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**GENERAL EDUCATION:  
THE INTEGRATED CORE**

Can the American college, with its fragmentation and competing special interests, define shared academic goals? Is it possible to offer students, with their separate roots, a program of general education that helps them see connections and broadens their perspective?

Today's undergraduates are products of a society in which the call for individual gratification booms forth on every side while the claims of community are weak. No less influential are the claims of job training, even at the cost of education for citizenship. A comment by a sophomore at a private southern university reflected the view of many with whom we spoke: "The main thing on everybody's mind right now is doing well enough to get out of college and get a job." The editor of the college paper said, "During the past few years students at this place

seem to be a lot more interested in their personal plans than about what's happening in the world outside."

Colleges exacerbate this tendency toward self-preoccupation and social isolation. We found during our study that general education is the neglected stepchild of the undergraduate experience. Colleges offer a smorgasbord of courses, and students pick and choose their way to graduation.

Too many campuses, we found, are divided by narrow department interests that become obstacles to learning in the richest sense. Students and faculty, like passengers on an airplane, are members of a community of convenience. They are caught up in a journey with a procedural rather than a substantive agenda.

Faculty agree on the number of credits for a baccalaureate degree, but not on the meaning of a college education. Students, geared toward job training, complete course, but general education is something to "get out of the way," not an opportunity to gain perspective.

When we asked undergraduates if general education course requirements should be raised, only one subject on the list, computer science, received strong support. History got the least backing. Reflecting a predominant mood, a freshman said: "This year I have all these 'general education' courses to complete. I wish I could concentrate on what I really need to get a job."

One professor, who has been teaching since 1961, summarized his view of today's students this way: "Most are polite and quiet. They don't challenge. Only a few march to a different drummer. They know that, even with effort, they may not attain the economic standing of their parents and past graduates. They are out to get a job, and they are willing to conform."

But this is not the whole story. The picture is more mixed. While students are pulled by demands of a career and private concerns, they also spoke to us, often with deep feeling, about

the need to put their own lives in perspective. We found a longing among undergraduates for a more coherent view of knowledge and, in quiet moments, they wondered aloud whether getting a job and getting ahead would be sufficiently fulfilling.

We also discovered that undergraduates, while drawn to their major, still are enthusiastic about those general education courses where great teachers link learning to contemporary issues. Almost without exception, classes such as these attract large crowds, a response that has nothing to do with showmanship or easy grading. Rather, it reflects an eagerness on the part of students to be taken seriously, to be well taught, and to be helped to define their larger commitments.

At one college in our study, an experimental core curriculum was being discontinued because it was too costly. It was the students who fought to keep it going. A junior said, "This is a liberal arts school, and this program really helped me get a

well-rounded education." Another student told us "This program stretched my mind. Without these general education requirements I would not have read important books."

In our national survey, when we asked undergraduates how they felt about the overall contribution of general education, about three fourths of them said it "add(s) to the enrichment of other courses I have taken," and "help(s) prepare me for lifelong learning." A sizable percentage also felt that general education is not irrelevant "to the subjects that interest me most" and more than two thirds (68 percent) agreed that general education helps prepare people for jobs. These responses may not constitute a ringing vote of confidence still, they suggest that today's students are ambivalent. While concerned about careers, they also feel that education, at its best, should be something more than preparation for a job.

Andrew Hacker, professor of political science at Queens College, City University of New York, in a thoughtful review of higher education writes about the deeper yearnings we found among students, a seriousness that is often masked by the training and credentialing functions that dominate campus life. Hacker states: "I am certainly prepared to grant that young people today do not read as much or as deeply as their elders would like . . . Still, it would be a mistake to discount the intelligence and awareness of young people because many fail to express themselves coherently. They do possess a boyd of knowledge and understanding, and a politics as well, that will have to be uncovered and inspired if higher learning is to survive with any vitality in America."

Given the push toward vocationalism and the fragmentation of academic life, we find it remarkable that the vision of common learning remains so powerful a part of the baccalaureate experience, not just among students, but, even more perhaps,

among faculty and administrators. In our national survey of one thousand chief academic officers, more than half reported that, during the past five years, the commitment to general education has increased; only a small percentage said it has declined. These officials feel the same holds true for faculty. Among students, the increase in support for general education has, in the opinion of these administrators, been less substantial.

Today, 95 percent of all four-year colleges offers some form of general education. And since 1970, requirements in English, philosophy, Western civilization, third-world courses, and international education have modestly increased. The greatest increases have been in computer literacy, mathematics, and the arts. However, during the same period, foreign language and physical education requirements were reduced. Even with these changes, it should benoted that only three subjects--English, math, and the arts--are required by 60 percent or more of the colleges.

Current trends are encouraging. We are impressed by the seriousness of students as well as by the resiliency of general education, for which the death knell has sounded more than once. Still, we are left with doubts about the quality for today's general education movement. During campus visits we found curriculum tinkering rather than genuine reform. We found that narrowly focused courses in English, science, and history often were easily relabeled "general education." And protecting departmental turf often seemed more important than shaping a coherent general education program.

Consider one example. A large western university in our study had abandoned all campus-wide requirements during what one administrator called "the chaos of the 1960s." There was, according to the dean of the college of liberal arts, "a kind of general understanding that students probably ought to have two semesters of English." Beyond that, they were on their own.

Troubled by this lack of direction, the academic vice-president, in 1980, appointed a university-wide committee to look at the status of undergraduate education. After two years of study this committee, called the Commission on the Improvement of Undergraduate Education, submitted a report that began as follows:

The university's undergraduate program has not common requirements. To some extent, this lack of a clear university-wide statement of expectations reinforces a perception that education is a collection of disciplines rather than the pursuit of a common goal. Further, in our judgment, the lack of any statement to a student about our expectation diminishes the student's perception of the importance of integrating a body of knowledge."

In response, the commission, in a typical campus maneuver, called for the creation of yet another blue-ribbon committee, to define the core curriculum. Although this new group has met regularly since July 1982, progress has been glacial. When we were on the campus two years later, the only positive step that had been taken was a proposal to add requirements in English and mathematics. "We have a very distinguished group," a committee member told us, "but the work hasn't been very distinguished."

Recently, the committee floated the idea of adding a foreign language requirement to general education and introducing a cluster of required "theme" courses. The suggestion predictably generated lively debate. One science professor remarked to our researcher, "I'm not opposed to a core curriculum in principle, but I think requiring a foreign language is unrealistic--one of my colleagues characterized it as something that would wind up in the joke column of The New Yorker. As for the 'themes' proposal, I have more sympathy with that intellectually, but I don't think

it will fly either. There is too much disagreement around here about what the foundations of knowledge should be to support any requirement that is tightly structured."

The only "realistic answer" to more general education, we were told by this professor, "is a gradual tightening of current requirements. There is no need for radical alteration. I think some members of the committee are just being hypocritical about wanting to go all the way with a series of required courses for everyone. They know that a reform like that would be institutional suicide. We'd have departmental warfare. Let's be realistic."

The chair of the committee did not appear chagrined by the compromises and delays. "We're simply up against typical campus roadblocks." While remaining optimistic, he also reminded us, "There are a lot of forces working against general education--the fear of upsetting enrollments, disagreements about the meaning of

liberal education--and most important perhaps, the problem of trying to design new thematic courses within a tight academic structure.

The faculty at another mid-sized university we visited was more successful. A new curriculum was approved. The catalog states that, through this program, students become "well-educated, thoughtful, and responsible human beings, understanding themselves and the world around them." But we found a disturbing gap between high expectations and reality. The "distribution" requirements now in place is typical of the programs at over 90 percent of the colleges and universities in the nation. All students at this college must now complete a course in English and mathematics, and at least one semester in foreign language. Beyond this, students select thirty units of credit from literally dozens of other courses spread among the humanities, natural sciences, and social science divisions.

On the surface, the new distribution arrangement seems rational and well balanced. Looking closer, we discovered that the natural sciences requirement can be met with courses that range from agricultural engineering to genetics to health education. In humanities, students can take anything from architectural history to Italina to philosophy. In the social sciences, course choices include dozens of options, from political science to sociology to economics.

Each course standing alone, may be first-rate. But it stretches the imagination to say that a blend of Italina, health education, and economics--or most of the other randomly selected combinations we observed--offers a general education worthy of the name. Through such a program, undergraduates pick and choose their way to graduation, using what the food service people call the "scramble system." This cafeteria-like arrangement offers a smattering of courses. Students move from one narrow department requirement to another, rarely discovering connections, rarely seeing the whole.

We conclude that general education urgently needs a new breadth of life. More coherence is required to relate the core program to the lives of students and to the world they are inheriting. there is a need for students to go beyond their separate intersects and gain a more integrated view of knowledge and a more authentic view of life.

In every field of study, there is content to be covered--basic books and primary documents, the experiences of outstanding people, the ideas and events that have shaped the discipline. Students should study this content. Still, the great obstacle to general education is the fragmentation and specialization of the academy.

Academics live, as Michael Polanyi has reminded us, in "overlapping neighborhoods." And general education is not complete until the subject matter of one discipline is made to

touch another. Bridges between disciplines must be built, and the core program must be seen ultimately as relating the curriculum consequentially to life.

To achieve these ends, we suggest as one possible approach the integrated core. By the integrated core we mean a program of general education that introduces students not only to essential knowledge, but also to connections across the disciplines, and in the end, to the application of knowledge to life beyond the campus. The integrated core concerns itself with the universal experiences that are common to all people, with those shared activities without which human relationships are diminished and the quality of life reduced.

In a complex, interdependent world we simply cannot afford to graduate students who fail to place their knowledge and lives in perspective. To deny our relationship with one another and with our common home, Earth, is to deny the realities of existence.

Frank H.T. Rhodes, president of Cornell University, affirms the goal we have in mind. What we need, Rhodes said, "is not some new core curriculum based on the great books, not a new Chinese menu of distribution requirements . . . but rather a way to link the humanities directly to the concerns of humanity."

We are encouraged by the prospect that, today, new academic alliances are being formed and that departmental majors are interdisciplinary insofar as knowledge crosses intellectual boundaries. Sociologists, psychologists, biologists, and chemists are seeking answers to similar questions. New disciplines are emerging at the points where old ones are converging. Literary critics use structuralist and psychological techniques; historians use anthropology and demography; linguists use semiotics; the theatrical arts show all these kinds of influences; there are similar crossovers in the sciences. The anthropologist Clifford Geertz, of the Institute for Advanced Study at Princeton, has gone so far as to describe these shifts

in the world of scholarship as "an important change in the way we think about the way we think."

Thus, the integrated core, while rooted in the disciplines, means overcoming departmental narrowness. It means a curriculum that encourages students to venture "across the disciplinary boundaries but not without a map in hand," to use Ann Hulbert's helpful formulation." As students relate the content of one course to another, they begin to make connections, and in so doing gain a more integrated view of knowledge and a more authentic view of life.

We may accept the idea of an integrated core, but this is only the beginning. The crucial step is to translate the purpose into practice. What are common themes that cut across the disciplines? As one approach, we suggest seven areas of inquiry that, we believe, can relate the curriculum to experiences common to all people. Specifically, the following academic framework for general education may be useful:

- o Language: The Crucial Connection
- o Art: The Esthetic Experience
- o Heritage: The Living Past
- o Institutions: The Social Web
- o Science: The Natural World
- o Work: The Value of Vocation
- o Identity: The Search for Meaning

It seems clear to us that an exploration of these universal experiences would be useful for helping students better understand themselves, their society, and the world of which they are a part. Here, then, are the themes we suggest.

Language, The Crucial Connection. The sending and receiving of sophisticated messages set human beings apart from all other forms of life. As humans, we take infinite pains to reflect on and interpret our experiences. We capture feelings and ideas

with symbols and send them on to others through a process we call language. Language, in its many manifestations, is at the heart of understanding who we are and what we might become. What are the theories of the origins of language? How do symbol systems shape the values of a culture? How has language, through great literature, enriched our lives and enlarged our vision? What are the possibilities and problems introduced by the information revolution? Learning about the power of language in the human experience and becoming proficient in more than one language are, we believe, essential aspects of the integrated core.

Cornell University offers a course called "Signs and Communication" that investigates how language relates to particular cultural codes; it identifies these codes, and explores how they work. The goal is to examine the symbol systems human beings use and investigate how language differs from one culture to another. Topics in the course include: the study of

language, body language and signals, and social rituals. There is also a study of literature, television advertising, computer language and architectural signs.

At Brown University, undergraduates can enroll in a course entitled "Language and Man." The course explores the nature of language and its role in human life. Among the areas covered are language theory, the biological foundations of language, the history and evolution of language, dialects, and language in social context. Students also examine how children acquire language, explore ethnicity and its relation to language, and examine linguistic features common to all languages."

Art: The Esthetic Dimension. There are human experiences that defy the power of words to describe them. To express our most

intimate, most profoundly moving feelings and ideas we use a more sensitive, more subtle language we call the arts. Music, dance, and the visual arts are no longer just desirable, they are essential. And the integrated core should reveal how these symbol systems have, in the past, affirmed our humanity and illustrate how they remain relevant today. Students need to understand the unique ability of the arts to affirm and dignify our lives and remain the means by which the quality of a civilization can be measured.

Northeastern University offers a lower-division course entitled "Art and Society" that explores how societal forces and political philosophies are reflected in or are stated through the visual arts, particularly through painting and architecture. After a broad overview of several significant historical eras, the course focuses on the impact of these expressions during the past two centuries.

"What the Arts Have Been Saying Since 1800" is a course offered by the humanities division at Wake Forest University. Taught by a professor of history, the course is described as "an experiment in developing interpretive judgement and insight" for painting, music, and literature. Topics include "The Perception of Self," "The Perceived Loss of God," "Emerson and Art," and "The Problem of the Sinister in Art." Readings include works of Henry James, Goethe, T.S. Eliot, Edith Wharton, and Nadine Gordimer. The teacher of the course told us: "I consider all art as history. I want students to develop the capacity to perceive what a work of art is telling us about its time, what the creator was saying through his art."

Heritage: The Living Past. The human species uniquely has the capacity to recall the past and anticipate the future. Through

these remembrances and anticipations today's reality is shaped.

In an age when planned obsolescence seems to make everything but the fleeting moment remote and irrelevant, the study of history can strengthen awareness of tradition, of heritage, of meaning beyond the present, without which there is no culture. It is imperative that all students learn about the women and men and the events and ideas that have contributed consequentially to our own history and to other cultures, too.

The University of Southern Maine has offered an interesting course entitled "Three Crises in Western Culture: Civilization on Trial." It examined three points in history when our view of the world and the understanding of our place in it profoundly changed. The three events studied were Socrate's trial in 399 B.C., the trial of Galileo in 1633, and the trial of Joseph K. in Franz Kafka's The Trial. Original writings were central to the study. Students read such

works as Plato's Apology, Aeschylus' Eumenides, Freud's On Dreams, and Kafka's The Trial.

Saint Anselm College, a four-year institution in Indiana, has a cluster of courses built on the theme, "Portraits of Human Greatness." This interdisciplinary program, which views general education from a historical perspective, focuses on moral and ethical questions surrounding selected periods in history and studies the vocation of influential people. Two freshmen core courses at Saint Anselm cover nine ways by which "human greatness" historically has been described--from ancient times to the present. Recent units include a study of the warrior, the prophet, the philosopher, the lawgiver, the disciple, the knight, the townsman, and the medieval scholar, and a unit of Dante's The Divine Comedy, which is used to debate questions of God and humanity. Two other courses focus

on the lives of noteworthy individuals. Most recently students studied Michelangelo, Martin Luther, Queen Elizabeth I, Cervantes, Pascal, Thomas Jefferson, Beethoven, Darwin, Lenin, Gandhi, Sartre, and Pope John XXIII.

Institutions: The Social Web. Institutions make up the social fabric of life. We are born into institutions, we pass much of our lives in them, and institutions are involved when we die. No integrated core has been successful if it has not acquainted students with the major institutions--the family, the church, legislative and judicial bodies, for example--that make up our world. The curriculum we have in mind would look at the characteristics of institutions: how they come into being, grow strong, become oppressive or weak, and sometimes fail. The successful approach will always ask what institutions have to do with us, how we are influenced by them, and how we can direct our institutions toward constructive ends.

The University of Chicago offers an undergraduate course entitled "Presidential Government in America." Students explore the background, origins, and evolution of the executive branch of government; the personalities, ideologies, and leadership of selected presidents; the ways in which these leaders implement their policies; and the relationship of the president to his political and institutional environment, including Congress, the courts, public opinion, interest groups, and party and electoral politics.

At Hampshire College, seniors are asked to complete a year-long project, roughly equivalent to honors theses. Through this self-directed study, students often explore in depth a single institution. Recently, one student studied a small community in Washington State that was trying to make decisions about

environmental problems and a proposal to locate a ski resort there. The study was successful in pulling together environmental, ecological, and sociological information.

Skidmore College offers a course called "The City." A variety of disciplinary perspectives is employed to help students explore urban life as well as some of the myths we hold about the metropolis. The course uses case studies to explore patterns of city life. The aim is to provide students with a general understanding of the nature of cities and a knowledge of the problems and questions confronting particular metropolitan areas today.

Science: The Natural World. No core of learning is complete without introducing students to the ordered yet symbiotic nature of the universe. For this discovery, science is the key. It is

through science that students explore the elegant underlying patterns of the natural world and begin to understand that all elements of nature are related. General education also should include a study of how science and technology are joined, and consider the ethical and social issues that have resulted from this merger. Scientific literacy for all students must be one of the college's most urgent and essential goals.

At Harvard University, the paleontologist Stephen Jay Gould teaches a course called "History of the Earth and of Life." The course includes a discussion of the historical development of scientific theories about the planet's history and moves to the physical history of Earth, examining plate tectonics, planetary geology, the beginnings of the continents, atmospheres and oceans, and the concept of continental drift. Biological history, another part of the course, focuses on Darwin's theory and its use as a model for the history of life.

At Carleton College, the general education curriculum includes "The Rise of Modern Science," a course that covers the beginnings of science in the sixteenth and seventeenth centuries. After introducing students to the Aristotelian science, from which a transition was made, the course focuses on the writings of Galileo, Bacon, Newton, and others, illustrating both the mathematical and the experimental aspects of the new science. As the catalog puts it, "Both the breadth of approach and the subject matter make the course particularly suited as an introduction to the fundamentals of a liberal education."

"Great Ideas in Science" is a general education course at The College of St. Catherine, in Saint Paul, Minnesota. The basic course focuses on scientific principles and the structure of the natural world.

Students study concepts of matter, atomic and nuclear structure, and statistical mechanics, and the way these principles were determined. Ideas explored include general and specific relativity, radioactivity, the Big Bang theory of creation, and cosmography.

Wellesley College has a course, "Technology and Society in the Third World," that looks at the impact of technology on developing nations. Recently students examined the Bhopal disaster and the "Green Revolution." One student said she had always thought of "high tech" development as a boon to underdeveloped countries. After taking the course, she knows "tractors require spare parts and gasoline, and that can promote greater dependence on the industrial powers." And she would be more inclined to question the long-term effects of a particular technology, not just the immediately visible ones.

Work: The Value of Vocation. Except for a handful of individuals, no one can choose not to work. Everything we know about society suggests that work choices are exceedingly important in shaping the values and social relations of a time. The characteristics of a culture can, in fact, be defined by looking at work; who works; what work is valued; how it is rewarded; how do people use their leisure time? In an era when "rampant careerism" is alleged in every quarter, it is important for colleges to help students to consider the universal experiences of producing and consuming, and put their work in larger context.

Hamline University offers a general education course entitled "The Workplace: Experience and Reflection." The course is a winter interterm seminar in which the class meets daily to explore the ethical, esthetic, and historical aspects of work. Then, during the spring

semester, students work at off-campus sites arranged by the career planning and placement office. The idea is to give undergraduates an experience in work related to their fields. Some jobs, for example, will in in historical societies and art museums. While they are working, students meet biweekly as a group, to reflect on their experiences. The course is team taught."

"Work and Culture" is offered by the anthropology department at Central Connecticut State University. The course begins with an examination of the relationship between work and humane evolution, including the development of tools and their influence on human physical and social evolution. Students compare work in agrarian and modern industrial societies. They look at how age, sex, and class dictate the sort of work one does in different cultures. Students consider how and why people make

work choices. How does work influence their lives, their state of mind? How do they interpret the meaning of their work?

Identity: The Search for Meaning. Ultimately, the aim of common learning is the understanding of oneself and a capacity for sound judgment. Knowledge is significant when it shows us who we are as individuals and as citizens, and touches the hopes and fears that make each of us both unique beings and a part of corporate humanity. Sound judgement at its best brings purpose and meaning to human lives. Who am I? What is the purpose of life? What are my obligations to others; what are theirs to me? The answers to these questions are notoriously elusive, but the questions are impossible the search for identity and the quest for meaning.

Princeton University, through its Program in Humanistic Studies, offers a course, "Psychology and Religion," that deals with issues of identity and the search for

meaning by focusing on psychological theories such as Skinner's behaviorism and its relationship to the methodologies of James, Jung, and Erikson, plus Biblical texts drawn from Exodus and Job, and the religious perspectives of Luther, Buber, Tillich, and others."

At Randolph-Macon College, Ashland, Virginia, in the philosophy department a course called "Ethics" features readings from J.S. Mill, Kant, and ancient Greek writers, as well as modern ethicists. It seeks to clarify the students' thoughts on such issues as what sorts of persons we should be, what kinds of principles and actions we should affirm. Questions central to the inquiry include: What is a moral situation, a moral or ethical judgment or point of view? What are rights; who has them? Can they be justified? What are the implications of different ethical theories for the selves we are?"

In the shaping of an integrated core, we have suggested seven areas of inquiry that may, if properly developed, help students understand that they are not only autonomous individuals but also members of a human community. To weave these areas together can, we believe, enrich the lives of students, broaden their perspective, and relate learning to wider concerns. Some of these themes may call for special interdisciplinary or thematic course. In other instances, existing departmental courses in English, history, sociology, or science, if broad in their purpose, may effectively fill the bill.

There are other strategies, of course. The essential goals of general education can be achieved in a variety of ways. In our national survey of academic deans we asked them to identify a college or university in the nation where, in their opinion, general education is succeeding. The five most frequently cited institutions were, in the order named: Harvard University,

University of Chicago, Alverno College (Wisconsin), St. Joseph's College (Indiana), and Brooklyn College of the City University of New York. In a review of these widely approved and yet greatly varied programs, we found many courses--both discipline-based and interdisciplinary--that focused on the core fields of language, science, social institutions, history, the arts, and the rest.

But here we add a word of caution. It would be a mistake, we believe, to slip existing courses into a general education curriculum unexamined. The title of a course may sound appropriate, and the catalog description may be appealing. But the way the course is actually taught may, in fact, promote specialized, not general, education. The central question is not whether the curriculum selected is old or new, disciplinary or thematic--but whether students are helped to see integration across the disciplines and discover the shared relationship common to all people. In such a program, the academic disciplines should be viewed as a means to a larger end.

One other point. Thus far, we have spoken mainly of general education courses. But the goals of the integrated core can be achieved in other ways as well. We know of several colleges, for example, where general education seminars are held in residence halls and student lounges. At one college, week-long colloquia and a year-long convocation series are scheduled. Recently, Ohio Wesleyan University made a campus-wide commitment to study the theme of the nuclear threat. Special colloquia were held; lecturers came to campus; faculty helped students with special readings, joined them in seminars, and advised them as they completed a project--a film, a videotape, or an essay. We suggest that all colleges set aside special days throughout the year when the campus, as a community, would bring faculty and students together from the separate departments to focus on topics related to the goals of common learning.

The mid-year term also may be used to enrich the integrated core. When the so-called 4-1-4 calendar was introduced about thirty years ago, it offered a marvelous opportunity for innovation. Although hundreds of institutions now have such a calendar, the inter-term is often simply a vacation period or a time when independent study is pursued. We urge that the mid-year period be considered a general education term and be used to explore integrative themes.

Eckerd College in Florida offers a course during its January term called "Continuity and Change," taught by a professor of economics and a recently retired executive of an international energy company. The emphasis is on technical changes in the last forty years, plus forces that have molded the business and corporate environment. Demographic, social, and ethical issues that are likely to affect the future of the economy and the general well-being of the nation, as well as the future of the students, are featured. The mid-term at the college offers integration.

We repeat: General education is not a single set of courses. It is a program with a clear objective, one that can be achieved in a variety of ways. And while there may be great flexibility in the process, it is the clarity of purpose that is crucial.

In writing to a group of undergraduates, the late Charles Frankel, former chairman of the National Center for the Humanities, said: "If you have a liberal education . . . you will live at more than one level. You won't simply respond passively to events, and you won't be concerned about them only personally. At least sometimes you will see your fate, whatever it is, as an illustration of the human condition and of the destiny of man." This is the vision of the integrated core.

Finally, the general education sequence, regardless of its structure, is not something to "get out of the way." Rather, it should, we believe, extend vertically, from the freshman to the

senior years. And the integration of knowledge should also touch the major, as students move from depth to breadth and bring questions of value and meaning to their field of special study. In a properly designed baccalaureate program, general education and specialized education will be joined.