages over a system of rotating a few experts with successive groups of students. In small classes, limited to twenty-five, the students soon become well acquainted with the instructor and enter into class discussion with less inhibition. Having worked their way through one problem with that instructor they feel more confident in attacking the next. This is a distinct advantage, especially when dealing with controversial material. The instructor is not necessarily an expert in all of the areas discussed and this forces him to approach these problems as an intelligent "layman," using a nontechnical vocabulary—which has a value of its own in a rapidly moving survey course. Having the same instructor for all the units gives the course continuity and makes the transition from unit to unit less abrupt. For his group of students the instructor is an integrating factor that gives unity to the course.

Student problems

The fact that Stephens College is a college for women has influenced the development of the Contemporary Social Issues course on this campus in many important ways. The research studies begun in 1921 clearly showed that college women needed a broad, integrated social studies course that would prepare them for the responsibilities of citizenship. This did not mean, however, that women had exactly the same social interests as men or needed to study the same topics with identical emphasis. Our experience has shown that college women have more interest, if not necessarily more need, than men in studying such

problems as family welfare, the treatment of crime and delinquency, and the education of the consumer. Labor problems and race relations are, however, the most bitterly controversial units of the year just as they are in courses taught for men. Our students are less concerned than men over the problems of government or the organization and regulation of business. They are keenly interested in the problem of international organization for peace, but approach these units with less background in the realities of foreign policy and with more hopeful optimism than the war veterans in the universities.

In 1945 *Fortune* magazine conducted a poll of college-trained adults, asking them the question, "What did you like best in college?" and suggesting a list of possible answers. The largest percentage rated "class discussions" the most important activity in which they had participated in college, more important even than "books," "discussions with students," or "personal contact with faculty" and much more important than "class lectures." The class discussion method is well adapted to a problems course dealing with controversial materials. It is, also, most appropriate for our particular group of students. Our students come from every state in the Union; all regional points of view and local religious, social, and political prejudices are well represented. Instructors have learned to capitalize upon the sharply conflicting points of view of our student body in discussing such issues as race and labor in classes where a girl from Duluth sits next to a girl from New Orleans and a Pittsburgh steel executive's daughter is in the same row with a farmer's daughter from the Kansas bread basket. In social relationships in the dormitories and dining rooms these girls have come to like each other; in our classrooms they learn to tolerate, understand, and respect each other's ideas. A student's own background of experience is a necessary starting point for the development of broader interests. Once a problem is under discussion it is easy to move from the viewpoints of the students to those of the authorities in the field. Certain logical questions, also, must be answered. Who holds this opinion or that? What interests support each side in the controversy? What group seeks to change the status quo and for what reasons? Who opposes the change and why? What alternative lines of action are possible? How would suggested solutions to the problem affect the individual citizen, a particu-

lar region, or the country as a whole? What experience have Americans had with this problem in the past? Will the solutions proposed strengthen or weaken democratic procedures? What would happen if nothing were done about the problem? Discussions of this sort offer excellent training in democratic group discussion and in the subsequent formation of individual judgments.

Our course is not required for graduation. Except for a course in Communication Skills, no academic subject on our campus is required. Each student's program is worked out by the student with her adviser on the basis of individual needs. The Contemporary Social Issues course is considered one of our "basic" general education courses, however, and each year about 600 girls, approximately one-fourth of our total student body, enroll in the course. In a two-year junior college that means that about half of our students will take the course before they leave our campus.

No attempt is made to sectionize the students enrolled in this course according to ability as shown by intelligence scores or high school records. For a few years we did try out such a plan, but it was abandoned because the results were not clearly satisfactory. A student cannot get into college without some ability, and such factors as interest in the subject and energy expended continually operated to upset the predictions of the statisticians in our research office. There seemed to be advantages, too, in having a normal spread of ability in each instructor's class discussions.

Use of the library

In no course in any college curriculum is the intelligent and continued use of library facilities more important than in a social studies survey course. The convenient location of the Stephens College social studies division library, in the same building and on the same floor as instructors' classrooms and offices, has been found to have many obvious advantages. At the beginning of a unit an instructor can easily take the significant books on that problem into his classroom so that his students may look over the books while he discusses the reading materials. Many times the process is reversed and the instructor takes his class into the library to browse among the books on a given problem, which have been set out in a convenient display. A class tour of the division library under the direction

of the division librarian is standard procedure at the beginning of the year, so that the students will become acquainted with the library and the librarians and will know where to find the materials they will later need. The division librarian is required to have had social studies training as well as library training and is considered a member of the division teaching staff. She attends all staff meetings and, like all other members of the division, helps make plans for the course. All instructors keep her posted on their assignments so that she can guide the student in the election of pertinent material.

Use of visual aids

The Stephens social studies staff feels that visual materials are valuable tools with which to reinforce good teaching, not merely crutches on which tired teachers lean. Our visual aids department is a branch of the general library and is well stocked with visual materials, can get others for us on short notice, and has the necessary equipment and trained staff for showing them. Catalogues of motion pictures and other types of visual aids are kept in the division library, and arrangements for using films and recordings are made with the division librarian. The library technicians bring the equipment to the instructor's classroom where the film is shown under the instructor's supervision.

In our Contemporary Social Issues course one of the instructors, who has had more experience with motion pictures than other members of the staff, acts as the division's "expert" on visual aids. A year ago as a summer workshop project he wrote a visual aids manual for the course which follows the outline of the subject-matter syllabus. After previewing hundreds of motion pictures and other types of visual materials he has described and recommended films, filmstrips, and recordings which other instructors might find helpful in teaching each of the units of the course. The manual has been kept up-to-date as new materials have appeared. This manual has been an appreciated time-saving device since it obviates the necessity of each of the eleven instructors previewing numerous materials in which he might or might not be interested. Individual instructors may or may not follow the recommendations in the manual as they feel inclined, but the presence of the manual has noticeably increased the use of visual materials in this course. Last year more than twenty motion pictures

were used with an average of fifteen of the twenty-five sections of the course seeing each of these films.

Field trips

In a problems course such as ours the classroom discussions are more meaningful if the students have an occasional opportunity to study the problems firsthand in real life situations. Our college town is predominantly an educational center without large industries to visit or well-organized labor organizations to contact. We have discovered, however, that college students do not need to visit particularly dramatic institutions in order to make a field trip an exciting experience. Few college freshmen and sophomores have ever taken a really careful look at their home towns. Most of them have never attended a city council meeting, seen the inside of a county jail, watched a judge sentence a man to prison, been fingerprinted by a police officer, worshipped in a Negro church, walked through a slum area, been inside a Quonset hut, nor checked at different stores the varying prices on standard grocery items. We have found that we can have a surprisingly interesting field trip without leaving town or disrupting the school schedules. The instructor simply charts a city bus for his particular class hour and tells the driver where to go. For most projects the students are back on campus in time for their next class and the trip has cost fifteen cents a student.

Once each semester we take a more ambitious out-of-town trip. Previous to these occasions a member of the staff visits each of the institutions and works out with the responsible officials all the details for our visit. Trips are scheduled in relays over a period of several days, so that on any one day not more than fifty students will be away from campus. Each classroom instructor accompanies his own students to share the experience and help interpret what they are seeing. The first semester trip usually goes to Jefferson City, thirty miles away. This expedition includes visits to some or all of the following places: the state capitol building (committee hearings, sessions of the legislature, tea with the governor, and the Benton murals in the Senate lounge), the state reformatory for older boys ("I'm in for four years for forging a five dollar check"; "He looks too cute to be a criminal"), the state penitentiary ("I'm glad to be out in the sunshine again!"), and Lincoln University, the state college for Negroes ("My hostess

was *such* a nice girl"; "I wonder if I could get him to paint my portrait"). In the second semester, while working on the business and labor units, we make a field trip to Kansas City. On this occasion we visit Swift's packing plant, go down a Ford assembly line, have conferences with C.I.O. union officials and usually have some time to spend in a broker's office, the grain exchange, and the district Federal Reserve Bank.

Extracurricular student organizations

The social studies division at Stephens sponsors two student organizations. These clubs are open to any student on campus, but have special significance for the work in this course. The first organization is the Stephens League, a college branch of the League of Women Voters. The members of this club attempt to keep themselves informed on current national and local political issues and, when possible, to participate actively in local nonpartisan political affairs. Recently, they cooperated with the local adult chapter in its campaign for a city manager form of government. The girls rang doorbells, urged citizens to register for the election, and handed out literature to all people riding city buses.

The division also sponsors the Foreign Relations Club. The purpose of this club, as the name implies, is to stimulate a greater campus interest in keeping informed on and discussing matters of foreign policy. The club's chief project is an annual lecture series on international affairs which brings to campus each year four well-known authorities in foreign affairs. For the students enrolled in our integrated course the lecture series is considered part of the required class work. The lectures are open to the general public, as well, and have come to be one of the most enthusiastically supported and widely attended cultural programs in the community.

Forums and convocations

Another activity closely correlated with the Contemporary Social Issues course is a weekly news analysis program presented by the social studies division. This program is held in the informal atmosphere of one of the dormitory parlors late each Wednesday afternoon. For fifteen minutes one of the instructors comments on some phase of the news and then for fifteen minutes the students ask him questions. Attendance is voluntary but the student response has been gratifying.

Five times a year all the students enrolled in the twenty-five sections of the survey course are brought together in the auditorium for a convocation. The programs on these occasions are the sort that seem to be more effective with a large group than with an individual class. They provide, too, an opportunity for the entire group to hear the specialized points of view of staff members other than their own section instructors. This year we have used these meetings to hold a staff debate on Russian-American policy, a panel discussion on presidential candidates, a round table on the Marshall Plan, a forum on the Taft-Hartley Bill, and a speech by a visiting authority on American occupation policy in Germany. These convocations have been one of the most popular features of the course.

CONCLUSION

In looking back over our Stephens College experience with our Contemporary Social Issues course one conclusion stands out most strongly. The effectiveness of this type of course depends, more than on any other one factor, upon the teaching personnel. The teacher of an introductory survey course must be able to see the broad implications of the materials and he must have the gift of making the problems seem vital and real to his students. In selecting our own staff we try to find men and women with special training in one graduate field (each instructor usually teaches one specialized course, in addition to the survey course) and also broad training in several of the social studies areas. On our staff of eleven we have two teachers who majored in sociology, two in government, four in various fields of history, one in geography, one in economics, and one in international relations, but each one has had considerable graduate work in other social studies disciplines.

A good deal of in-service training must be given after an instructor joins our staff. Graduate schools aim to turn out specialists in one field; they do not normally train their graduate students for teaching survey courses. The acquiring of a doctor's degree is no assurance that a young instructor has the training, point of view, or ability to teach a rapidly moving integrated course. Interest and incentive for teaching the general course are important factors. Normally, advancement for the teacher of a traditional subject-matter course depends upon his specializing in one phase of the subject and then con-

centrating on research and publication. The teacher of the general course will not have much time for research but will need to concentrate upon effective teaching. If the best young instructors of the survey course are not to be lured back entirely into specialized subject-matter fields, thus leaving the teaching of the general course to the less brilliant and less ambitious teacher, the administration of the college which values the introductory course will have to reward good teaching as generously as it rewards research. There is no substitute for inspired teaching and good classroom teachers do not grow on every graduate bush.

The Social Science Course at Wesleyan University

LIKE MOST liberal arts colleges, Wesleyan has given a great deal of time and effort to study and revision of its introductory program in the social sciences. For a good many years, the basic course was History 1-2, offered in the freshman year. Listed as English History, it was in effect a general introductory course in European history, given greater consistency and direction by being built around the development of the one nation that has been pre-eminent in its contribution to the constitutional, industrial, and expansionist aspects of modern civilization. History 1-2 was normally followed by introductory courses in government or economics, or by further work in history.

Judged by the level and quality of advanced work in the social studies, and by the success of men who received this training, in graduate and professional schools, this program was unquestionably sound and stimulating. It was not, therefore, dissatisfaction with established practice, but the desire to improve upon it, that led to the institution of an experimental course, Social Science A-B, about a decade ago. In this experiment, the year was divided into four quarters, devoted in order to European history, American history, government, and economics. The results were entirely unsatisfactory to all concerned, and the previous system was restored, except that the introductory courses in government and economics were now opened to freshmen along with History 1-2.

During the war, however, renewed attention was given to the possibility of working out a single course that would prepare students for advanced work in economics, government, and history, and this study concentrated happily on ends and

By E. O. Golob, assistant professor of history and course chairman of Social Science 1-2, Wesleyan University.

the nature of means rather than subject matter. As a result, the present freshman course, Social Science 1-2, was introduced in the fall of 1946, as a joint interdepartmental offering of the economics, government, and history departments. It is based upon the first year of the Columbia College Contemporary Civilization program, with the development and organization of which the writer was intimately associated for a good many years. While the Columbia course served as an excellent foundation and structural framework, it was modified in accordance with the needs and objectives of a small liberal arts college. Aside from any intrinsic interest it may have, therefore, the Wesleyan Social Science 1-2 is interesting as an example of a fruitful process of borrowing and adaptation between educational institutions. We at Wesleyan were presented with a basic idea and a large body of well-prepared teaching materials; we determined the policies and principles which would guide our interpretation of the idea and our manner of using these materials, adding to them, and developing fresh educational techniques suited to our particular needs.

DEVELOPMENT AND METHOD

Establishment of the guiding principles of a general course such as the Wesleyan Social Science 1-2 rests upon a distinction between its educational nature and that of the regular departmental courses. Unless it is recognized that a different type of learning is involved, the general course will inevitably fall into an intellectual trap from which there is no escape. Unless the validity of this distinction is accepted, the general course will inevitably be reduced to a subelementary survey of the elementary courses in the fields with which it is related. This is at the root of the dissatisfaction which usually arises in connection with surveys of the social, or, for that matter, the natural sciences. As reductions of bodies of knowledge that have already been reduced in level and content, they fail both to stimulate interest and understanding and to prepare for more advanced work.

A general course—such as the one under consideration is not a survey course, since it is designed to develop a different type of learning than that achieved in elementary departmental courses. The latter seek to equip the student with a simplified version of the main facts, the main hypotheses, and the

main analytical devices of a particular field. The general course should seek to develop the ways of thinking and an insight into the broad background and interrelationships common to the several fields to which it is designed as an introduction. In the case of the social sciences, this means that there will be a departure from the more or less standard approach of economics, government, and history in dealing with the subject matter of each field. There will be a different selection and a different emphasis.

By way of illustration, where an introductory course in economics might emphasize Adam Smith's value theory in its relation to Ricardo's and subsequent theories on this topic, the Wesleyan Social Science 1-2 stresses Smith's place in the development of rationalistic systems of social analysis and in the retreat from mercantilist interventionism. Where an elementary course in government might properly trace the development of social contract theory from Hobbes to Rousseau, the Wesleyan social science course prefers to treat political theory from Bodin to Madison in its relations with the rise of national states and of middle-class political power. Where an introductory course in European history would legitimately explore in continuous fashion the war and diplomatic developments of the eighteenth century, our Social Science 1-2 singles out such elements as the rise of Prussia and France's retreat from empire to continentalism. It is not that this general course approach is superior, rather that a different approach must be employed to achieve different ends.

Awareness of this fact has produced one striking development in recent general course planning: the abandonment of the effort to achieve historical continuity has led to what has come to be called the "problems approach," in which particular problems are more or less abstracted from both the stream of history and their total social context. Another tendency, sometimes blended with the problems method, has been to abstract broad topics for chronological consideration. The Wesleyan course employs a different procedure. It emphasizes the interrelationship between social fact and theory, selection being based upon a prior decision to stress certain broad historical trends. Thus a greater degree of continuity is afforded than under the problems approach, while the consideration of broad trends and of the fact-theory relationship

is highly effective in bringing out the essential unity among the social sciences.

The method is therefore basically historical, and necessarily involves the critical approach of historical relativism. A philosophical viewpoint such as historical relativism has a number of meanings, however, depending upon the intent of the writer or teacher employing it. It can become the most destructive analytical technique known to man: by showing how a theory or doctrine arises out of the needs of a particular time and place, it is possible to create the impression that it has absolutely no validity for any other time and place. To wipe out prejudices and "unscientific" beliefs, to recreate a *tabula rasa* in the mind of the student, that the educator may be able to write upon it freely, has been the aim of more than one general course employing the viewpoint of historical relativism. Unless the educator is willing and able to replace the traditional, taken-for-granted views with consistent doctrinaire answers, the student is likely to be left confused and doubting, but neither stimulated nor interested. This, however, is anything but the only or inevitable consequence of historical relativism. Nor does denial of this valuational approach to history necessarily mean a flight into arid traditionalism, making the word historic imply sacrosanct. The middle ground, on which the Wesleyan social science course stands, involves showing how ideas and institutions arose within a given social context; but that is merely preliminary to the major process, of showing how an idea or institution had evolving meaning for later ages. Students are led to rethink their opinions and beliefs, but are left free to retain or discard them. Historical relativism, in other words, is employed to stimulate independent thinking, not to control it.

Aside from its basic philosophic validity, which derives from the existence of the past in the present, there is a very cogent, simple reason for employing an historical organization: historical organization and historical understanding comprise the one form of analysis that is familiar and comprehensible to every college freshman. As a result, there is one less obstacle to be overcome in introducing relatively immature minds to a more difficult analytical type and level of study. Furthermore, while a particular field is apt to have one form of organization that seems most appropriate to it,

the historical principle is common to all fields to a greater or lesser degree. Unlike other disciplines, history is not a selection of subject matter for study, but a way of studying subject matter once selected.

CONTENT AND MATERIALS

Social Science 1-2 opens with a static view of thirteenth century, west European civilization. There are a number of reasons for this. First, the pressure of time prevents our going back to the ancient or even late Roman world. Second, the nature of medieval culture is such as to facilitate the drawing of interrelationships, pulling together the interests of the social sciences and integrating social fact and theory. Naturally, the picture is overdrawn and the degree of cultural unity exaggerated, but this serves important pedagogical purposes and is at once corrected by the analysis of the rise of modern capitalist society on medieval foundations. Third, so many of the basic institutions and patterns of the modern world have their origin in the late middle ages that an adequate understanding of them is almost impossible without some knowledge of medieval civilization.

With this static, institutional cross-section as a starting point, the course moves down to the close of the first world war. Despite the many omissions, and an emphasis that is extremely uneven from the chronological standpoint, the sense of continuity is preserved by the attention given to major trends operating over long periods of time: for example, the rise of national states, constitutionalism, economic liberalism, neomercantilism, materialism in science, and social philosophy. In every instance, the relationship between social theory and social movements is brought out.¹

There is no single text that is sufficient to the needs of this course. The basic work used is the two-volume collection of source materials, *Introduction to Contemporary Civilization*

¹The writer has long believed that a course of this type should be followed with a second year, the first semester of which would be devoted to a similar analysis of American development, and the second semester to a problems approach to the period from Versailles to the present. Owing to both lack of time and the difficulty of integration with the main stream of the course, the United States is not considered in Social Science 1-2. As a result, only a severely limited treatment, with inadequate background, complexity of world involvement.

could be given to the current epoch. Furthermore, the era following the first world war is, of all periods, best suited to the problems approach, owing to the difficulty of achieving historical perspective, to the sharply accelerated rate of change, and to the extent and

in the West (New York: Columbia University Press, 1946). The simple fact of being an original statement does not of itself make a selection superior to a good secondary account. The advantages of a well-chosen source selection lie in its greater adaptability than the secondary description and in its ability to reveal the spirit and flavor that few academic writers are able to recapture. A selection from Jean Bodin's *Reply* can be employed to bring out far more than the quantity theory of money; it can be made to reveal Bodin's method of analysis and reasoning, and the sense of immediacy apparent in this sixteenth century author's lines is lost in any summary or paraphrase. There are dangers in the source method, however. Where the selection is in an obscure style, or is strictly documentary, it will probably fail to stimulate interest. Sometimes the introduction to the source selection completely undermines the latter, when it summarizes the selection rather than placing the work or the author in the proper historical setting. On the whole, however, the source method leads to livelier discussions, and helps make writers, theories, institutions, and great transactions mean far more to the student than a series of names to be catalogued and memorized.

In addition to the source book, the course uses J. H. Randall's *Making of the Modern Mind*, S. B. Clough and C. W. Cole's *Economic History of Europe*, and C. J. H. Hayes' *Political and Cultural History of Modern Europe* (for the political narrative). Naturally, none of these books suits our needs perfectly, as each was written with different requirements and objectives in mind. In a number of instances we have found it worthwhile to mimeograph additional or substitute source selections and adaptations of secondary discussions.

ORGANIZATION AND STAFF

The nature of the course and of the materials it must employ places the largest part of the burden of developing integration upon the instructor. This is one reason why the course is given exclusively in sections of twenty students, meeting three times a week. Another, and more basic, reason is that real integration must ultimately be made by the student himself, and the tendency to glean only striking facts and pat interpretations from lectures would increase the dan-

ger of superficiality inherent in any course that covers a great deal of ground. Each instructor is in complete charge of his section for a full year; and although a common assignment sheet is used by all sections, each teacher may depart from it to a reasonable extent, according to the needs of his particular group and in the light of his own good judgment. The final examination, however, is prepared by the whole staff and given to the entire enrollment.

The two semester final examinations are viewed as far more than a grading device. A list of some twelve questions, covering the term's work, is given the students about one month before the examination date. The examination, consisting of three essay questions, is then chosen from this list. Students are encouraged to prepare together, and a higher standard is set than would usually be employed. Two benefits result from this procedure, we believe: the reviewing process is sufficiently directed, and is supported with sufficient incentive, to accomplish a great deal toward pulling the course together. The pace of the course is too intense and hurried to afford as much opportunity for synthesis as would be desirable, despite the institution of summary discussion hours at the end of each major division of the subject matter. The final examination enables the student to link the beginning and the end of the course, and to gain a stronger sense of its direction. In addition, it affords an excellent opportunity for self-education, of which the students seem to be eager to avail themselves. Of course, there is always the danger of "canned" answers, but we place our trust in the working of a highly effective honor system.

The teaching staff is drawn from the departments of economics, government, and history, making it possible to bring different trainings to bear on a common problem, and so to reach a common ground. Men teaching the course for the first time soon become aware of the necessity for approaching subjects falling within their special field from the general course rather than the departmental standpoint, and as a result there is no desire or pressure to increase the "quantity" of economics, government, or history. Ideally, no instructor should give more than one section of such a course, and no one should continuously teach even one section year in year out. The effectiveness of the course depends in large part on

skilled teaching. Since its scope and introductory character make it extremely difficult for an instructor to add that quality of depth which alone makes it possible to teach the same subject for a long period with sustained interest and success, the course inevitably begins to pall on the teacher. Effective teaching calls for enthusiasm, particularly in a course of this type, and an ideal arrangement would therefore be for each instructor to participate for two years and then drop out for two years.

As an interdepartmental offering in the freshman year, Social Science 1-2 occupies an important place in the Wesleyan curriculum. We have what might be called a guided, but not a prescribed, course of studies. Every student is required to take at least two years of work in each of three divisions, corresponding to the natural sciences, the social sciences, and the arts and languages, in addition to freshman Humanities and freshman English. Unless administrative barriers were deliberately erected, therefore, most freshmen would tend to take the general course in the social sciences. A serious problem would result if we believed that a difference existed between the introductory study best suited to our prospective social science majors and that best suited to the student body as a whole. Such a distinction might well hold for a survey course, but not for a general course as previously defined. Its function is not that of an intermediate algebra course without which advanced algebra cannot even be attempted: its function is to provide background and perspective which will lead to a quicker and fuller understanding of, and greatly enrich, knowledge acquired subsequently. We are not concerned with elaborating the various laws of the classical economists, from which introductory economics could then proceed to the neoclassical and heterodox schools; our objective is to show how classical economics (enough of the doctrine being presented to give the term real meaning) arose in a certain intellectual and social climate and prepared the way for later theories and political arguments. In a sense this constitutes a kind of indirect preparation for the work of the economics department, and similar examples could be given for government and history. Statements of both students and teachers testify to the validity of this approach. The fact that social science is not a formal prerequisite for the introductory

courses in government and economics gives us an opportunity to compare the achievements of sophomores who have taken the freshman general course with those who have not. The results of this study are, unfortunately, not yet available.

THE WORKSHOP

In general, our experience with the course has been highly satisfactory. We are certain, however, that a great deal more can be accomplished, particularly with respect to the nature and level of the students' work. For example, the written materials, while of adequate quality, are obviously far from perfect. No course is free from risks, and this one involves the danger of providing students with the temptation to think they know all there is to know about romanticism from having read some of Chateaubriand's pages, or about *Magna Carta* from having read the document itself. Furthermore, the course seemed to offer an excellent opportunity to train men in the arts of preparing and defending a brief research paper. We have therefore established, on an experimental and voluntary basis, what we have called the Social Science Workshop. Two sections, of ten each, meet biweekly for a two-hour session, in addition to regular class meetings. The original plan was to have two short papers, offering conflicting interpretations of a rather narrowly defined problem drawn from the course, prepared for each workshop meeting under the guidance of the workshop instructor. The other students were to read these papers, and additional background material in relatively advanced works. The meetings would then be devoted to oral presentation of the two reports and to a general discussion. A number of modifications have since been introduced, and several alternative plans have been tried. We do not as yet have sufficient evidence to decide whether or not the workshop program should include all social science students, or be restricted to top men, or what type of project and procedure is most fruitful. We already feel justified, however, in believing that the workshop idea is eminently worthwhile.

It is quite likely that the workshop program, when more fully developed, will prove to be of equal importance with the social science course itself, giving it greater depth, and affording wide opportunity for individual training.

Social Science in General Education at the University of Arizona

THE CONTEMPORARY stir about general education in the American College has in many institutions passed the stage of faculty conversation, and has entered that of fundamental curricular readjustments. Nowhere does it appear to have arrived at the point of a new and complacent equilibrium. The realignment is without doubt too far-reaching for a prompt and final settlement.

At the University of Arizona the task was undertaken piecemeal, rather than as a sudden and complete reconstruction of the undergraduate program of instruction. It seemed to us fifteen years ago that no institution had as yet unmistakably formulated a plan of action that would be generally acceptable, not even the University of Chicago. Regarding the need for a curricular reinterpretation of liberal education in our twentieth century setting there could be no doubt. But about the philosophy of it all, nothing need be said here. All the journals and Harvard reports are expounding such aspects of this important matter. The purpose of the present statement is that of setting down the essentials about the broad features of the general education program, with particular reference to a general course in social science.

The first "general course" at the University of Arizona was one in the humanities, organized in 1933. The required sophomore course in Survey of English Literature was discontinued at that time, and Introduction to the Humanities took its place in the curriculum. Today its subject matter is drawn from the fields of philosophy, art, American, English, and other literatures of the Western world. Nineteen staff members teach twenty-eight sections of students. Assigned readings are uniform for all. One lecture a week is given to the entire group,

By E. R. Riesen, professor of philosophy, University of Arizona.

but each instructor handles his three section meetings a week as he deems best, gives such essay-type examinations as he wishes, and is responsible for course marks at the end of the semester. More than half of the conference instructors are of the rank of professor or associate professor. The committee in charge has a waiting list of teachers. Very few have ever requested to be relieved from teaching in the course, and that only for the reason that they wished to devote more time to their own specialty. It is considered a time-consuming and a difficult course to teach. The whole-hearted enthusiasm of the staff, ever ready to suggest improvements, accounts for the measure of success that it has to record.

The courses in Introduction to the Social Sciences and Introduction to the Physical Sciences and Mathematics were organized in 1934. The latter was discontinued after five years. Its staff, composed largely of experienced teachers labored loyally at the task of constructing a good course, but convinced that their own departmental courses were superior in every way requested that it be dropped from the curriculum. The present writer believes that the early demise of this course proves nothing regarding the merits or the need of a general course in the sciences, but merely indicates that the combination of conditions was not propitious. The critical circumstance was no doubt the fact that the heart of those in charge of the course was in their own specialty and any unifying principles never fully enlisted their efforts or captured their imagination.

Before giving fuller particulars of the course in Introduction to the Social Sciences another arrangement at the University of Arizona, designed to promote the purpose of general education as contrasted with the usual emphasis on specialization in the upper division, may be briefly mentioned.

THE NONMAJOR CURRICULUM

A nonmajor curriculum which leads to the degree of bachelor of arts is offered in addition to the more conventional one with its usual majors and minors. It is intended for that ever-increasing number of American college students who do not intend to use their undergraduate studies directly in their vocation or as first steps toward specialized training in graduate school. A fairly large percentage of women who expect soon to become home-makers and of the men who plan to enter vocations not requiring specialized college training are had

in mind. For intelligent participation in the cultural and the civic life of their community such a college program of studies is probably of greater value than the more concentrated program of majors and minors. It is believed also that students preparing for certain graduate professional training schools, like those for librarians, will find a wider distribution of courses than the usual major allows advantageous. The catalogue announcement of this course is as follows:

The Nonmajor Program Leading to the Degree of Bachelor of Arts
in the College of Liberal Arts

	Units
Group I—English 1a-1b (Composition)	6
Group II—Humanities; English and/or American Literature	20
Group III—Foreign language (one)	20
Group IV—Social science (2 years each of 2 related Group IV subjects; 1 year of an additional Group IV subject)	30
Group V—For men, military science, 4 units, physical education, 2 units; for women, orientation, 1 unit, physical education, 4 units	5-6
Group VI—Science: physics or chemistry, 8 units; a year in one of the biological sciences, 8 units; an additional year of laboratory science, chosen from one of the above, or another Group VI subject, 8 units; mathematics 20 or 22, and 24, 5-7 units	29-31
Total group units required	110-113
Total elective units	15-12
Total required for graduation	125

INTRODUCTION TO THE SOCIAL SCIENCES

Since 1934-35, when it was first offered, this course has been an elective subject. At no time and in none of the various degree curricula at the university has the Introduction to the Social Sciences been specifically required. Various student advisers and college deans have at times recommended this course as preferable to others in the social science group. As an example, it has for some years been urged upon students in the field of elementary teaching. The "social science group," within which it has been classified, includes also anthropology, economics, history, philosophy, political science, psychology, and sociology. In all degree curricula, which require one

¹The student may substitute for the additional year of laboratory science a year course in nutrition.

or more full-year courses in this group, the general course in the social sciences is accepted on a par with first-year courses in these other departments.

It is true, however, that lower-division students who declare a major in any of these departments are usually advised to elect the basic course in their proposed major subject. This circumstance is not hard to explain. And it has had the result that nearly all students who enroll in this course are prospective majors in other fields than the social sciences. There are other aspects of the elective status of this course. It has had to make its way in competition with the first course in all these other departments. It never developed into an "introduction" treated as a foundation and background for any of the various departmental first courses in the social studies.

The present writer considers it a tactical administrative mistake from the point of view of general education that this course was not originally given the status of a required first-year course in all degree curricula of the university. The pro-have enlisted more completely the very best efforts of all the minence of such a place in the university's requirements would best teachers in the seven departments involved. If each of these departments could presuppose this basic background in all its students who come to the first departmental course during the sophomore year, a higher level of performance could and would be demanded there. If a general social science course were required in all the curricula of the university, the challenge to the teaching staff would be greatly intensified. As a purely elective course, on a par with half a dozen other first courses, nobody's faith in the enterprise is emphatically clear and nobody's faith is fully challenged.

The mechanics of the course

Introduction to the Social Sciences is a one-year course with six semester hours of credit. Students meet in one joint session for a lecture and in two conference sessions each week for further exposition and discussion. The lectures are given by eight or nine ranking faculty members in the various social science departments, including full professors and two deans of colleges. Instructors of several years' teaching experience are in charge of the conference sections. They are also in immediate charge of records. A committee of experienced professors has general responsibility for the course.

Students are given a fifteen-page mimeographed syllabus each semester, which contains a list of the main topics to be studied, brief outlines of the lectures, and the reading assignments.

Content of the course

- The central theme is the manner of human life under a variety of social organizations, with special emphasis on the controls exercised by different groups constituting a society or a civilization. Institutions of many sorts channel the activities of human beings. They furnish an extraordinarily wide range of opportunities for living rich and ordered lives. The most important institutions for the purposes of this course are informal custom, political authority, the home, the church, the school, and the economic order. To supply a basis for comparison and understanding of our own civilization, materials from other societies, both contemporary and historical, are carefully studied. Life under our own institutions is dealt with in somewhat greater detail.

The assigned readings for this course are in the main from the following twelve books. Briefer readings are assigned from a score of other books.

- Andrews and Marsden, *Tomorrow in the Making*
- Atkins, *Economic Behavior*
- Barnes, *History of Western Civilization*
- Benedict, *Patterns of Culture*
- Dietz, *The Industrial Revolution*
- Haines and Haines, *Principles and Problems of Government*
- Larrabee, *Reliable Knowledge*
- Modlin and de Vyver, *Development of Economic Society and Development of Modern Society*
- Mosher and associates, *Responsible Citizenship*
- Paustian and Oppenheimer, *Problems of Modern Society*
- Robinson and others, *Men, Groups, and the Community*
- Snyder, *A Survey of European Civilization*

AN ABBREVIATED OUTLINE OF THE COURSE

A. First Semester

I. Primitive Society

Its many varieties. The Zuni as one type of primitive society: economic life, marriage, kinship, and village organization, ceremonial organization.

II. Social Organization in Classical Greece

From clan and tribal organization to city state. Social classes. Decay of city state. Federacies. Sparta. Formulations of the ideal of citizenship.

- III. Social Organization in Rome
Origins. The Republic. From oligarchy to one-man rule. Democratic tendencies. Social classes. Roman temperament affecting government. Causes of the fall of Rome.
 - IV. Social Organization and Culture
The culture of a people as the body of socially inherited ideas, customs, institutions. Bases of social grouping: kinship, ideas, territorial, political, other common interest associations. The development of castes, of rank.
 - V. Social Control
In clan, nation, classroom. Sanctions classified. Changing force of different sanctions, for example, the narrowing scope of supernatural, and the widening scope of legal sanctions today.
 - VI. Some Causes in Historical Change
Limited usefulness of rigid "scientific methods." Idealistic and materialistic theories. Social understanding; use of statistics.
 - VII. Social Control through the Historical Church
Early organization of the clergy. Monasticism. Rise of the papacy. The great imperial popes.
 - VIII. Organization and Control in Medieval Economic Life
Definitions. The feudal order. The manor system, advantages and disadvantages.
 - IX. Organization and Control in Medieval Economic Life (cont.)
Town life, merchant guilds, markets and fairs, leagues. Craft guilds. Causes of decline.
 - X. The Renaissance in Thought and Learning—The enlarging world.
From authoritarianism toward individualism. Some consequences.
 - XI. The Reformation
Problem of church and state. Need for political centralization. Forms of decentralization. Religious issues. New economic classes.
 - XII. Breakdown of Medieval Economy
Inventions. Changing relations of social classes. Capitalistic organization replaces handicraft system. Commerce. Banking. Far-reaching implications.
 - XIII. Decline of Mercantilism and Rise of Physiocracy
Desire for liberty. Laissez-faire theory. Individual initiative. Competition. Adam Smith and his influence.
 - XIV. Industrial Revolution
Its beginnings in England. Age of coal and iron. Mass production. Technical progress. Imperialism. Social reform. Significant consequences.
- B. Second Semester
- XV. Nineteenth Century Liberalism, Republicanism, Nationalism
Natural rights. The French Revolution. Demand for constitutions. Early socialism.

- XVI. Nineteenth Century Liberalism, Republicanism, Nationalism (cont.)
Democracy *vs.* nationalism. Democracy in industry. The cult of equality.
- XVII. Development of Representative and Constitutional Government
New ideology. The fight to control government. Checks and balances. Election or appointment. Civil service idea. Parliamentary type of control. Legislature *vs.* executive. Totalitarianism foreshadowed.
- XVIII. Organization of Constitutional and Parliamentary Government
Rule by new middle class. Popular control. In England, in America, on the Continent. No type perfect. Outlook.
- XIX. Factors in the Development of the United States
Our natural resources. Capital. Technology. Immigration and population. Frontiers. The end of unlimited expansion. Labor *vs.* capital. New issues.
- XX. The Free Enterprise Economy
Scarcity and need for economy. Characteristics of capitalism and free enterprise. Relations to production and consumption. Distribution of income. How free is free enterprise?
- XXI. The Business Enterprise Economy
National income and national prosperity. The Marxian claim of overproduction and depressions. Economics of large-scale production. Monopoly. Need for control. Price fixing. Government ownership. Enterprise in Russia.
- XXII. Monetary Problems and Control
Kinds of money. Its functions. Changes in value of money. Effects of changes. Controlling our banking and monetary system. Inflation.
- XXIII. Imperfections in the Free Enterprise System
Is it inherently evil or fundamentally desirable? Instability of the system. Inequality of distribution. Insecurity. Waste in consumption. Position of the government.
- XXIV. Government Regulation of Business
Trends in the United States. The New Deal. Basic Concepts. Trends in Europe. Totalitarian controls. Future prospects.
- XXV. Changing Idea in Government
Effects of World War I. Dislocated industries. Tariffs. Enhanced nationalism. The international picture. New cults. Increase in power of the state. Efficiency *vs.* democracy. What of the future?
- XXVI. Nationalism and International Controls
National sovereignty. International controversies. Need for international cooperation and controls. The League of Nations. World Court. "Outlawry of war" efforts. Unwillingness of dominant nations to make readjustments.

- XXVII. The United Nations Organization
Its functions and services. Comparison with the League of Nations plan. Prospects for success of the new plan.

SOME OBSERVATIONS AND REFLECTIONS

The one indispensable condition for the success of a general course is a staff of capable teachers with a deep conviction that it can and should be developed. Without such a staff all the other factors are fruitless. This statement may appear self-evident, but it cannot be overemphasized. One corollary is that the administrators of the college and those who formulate its curricula must be prepared to work vigorously for the plan.

The interest of most academic specialists is focused on subject matter. Graduate students have found no time to develop an understanding of the broad educational and sociological problems, which underlie the present demand for basic revision in liberal education. Hence, it usually becomes necessary to select the staff for a general course from those faculty members who have a strong natural interest in humanistic and civic aspects of instruction, or from those who have somehow acquired that interest in the course of years of classroom experience.

The division of time between lectures and conference periods with small sections of students has been the subject of discussion and experimentation. Our conclusion is that one lecture and two or three conference sessions a week is more effective than two or three lectures and one conference. The personal element is important with immature students.

Teaching materials present a serious problem in general courses. A syllabus prepared by the local teaching staff can supply the basic plan, the main topics, and reading lists. The necessary extensive readings, however, must be assigned in texts and in the library. Most anthologies are the product of one or of a small group of teachers. As yet they seldom meet anybody else's ideas of a general course. Also these books are usually awkward to handle because of their size. Anthologies of two or three normal-size volumes are desirable, and since the cost is then distributed over several terms, such publications would no doubt sell just as well.

Tests and examinations of the objective type are not adequate in general courses which aim to develop individual

thinking and an appreciation of many sorts of values. If suitable term papers and class reports are made an important part of the plan of instruction and, furthermore, if they constitute a major part of the evidence for course marks, then objective-type examinations can be effectively used.

We have given some consideration to the urgent need in the immediate future for general knowledge and appreciation of oriental cultures. This presents a very difficult problem, mainly by reason of the almost complete lack of teachers who are prepared to undertake instruction in these areas. Before the war a definite plan on the part of one of our alumni was under way to establish in Santa Barbara, California, an Institute of Oriental Culture. Its central purpose was to offer graduate students the opportunity to study oriental civilizations under an adequate group of scholars, most of whom were to be brought here from the Orient.

The revision of our liberal education program in America has only begun. Its vigorous development is urgent. The writer believes that the need is rapidly becoming recognized among administrators, but that the extreme departmentalization of our graduate schools as well as of our college and university staffs will of necessity delay its realization.

The Social Sciences in a General Education Program at Boston University

ON March 29, 1946, the president of Boston University announced the formation of the Boston University General College. This college was created as a separate unit in order that it might have freedom from tradition and custom in building its curriculum and in choosing a staff with the single purpose of general education in mind. The aim of the General College is "to offer the student a *general education* in which emphasis is placed on the relationships within and among the principal fields of knowledge, rather than upon specialized training in any one vocational or cultured subject." Its program differs widely from that of most liberal arts or professional colleges, in which the student chooses his courses of study from a wide variety offered in many different fields. Instead, the two-year curriculum of the General College includes material from five broad areas of human interest, taught without reference to the lines of demarcation which normally set off one subject from another: natural science, human relations, English and the humanities, political economy, and guidance.

This paper describes two closely related courses—Human Relations and Political Economy—and points out the degree of integration with each other and with other areas in the two-year program of general education.

HUMAN RELATIONS

Although departmental lines between the various social sciences have remained rather rigid in American colleges and universities, there has been a growing rapprochement during the past twenty years. During the last few years there has been

By G. Norman Eddy, professor of sociology and chairman of the human relations department, and William Verhage, professor of political science and chairman of the political economy department, Boston University General College.

an increasing interest in the attempt to integrate anthropology, psychology, and sociology into one science of human behavior. The contribution of the psychologist and anthropologist has been held to be important in gaining insight into personality characteristics, while that of the sociologist is necessary in understanding the structure of society and the position of the individual within it. This interest finds prominent place in a general education program which is seeking to present a basic understanding of social science principles in order that students may be more fully equipped to meet the personal and social problems of the day. Such an approach characterizes the work in human relations at the Boston University General College.

Aims and organization of the course

The course in Human Relations covers a two-year period. There are five hours a week in the first year and four hours a week in the second year, giving a total of eighteen semester-hour credits. The first year is analytical and is concerned with the study of man, society, social institutions, and processes. It seeks to give the student some knowledge of the biological, cultural, psychological, and social forces which make man what he is and to show what part these and other factors play in shaping the social order. The second year uses a dynamic or historical approach, giving a picture of the development of certain social institutions and ideologies of Western civilization as well as an examination of some of the great social issues of our time in terms of social change.

The complete course endeavors to discuss the larger aspects of man's relation to other men in the area of personal and impersonal association, and introduces the student to the origin and character of the problems facing man in the twentieth century. It gives careful attention to such questions as the reduction of conflict between nations, races, and religions; the status of the family in our society and the fundamental problems that have to do with marriage relationships; the place of values and ideals as they affect the course of human development. The course in Human Relations draws largely upon the fields of anthropology, psychology, and sociology; when studying social institutions and processes, however, such materials as economic and political motivation, behavior, and institutions form an intrinsic part of those respective units. The

course not only attempts to give the student some knowledge of himself and society but also seeks to arouse his interest in the fundamental human and social problems which are demanding present-day attention. It also attempts to give him such insights as will enable him to live a satisfying life in society.

In organizing the course it was felt that a basic knowledge of psychological principles, such as motivation, perception, emotion, and learning is fundamental to much of the subject matter covered. While these elements of human behavior are studied as such they are also used to give a knowledge of the interrelations of the individual, society, and culture. Emotion, for example, is not studied simply as a physiological and psychological phenomenon alone, but an attempt is made to show how emotional expression is affected by contrasting culture patterns and the part it plays in war, in mob behavior, and race relations. Motivation is likewise used as a fundamental concept for personal and social understanding. To illustrate: some attention is given to the study of comparative cultures, not only those of preliterate peoples but also the Japanese and Russian social systems. The course presents them not only as contrasting ideologies and cultures from an anthropological and sociological point of view but also analyzes the drives and wishes which find expression in the adult personality structure and national ethos. Perception and learning are similarly used as basic concepts in studying social problems involving group interaction. While a knowledge of psychology is considered to be indispensable to the analysis of many social problems, when dealing with ethnic conflict, propaganda, or the adjustment of the individual to his social situation, the combined or separate insights of the social anthropologist, the political scientist, the historian, or other social scientist are used when needed. The course has attempted to weld together selected subject matters from various fields in order that they may bear upon given problems.

Because no one textbook has been found which is entirely adaptable to the course as it has been organized, the students have an opportunity to become acquainted with a somewhat wider selection of source materials than is usually the case. Readings are taken from a variety of texts, not only in the areas of anthropology, psychology, and sociology but also from cultural history. Topic outlines are presented to the

students replete with bibliographies, glossaries, and thought questions on the subject covered. In addition contemporary materials from periodicals, unobtainable in large quantities, are mimeographed and presented to the classes.¹

The student is encouraged to think about theoretical principles in terms of the concrete experiences of everyday life. Although a knowledge of principles is considered indispensable they are not significant unless they are seen with reference to the experience of the student. Similarly, a study of the development of the ideologies and institutions of Western culture are taken as important in gaining a perspective on contemporary life. However, the emphasis given in the study of Western civilization is not history for the sake of history but its application to twentieth century America. This is accomplished largely through the use of the case method.

The content of the course is presented in large lecture groups, but for purposes of analysis and application of materials these are broken down into small sections of twenty-five. Here, every opportunity is given for student participation and discussion. Suppose that a given lecture has presented the universalism and cosmopolitanism of the Epicureans and Stoics. In the section the student is asked to apply this conception to the ideal of a world community as envisioned by the United Nations. Or the student is given a case from everyday life which involves an ethical decision in the business world. He is asked to analyze possible solutions given by the classical thinkers. Thus through the use of the case method, concrete situations closely related to the experience of the student are tested in order that theory and history and ideology may find its application in practice. Closely related to the section is the conference period which is used for purposes of individual instruction and discussion. All members of the department have conference hours that students may have an opportunity to raise questions relating to the course which may need clarification.

In forming the course in Human Relations at the General College two fundamental facts were kept in mind: first, there is a natural affiliation among the social sciences and, second, all of the areas of human knowledge have insights which are

¹In the past two years we have assembled a library of some 30,000 volumes. In the case of particularly useful books there may be as many as 400 copies of the same title.

necessary for a thorough understanding of human relations. In a word, an effective presentation of the social sciences may be attained through a process of integration—internally within the social sciences and externally with the sciences and the humanities.

Integration

Perhaps the unique and most valuable feature of the program of the General College is the close relationship among the departments. In many colleges there has been a tendency for an academic wall to develop between the sciences, the social sciences, and the humanities. There are certain natural relationships in the materials covered, but since they are not coordinated the value of these relationships to the student is obscured or lost. Because of this the student's education tends to be atomistic. At the General College it is felt important in this age of specialization that future sociologists know something of the place of poetry in revealing human values and that incipient psychologists be not entirely ignorant of the relationship of chemistry, biology, or physics to a thorough knowledge of human behavior. External integration is thought to be so important at the college that all lectures given by the various departments are held to represent facets of a single course. Instructors are asked to listen to lectures in other departments in order that more effective integration may be attained and that facts presented in one area may be utilized and applied in others. Persons teaching in one department are encouraged to study subjects other than those they teach. Throughout the entire program the attempt is made to present knowledge as a whole. For the student to understand man's mental functioning and other psychological processes, insights and illustrative material from literature are made more valuable by timely coordination with the course in Human Relations. Similarly, certain social problems are understood in terms of their chemical and physical backgrounds by arranging the courses in Science and Human Relations so that they parallel one another in a number of areas. Thus the work in Human Relations is so organized that it is coordinated not only with the parallel material in Political Economy, but with the work in all of the other departments. While it cannot be said that one hundred percent integration has been attained or that it is even desirable, the effort is made

to enrich the content of each and every course wherever it is practical by the use of background or illustrative topics presented by other departments.

The type of external integration which has been achieved may be illustrated by the following. The problem of heredity and environment is a problem of some importance in the study of man and society. In order to understand the social and psychological implications of this subject it presupposes a knowledge of the units of heredity—chromosomes and genes—and some acquaintance with such principles as Mendel's law. At the General College the biological foundation of this study is laid down in the science department. This is followed by a series of closely synchronized lectures in the department of human relations in which the human and social implications are discussed. Another example of integration between the work in psychology and that of the biological sciences is seen in the analysis of the character of the nervous and glandular systems of the body. While this material is conventionally a part of the material in textbooks in psychology it is largely taken from the field of the physiologist. At the General College it has seemed more satisfactory to have such subjects taught from their physiological point of view in the science department and the psychological and social implications of the subjects followed by lectures in the department of human relations. An illustration of a similar type of integration is found in the lectures given by the science department on the structure of the eye and the ear. The psychological aspects of visual and auditory perception are discussed in Human Relations and the department of humanities shows certain applications of these psychological factors to musical and artistic analysis.

Coming to those problems of a social rather than a psychological nature, further illustrations may be given of the type of integration which is typical of the relationship between Science and Human Relations. The problem of disease is a subject which is discussed from a biological point of view in one department; its social implications, such as its effect upon population growth and decline, historical social movements as well as the place of disease with respect to health insurance plans and various forms of collectivized medicine, are treated in the other. Similarly an understanding of the

problem of soil erosion requires a knowledge of certain of the fundamentals of physical geology. Before students begin the study of the conservation movement and its present-day implications they already have had a background in the geological principles involved.

In the presentation of the material on the historical development of our society, the work has been organized so that all departments of the college contribute their special insights. The science department lays down a foundation in historical geology for the social sciences which prepares for understanding such a subject as the evolutionary development of man and the differentiation of races. The various cultural episodes in human history are presented from an economic and political standpoint by the department of political economy, while the social, religious, and philosophical contributions of these periods are analyzed in the department of human relations. From the classical civilization of the Greeks and Romans down to the modern era, the student receives a broad picture of the literature, art, and music of the era from the department of humanities as well as a knowledge of the scientific, political, and social characteristics from the other departments.

There is a close relationship between the work in literature and the social sciences. In coordinating the programs of the two departments, it is made clear to our students that literature is not social science and social science is not necessarily literature. However, the study of literature may lead the student of human behavior to a better understanding of himself and his social world through vicarious and imaginative experience. To be more specific, in Somerset Maugham's *Of Human Bondage* one sees the effect of physical handicap on a sensitive child. Shakespeare's *King Henry the Sixth* reveals the compensatory mechanisms which are built into the character of a man who is suffering from organic disability. The significance of the relationships within the family and its effect on the personality structure of the child is made more vivid by the study of Samuel Butler's *The Way of All Flesh*. The forgotten fears of childhood which may later impinge upon the adult in the form of phobias and obsessions is well illustrated for the student in William Ellery Leonard's *The Locomotive God*. To the degree that stories challenge stu-

dents to seek greater psychological or social insights or stimulate analysis and thought they are valuable. The experience of the General College suggests that when psychological and sociological principles are paralleled by illustrative materials in English the content of the work in the social sciences is greatly enriched.

The midyear and final examinations are combined into a single comprehensive test which covers the student's entire program. This test is of six hours duration, divided into two three-hour periods, so designed as to draw upon knowledge and understanding acquired from the lectures, discussion, and readings of all the courses. Seventy-five to one hundred questions are published a month or more before the examination period and six to eight of these are selected for the final examination. The examination grade is the same, therefore, for all of a given student's courses. Such a system of examination forces integration in the student's study program as well as in course lectures and discussions.

The attitude of helpful cooperation in organizing and implementing the program at the General College and the method of close correlation of all divisions has proven mutually beneficial to the instructors and the students. Students benefit from the elimination of "both the overlappings in materials and the gaps in knowledge which are a common result of the academic isolation of the various disciplines. The student is given a thorough background from related subjects wherever this preparation is necessary or helpful. And the instructor is saved from excursions into other fields for which his training and experience have not prepared him to speak as an authority. But above all, the method of internal and external integration, examples of which may be seen in the following outline, is enriching the curriculum and is broadening the student's knowledge and understanding.

COURSE OUTLINE IN HUMAN RELATIONS

SAMPLES OF INTEGRATION WITH OTHER SUBJECTS

HUMAN RELATIONS

First Year	
<i>Science:</i> techniques of science; attitudes and limitation <i>English and Humanities:</i> logic as thinking, semantics	I. Science and the Social Sciences

OUTLINE—(Continued)

SAMPLES OF INTEGRATION WITH OTHER SUBJECTS	HUMAN RELATIONS
Recent and contemporary literature, employing psychological themes; psychological problems of personality	II. Psychological Bases of Human Behavior: motivation; learning and memory; feelings and emotions, emotional conflict; sensation and perception (<i>Political Economy</i> : political economy motivation) ²
<i>Science</i> : nervous system; glands; sensory discrimination; sound, light, olfactory, taste, etc., and physical forces behind them	
<i>English and Humanities</i> : physical heritage and personality structure as revealed in literature	III. Biological Factors in Human Behavior: the nature of variability; the relative influence of heredity and environment; mental differences; sex differences; eugenics and problems of population quality; disease; constitutional differences
<i>Science</i> : the biology of inheritance	
<i>English and the Humanities</i> : the influence of the family social and economic pressures as revealed in literature	IV. The Group and Human Behavior: the nature of the group; mechanism underlying group behavior; the self as a product of the group; the importance of early family and primary group experience; personality and the secondary groups; institutions (<i>Political Economy</i> : economic and political behavior)
(Follows Shrodes, ed., <i>Psychology Through Literature</i> , New York, 1943)	
<i>English and Humanities</i> : cultural areas as revealed in literature, such as literature of the New England "flowering" period	V. Culture and Human Behavior: the nature of culture, culture patterns, the effect of culture on personality; race as a cultural group (<i>Political Economy</i> : law and constitutions; constitutional democracy as illustrative of culture traits of a people, the economic and political foundations of political and economic life)

²During the freshman year Political Economy is caught by Professor Verhage as a part of the Human Relations course. In the sophomore year Political Economy constitutes a parallel, "integrated" course.

OUTLINE—(Continued)

SAMPLES OF INTEGRATION
WITH OTHER SUBJECTS

HUMAN RELATIONS

Selected readings from literature in Shrodes, "the neuroses" and "psychoses"; literature on American life giving the background to American culture patterns, etc.

VI. Disorganization of Human Behavior: the mentally deranged and deficient; the alcoholic; the delinquent and criminal; individual disorganization in relation to the group and culture

(*Political Economy*: political and economic factors in crime)

Second Year

Science: historic geology, evolution to the lower primates

I. Human Origins: the lower primates and their development; prehistoric man; the character and contributions of prehistory

English and Humanities: prehistoric art and music

Political Economy: collectional and nomadic economy; the origin of government; political absolutism in Mesopotamia

II. Early Civilization in the Near East: social, religious, and philosophical thought

Science: beginnings of science

Political Economy: Greek city-states, Roman law and government; decline of a civilization

III. Classical Civilization: social, religious, and philosophical thought; institutions, family, and education

Science: scientific thought through the Greek and Roman period

English and Humanities: classical art and literature

English and Humanities: medieval art, literature, and music

IV. The Middle Ages: authoritarianism and its effect upon life and thought; social institutions of the Middle Ages

Political Economy: feudalism; Christendom; town crafts and guilds

English and Humanities: literature, art, music of the period

V. The Early Modern Period: the philosophical reaction to the scientific movement; the Reformation

Science: the scientific movement and Newtonian physics

Political Economy: trade and industry; economic revolution

OUTLINE—(Continued)

SAMPLES OF INTEGRATION WITH OTHER SUBJECTS	HUMAN RELATIONS
<i>Political Economy:</i> the flowering of nationalism; liberalism, reform, and revolution	VI. The Modern Period: institutional characteristics, education, religion, and family
<i>English and Humanities:</i> Romantics, Victorians; Russian writers; French realists	
<i>Science:</i> modern physics—theory and application to life today	VII. The Concept of Social Change
<i>Political Economy:</i> expansion of the U. S.; international economy; internationalism and power politics; search for markets and resources; the strategy of raw materials; big business; labor and farmer	VIII. Migration and Mobility as Factors in Social Change: war as a factor in social change; soil, relief, mineral resources, conservation; the machine and social change; the city as the center of social change
<i>Science:</i> physics and chemistry as basic to modern world	
<i>English and Humanities:</i> new regionalism and social consciousness in the U. S.	
<i>Political Economy:</i> social control in government; local and international politics	IX. Factors in Social Control: fashion, rumor, propaganda; censorship and public opinion; the psychology of the crowd and audience; the administration of relief and social work.
<i>Political Economy:</i> the problem of survival	X. Towards the Good Society: the place of values in personal and social philosophy
<i>Science:</i> Can science save us?	

II. POLITICAL ECONOMY

By reviving the term "political economy" we pay tribute to the current realization that the older term for "economics" is more appropriate to the present social facts. We conceive of "politics" very much in the same broad sense that Aristotle was wont to use the term. We subscribe also to the quotation of yesteryear "that history without politics has no fruit and politics without history has no root."

So defined, the social phenomena known as politics or the study known as political economy serve as excellent media for integration. A case before the United Nations or the activity of the local political machine cannot be understood unless the geographic factors, the psychological factors, the economic factors, and the historical facts are known. To state the matter otherwise, the geographer speaks of material determinants, the sociologist of culture patterns, the historian of causes and effects, but all of these make partial analyses of social phenomena. When man undertakes to do something about an unsatisfactory situation—"To grasp this sorry scheme of things entire and mold it nearer to the heart's desire"—a political situation has arisen. Its analysis requires a consideration of all factors—geographic, psychological, economic. Political activity and analysis concerns the "scheme entire." A popular textbook on international politics states "the stuff of politics is conflict and adjustment." It seems to us that in order to understand the conflict or to know the science and art of adjustment, the whole situation with all its determinants, aspects, and effects must be studied. Political economy requires the support and collaboration of all the academic disciplines and serves best in an integrated program of study.

Although undergoing constant revision, the course in Political Economy is still closely joined with Human Relations. Together they make up the area of the social sciences and collaborate with humanities and the sciences in presenting an integrated two-year program of general education.

Organization of subject matter—first year

A cursory reading of the catalogue or of the topical outlines of the program of study (given below) does not reveal the extent and depth of the integration in social science. Political Economy has taken over the eight hours in the sophomore year originally set aside for Western Civilization, but that is not the whole story. The study of first principles in economics and politics is introduced at each of the successive stages of development of the first-year course in Human Relations. For example, on the subjects of motivation, culture, institutions, social disorganization, and so on, corresponding political and economic topics are added for lecture, reading, and discussion to complement the psychological and sociologi-

cal topics. By this method of organization an integrated treatment of the social sciences is made possible. As each discipline impinges upon the analysis of the individual and society its contribution is introduced. It is not possible at this date to describe at length the success of this cooperation since it is in its trial run, but plans for further development of this arrangement are being steadily advanced. The first year, therefore, is inclusive of all social subjects, and it might be clearer to use the term "social science" in speaking of it; then, the terms "human relations" and "political economy" could refer solely to the parallel courses which make up the social sciences in the second year. Since the first semester of the first year is devoted primarily to the individual self, the units from political economy are found principally in the second semester.

An example of the integration and cooperation extant is reflected in the list of subtopics given for the Human Relations unit on "Group Processes, Institutions and Personality" in the freshman year.

1. The nature of the group; status and role, types
2. Social interaction: communication, competition, conflict, cooperation, accommodation, assimilation, social control
3. The family
4. Religious institutions
5. Educational institutions
6. The institutions of the state
7. Property, contract, the corporation, and other economic institutions.

The lectures on the first five topics are presented by the members of the human relations department. The unit then is continued by a series of lectures on topics 6 and 7 by the political economy department. Reading assignments are worked out jointly and the section-meeting discussion is directed by the regular instructors.

Content of the course—second year

The best statement of what actually has been done in Political Economy on the sophomore level during this first year of its presentation is contained in the list of topics which served as the basic outlines of the course. These topics constitute the subjects of the lectures, reading assignments, and discussion. Readings are assigned in a considerable variety of texts. (See appended list). Three one-hour lectures are given to all

sophomores each week and discussion sections of twenty to twenty-five students meet once a week. These topics^a as listed in the 1948-49 catalogue are:

First Semester

- I. An introductory study of elemental concepts and principles pertaining to political and economic phenomena
- II. Ancient and classical civilization: collectional to urban economy; political absolutism, the Greek gamut of political experience, Roman law and government
- III. Medieval civilization: the decline of a civilization; feudalism, Christendom, the revival of trade and towns
- IV. The transition to modern times: the break with authority, the economic revolutions, emergence of nation-states, mercantilism, the old order and revolution, individualism
- V. Modern times: democracy and popular government, capitalism and the industrial development, liberalism, humanitarianism, and socialism, expansion and centralization

Second Semester

- I. Contemporary United States: big business, labor, agriculture, government, reaction against individualism, economic nationalism
- II. World economy and politics: trade and finance, methods of peaceful adjustment, the wars, U. S. policy, principles and plans of world organization, the League and the United Nations
- III. Problems of survival: free enterprise, democracy, nationalism, militarism, imperialism, the good society

The first unit was necessitated by the absence of economic and political topics in the freshman course during the first year of the college. As indicated above, this unit is now being developed as an integral part of the regular first-year offering in social science and will therefore disappear at this point in the sophomore work. The assumption underlying this unit was that some political and economic analysis of human behavior and social organization should precede the historical survey. Since the purpose of the historical survey was to teach political economy, the students had to be briefed in what to look for both as to characteristics and values. Only thus could the survey have meaning. This briefing has had to be supplemented throughout the year in a way which should not be necessary in another year.

The subsequent main topics or units are historical periods. For each period the subtopics suggest the emphases which were

^aA fuller outline, slightly modified, appears late in this report. The modifications indicate better than any statement the constant revision which the syllabus undergoes as the work advances.

chosen for their bearing on contemporary civilization. The rise of the urban economy was utilized to illustrate the factors inherent in social organization. So also the feudal manor, the universal church, and the nation-state served as case studies on the geographic determinants, the economic conditions, the political organization, and so on, which make up a society's form and process. Whereas one period may illustrate absolutism and another free enterprise, each period or society serves as a case in point, all contributing to an understanding of what constitutes a happy society or any enduring civilization.

When the nineteenth century was reached the emphasis turned to the United States. Three large areas of study were set up: the American democratic polity, the industrialized economy, and the world order of which the American is a part. The subtopics suggest the development of the areas. As we reach these units of study we arrive at our academic destination. It was for these units that we surveyed the historical route and labored the analytical disciplines. It is because we believe that the student will better understand the society in which he lives that we justify the preliminary units. All the units which precede these will be expanded, curtailed, or reorganized to fit our changing concept of what must be learned before an analysis of contemporary America can be grasped.

The final unit on "problems of survival" is intended to supplement the historical and analytical attacks on the subject matter. This unit is likely to be expanded in another year according to present plans. The chronological treatment of the historical periods may be reduced by the arrangement of subject matter, including relevant historical data, according to situations, cases, and problems. This will permit the great issues and impasses of contemporary civilization to be treated more fully. An historical survey seems to us to be time consuming beyond its warrant. A treatment of historical periods demands attention to period stage settings and connecting links which have little permanent value or at least little bearing on present-day institutions or ideologies. To speed up the survey of the long historical record only blurs the panorama and gives the student a feeling of frustration. He wants naturally enough to stop the kaleidoscope and enjoy an opportunity to concentrate on the scene. We do not deny the value of concentrating intensively on historical periods; we believe that history does

provide invaluable analogies and contrasts and that its study gives perspective to economic and political phenomena. In analytical arrangement, however, the historical materials which contribute to an understanding of, for example, the corporation or the state can be studied with an economy of time and without the kaleidoscopic blur. In a two-year program of general education, time is of the essence and the arrangement of a course of study by topics, issues, and problems has much to recommend it. It not only allows closer integration with psychology, sociology, and geography, but it permits the most effective use of the historical materials. The prospect for another year, therefore, is considerable revision of some of the topics listed above and a development of the problems of our time.

An example of integration

The integration of Political Economy with Human Relations and the other departmental courses is best seen in the breakdown of a typical unit. In topic IV, the Transitional Period (1500-1800) the topics of lectures in Political Economy were:

1. The break with authority
2. The economic revolutions
3. Emergence of the nation-states
4. Advisers to the new states: Bodin, Machiavelli, More, etc.
5. Monarchy and constitutionalism
6. Mercantilism
7. The intellectual revolution of the eighteenth century
8. The old order and the revolution
9. Adam Smith and laissez faire

The section meetings during this unit were devoted to a discussion of economic and political considerations involved in the break-up and replacement of old institutions and assumptions. Specific statements to serve as cases for analysis and discussions included:

Address by Secretary of State Marshall on American policy on world responsibility

Peace plans by DuBois (14th century), Sully (16th century), and Kant (18th century)

The reading assignments were found in:

Ferguson and Bruun, *A Survey of European Civilization*
Hedger, *Introduction to Western Civilization*

Randall, *Making of the Modern Mind*
 Columbia University Staff, *Introduction to Contemporary Civilization in the West*

MacIver, *The Web of Government*

Mosher, *Responsible Citizenship*

During this same historical period or unit the department of human relations lectured on the following topics, among others:

The reformation—relation of religious ideas to political and economic changes

The development of scientific thought—Bacon to Newton

The effects of Newtonian thought on social thought

The sections discussed, for example:

Protestant reformation and its bearing on the development of nationalism and capitalism

Deism, the religion of reason

The readings assigned were in texts listed above.

In the areas of English and the humanities, these were some of the topics studied:

The disintegration of the medieval synthesis

The emancipation of the individual; Cellini's *Autobiography*

Reassertion of claims of secular society on the individual: Molière, *The Misanthrope*

Birth of opera: Purcell, *Dido and Aeneas*

Assignments in Shakespeare, Milton, etc.

In the area of science, the following topics are suggestive:

The scientific revolution—study of Newton; the laws and mechanics

The basis in science for the Industrial Revolution—heat, electricity, magnetism.

Among the questions in the final comprehensive examination were the following:

1. Benvenuto Cellini may be considered as a man who both sums up and expresses the Renaissance. Prove or disprove.

2. Compare the philosophies of Hobbes and Aristotle and how they manifested themselves in the institutions of government, religion, and attitude toward God and man.

3. Discuss the emergence of the nation-state in connection with the reformation.

4. What was the scientific philosophy of Newton? What were the effects upon the social, economic, religious, and political theories of the time?

Evaluation

It is too early to present a significant evaluation of the work in Political Economy. The reader, if he has struggled with the basic problem of organization of materials in a social science program in general education, may be disappointed to find here no conclusive resolution of the problem. There is no magic formula for selecting and arranging the subject matter within a discipline like Political Economy or for achieving a logical interdepartmental integration. The historical survey is the easiest to adapt for certain departments and the continuity of chronological sequence of units is apparent, but the exact sciences do not fit in very well and the social sciences prefer a more analytical and economical pattern. Our plan is to work out an analytical arrangement in some logical sequence in the manner of the sciences, utilizing historical data whenever available and the case method as much as possible.

Our own experience tells us how difficult or impossible this is in the typical college or university as long as the faculty holds dearly to more or less conventional departmentalization. We believe it feasible at Boston University General College because Political Economy is a part of a two-year integrated program in a college devoted to general education. The constant collaboration of the faculty, particularly the department heads in planning and effectuating the program, is the secret. Two entire summers have so far been devoted to almost daily conference, not to mention the frequent late sessions during the regular school year. Thus it is possible to revise, reorganize, and adapt the course materials to better integration. It is possible to take over a lecture in another department, or to cooperate in the presentation of a lecture or demonstration. In this atmosphere, it becomes possible not only to correlate a number of related social disciplines but also to integrate extra-departmental fields of study. Some suggestions are contained in the following outline.

OUTLINE OF ONE-YEAR POLITICAL ECONOMY COURSE

SAMPLES OF INTEGRATION WITH

OTHER SUBJECTS

POLITICAL ECONOMY

Science: supports this by development of logic, methods of reason, motives and interests man has in the physical world

I. An introductory study of elemental concepts and principles pertaining to political and economic phenomena

OUTLINE—(Continued)

Human Relations: similar analysis of first principles in other fields of social science

English and Humanities: background for these concepts in the development of American culture with strong emphasis on social-historical determinants

Science: historical developments of astronomy, geometry, and mathematical tools

Human Relations: human evolution, nature of prehistoric man, character and contributions of cultural periods of prehistory; early civilizations; Near East Minoan, Mycenaean; classical civilization, social and ethical criticism, religious thought, education

English and Humanities: Greek and Roman literature, art, and music

Human Relations: authoritarianism, realism, education, the family, nominalism

English and Humanities: medieval literature, Byzantine architecture, Gregorian chant, Chaucer

Science: Galileo, Brahé, Kepler, Bacon, Descartes; beginning of industrial applications of material science; Newton and classical physics, development of agriculture

1. The material basis for economics: goods, labor, scarcity, production
2. The money economy: value, wealth, money
3. Rights in goods and institutions: contract, property, and the corporation
4. Premises of an economic system: free enterprise, the promises we live by
5. Politics and the process of government
6. Institutions: state and government
7. Freedom versus social control

II. Ancient and Classical Civilization

1. From the collectional to the urban economy
2. Political absolutism in the Fertile Crescent
3. The Greek city-states
4. The Greek gamut of political experience
5. Plato and Aristotle
6. Roman law and government
7. The decline of a civilization

III. Medieval Times

1. Feudalism: the manorial system, political
2. Christendom: universalism
3. Town crafts and guilds: the revival of trade and industry

IV. The Transition to Modern Times

1. Break with authority: individualism

OUTLINE—(Continued)

Human Relations: scientific movement, philosophical reaction, religious movement, counter-reformation, deism

English and Humanities: Renaissance and neoclassical literature, art, music; Boccaccio, Cellini, Milton, Molière, Swift, Pope

Science: applications of technical knowledge to industrial production; work in medicine—work of Pasteur, Koch in applied biology

Human Relations: educational backgrounds: Pestalozzi, Herbart, Froebel; social reformers; development of modern psychology

English and Humanities: Romantic poets and composers, Victorians, Symbolist, Russian writers, continental realistic novelists

Human Relations: migration and mobility in social change, factors in social control

English and Humanities: American cultural development, emphasis on literature and art; Van Wyck Brooks, *The Flowering of New England*

2. The economic revolutions: commercial, agricultural, and industrial
3. Emergence of the nation-states
4. Advisers to the new states: Machiavelli, Grotius, More, Bodin, etc.
5. Monarchy and constitutionalism: development in France and England contrasted
6. Mercantilism
7. The intellectual revolution of the eighteenth century
8. The old order and the revolution
9. Laissez faire and Adam Smith

V. Nineteenth Century Political Economy

1. Settlement of European affairs after Napoleon
2. Liberalism, reform, and revolution, 1830-48
3. The flowering of nationalism
4. The bourgeois-industrial world
5. World-wide implications

VI. Establishing Popular Government on a National Basis, Especially in the United States

1. Popular government — its origin, meaning, and values
2. Democracy in the U. S.
3. Constitutions and law
4. Rights under the law
5. Federalism
6. Separation of powers
7. Political parties
8. Government in "Middle-town"
9. The triumph of liberalism and nationalism in the U. S.
10. Nationalism and democracy in Europe

OUTLINE—(Continued)

Science: technological improvements applied to large-scale industrialization, agriculture, etc.

Human Relations: Growth of cities, urban life, minorities, housing, administration of relief and social work; society and technology, the effect of the machine, the factory as a social system, unemployment

English and Humanities: development of American culture from 1865 to present, emphasis on literature and art with social-historical basis.

Human Relations: war as a factor in social change; geographical determinism, natural resources and internationalism; communication and social control in international relations

English and Humanities: late nineteenth century literature, music, and art of the whole Western cultural area

Human Relations: social change and its effects; diffusion and invention, etc.

English and Humanities: twentieth century movements in literature, music, and art.

11. The reaction against middle-class control led by Karl Marx

VII. The Economy Which Industrialism and Science Produced

1. Characteristics of the American economy
2. Big business, capitalism
3. The labor movement
4. The farmer
5. Big government

VIII. World Economy — Interdependence of National Units

1. Search for market and materials
2. Spread of civilization
3. Imperialism
4. The economic equilibrium of the nineteenth century
5. Development of world organization and law
6. War and power politics

IX. Problems and Policies of an Atomic Age

1. Can free enterprise be maintained; the threat of socialism and the advance of planning
2. The survival of democracy, efficiency in government
3. Nationalism versus internationalism
4. Militarism
5. Imperialism and world leadership
6. The concept of the good society

Reading materials

- Textbooks⁴ from which readings are required include the following:

- G. A. Hedger, *Introduction to Western Civilization*
- L. K. Ferguson and G. Bruun, *A Survey of European Civilization*
- Columbia University Staff, *Introduction to Contemporary Civilization in the West*
- J. G. Randall, *Making of the Modern Mind*
- G. Maxey, *The American Problem of Government*
- W. H. Kiekhofer, *Economic Principles, Problems and Policies*
- T. H. Robinson, *Men, Groups and the Community*
- W. E. Mosher, *Responsible Citizenship*
- R. M. MacIver, *The Web of Government*
- A. J. Toynbee, *A Study of History*
- G. Childe, *What Happened in History*
- H. E. Barnes, *Social Institutions*
- R. S. Lynd and H. M. Lynd, *Middletown, and Middletown in Transition*
- W. R. Sharp and G. Kirk, *Contemporary International Politics*
- A. W. Dulles and B. P. Lamb, *The United Nations*, Foreign Policy Association, Headline series no. 59, 1946

Copies of the following pamphlets were distributed free to each student at the pertinent points in the course and discussed in section meetings.

Public Affairs Pamphlets:

- No. 1. *Income and Economic Progress*
- 99. *What Foreign Trade Means to You*
- 125. *War and Human Nature*
- 129. *The Struggle for Atomic Control*

Reprints from Life's series on "The History of Western Culture":

- 1. Renaissance Man
- 2. The Middle Ages
- 3. Medieval Life
- 4. Renaissance Venice
- 5. Age of Enlightenment

The President's Commission on Civil Rights, "To Secure These Rights," reprint by PM

State Department, Charter of the United Nations

H. S. Commanger, "Who is Loyal to America?" reprint from *Harper's Magazine*, September 1947

⁴Library has 100 to 500 copies of each of these.

The Foundations of History and Government Courses at the University of Kansas City

WHEN the University of Kansas City first opened its doors in 1933 its curriculum was based upon the free elective principle. Except for the minimum requirements in English composition, foreign language, physical education, and distribution among the four divisions of the university (Humanities, Social Sciences, Physical Sciences, and Biological Sciences) each student, under no more compulsion than that provided by a rather haphazard advisory system, designed his own program. Even when he arrived at the place where he had selected his major he found that, except in the stricter disciplines, his department provided little in the way of direction, correlation, or synthesis for his major subject or his minor one (the two known collectively as his "field of concentration"). Several departments, bothered by the looseness of this program, did institute seminars on the senior level for their majors, in most cases designed to integrate and draw out the significance of the courses in each of their particular areas. Nothing was done, however, at the other end of the program. Students proceeded straight from high school into the tightly packaged introductory offerings of those department they chose to patronize and there received a stiffer dose of something they had tasted once before on an equally narrow presentation of a new "college" subject.

By 1936 a sufficient amount of doubt as to the wisdom and efficacy of this procedure for the vast majority of the student body had arisen within both the administration and faculty of the university to lead to the inauguration of a new program, at first still on an elective basis. Each of the four

By Henry Bertram Hill, professor of history, University of Kansas City.

divisions offered an "introduction" course designed to provide freshmen with something of a synthesis of the work of the division. As originally presented, these courses were essentially of the survey type, each one of them attempting to do equal justice to the departmental areas involved—the student to benefit from the breadth of the introduction and the elimination of duplication.

In the division of the social sciences, the introduction course (three hours for each of two semesters) consisted, in the main, of an integration of elementary sociology, economics, and political science, after the completion of which the student was expected to have received an overview of the area and a preparation for advanced work in any of the departments of the division. History, a part of this same division, occupied a peculiar position. After playing no role in the introduction program as initiated, it began in the second year of the experiment to provide the core for the introduction to the humanities. Into what was essentially a six-hour year course in ancient and medieval history which stressed the classical tradition from antiquity through the Renaissance there was woven a certain amount of material on literature, art, and philosophy. From this point the student could move on to either modern European history or American history or off into the subject courses in the departments of the humanities group.

Although in later years these introduction courses were altered in some degree as a result of experience, the impact of the war and the varying capacities of a fluctuating staff, they remained essentially as originally instituted until 1944. Then, as a result of further administrative and faculty concern, the program underwent a decisive overhauling. In place of the introduction courses there were established "foundation" courses, now required for all students.

In the division of the humanities the historical approach was dropped, to be replaced by (1) a stressing of literary masterpieces in the English composition course, (2) the Foundations of the Fine Arts, three hours being devoted to music one semester and three hours to art the other, and (3) the Foundations of Philosophy and the History of Science, each for three hours for one semester, the student having his choice between them. In the division of the social sciences the old course was completely scrapped and for it substituted the Foundations of

History and Government, a two-year sequence, each for six hours. The first-year course is known as Foundations of History and Government (World) and the second-year course is called Foundations of History and Government (American).

The Foundations of History and Government (World), in the four years it has been in operation, has undergone considerable evolution, partly as a result of experience, partly because of the expanded enrollment which accompanied the end of the war. Mechanically, the course was originally given in the form of three lectures a week to the entire group enrolled. Now the three weekly lecture periods are supplemented by a fourth for discussion when the students meet in small classes of from twenty to twenty-five. There has been no increase in the credits given. When the course was organized on the straight lecture basis, one instructor handled the first semester, and another the second. Now two instructors carry the lectures each semester, as well as "pilot" discussion sections, the remainder of the latter work being done by graduate assistants.

More important than the changes in the mechanical features of the course have been the gradual modifications in aims and purposes. Although the essential core was and remains world history, and the texts employed are conventional ones (for the lack of anything better), the focus from the beginning was toward a stressing of institutional development combined with speculative evaluation. The students are encouraged to pay only passing attention to most dates and names, while the main emphasis is placed upon such matters of sustained and contemporary significance as the classical heritage, the Christian contribution, the medieval system of status, the rise of the modern state, the development of individualism and freedom, the evolution of the modern economic system and of modern society, the emergence of totalitarianism and similar phenomena—all of them treated from the viewpoint of their present meaning.

Those engaged in teaching the course are still far from satisfied with it, and it gives every appearance of again approaching a transition point. Despite the facts that the instructors are all historians and that the course is given under the direction of the department of history and government there has been a decided trend, year by year, away from the

typical history course pattern. Although the historical approach will be retained, the next stage of development will in all probability see it recede to a skeletal position in order that it can give no more than a chronological shadow to the major substance of the course. If present plans mature, textbooks will be retained but reading emphasis will be shifted from them and the present conventional collateral assignments (dictated by the experimental nature of the course thus far) to a series of historical masterworks from Herodotus to Toynbee. The student's mind would thus be further redirected toward the speculative inquiry which has increasingly characterized the course.

The methods of testing employed have also undergone a corresponding evolution. The original arrangement, in the main determined by practical necessity, prescribed a large dose of objective tests. Although a serious attempt was made to make these as thought-provoking as possible, this could be done only within the most limited plane. The net effect upon all but the more routine of the students was deadening and, more importantly, failed to stimulate the sort of atmosphere that it was hoped would be generated by the course. There has, therefore, been a gradual shift toward the use of pointed essay questions designed to draw the student away from a slavish dependence on his text and toward a participation in the sort of interpretation and evaluation that characterizes the lectures, the work of the graduate assistants, and the remarks of the more vocal of his classmates in the discussion sections.

The second-year course, the Foundation of History and Government (American), has from the beginning offered fewer problems, limited as it is as to time and space. Up to the present it has been taught on the straight lecture basis, but beginning with the year 1948-49 there will be two lectures and one discussion meeting each week. The text employed is an advanced one, and in addition each student must master two modern American history "classics" during the year. Examinations are a judicious mixture of objective and essay questions, the latter designed to provoke thought and interpretation.

In essence the course is a standard sophomore one in American history with, however, several significant modifications.

First, in recognition of the suppression of the former Introduction to the Social Sciences, considerable stress is given within the American frame of reference to the historical development of contemporary economic, social, and political institutions. The student is thus provided with both a broader insight and a better foundation for advancing into the study of economics, sociology, or political science. Second, in harmony with the first-year course, this one as well lays principal emphasis on analysis and interpretation. A constant effort is made to relate the phenomena and trends of the past with those of present-day America, and the student is encouraged to re-evaluate his preconceived judgments and to formulate a more substantial concept of the American scene.

Together, these two Foundations of History and Government courses have been planned with the view of acquainting students with the significance of the past. While realizing that an awareness of that significance can neither be taught nor apprehended when separated from the historical matrix of the facts, there has nevertheless been a quite unconventional stress placed upon the search for meaning and value. During the first year the focus falls upon the sweeping rise of Western civilization; during the second year it is concentrated more closely on America. Along with the foundation courses in the other areas of learning or achievement they provide for those students whose college experience goes no further a coherent interpretation of the main outlines of man's knowledge presented in a manner more likely to be meaningful in the years ahead. For those students who continue at college a surer base has been laid for the more mature work which subsequently should be both sought and expected.

Trends in Social Science in General Education

SOCIAL scientists have been more enterprising than any other academic group in meeting the demand for instruction adapted to the needs of the nonspecialist student, that is, the student who does not expect to devote his life to the study of one of the social science disciplines. Perhaps this is because of the sense of urgency which members of that professional group feel about preparing this generation of youth to understand and act intelligently about the complex problems of their time. In any event earnest efforts are being made to revamp instruction in social science for the purposes of general education. One who examines these new courses must be impressed by the fact that, in spite of wide difference of opinion concerning the type of instruction needed to prepare youth to deal with contemporary social problems, notable advances have been made in clarifying the objectives of such instruction.

The most common objective reflects the awareness of social scientists of the complicated social, economic, and political problems which young people will face as they assume the responsibilities of adult life in the modern world. Recognizing that institutions of higher education must prepare youth for these trying responsibilities many planners of general social science courses have set as the first objective acquainting students with modern social problems—their origin in our contemporary cultural organization, their present character, and the potential contribution of the social sciences to their solution. At the University of Wisconsin for example, where this objective is first among those in the two-year social studies sequence of the new integrated program, the faculty has described it in the following terms:

By Earl J. McGrath, dean of the College of Liberal Arts, State University of Iowa.

To bring students to a realization of the social, economic, and political problems of today; to develop in them, to the maximum degree possible in the time allowed, an ability to analyze and understand such problems as they may arise in their lives, and to evaluate intelligently the solutions that may be offered.

Another objective is described as an effort to acquaint students with the sources of American culture. Through a knowledge of these origins it is hoped that they will understand our present problems and gain the perspective on them that comes only from a review of the manner in which they developed. This objective is justified on the ground that a direct attack on contemporary social problems is not the most satisfactory method for preparing youth to deal effectively with the perplexing and different social situations they may face years hence. It is reasoned that an indirect approach through the study of the historical origins of our contemporary social institutions provides a more substantial base of understanding. Some general social science courses with this objective trace our cultural roots far back through the centuries to the days of the Greeks and Romans. More frequently, however, the development of American social institutions is traced only within our own national history. At the University of Chicago, for example, the first year of a three-year sequence in social science attempts to give the student "an understanding of the historical growth of major American institutions, ideals, and problems" through an analysis of turning points in American history. The description of this section of the course points out that,

These turning points are viewed as large-scale instances of deliberation, decision, and action analogous to the deliberations that Americans engage in today. Through a wide use of original documents, the student is enabled to study these events as they appeared to the participants in them. The documents are so chosen as to bring out how these participants interpreted the events in question, what issues of principle they raised and debated, what problems were raised by attempts to apply general principles to particular cases, how major groups of the population reacted, which groups and individuals initiated new lines of policy, and what the outcome was in the form of new political, social, and economic arrangements. Viewing them in this way, the student not only understands how the democratic tradition has been built and renewed through physical and intellectual struggle, but he also learns to be on the lookout for the "lessons" of the past that still apply to the present.

Still another goal is to cultivate an objective attitude to-

ward social issues and to acquaint the student with the techniques employed for investigating problems in the various social sciences. Though variously described this objective is almost universal. It is the intellectual residue which most teachers of social studies hope will remain after the detailed factual material of the subject has been forgotten. If an objective attitude toward social problems has been cultivated, they reason, and the student has learned to employ the techniques of the various social sciences in analyzing political, economic, and sociological situations, an important goal of higher education will have been achieved. In some institutions this goal is considered of sufficient importance to justify instruction which deals directly with methodology itself. At the University of Chicago, for example, the second unit in the three-year sequence is concerned principally with the intellectual skills of social science as the following statement indicates:

In the first place, the student should have become convinced of the value and desirability of disinterested scientific inquiry into the nature of man and society, and should have developed some desire and ability to cultivate such a study for himself. Foremost in this ability is the discrimination between the scientific mode of thought and such non-scientific modes as folklore, superstition, and special pleading. The student should be aware of the actual difficulties involved in making this discrimination, and the moral courage required to practice the scientific mode. Further, he should be familiar with the elementary operations of scientific reasoning, not merely in the abstract or in terms of artificial classroom examples, but as actually applied in the scientific study of society. That is, he should be acquainted with the meaning of such basic concepts as society, culture, human nature, personality, caste, class, have learned of the alternative attempts to define them precisely, and be able to use them himself in particular cases. He should also be familiar with some of the outstanding theories and hypotheses relating these concepts into explanatory systems, and be able to appraise these theories with respect to such requirements of scientific method as clarity, consistency, adequacy in explaining facts, and fruitfulness. Finally, he should know something about the major sources and kinds of evidential data relevant for testing these theories, how they are gathered, and how accuracy and representativeness can be assured.

A small but growing number of institutions have as a specific objective the cultivation of an interest in and an understanding of the culture of nationality groups other than our own. All instruction in social science of course attempts

to make students conscious of culture itself by contrasting different types of social organization and institutions. Anthropological material is sometimes used for this purpose on the assumption that the contrast between simple primitive cultures and our own complex society highlights the phenomena which the social scientist wishes to examine with students. But a few institutions apparently with the conviction that international relations are of such crucial importance in our time that a direct attack must be made on the problem of acquainting our people with the ideologies and with the purposes of other nationality groups, have introduced instruction that deals explicitly with the culture, the social structure, and the philosophy of such nations as China, Russia, and the South American countries. The University of Kansas, for example, has a course entitled, *Soviet Culture*, which,

is not to provide specialized professional training but rather to impart the kind of information which an intelligent layman should find useful about the area in question. In the presentation of the *Soviet Culture* course a deliberate attempt has been made to avoid excessive preoccupation with ideological differences and to present instead a survey of Russian culture as a whole. To do this, the resources of the entire university are drawn upon. Thus a professor of art is invited to lecture on Russian art, a professor of anatomy to describe the progress of the biological sciences in the Soviet Union, a professor of architecture to deal with Russian architectural developments, and so on.

A few institutions state that the general social science course has the cultivation of habits basic to intelligent and informed citizenship as an objective. Again in a sense this goal is common to all instruction in social science since by its very nature the subject is concerned with the study of civic aspects of individual behavior and group action. Some institutions instead of dealing with problems of citizenship directly, however, introduce the student to the general principles of the several sciences on the assumption that the student will transfer what he learns in sociology, psychology, history, and economics to the every-day social problems encountered outside the classroom. Where this is the approach instruction stresses the facts and methods of the various social disciplines. Other institutions make training for citizenship a direct and specific educational goal by organizing instruction around the principal social issues of the day. The faculty

of the Pennsylvania College for Women, for example, states that, "We hope to make clear to students through the study of political institutions and problems that they as educated persons have a special responsibility as citizens and voters and must make themselves articulate on important social issues."

To achieve these objectives the widest variety of course content and organization are employed. Though they are not always clean cut there are roughly six types of organization. The oldest variety of general education course in the social sciences is a survey. These courses which tend to emphasize the facts and the techniques of the various social disciplines often begin with a segment of anthropology, showing the origin and early life of man, then proceed to an analysis of his gross physical characteristics and the physical basis of his psychological mechanisms, later passing to a consideration of modern social organization in the study of sociology, and finally coming to a consideration of contemporary political, economic, and social institutions which form the basis of American life. Each of these units remain quite discrete.

Though still common, the survey type of course is rapidly becoming an extinct species. Scholars generally agree that in a field in which the subject matter is so vast as it is in social science, any attempt to survey the constituent disciplines must necessarily result in superficiality. Six or eight weeks of sociology, economics, and the other social sciences do not provide enough time to develop the subject adequately even for the person who wants only an elementary knowledge of these subjects. Moreover, because of the pressure of covering large bodies of material emphasis in teaching has been placed on subject matter rather than on the intellectual methods employed by the social scientist. Hence students have often learned some of the facts of social science without gaining an adequate understanding of its methodology.

Moreover, in survey courses, the subject matter has not been sufficiently integrated. The facts of sociology, economics and political science are so presented as to create the notion among students that economic problems are unrelated to sociological and political issues. The isolation of particular problems from the circumstances which normal-

ly condition them, for purposes of investigation, creates a false impression of society and its problems. What is required for the average citizen is quite the reverse of this analytical process. It is necessary to show how the social sciences as a whole can be used to gain an understanding of the varied aspects of a single concrete problem. A series of lectures by specialists surveying their respective fields fails to integrate social science materials sufficiently to show its potential usefulness in dealing with the problems in the everyday lives of ordinary human beings. As Professor Naftalin incisively puts it,

The assumption here appears to be that a student will come to understand society by surveying the essential elements of the several main disciplines and their interrelationships. This course has the fundamental defect of being almost wholly descriptive rather than analytic. At best, it confronts the student with a series of brief digests of several different introductory courses which in themselves are brief digests. The result is likely to be a scattering and smattering of information and principles. The student emerges with some new facts about the various disciplines, but not necessarily with a broadened perspective as to their meaning.

It is not surprising that the survey course, popular during the thirties is disappearing.

Two other types of courses enjoy about equal popularity: one highlights the historical development of our modern social institutions; the other makes a direct attack upon current social problems. The historical treatment rests upon the assumption that students cannot understand their culture, the social institutions which shape and direct their lives, unless they know the origin of these institutions and the conditions under which they developed. One of the oldest and most carefully developed of the courses based on that assumption is the Contemporary Civilization course at Columbia University of which Dean Carman says, "The method of the Contemporary Civilization course is clearly historical . . . This is merely another way of saying that we are the past embodied in the present and acting under new circumstances. And so it will ever be. That part of the past which is still alive in us must be studied in its origins before our motives and desires can be clearly understood.

"Our intention at Columbia, is thus a dual one: to reveal the nature of the past (both what has been rejected and what has been retained in our civilization's experiences) and

to expose the insistent contemporary problems of the present which our tradition, the living past, can help us to understand. In other words, the examination of our Western heritage, in its intellectual and institutional aspects, gives us, we believe, a set of tools with which we can analyze with all the intelligence at our command the shape and form of the unfinished businesses, or problems, that confront our present world."

Other courses with a historical orientation are offered at Wesleyan University, the University of Kansas, Pennsylvania College for Women, the University of Oregon and a number of other institutions. They all differ basically, however, with respect to the types of historical materials they embody. Many deviate only slightly from conventional instruction in European and American history in which significant events from the fall of the Roman Empire down to the first world war are systematically chronicled. These, like so many courses in other fields, good as they are for their purposes, represent a change in name rather than in substance. They have been placed under the canopy of general education without any material change or reduction in the specialized, detailed subject matter they have always provided for students who expect to major in history. Social science courses with a historical orientation, which have really been reorganized for the purposes of general education, are not divided into the conventional periods or nationality groupings. They consist rather of materials chosen from several fields of history to illuminate the origin and development of particular social institutions or controlling ideas. No attempt is made to maintain complete historical continuity. Events which shed light upon the development of our own institutions are intensively studied even though these may be widely separated in time. In Social Sciences 2 for example at Harvard University, only eight major topics are considered throughout the year and emphasis is given to the thirteenth, seventeenth, and nineteenth centuries. In setting forth his reasons for organizing the course around so few topics Professor Samuel H. Beer gives the rationale for all such selective treatment of historical topics.

The question is not, Does the course touch on all the great books or events or institutions? But rather, Does it select and organize its materials in such a way that the student continually gets new lights on certain central problems?

Let me illustrate. Social Sciences 2 deals with the age of Louis XIV, but not with the French Revolution. This does not make sense if the course is to be based on great books or great events. But it does, make sense, I think, in view of the function which the study of the Age of Louis XIV is designed to perform. That topic follows the Puritan Revolution. One of its functions is to help illustrate the contrast between medieval and modern institutions—the sovereign state, for example. Another is to throw some light on the process of revolution, for example, the Fronde as compared with the English Civil War. A still larger purpose is to stimulate informed reflection on the reasons for, and characteristics of, respectively, representative and authoritarian government; or more broadly, the value and conditions of liberty, a general problem which in one connection or another we are concerned with in nearly every topic. In short, the choice of this topic is justified, not because of the intrinsic merits of the events or ideas of the period, but because it provides food for thought on the central problems of the course.

This type of organization is most common among historically oriented courses in the social studies.

Another type of course, without completely neglecting historical origins, places greater stress on the problems which American society faces now. Instead of considering the general problem of the relation between the individual and the governmental system under which he lives, or the larger issue of individual freedom, this type of course attacks directly such an issue as the regulation of business or of labor unions by our own government today. Instead of considering such an abstract matter as the merits of representative government, the course would begin with an immediate practical problem like the civil rights controversy in the United States as of the autumn of 1948. Such issues would be illuminated by the subject matter of the various social science disciplines to be sure, but rather than considering systematically units of subject matter as is customarily done in elementary courses, relevant material from several fields would be brought to bear on a particular social problem when needed.

Instruction of this type which relates the subject matter of several social sciences must of course be taught by a single teacher with sufficient breadth of learning to interrelate the several disciplines and bring them to bear upon the particular problem under consideration. It may be said parentheti-

cally that the paucity of teachers able to do this unquestionably accounts for the relatively small number of courses of this type.

A course organized around contemporary problems has a distinct psychological advantage over others for students are more interested in problems which they find in daily life than in the abstractions of the social sciences. As Dr. John A. Decker, who has had much experience with this type of "problems" course at Stephens College points out:

Therefore, Stephens College feels that a good place for the beginning student to start his orientation in the social studies field is with the examination of current social problems. Such an analysis forces the student to acquaint himself with many of the facts and principles in the fields of government, sociology, economics, and history and gives him a pattern on which to organize what he learns. In addition, the problems approach is more realistic. Classroom discussions based on the actual problems confronting adult citizens have the genuine ring of reality, sound more like the discussions the student has heard outside the classroom. The problems approach also capitalizes upon the student's enjoyment of controversy. Bringing controversial issues into the open in classroom discussions gives the student "the feeling of having been admitted to a ringside seat near the center of social conflict."

In still another variety of course historical materials and current problems are intermixed. The most insistent problems of the contemporary world are identified and examined as modern expressions of the same issues which have perplexed mankind from the beginning. Such historical facts are introduced as are needed to give the student a sense of continuity in the development of social institutions and a perspective in judging the social issues of contemporary life. The other social sciences, economics, sociology, and political science are studied to gain a knowledge of the techniques and methods developed to deal with these problems. Each such discipline of course, also provides some elementary facts about the social world. One of the best examples of a course which traces the origin of contemporary issues and examines them in light of our present knowledge is to be found at Michigan State College, where some of the issues studied are, "The relation between governmental authority and individual liberty, the organization of society to obtain the maximum production of goods and services without sacrificing human welfare," and so on. Professor Fee in describing the organization of the course says,

- Our concern is primarily with the present. Enough historical material is introduced, however, to make it apparent that significant current issues have roots which determine their changing character. Major attention is given to these issues in American civilization, but we are interested also in their world-wide manifestations. These issues then, are the points about which related knowledge customarily scattered among the traditional divisions of social science is organized. Any material from any field that contributes to an understanding of the issue is therefore proper content for the course. In such manner, items ranging from the practical to the philosophical combine to give greater meaning to an issue.

Different from any of these is the University of Minnesota course under the direction of Professor Naftalin, the distinguishing feature of which is the prominence it gives to a consideration of values. Without sacrificing objectivity in the study of social phenomena it causes students to become conscious of what their social ideals or values really are. By an analysis of life in America today students come to realize how far short we are of realizing these values. By studying social process they learn what can be done to realize them more completely by changing our institutions, our habits, and our public policies.

There has been much debate concerning the place of values and value judgments in social science. Most social scientists, indoctrinated with the scholarly ideals of *Wissenschaft*, and impressed with the results which objective analysis of social phenomena has produced meticulously avoid any consideration of values. This attitude in elementary courses has often resulted in the student's leaving such courses with little awareness of the relation between value systems, social process, and social pathology. Commenting on this attitude, a distinguished social scientist has said, "It sometimes seems that the professional students of humanity and society would rather study almost anything but that which is most characteristically human and social. In their eagerness not to preach the good, social scientists avoid studying the nature of the good. In their desire not to moralize, they omit morals from their subject matter. It is as if, because there is such a thing as sentimentality, the sentiments should be excluded from our concern."

In contrast with this avoidance of any consideration of values the Minnesota basic social science course has been

deliberately organized around the student's value judgments as the following statement of Professor Naftalin clearly shows:

The basic assumption underlying the Minnesota approach is that the *integrating* process must begin in the student, that he will begin to understand the forces that operate in society and the nature of its problems when he has begun to consider them in terms of the social values he holds. It is assumed that each individual has some system of values, however incomplete or however poorly articulated, but that all too frequently he is not consciously aware of these values and is unable either to express them or to appreciate their implications. Moreover, prejudices and biases are present which influence his judgment and conduct. Before one begins to acquire a clear view of society and its problems, he must have some idea of where he stands with respect to the basic values that give meaning to his role as a citizen. Thus, a primary component of the course is an inquiry into that set of values which presumably underlies the whole framework of American society.

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As the student moves from a consideration of values to a consideration of specific problems, he is confronted with the absolute necessity of applying a logical method of analysis. He learns that before he can make a valid judgment he must know the facts of the problem, that in knowing about a problem he must necessarily rely upon information and interpretation gathered by others (the social scientists), and that such information may have been selected by persons having biases, prejudices, or values which are hidden. He discovers that many problems are profoundly complex and that for him to hold definitive views about them may be highly unscientific. He learns the dangers of having only a *little* knowledge and requires an appreciation of the contributions to the understanding of the particular problem already made by the social sciences. He is, in short, exposed to his own limitations and to his own ignorance, but at the same time acquires an understanding of what the various social sciences are doing by way of unraveling the complexities that surround society's problems.

This course in social science for the general student, and for the future specialist as well, for that matter, holds great promise. It provides what many American youth crave, an opportunity to evaluate their own fundamental convictions in terms of their social implications, or perhaps more often to attempt consciously to formulate a set of principles by which they can govern their own lives and appraise the lives of their fellowmen at home and abroad. Certainly nothing that institutions of higher education can do will help more than this in clarifying the present confusion in public and private discussions of the major issues of contemporary life. The Minnesota experience with the basic social science course

will be followed with great interest by all those who are concerned about preparing young people for the responsibilities of citizenship in these troubled days.

One of the newest and most promising types of course differs from the others primarily in the method of teaching employed rather than in subject matter. Originated by Wallace B. Donham, for years dean at the Harvard Graduate School of Business Administration, the "case method" has been applied by him and his associates in recent years to the teaching of human relations courses to undergraduate students in Harvard College. Some of his former associates have taken the method to other institutions, Colgate University, Ohio University, and the University of Kansas, for example. Reports from faculty members who have participated in courses employing this method indicate that it is an extraordinarily effective teaching procedure.

The materials of instruction are actual cases drawn from real life. These are fully described in printed form for student use. In speaking of the reasons for using cases rather than conventional textbook materials Dean Donham says,

We use the case approach as a clinical method, with constant reference back to the facts reported, and with consistent effort to draw out of cases generalizations of a limited nature which were supported by or applicable to the facts. The cases were selected in part to show the borderline where generalizations were in conflict, what Mr. Lowell called "conflicts of principles." We established several criteria which were applied to the selection of cases. First, we felt that the situation reported in the case must be compact enough so that we could come somewhere near describing the total situation as it came to the participants. Secondly, we decided that the limitations on our capacity to find facts and to describe and report cases excluded any effort to turn great social, national, or international problems into cases. Even if we could describe big situations, students could not think of themselves as responsible actors in dealing with them. Thirdly, by intent and preference we chose cases where the student, out of his past experience, his present environment or the problems he could see immediately ahead of him, could readily think of himself as a participant in the specific human situation.

For several years this case method has been successfully employed at Colgate University, under the direction of Professor Wendall Bash who sets forth the objectives of the course Problems in Public Affairs as follows:

1. The fact that these cases are more interesting than normal textbook reading provides a motivation which carries over into some of the necessarily more pedestrian parts of a course.

2. We have regarded the acquisition of information as a purely incidental result; but there is some evidence to indicate that even with this treatment information has not been lost—they may even be learning more facts.

3. Related to the knowledge of fact is acquaintance with the generalizations—some call them theories or principles—of the social sciences. The arguments which rage around the diagnosis of these cases necessarily force the students back into the thinking of those who have met analogous situations before them; it forces them back into the generalizations of economics, political science, sociology. When related to something in particular instead of nothing in general, generalization comes alive. The point of contact between theory and practice is in a situation requiring action now.* The theory becomes an aid to the understanding of, and the appropriate handling of, a particular situation. It becomes a tool and not an end in itself; and that was the life intended for it.

4. Diagnosis is the ability to see relationships between factors that have no meaning for the untrained person; in attaining skill here there is so far no known substitute for the clinical method—the repetitive study of problem situations in as full complexity as feasible. We believe that growth in this skill will be slow and that measuring it will be difficult, but if a start can be made in the direction of this kind of thinking, it will be a useful product.

5. Understanding one's self in relation to others is the ultimate requirement for anyone who would occupy a position of leadership in society. While the social life of a college may contribute to this requirement, what better forum is there than a classroom where the recurring problems confronting business men, government officials, or community leaders are grappled with?

This type of course in the social sciences seems destined to spread to many institutions and to have applicability to a wider variety of subjects.

An examination of teaching methods employed in general courses in social science reveals as wide a diversity as in objectives and in organization. There is, however, growing agreement that student participation in discussion is indispensable if one of the important by-products of instruction is to be achieved—the ability to participate in democratic discussion of problems of common interest. Though most courses still use the lecture method in part, all involve sectioning in small groups for discussion to give the student an opportunity to clarify his own thinking and to learn the skills of argumentation and persuasion. At the University

*E. J. Roethlisberger, *Management and Morale* (Cambridge: Harvard University Press, 1941), Chap. 10.

of Louisville, where a special effort is made to cultivate independent thinking, the class is divided into committees having responsibility for organizing and guiding discussion of topics in the hand book. Speaking of the value of this method of teaching Professor Warner says,

Compared with the lecture, the method is radical; it is an effort to train for responsible democratic citizenship instead of inculcating a body of fact and abstract dogma. It is directed to student activity and emotional identification with courses of action rather than to learning alone. The absorption of facts and the meeting of situations are emphasized, and the individual is induced and even compelled to accept responsibility for the policies to be arrived at. He is faced by a diversity of opinion about important problems and required to deal with them himself in a situation in which he is an equal, among his peers. An effort is made to insure that all discussion-committees contain a broad range of individual backgrounds and points of view, and the teacher often assists by taking underrepresented sides.

Though some courses still consist of a series of lectures by specialists, many believe that better results are obtained when a single teacher handles the course throughout the year. In fact most social science courses for the general student would undoubtedly be taught in this fashion if a sufficient supply of teachers were available. But few of those who come from graduate schools today to take teaching positions in the colleges possess a knowledge of more than one subject. Hence few faculty members can conduct a course involving several disciplines. And they either do not have the time or the motivation to undertake the task of preparing themselves more broadly after they leave the graduate schools. For that reason general courses must now be organized and taught not in accordance with the needs of the individual student or of society at large but rather in terms of the type of teacher now available.

It is no exaggeration to say that efforts to improve college instruction for students who do not intend to spend their lives as scholars cannot be successful until graduate schools give serious attention to the training of college teachers. Until such teachers are available many general courses in social science must be taught by specialists giving lectures on their own subject matter.

The practice at Columbia University is an ideal toward which other institutions might work. Through selective recruitment of staff and inservice education it has been possible

to provide a broadly educated teacher who carries a class of twenty-five or thirty students through an entire course. Informal discussion replaces the formal lecture. Students take an active and interested part in classroom discussions. Under this plan the student learns not only the subject matter and the methodology of the social sciences. He also acquires the habits of expressing his ideas before a critical audience and of participating in the democratic process of resolving differences of opinion by collective thinking. But as Dean Harry J. Carman points out few teachers come from the graduate school prepared for this type of teaching.

The lack of appropriately educated teachers for general courses in social sciences is matched by a paucity of teaching materials. There are a number of reasonably good texts which attempt a survey of the constituent social sciences. Others are developed around modern social problems. But at best these texts merely provide collateral reading for most courses. An increasing tendency of teachers to use original sources makes existing books inadequate. Many of the newer courses use the classical social science works and others rely heavily on contemporary source materials, such as the report of the Commission on Civil Rights. Until there is greater agreement on the types of material that should be studied in such courses most instructors will continue to make extensive use of library materials supplemented by detailed syllabi, student handbooks, and locally prepared mimeographed material. Many of the syllabi and course outlines which now exist will no doubt be elaborated in textbook form in the future as the character of these courses is determined.

The general education movement is well advanced in the social sciences. Many obstacles yet remain to be surmounted. Progress can be made only within the various professional associations in the social science fields. They could render a very valuable service to college education and to the welfare of the nation by appointing joint committees to consider some of these difficulties which now retard the development of an adequate program of general education in American colleges and universities.

