THE ARNSPIGER VALUE-ORIENTED RATIONALE AND GENERAL EDUCATION FOR STUDENT SELF-UNDERSTANDING AND CONTINUOUS SELF-DEVELOPMENT

DISSERTATION

Presented to the Graduate Council of the North Texas State University in Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

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Denton, Texas
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The problem of this study was to describe a conceptual design for general education with interdisciplinary qualities leading to student self-understanding and continuous self-development. The term "general education" is to be understood in the following as general education of this kind.

The purposes were (1) to search for historical and theoretical premises for general education; (2) to examine the assumption that interdisciplinary qualities are essential to general education; (3) to investigate the Arnspiger Value-Oriented Rationale and related value system as a conceptual design for undergraduate education; and (4) to state implications for future programming. The purposes were the organizational base for Chapters II through V.

Relative to the first three purposes, it was found that there are historical and theoretical premises warranting continuing concern for and development of general education; that, in light of research from various disciplines and authorities, an interdisciplinary approach is essential; and that the Arnspiger Rationale and related value system are consistent
with historical and theoretical premises of general education. Relative to implications for future programming (fourth purpose) and preceding purposes, therefore, the following are asserted: (1) higher education in a constantly changing social milieu requires provision for continuous self-renewal and revitalization, and the fact of social change does not destroy but may require general education.

A rationale and a framework by means of which renewal and revitalization may occur are essential. The Arnspiger Rationale and the Social Process Framework are in combination the instrument for such renewal.

Implications of the study and recommendations for further study are

1. Inevitable personal-social change requires flexible educational planning; the Arnspiger Rationale is a conceptual design for flexibility for educational planning by individuals and by institutions of higher education. Empirical research should be designed to test its utility and effectiveness in such educational planning.

2. The Social Process Framework (Man, Values, Institutions, Resources) and the basic disciplines provide the core for development of specifics of programming, and allow student involvement in decision-making and formulation of objectives. Examination of the basic disciplines within all categories of the Framework should be attempted in order to assure appropriate learning experiences in decision-making and in formulation of objectives.
3. General education requires reciprocal, institution-wide sanction to provide broad intellectual bases needed by students for social involvement and development of self-assurance. Faculty development is crucial in this, and institutional sanction must be present at all levels if alternatives for personalized programming are to evolve. Procedures and opportunities for continuous staff discussions of general education should be developed.

4. Earlier programs did not appropriately balance philosophical disciplines with psychological, social, and scientific disciplines. Philosophical dimensions are consonant with needs of contemporary undergraduates; balance of philosophy with other areas is now essential. The philosophic assumptions of existing institutions and their functions and programs should be examined; the kinds of student questions that are philosophic in nature need to be specified.

Universities "built of men" cognizant of value consequences will assure continuously meaningful learning experiences through student self-study and social evaluation within basic disciplines. A conceptualization for general education is proposed, based on the Arnsberger Value-Oriented Rationale, which embraces all components of the social processes and recognizes interdependence between continuous self-development and continuous social progress.
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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td></td>
</tr>
<tr>
<td>Purposes of the Study</td>
<td></td>
</tr>
<tr>
<td>Questions of the Study</td>
<td></td>
</tr>
<tr>
<td>Background and Significance of the Study</td>
<td></td>
</tr>
<tr>
<td>Definition of Terms</td>
<td></td>
</tr>
<tr>
<td>Limitations</td>
<td></td>
</tr>
<tr>
<td>Basic Assumptions</td>
<td></td>
</tr>
<tr>
<td>Design and Organization of the Study</td>
<td></td>
</tr>
<tr>
<td><strong>II. HISTORICAL AND THEORETICAL PREMISES OF THE PROPOSAL FOR UNDERGRADUATE GENERAL EDUCATION FOR STUDENT SELF-UNDERSTANDING AND CONTINUOUS SELF-DEVELOPMENT</strong></td>
<td>28</td>
</tr>
<tr>
<td>Introduction</td>
<td></td>
</tr>
<tr>
<td>Origin and Design of American Higher Education</td>
<td></td>
</tr>
<tr>
<td>Self-Understanding and Continuous Self-Development: Essential Factors of a Favorable Self-Concept</td>
<td></td>
</tr>
<tr>
<td>Selected Factors in the Design of American Higher Education for the Future</td>
<td></td>
</tr>
<tr>
<td>Summary</td>
<td></td>
</tr>
<tr>
<td><strong>III. THE INTERDISCIPLINARY APPROACH TO STUDENT SELF-UNDERSTANDING AND CONTINUOUS SELF-DEVELOPMENT</strong></td>
<td>78</td>
</tr>
<tr>
<td>Introduction</td>
<td></td>
</tr>
<tr>
<td>Foundational Factors Basic to the Interdisciplinary Approach to General Education</td>
<td></td>
</tr>
<tr>
<td>Individual and Social Expectations: Factors for Identifying Responsibilities and Functions of General Education</td>
<td></td>
</tr>
<tr>
<td>Summary</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

Two elements in contemporary American society are causes for recurring social concern. One refers to a particular function of higher education, and the other to a special set of problems involving youth between the ages of seventeen and twenty-two. These are not new areas of concern, according to social philosophers and historians of higher education. Their frequent recurrence, however, suggests the need for continuous exploratory studies designed to examine the objectives and functions of higher education as they relate to the problems of those seventeen to twenty-two years old. The most productive studies, and the most valuable research, would be designed also to investigate the probability of relationships between the functions of higher education and the special needs of youth, on the one hand, and periods of "cultural lag" (3, pp. 50-51), or disproportionate degrees of social progress, on the other (6, pp. 354-355).

When institutions of higher education and the students who attend the institutions are strong and opposing factors in a period of social disorganization, the disruptive effects are magnified by paradox and irony. With regard to such disruptive internal conditions of colleges and universities,
society adopts an attitude of skepticism, if not one of distrust. Institutions of higher learning are expected to have the intellectual resources and the will to avoid or to resolve quickly their own internal problems by a systematic problem-solving approach rather than on a basis of unwarranted appeasement, and their governance is expected to function with vision and with responsibility to both the students and society at large. Due to increasing social demands upon and expectations of institutions of higher learning, they can ill afford the continued loss of time and resources during cycles of decline and reorganization.

This study emerged out of the need to gain some insight into the causes of decline and/or abandonment of general education programs during periods of social disorganization, and to determine whether a relationship exists between mounting social problems and the more intense kinds of problems experienced by college-age youth during these periods. In order to formulate a base for the purposes of this study, the attempt at first was to explore some of the social implications of these problems and conditions, and to develop an exploratory account of

1. the common and recurring cognitive, affective, and/or maturational problems of youth between the ages of seventeen and twenty-two;
2. the need to create a kind of learning-experiential environment for the student in order to provide intellectual tools and personalized guidelines for acquiring the self-understanding necessary to cope with the problems of the more complex adult world; and

3. the need for a kind of general education program with a built-in factor for institutional renewal "flexible enough to absorb constant modification" (14, p. 31), and designed to sustain the program during epochs of stress and social disorganization. (A program so constructed would be operative at a level of educational awareness congruent with the social needs of the day.)

Such an exploratory study should serve as impetus for institutions of higher learning to establish a tentative and accumulative base of data relevant to these areas of concern. The accumulative base, when reinforced with continuous search for new and pertinent data, should be subject to frequent and systematic review. The results of such continuous review would be manifold: new participants would be oriented to the goals and directions of the institution; other principal participants would be informed and responsibly involved; institutional renewal would be assured. Moreover, the revision of policy and practices would be accomplished in less stressful and more rational periods of deliberation.

To identify the principal participants and to determine what essential components would be considered, the policy and
program designers for higher education would pose the following analytical questions: (1) Who is to be taught (learner)? (2) What is to be taught (content, curriculum)? and (3) Who is to teach (teacher) and how? The lower colleges in the American scheme of higher education embrace all of these participants and components; they are already designed to respond to the changing answers to these questions. Because of the tradition-bound nature of institutions of higher learning, however, they have not recognized the inevitability of social change, nor have they devised ways to modify structure and function as changing answers to the analytical questions evolve.

Higher education in America initially responded to the questions posed by placing general education or liberal-arts programs in the lower colleges. In periods of social stress and disorganization, however, many institutions allowed the programs to become obscure or fragmented in such a way as to leave them without intellectual base or discernible philosophy. In many other institutions, the programs were abandoned all together. Gutek's *Historical Introduction to American Education*, "written with the point of view that many current educational issues are rooted in the past," described the foregoing conditions, and proceeded to trace the epochs of educational myopia that led to abandonment of basic education programs during times of social change and social disorganization (14).
Because the needs of present-day American youth derive, in part, from problems of personal and social adjustment, and because of the disruptive impact of social disorganization upon many facets of society, higher education has no alternative except to turn its focus to the lower colleges, and in turn to the students being admitted.

Between the ages of seventeen and twenty-two, the youth is usually cut away from a restrictive but supportive environment, and thrust into one that demands "continuous adjustment, or adaptation to an environing field" (21, p. 13). George Herbert Mead gave special recognition to the problems of transition and adjustment:

At the distinctively human level, . . . there is a hesitancy, an inhibition of overt conduct, which is not involved in the selective attention of animal behavior. . . . the unsocialized organism lacks consciousness of meaning. This being the case, the organism has no means for the abstract analysis of its field when new situations are met, and hence no means for reorganization of action-tendencies in the light of that analysis (21, p. 14).

If a young person has had no opportunity to develop the self-understanding necessary to cope with such problems, his behavior is often misinterpreted, and may result in a serious deprivation both for him and for society.

Bennett called for the kind of education aimed at self-realization for the student, and designed to enable him to deal with the problems of social adjustment:
Many of these problems are the ones which inevitably occur as you develop from late adolescence to early adulthood. . . . College students are not unique in having problems, . . . life is not so much a matter of the adjustment to problems as it is the adjustment to having problems. Learning self-direction involves learning to face problems and deal with them as effectively as possible. . . . Many of the old guideposts and controls are gone . . . [one] must develop many of the controls within himself, and to do this calls for training as rigorous as the most exacting science or art (4, p. 19, p. 24).

From Bennett's premise, it may follow that society considers the social behavior of the uninitiated or unsocialized youth to be precocious if not brash, apathetic, or otherwise unacceptable. As a result, the youth may react to real or imagined social rejection in ways that are damaging to his own self-image, and thereby prevent the development of other capacities.

We are social beings, and can neither exist nor grow in our early years nor be effective in our later years outside a social milieu. Without the ability to live a mutually shared social existence we can soon wreck our personalities. On the other hand, there is the danger in our industrialized civilization of becoming mere cogs in the machinery and of losing the opportunity to develop our talents and to be ourselves in the best sense of the word (4, p. 25).

Society can expect a compounding of social problems, involving an increasing number of youth, if these kinds of socially deprivational events continue to inhibit a satisfactory transition into the adult world.

Kelley, suggesting that persistent frustration does indeed inhibit the adaptive processes for the young person,
claims that society makes unrealistic demands upon those seventeen to twenty-two-years old. The expressed need of the youth to find his place in society presupposes the need for appropriate learning experiences throughout the period. Kelley further implies that when society at large, and education in particular, overlook the social development of this age-group, it amounts to a form of adult aggression. "Youth are ..., less understood, and more subject to adult aggression, less heir to the benefits of love and the milk of human kindness than are babies and young children" (15, p. 2).

William G. Perry insists that "inquiry into the transition from youth to maturity has only recently begun" (22, p. 6). Plausible attempts, therefore, to meet some of the diverse needs and social expectations of the young persons not yet admitted to the adult world have yet to be formulated; most noticeably, such programs have not developed within the lower college curriculum. In consideration of these developments, it is conceivable that the general education concept should be redesigned to include a time-learning-experiential dimension at the lower college level.

A great deal of empirical evidence points to the damaged self-esteem of youth between the ages of seventeen and twenty-two, which could be both the cause and result of misguided educational planning during periods of social disorganization. Yet seldom is a consistent and stable academic program developed around the idea of educating for a favorable
self-concept and social responsibility, or for the purpose of restoring a damaged self-concept through student self-understanding and continuous self-development.

Statement of the Problem

The problem of this study was the description of a conceptual design for general education with interdisciplinary qualities that will lead to student self-understanding and continuous self-development.

Purposes of the Study

The purposes of the study were

1. To search for historical and theoretical evidence that will lend warrantability to undergraduate general education leading to student self-understanding and continuous self-development;

2. To search for evidence, in contemporary perspective, that an interdisciplinary approach to general education should be a significant part of the total concept of general education for self-understanding and continuous self-development;

3. To examine the Arnspiger Value-Oriented Rationale, and the accompanying set of intellectual tools designed to implement the rationale, as an integrative factor for a general education program and as an approach to

a. a technique for self-study designed to assist the learner in acquiring the self-understanding
necessary to cope with an extended, increasingly complex environment, and
b. the maturational problem of transition and adjustment to the adult world.

4. To draw from the sources examined implications for designing general education programs for self-understanding and continuous self-development, and for developing plans for continuous institutional renewal.

Questions of the Study

In order to solve the problem of this study and to fulfill its purposes, answers to the following questions were sought:

1. Is there a need for the kind of general education that will lead to self-understanding and continuous self-development? Is there evidence that such a need is an enduring and common one?

In order to answer the first questions, the literature on higher education was researched, and data from various disciplines and authoritative figures in the respective fields were consulted for information of the following kinds:

a. The past trends (historical purposes, procedures) and accomplishments of general education in America;

b. The present trends (purposes, procedures) which specify the emerging social demands on and expectations for an enlightened person;

c. The projected role of general education based on the development of learning experiences "which encourage
search, analysis and integration" (22, p. 212), and based on an awareness of the changing and diverse needs of students, their changing life-space, and the accompanying expectations of a free and democratic society.

2. Is an interdisciplinary-integrative approach essential to general education for self-understanding and for continuous self-development?

In order to answer the second question of the study, literature pertaining to self-understanding and continuous self-development was examined with special reference to:

a. the kinds of knowledge needed by the individual to retain and to reform a favorable self-concept, and

b. the effect upon the self concept when insight occurs regarding the integration of basic knowledge.

3. What is the design of a possible general education experience consonant with the findings gained in answering the foregoing questions?

In order to answer the third question of the study, an existing conceptual design for a course in a general education program has been described in terms of its suitability for complying with the general education specifications described in the answers to the foregoing questions.
Background and Significance of the Study

The pages of history are replete with evidence of the social nature of man. Most societies of the world have practiced cultural exchange with other societies for reasons other than purely economic ones. However, the priorities placed upon economic and other pragmatic aspects of cultural exchange have precluded the development of educational practices that would lead to student self-understanding and continuous self-development.

Lawrence S. Kubie both challenged and rebuked education for its complacency about self-knowledge by pointing to the "devastating commentary of culture," and he entitled his commentary, "The Forgotten Man of Education."

Self-knowledge is the Forgotten Man of our entire educational system and indeed of human culture in general. Without self-knowledge it is possible to be erudite, but never wise. My challenge to all of us is to have the humility to face this failure, and the determination to do something effective about it before it is too late. . . . I want to repeat that self-knowledge in depth is not all there is to wisdom, but that it makes maturity and wisdom possible; and what is even more important, it frees us from the tyranny of those rigid compulsive mechanisms which have made impossible our psychological evolution. . . . Without self-knowledge in depth. . . . we have no adults, but only aging children armed with words, paints, clay, and atomic weapons, none of which they understand (17, pp. 61-71).

Paradoxically, the national philosophy of America is based upon rugged individualism, but the social philosophy manifests considerable intolerance for an individual's
self-concern. Techniques or learning experiences that will contribute to self-knowledge are viewed with skepticism. The implication has been that people should forget about themselves and avoid over-concentration upon the ego. Overstreet, like Kubie, pointed to the consequences of education's continued neglect of student self-esteem:

The trouble with this advice is that we humans cannot forget ourselves until we have first found some right and confident way of thinking about ourselves. The kind of self-understanding that is sound enough to be a preface to self-forgetting is...to build an image of the self that can fittingly be a maker and a member of a human fellowship larger than the self (21, pp. ix-x).

Charles Horton Cooley's challenge to education has new meaning for American education in the 1970's. He saw a real need for learning experiences in the form of

...knowledge apparently developed for the sake of its function in giving us adjustment to, and power over, the conditions under which we live... Every response we make is a step in our education, teaching us to act, to think, and to feel a little more humanly (8, p. 68, p. 71).

A favorable self-image is the product of learned behavior which contributes to self-understanding and continuous self-development. Moreover, a truly satisfactory self-image depends upon supportive social interaction that is "value-enhancing" while not over-indulgent. In such a social climate, the learner can be helped to see the full range of value consequences for the major participants in any given human event, himself included, if he has acquired the appropriate intellectual tools for value-analysis. These kinds of
interlocking conditions, tools of learning, and accompanying social skills promote satisfactory progress through the learning, as well as the maturational processes (5, p. 1).

On the other hand, a damaged or damaging self-image may result from the absence of learning, and is usually accompanied by a series of "value-depriving" experiences. Hence, if the learner has not gained skills in the use of intellectual tools for assessing the consequences of human events, the result is further damage to the human personality. These kinds of circuituous conditions tend to delay progress through the important transitional-developmental stages if the young person is abruptly or abortively ejected from a familiar or tolerable environment, or if he is thrust into the adult world without direction and orientation.

Even an amoeba must have some continuity in time in its activity and some adaptation to its environment in space. . . . The true "stuff" of experience is recognized to be adaptive courses of action, habits, active functions, connections of doing and undergoing (9, pp. 90-92).

It cannot be said that higher education has been unaware of the problems and conditions of youth between the ages of seventeen and twenty-two. General catalogues of American colleges which offer some form of general or basic education usually describe the institutional concerns with social adjustment of beginning students. Institutional policies and procedures likewise reflect the demands and expectations of the larger society regarding the problems of youth and "life adjustment"
(9, p. 338). In fact the goals of education expressed in the Progressive Education Movement from the time immediately following the Civil War until its collapse after World War II, serve as one example of an era that was educationally aware, and one in which valid educational goals were nothing short of "conventional wisdom" (9, p. 328). However, both the Movement and the term "life adjustment" took on distasteful connotations during the 1950's while the Progressive Movement was being attacked and was moving into a moribund state.

Meanwhile the critical needs of youth in the "formative years" remain the special province of higher education, and the curriculum designed for student self-understanding and continuous self-development remains obscure and undefined (7, p. 10). Only as the combined educational and social implications converge in the social mind can innovative programs be created, refined, and implemented. Such a focus has been difficult to achieve due to the priorities placed on the crises of the moment (13, p. 32; 9, pp. 347-351). Just as the goals have been valid ones and educational awareness has been manifested at a high level, the institutional policies have not been questioned so much as have the incongruities between the "squeeze" placed on curriculum offerings at the lower college level and the changing needs of students (2, pp. 102-103). The negative effects of anonymity on this
youth group may stand as characterization of a highly mobile, urbanized, scientifically-oriented, technological and commercialized society. These effects may be neutralized or counteracted, however, by a personalized educational approach made available at the critical period of social adjustment.

There are trends which indicate "that educators are becoming more concerned with what happens to their students' personalities as well as their mental faculties" (18, p. 111). But educational institutions as a whole have failed to develop programs for dealing with problems of "identity realization" as a primary and valid student concern (16, pp. 65-67).

While the foregoing implications for education seem to converge around problems of student self-understanding and individual self-knowledge, and therefore to suggest the questions for this study, the search for answers to the questions has specified an immediate need for innovative programs to deal with the rapidly changing life-space of students and the social demands that young adults must be educated for continuous adaptation.

Behavioral and social scientists, as well as educators, may be among the first to realize that self-knowledge and self-identification are essential to the development of creative and productive human beings who are to assume the rights and responsibilities of citizenship (12, pp. 22-23). Educators, behavioral and social scientists alike, then, may find it necessary to combine their concerns in order to develop
joint approaches for creating the interdisciplinary programs that will lead to individual self-understanding, continuous self-development, and the ever-widening realization of human worth and dignity as the basic components of a favorable self-esteem.

William Ewald recommended a strategy for dealing with social change and for implementing realistic changes, while insisting that we must "educate to anticipate rather than tolerate--build a prejudice for the future" by providing a rational basis for the multidisciplinary competence the epoch demands: "Numerous crises are listed, and it is noted that we tend as individuals to take up the cause of one crisis at a time. Yet we persist in carrying on business as usual" (13, pp. 32-33). The demands for personal adjustment in periods of stressful social change suggest a need for ways to integrate accumulating knowledge as a contributing factor to a favorable self-concept.

These conditions and developments suggest a return of focus upon interdisciplinary undergraduate education based on a way for validating personal and institutional value goals, and aimed more specifically at student self-understanding and the development of skills for deriving self-direction from one's own value priorities:

In an age increasingly reliant upon specialists it is altogether too easy to leap to the conclusion that... the core of a speciality is all there is to the matter... The central problem is rather
relevant breadth versus a limited and dangerously irresponsible acceptance. Such personal competence may be equivalent to social incompetence; it may either ignore the moral and political consequences of what the specialist does or may permit him to make decisions on behalf of the society for which he is in fact unequipped (2, p. ix).

To overlook the problems of self-understanding and competent self-direction during threatening age-span is to contribute to the intensification of the world's social problems. When social problems of complex origin are compounded in an increasingly pluralistic environment, it would seem imperative that a sound educational base be available to all participants of the society, and that educational experiences contribute to enhancement of the self-concept. That aspect of general education which is being proposed for continuous self-development implies that education of this kind should be meaningful to adults with years of specialized training and experiences as well as to college age youth.

Definition of Terms

For the purposes of this study the following definitions have been formulated:

Emerging self means that "the individual is continuously rebuilding the self through interaction with the surrounding culture. . . . what the individual accepts out of each experience is built into the self, and in turn affects the emerging culture" (11, p. 493). George H. Mead's implications
of selfhood suggest that the self and the mind (mental activity) are twin emergents in the social process (20, p. 13).

**Interdisciplinary approach** is a term which refers to a "method of study by which experts, or the best research workers from many different fields of learning, are brought together in the examination of a particular problem to which all their fields are relevant" (11, p. 196). The learner has opportunities to search for interrelationships between accumulated knowledge and newly acquired knowledge; he has opportunities to assimilate basic principles from varied disciplines by crossing discipline lines at points that are relevant to the learning experience.

**Social values, Human values, Values, and Value goals** are interchangeable terms which refer to the social, non-transcendental or non-spiritual goals sought by men everywhere—the things people need and want and upon which they place high premium—more specifically, to the eight value categories in the "Social Process Framework."

**Value-status, Value-enhancement, Value-deprivations, and Value-consequences**, as used in the context of the "Social Process Framework" and in this study, are related terms which refer to the degree to which an individual or a social institution has achieved, is achieving, or has been denied fulfillment of specific needs, objectives, or goals. They are also terms which refer indirectly to the order of individual
value preferences within the eight value categories, and to
the degree of preference within a given value goal (1, p. 25).

Value-analysis refers to the several such uses of the
value categories as (1) to determine whether an individual
and/or a social institution have validated their respective
value goals in terms of the realization of human worth and
dignity for the principal participants within a given event,
which according to Lasswell et al., is the "Overriding Ob-
jective" of societies that aspire toward freedom; (2) to
determine whether a certain value is being distributed on the
basis of merit, or whether in the course of human interaction,
it has been unnecessarily withheld on some grounds other than
merit, and if the validation process has not been effective;
and (3) in a technique developed by Arnspiger to aid the in-
dividual in assessing his own status in the various categories,
thereby determining the ways in which these amendable value-
statuses affect his own self-image (1). Many other analytical
tasks can be performed, and innumerable variations of the
above uses emerge when the other categories of analysis within
the "Social Process Framework" are applied.

Self-study is a technique which is prefaced by the Over-
riding Objective of a free society, and a willingness on the
part of the student to clarify and verbalize the meaning of
the Overriding Objective for himself. Then, in the value
framework context, self-study refers to a three-phase technique
by which the individual employs the five basic steps of
systematic thought and the eight value categories to provide a framework for coding any series of events recalled from his own experiences. The results reflect the individual's value profile relative to that particular set of events, and in terms of value consequences for himself, with regard for the value effects for the principal participants or "significant others" (20, p. 21) who may be involved in the events with him (1, p. 227).

Dignity is defined as that state in which the individual is neither seriously denied, nor over-indulged in any of the social values (1, p. 34).

General education: That program of education instruction which all students are expected to take at any given institution. A more specific definition will emerge through the study.

Limitations

This study is limited to historical and experimental data and to theories relevant to the problems of developing a continuously renewing general education program. In addition, it will describe a specific social-values rationale as a technique for personalizing general education for self-understanding and for enhancing the student self-concept.

This study will not describe in detail any other courses of the student's general education program, and any course other than that of the conceptual design to be described will
be discussed only as it bears upon the fulfillment of the purposes of the general education program being proposed. The context within which the purposes of this study are set is primarily that of four-year institutions. However, such a program as is described need not be limited to four-year institutions, but should be examined for its appropriateness to junior, vocational-technical, and community colleges, as well as for emerging programs being proposed by the Center for Study of Liberal Education for Adults.

Basic Assumptions

To the degree that the "emerging self" refers to the student's self-concept, which constantly undergoes modification, the general education experience can be so designed as to have a positive influence upon the self-concept. General education cannot significantly contribute to the enhancement of the student's self-concept, however, without recognizing other operating conditions in his life-space. The curriculum content of such a program can be flexibly designed and made subject to continuous modification and renewal without periodic abandonment.

Data to establish a base for, and to develop direction for, a general education program such as is proposed do exist.

Design and Organization of the Study

The following excerpts from Selltiz, Jahoda, et al, have been helpful in determining the design of this study; it is principally an exploratory study:
... the scarcity of social science research makes it inevitable that much of this research, for a time to come, will be of a pioneering character. Few well trodden paths exist for investigators of social relations to follow; theory is often either too general or too specific to provide clear guides for empirical research. In these circumstances, exploring research is necessary to obtain the experiences that will be helpful in formulating relevant hypotheses for more definitive investigation. ... frequently, however, exploratory study is concerned with an area in which hypotheses have not been yet formulated; the task then is to review the available material with sensitivity to the hypotheses that may be derived from it. ... (23, pp. 51-53).

The method of study may be the examination of existing records; ... of seeking rather than of testing. ... to draw together many diverse bits of information into a unified interpretation (23, p. 60).

... An exploratory study must always be regarded as simply a first step; more carefully controlled studies are needed to test whether the hypotheses that emerge have general applicability (23, p. 65).

The organization of the study is designed to carry out the "Purposes of the Study." In Chapters II, III, and IV, an attempt is made to answer the "Questions of the Study" which emerged from the "Purposes" and to assimilate the findings derived from the process of developing these chapters. More specifically, the topics and particular tasks of each of the chapters are as follows:

Chapter II: Historical and Theoretical Premises of The Proposal for Undergraduate General Education for Student Self-Understanding and Continuous Self-Development
In order to discern the historical and theoretical warrantability of general education, the literature on higher education was investigated for its stated purposes and procedures in terms of (1) the needs of students, (2) the curriculum and institutional practices designed to meet student needs, and (3) faculty and staffing policies designed to implement curriculum and institutional practices. The special task of Chapter II was to search for instances where education has given consideration to student self-image.

Chapter III: The Interdisciplinary Approach to Student Self-Understanding and Continuous Self-Development

A brief assessment was made of both the contemporary and projected social demands for the kind of education that will provide an even broader intellectual base than ever before required. Moreover, special investigation was aimed at determining whether there is need to expand the intellectual base by providing the student with learning experiences in which he can discern relationships between the basic fields of human knowledge and in which he can explore uncharted or new relationships as they emerge through the interaction of students with diverse backgrounds. A search of the literature was made for any conceptual designs that would encourage the student to cut across discipline lines in an effort to discern relationships and/or interdependencies of fundamental principles within and between the disciplines.
Whereas Chapter II focuses on exemplary cases where education has and has not manifested concern for the student's self-image, Chapter III attempts to point out instances where student self-understanding and continuous self-development depend upon acquired knowledge and where learning-experiences contribute to a favorable self-concept.

Chapter IV: The Arnsperger Value-Oriented Rationale: A Conceptual Design and Interdisciplinary Approach to General Education

The Arnsperger Value-Oriented Rationale, and the accompanying set of intellectual tools are described and proposed as a conceptual design that will enable the student (1) to integrate the basic principles and theories derived from the various fields of knowledge, and (2) to discern the meaningfulness of the interdisciplinary experiences gained throughout the general education program as they relate to his self-needs and the self-knowledge gained. Particular reference is made to the techniques for

(a) the student's study of the value consequences of continuously integrating newly acquired knowledge, and the effects of such a learning process upon the self-concept;

(b) student self-study as a process for estimating and clarifying one's personal value goals and expectations as such goals impinge upon his self-understanding and continuous self-development;
(c) the student's study of value-consequences in terms of social involvement (responsibility or recognition of significant others) as he gains the self-understanding "that is sound enough to be a preface to self-forgetting" (21, pp. ix-x).

The Arnsberger Value-Oriented Rationale thus placed in the general education context suggests the implementation of a program through a personalized, student-centered program with flexible but stable guidelines that allow for the emergence of self-understanding and continuous self-development according to the individual student's own motivational processes.


CHAPTER II

HISTORICAL AND THEORETICAL PREMISES OF THE PROPOSAL FOR UNDERGRADUATE GENERAL EDUCATION FOR STUDENT SELF-UNDERSTANDING AND CONTINUOUS SELF-DEVELOPMENT

Introduction

Studies designed to examine historical objectives and programs of education usually proceed from the assumption that "Education is already the biggest single item (after defence, *sic.*) in national budgets, and is in any case relied on as the principal means of shaping the future so as to produce a better world and more constructive prospect for mankind" (20, p. 2; 5, p. 109). Moreover, similar expectations have been ascribed to education by diverse socio-cultural groups forming the basis for its justifications. Obviously, then, "studies in relation to education are not new; they have been undertaken for at least two thousand years" (20, p. 2). Nevertheless, any enterprise composed of such complex characteristics as education warrants continuous examination from varied perspectives.

Still other observations evolve from a cursory examination of historical periods of educational development. One particularly consistent theme refers to the social attitudes toward traditional education. In most historical eras, it becomes
generation to generation with regard to the kind of education deemed most desirable for all levels, particularly with regard to colleges and universities. For example, during the period from 1776 to 1862 in America, society demanded that college training "be more useful and practical." The established institutions failed to respond quickly, and a whole new trend began. "The second distinct structure of American higher education came into existence—the separately organized professional school" (2, p. 21).

Replication of objectives from institution to institution and the common resistance to change has been the basis for considerable social discontent toward higher education which can be traced over a long period of time. Mario D. Fantini, a former Ford Foundation official and now Dean of Education at the New Paltz Campus of the State University of New York, is concerned about the "Drive for Quality Education," ranging through all levels from elementary to higher education.

Compensatory-education programs assumed that the problem of our schools lay with the learner. After five or six years, we find they're not helping too much because the diagnosis is wrong. The problem is with the institution—the school itself.

It is against that background of argument over traditional education that 'progressive' concepts advanced a half century ago by followers of the philosophy of John Dewey—and reaffirmed in more recent studies by Switzerland's child-development authority, Jean Piaget—are getting a new lease on life.

Today's 'progressives,' like those of an earlier time, stress variances in children's learning, an active rather than a passive role for the child, a well-endowed 'learning environment' in the classroom, and interaction of adults and children in that environment.
The main thing is to try to restore the human dimension in education (39, p. 61).

The human dimension can be restored most effectively to higher education by creating undergraduate general education programs for student self-understanding and continuous development. In almost all eras of educational development in America, society has raised questions about how youth should be initiated into adulthood and what would be an appropriate learning environment for youth between the ages of seventeen and twenty-two. Self-knowledge has been implied, if not explicit in some of the answers to these questions which derive from a study of the origins and evolving designs of American higher education.

Origin and Design of American Higher Education

In the beginning, general education or the liberal-arts concept in America was so fundamental that it was all of higher education; it has been an integral part of higher education since its founding in the New World. Moreover, certain inherited characteristics can be traced to the earliest universities in spite of obscure beginnings for the very oldest ones.

The origin of universities, like cathedrals and parliaments, is a product of the Middle Ages and an expression of the renaissance of the twelfth century.

The Greeks and the Romans, strange as it may seem, had no universities in the sense in which the word has been used for the past seven or eight
centuries... Only in the twelfth and thirteenth centuries do there emerge in the world these features of organized education with which we are most familiar.

... Throughout the period of its origins the medieval university had no libraries, laboratories, or museum, no endowment or buildings of its own;

... The medieval university was... "built of men."

The occasion for the rise of the universities was a great revival of learning, not that revival of the fourteenth and fifteenth centuries, but an earlier revival... which historians now call the renaissance of the twelfth century (17, pp. 1-4).

What is the American inheritance from the oldest of universities? The heritage of American universities cannot be traced to any period earlier than the twelfth century renaissance. Few traditional elements can be found in existing or re-constructed remains of buildings or types of architecture that were designed especially for universities prior to the Middle Ages. Origins of academic form and ceremony, and of curriculum per se are rooted in the early stages of the twelfth century renaissance.

Two facets of the earliest universities provided some historical and theoretical continuity for the modern universities: the organizational structure of higher education and the age-old student tendencies to register strong discontent when student needs appear to have been neglected by the institution.

It is, then, in institutions that the university tradition is most direct: First, the very name university as an association of masters and scholars leading the common life of learning... Next the notion of a curriculum of study... leading to a degree, as well as many of the degrees themselves—bachelor, as a stage toward the mastership, master,
doctor, . . . . Then the faculties, four or more, with their deans, and the higher officers such as chancellors and rectors, not to mention the college, . . . . The essentials of the university organization are clear and unmistakable, and they have been handed down in unbroken continuity. They have lasted more than seven-hundred years—what form of government has lasted so long? (17, pp. 24-25).

Although the institutional form was transplanted to America, higher education as a process emerged in the New World both gradually and sporadically. The first four American institutions were founded over a period of 110 years. During the next twenty-three years, six new colleges were founded. The following table lists the nine colonial colleges and the dates of their charters:

<table>
<thead>
<tr>
<th>College</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harvard College</td>
<td>1636</td>
</tr>
<tr>
<td>William and Mary College</td>
<td>1693</td>
</tr>
<tr>
<td>Yale College (Yale University)</td>
<td>1701</td>
</tr>
<tr>
<td>College of New Jersey (Princeton University)</td>
<td>1746</td>
</tr>
<tr>
<td>King's College (Columbia University)</td>
<td>1754</td>
</tr>
<tr>
<td>College of Philadelphia (University of Pennsylvania)</td>
<td>1755</td>
</tr>
<tr>
<td>College of Rhode Island (Brown University)</td>
<td>1764</td>
</tr>
<tr>
<td>Queen's College (Rutgers)</td>
<td>1766</td>
</tr>
<tr>
<td>Dartmouth College</td>
<td>1769</td>
</tr>
</tbody>
</table>

As the American higher education movement took form, it became evident that it was an outgrowth of both imported European concepts and the native American environment.

. . . . the liberal arts college was derived from the English system and was primarily concerned with undergraduate instruction. It granted a bachelor's degree which marked the recipient as a generally educated non-specialist.

The modern American university has resulted from the imposition of the German graduate school upon the four-year undergraduate college. The nineteenth-century German universities, which emphasized . . . freedom to teach and freedom to learn, had a great influence on American higher education.
The American university took shape and reached its present state of definition in the late nineteenth century. The focal point of the university was the undergraduate college of liberal arts and sciences, which eventually came to be surrounded by the graduate college and the professional schools (16, pp. 108-109).

Inasmuch as the graduate schools emerged during the later developmental periods, distinction between graduate and undergraduate institutional policies and programs has not always been clear, particularly when both levels have been situated within one organizational structure. Uncertainty about objectives and practices has resulted also, in part, from the interchange of faculties who teach at both levels. Often faculties serving both the graduate and undergraduate schools tend to divert attention away from the lower college. This results in weakened programs for the undergraduate.

Nevertheless, there was little question in any of the periods of evolvement about the importance of general education until the second half of the nineteenth century, when two major movements took precedence. "The first was the establishment of the land-grant colleges; the second was the emergence of the university, public or private, as the dominant and most influential structure of higher education" (2, p. 22). Any weakness in planning, and resulting inequitable distribution of institutional resources between the two levels, therefore, is a manifestation of priorities having been assigned to the graduate level during periods of rapid and competitive growth.
Higher education has been in a period of perpetual expansion since prior to World War II.

In speaking of the effects of World War II upon education, Mark Van Doren addressed himself to the question whether liberal education would survive its suspension during a time when everything else thought to be a luxury had been suspended.

And yet that was not quite my question either, for I knew that liberal education would return. It was rather this: how good would it be, and at the very best how good could it be, when it came back? My interest was in the timeless thing that never changes its essential form, the thing that cannot be thought about well in moods of panic or desperate haste. The need, . . . was for a definition of liberal education whenever and however it manages to exist. (40, p. i).

Both the impelling force toward institutional growth and the personal aspirations of teaching faculties, then, have contributed to the neglect of undergraduate education. Faculties, for the most part, have a built-in resistance to liberal education because of the inclination to feel more comfortable in a specialized discipline. Actually, there has been little incentive for the professional educator to prepare himself for the arduous role of interdisciplinarian.

. . . increasingly, one's ability to be promoted quickly, to move to some more favored school, or to command research funds, depends on one's standing in the discipline rather than on service to the school. All of this—the ascendance of research over teaching and the paramount position of the graduate school within the university—points up the plight of the independent liberal arts college and of the undergraduate college within the universities (5, pp. 98-99).
The Berkeley incident marked "the beginning of a series of crises that have shaken the Berkeley campus since 1964," (31, p. 64) and was the fountainhead for Experiment at Berkeley (37) as described in Joseph Tussman's publication in 1969; the Columbia incident set the impetus for Daniel Bell's publication, The Reforming of General Education (5) in 1966. Both incidents are related examples of institutions of higher learning which turned their focus to graduate school programs. According to Daniel Bell, the Columbia event was characterized by the institution's failure to formulate criteria for continuous renewal of the general education program. He explained his use of the gerund, "reforming," in the title of his publication to illustrate the need for continuous renewal.

In 1964 the American Council of Education undertook a study of the evolution of higher education in the United States. The purpose of the ACE study was to assess the various roles and educational objectives through the successive developmental states. Appearing on this page and the following two pages there are two ACE accounts of the origins and categories of higher education as they evolved in America. These extended citations serve two purposes in this study, i.e., to provide a documented base for general education, and to demonstrate the enduring nature of general education.

A stranger to the higher education scene in the United States today might well be confounded by its complexity and diversity. In form and organizational structure, higher education encompasses institutions ranging from comparatively simple two-year colleges to the most complex universities with many branch
growth might be divided into four major periods: 1636-1776, the founding of the colleges; 1776-1862, experiment and diversity; 1862-1900, the rise of the university; 1900 to the present, the period of expansion.

During each of these periods one of the distinctive structural components of the present emerged. In the first period, the colonial colleges, the prototype of today's liberal arts college were founded; separately organized professional schools in a variety of fields were begun in the second period; in the third, most of the major universities of today emerged; and during the fourth, the junior colleges were established (2, p. 19).

Growth in the numbers and types of four-year institutions of higher learning has been phenomenal, with the greatest increase in numbers and rate of growth occurring during the two four-year periods since 1964. Every four years since 1928 (with the exception of 1944), the American Council on Education has published a directory entitled American Universities and Colleges, the first edition of which included 401 institutions described in exhibits covering 524 pages. The ninth edition, published in 1964, included 1,173 institutions described in 1,193 pages. (Two-year junior colleges are listed and described in the Council's separate publication entitled American Junior Colleges).

The list of nearly 1,200 four-year institutions offers the student, his family, and the school counselor a broad view of American education. . . .

Some of the important differences among American institutions of higher education may be attributed to their organization structure, their complexity, and the level of the education programs they offer. Briefly stated, there are four major classifications, presented as follows from simplest to most complex:

1. Junior colleges. Organizationally the least complex, these exist only in this country. Course
offerings are often divided into two programs, one leading to transfer to a four-year college at the end of two years, the other intended to be terminal . . . aimed at providing specialized knowledge.

2. Colleges of liberal arts. . . . typically offer four years of work beyond the secondary school level, terminating with the Bachelor of Arts or Bachelor of Science degree. Its programs are aimed at providing a broad educational base in the philosophy, science, and culture of man. Course work is often organized to permit sampling from many different areas of knowledge, with some specialization or concentration in one particular field during the third and fourth years of the program. Liberal arts degrees are usually required as prerequisites for graduate study in the various academic fields, or for graduate professional education in medicine, law, or business. A student in a liberal arts program usually is given two years beyond the secondary school level before he must make up his mind about an area of concentration; the course work during the first two years provides a broad base to draw upon in making the decision.

3. Specialized institutions. Traditionally, institutes of technology, teachers colleges, schools of art or music, and other specialized institutions have emphasized intensive concentration in a specialty, as contrasted with the broad range of the liberal arts colleges. . . .

4. Universities. A university, having the most complex organization of American institutions of higher education, consists of a number of degree granting schools and colleges at both the undergraduate and graduate levels, grouped together in one administrative system. At the undergraduate level, universities may have several divisions—for example, a college of liberal arts, a school of engineering or applied sciences, a school of design. Programs available to undergraduates tend to combine what is available in a liberal arts college with what is available in an institute of technology or a specialized professional institution (2, pp. 7-8).

Any study of past or future educational programming converges upon the need to restore the human dimension to education.

While the lower colleges are presently in a period of transition,
specify two interrelated prerequisites: (1) a lower college general education experience designed to be "flexible enough to absorb constant modifications," and stable enough to provide the continuity necessary for (2) a program leading to student self-understanding and continuous self-development.

The Lower Colleges in Transition

Pragmatically, budgets, operational policies, and generalized objectives aiming at a "better world and more constructive prospect for mankind" (20, p. 2) must continue to be a basic part of educational planning. It is a basic assumption that the operational factors must receive preferential handling, if a plan for continuous institutional renewal is to be implemented. Another basic assumption is that the interdependence between all operational factors and functions of an institution must be recognized, and all must be included in long-range planning for the future. Richard I. Miller cited the works of Herbert Spencer to emphasize the interdependence of institutional functions, along with the study by Dun and Bradstreet to point up the importance of institutional planning.

In the latter part of the nineteenth century, Herbert Spencer developed his concept of the individual as a cell and of society as an organism. As cells in the higher biological organisms coordinated through a central nervous system are more differentiated and interdependent than cells in lower organisms, so individuals in the more advanced societies are more differentiated through division of labor than those in less advanced societies, and this differentiation requires greater interdependence.
Dun and Bradstreet, Inc. surveyed presidents of the nation's 170 biggest corporations and found the largest single group of them said the best-managed companies are those that are strong on long-range planning, where the chief executives have put their main efforts into charting the future.

Educators need to face squarely the issue of planning. It is a fact that more planning will be part of education's future (26, p. 16).

A brief look at origins and designs of higher education in America shows the tendency, in each period of national and educational crisis, to abandon the processes of long-range planning. More specifically, the lower college-level curriculum and relevant learning experiences for the beginning student tend to become fragmented, if not sacrificed altogether, during critical periods of disorganization. Teacher-student relationships become depersonalized if guidelines have not been established previously. Depersonalization is a terrifying process, according to Albert D. Ullman in Socio-cultural Foundations of Personality (38, p. 169), and one that need not reach traumatic proportions if administrative and academic planning includes continuous anticipation of students' changing needs.

In the past, the notion of "individualized instruction" was viewed as panacea, or as an efficient means for correcting a distorted course. Enormously increased student enrollment, however, has forced this theoretical concept into a broader scheme. The frequency with which the term, "individualized instruction," appears in educational literature can be assessed only as academic idealization, rather than a possible
realization or application of theory. The existing disparity between theory and practice implies that "individualized instruction" is not achievable. On the other hand, a more comprehensive scheme, such as a personalized program of learning, may be possible.

Edmund J. King clearly demonstrated the broad scope of social concern for relevancy and personalization of education when he published *Comparative Studies and Educational Decision* in 1968.

Yet, without waiting for this theoretical justification, we can see all around us a growing concern for effectiveness (indeed, relevance) in education... These qualities are public and privately assessed by judgments or studies comparatively made by governments, commercial houses, industries, and anxious parents, no less than by the academic community itself (20, p. 2).

The theoretical justification of which King is speaking refers to programs of the lower colleges which have been suspended when students need them most. The lower colleges, like the students themselves, are in a critical period of transition. Such evidence forms the basis for consideration of programs for personalized learning.

**Trends Toward Personalized-Integrated Learning Programs**

A general consensus among educators from various parts of the world suggests a basis for personalized programs of learning. King, writing from London, reflects an international point of view, while Gutek of Loyola University in Chicago,
writes about American education. Both King and Gutek have traced the historical background of higher education, and both have made note of the individualized nature of education. Gutek refers to the personal function:

Although it is a socializing process, education remains fundamentally a unique, individualized, and personal matter. When education is considered as a process of induction into society, it is clear that individualization and socialization need to be properly balanced.

As the immature member of the group of society masters the cultural tools of reading and writing he attains the freedom to participate and make decisions within the social framework. As he requires more sophisticated skills and knowledge, he continually increases both his framework of decision-making and the freedom to exercise it . . . . Thus the process of participation is one of a reciprocal relationship between an individual and society.

However, it denies individual personality to insist upon the kind and degree of socialization from everyone. Each man is different, a unique individual. Education should be a personal instrument by which he fulfills his own possibilities. At the same time, it should aid him to estimate and achieve self-determination and self-realization (16, pp. 7-8).

King assumed feasibility of personalized programs of learning and partially supported his thesis by referring to the works of Alfred North Whitehead, who laid down the philosophical base for such concepts.

In 1955 the Association of Higher Education, a department of the National Education Association, recognized the trend being projected. As a result, the National Committee on General Education was commissioned to recommend a counter-approach to the lack of experimentation and concern for classroom instruction in general education. The committee prepared a
carefully selected and annotated bibliography of significant research, and found that only within the four or five preceding years had there been any genuine appreciation of the importance of general education (10, p. 1).

Despite warrant for general education, and subsequent to the 1955 study, institutions of higher learning continued to give high priority to graduate schools. Graduate schools, in turn, began to question the quality of educational programs in the lower colleges. University faculties looked with dismay upon the tasks of re-teaching candidates whose undergraduate foundation had been inadequate.

The warnings of Thorstein Veblen in The Higher Learning in America (41), published in 1918, were more timely than ever at mid-twentieth century. In Veblen's opinion, the role and scope of the university should be well defined; the university should be isolated from the colleges and vocational schools. It was not his purpose to diminish the status of either, but rather to specify the fields of endeavor for each.

The goals and work of a university faculty are not centered solely around teaching. Generally faculty members of a university, more than those in any of the preceding categories, are expected to contribute to the advancement of knowledge in their fields through research and writing as well as through teaching (2, p. 8).

By 1958, forty years after Veblen had predicted the educational problems that have occurred and are occurring, the Center for the Study of Liberal Education for Adults strongly criticized the failures of education to prepare "broad-gauged"
persons for industry, and suggested that a program of general education for adults was essential to compensate for the miscarriage of educational goals. Major industries and complex corporations began to assume responsibilities for the education of their employees outside the formal environs of Academe.

No matter what the program—be it the experimental series developed by the Bell System of A.T. & T., the Pomona College summer program, the Vassar Institute for Women in Business, the Clark University Institute of Liberal Studies for Executives, ... or the policy level discussions of the Humanities Center for the Liberal Arts in an Industrial Society—they are all rooted in common principles. (i.e.), First, merely technically trained personnel are not adequate to meet industry's changing needs. Second, liberal education can, for many people, more profitably come after specialized training and years of experience, ... Fifth, look upon liberal education as the way to achieve a much-needed base for personal growth.

These programs indicate that business, industry, and academia have committed themselves to a third phase of in-service education for the new era, ... then the third phase is the development of the liberal arts programs we see mushrooming all over the country (32, pp. 1-2).

John Markle II, vice-president of the Bell Telephone Company of Pennsylvania, summed up the problem by referring to "the tendency for overspecialization created both by the manner in which colleges and universities train our young men and in the way that industry forces men into a position where they must become specialists on the job in order to perform their tasks well and get ahead" (32, p. 9).
In much the same way, Alvin Toffler, in *Future Shock* (36), and others are presently calling for recognition of the importance of projective thinking, of planning for the future. Many authoritative figures at the beginning of the sixties also foresaw the urgency of developing the skills of students in management of interpersonal relationships. Retrospect now confirms the validity of these kinds of aims for education. Imperativeness of the present is compounded many times, however, by the fact that unresolved past problems have increased because the emerging ones, as defined by Ong (28), Toffler (36), and Ewald (12) depend upon solutions to the problems of the past.

No more appropriate response to the socio-educational needs of students between the ages of seventeen and twenty-two can be formulated than a general education program for student self-understanding and continuous self-development. No other program can stand as effectively between the secondary school experience and the university as a general education program which would remain unique to the preceding and the following learning experiences. Continuous studies should be made of what is going on in the secondary schools as well as what is going on in the graduate schools in order to assure the uniqueness of the academic phases of general education, to guard against replication in education planning, and to provide proper emphasis for the "how of knowing" and some understanding of the "nature of conceptualization" (5, p. xxvi). A favorable
self-concept with a built-in sense of social responsibility and feeling of self-competence for as many students as possible is the basis of mature personalities, and is an important educational objective for the general education program just described. That the self-concept is amendable is another challenge for general education for self-understanding and continuous self-development.

Self-Understanding and Continuous Self-Development: Essential Factors of a Favorable Self-Concept

The problems of self-identity in a pluralistic society have not gone unnoticed in the programs of higher education. Awareness of these problems is evidenced in the transitional state of many lower colleges and in the trends toward more personalized or individualized programs of learning, whether such programs are designed for the undergraduate between the ages of seventeen and twenty-two or for employees of corporations who have been in the work-world long enough to recognize the importance of a "broad-gauged" educational experience. The challenge to educators has been well defined by the historical and theoretical premises which have been forming since the founding of the earliest institutions in America. If the challenge remains unmet, the necessity for continuous institutional renewal is as clear as is the necessity for student self-understanding and continuous self-development.

Meanwhile, the needs of the undergraduate student cannot be circumvented; the age-old student tendency to register
discontent usually redirects institutional policy with regard to those student needs which have been most neglected. In fact, examination of most historical data pertaining to educational processes, and an examination of many actual court dockets, indicate that student unrest is one of the two continuous trends in the development of the modern university concept. A thread of continuity referring to student dissidence dates at least from records of 1158 A. D. Throughout the history of early American institutions and down to the present day, student discontent has been both institutionally repressed and publicly ignored. Nevertheless, valid and justifiable innovations have often resulted from the overt manifestations of dissenting attitudes among students.

In 1158 A. D., "a student class... sufficiently important in Italy to receive a formal grant of rights and privileges from Emperor Frederick Barbarossa," set the precedent for hundreds of students in Bologna who were far from home and undefended (17, pp. 24-25). They united themselves for mutual protection.

. . . first as a means of protection against the townspeople, for the price of rooms and necessaries rose rapidly with the crowd of new tenants and consumers, and the individual student was helpless against profiteering. United, the students could bring the town to terms by the threat of departure as a body, secession, for the university, having no buildings was free to move, and there are many historic examples of such migrations. . . .

Victorious over the townsmen, the students turned on 'their other enemies, the professors.'
Here the threat was a collective boycott, and as the masters lived at first wholly from the fees of their pupils, this threat was equally effective. The professor was put under bond to live up to a minute set of regulations which guaranteed his students the worth of the money paid by each (17, pp. 8-9).

To span the whole course of related and succeeding student manifestations:

The events at the University of California at Berkeley in 1964-1965, and the nascent radicalism of a small but articulate group at Columbia, have made us all aware of the dissatisfactions and disorientations of the students about the character of their education experience (5, p. 11).

In response to the movement toward more sensitive awareness of student needs, and as a part of that movement, the works of several contemporary and authoritative figures have been assembled in Educational Implications of Self-Concept Theory to lend foundation to the axiomatic thesis that the self-image is a matter of educational concern.

Important for teachers is the fact that self-concepts are not unalterably fixed, but rather are modified by every life experience through at least the maturity years. Inherent in the thought that self-concept is learned as a function of experience is the fact that it can be taught. Interpersonal theory, then, holds that self-concept is built or achieved through accumulated social experiences and contacts (21, p. 17).

Faust and Feingold, editors of Approaches to Education for Character: Strategies for Change in Higher Education specify implications for education under the subject, "Damaged Character: The Correction of Low Self-Esteem." The Arnspiger theory and procedure are prescribed as an educative
The work of V. Clyde Arnspiger with college students aids us here in moving toward some refined contextual ideas. Arnspiger has developed a theory of self-esteem and a procedure of testing for and correcting disorders of self-esteem.

... The possibilities of 'success' are greatly enhanced. As the full context emerges, the power of the person to deprive and to indulge others emerges—not merely their powers to indulge and deprive him. He begins to sense he is a value-producer and not merely on the target side of value indulgence and deprivation.

The sense of being rich in values is enhanced; the sense of others being in need of values is heightened. Along with this shift, the ideals for the self are likely to re-emerge from where they were buried under a damaged self-image and the student wants to commit his life to something, more than he wants to protect himself from being damaged further. What stands in the way of actualizing an ideal creates character conflict, if there has been no preparation for lack of indulgence or for meeting deprivation without 'giving up' (13, pp. 258-261).

By the later part of the 1960's and early 1970's, certain concerns for modern education emerged as another part of, or an extension of, the trends relating to student dissidence. Collectively, these trends magnified the needs for (1) a high degree of professional and institutional maturity and poise to deal with problems of student unrest, and (2) personalized programs of learning for students. It was evident that appalling numbers of students had been denied fulfillment of "identity needs" as well as appropriate learning experiences for coping with problems of personal goal clarification. Erikson pointed to the urgency for
fulfilling these needs, and he assessed the consequences of non-fulfillment in *Identity: Youth and Crises* (11). The need for institutional reforms—a program for continuous renewal—was equally clear.

Inasmuch as many of the identity problems of students can be identified and effectively dealt with within the school environment, education has a definite responsibility for creating programs for dealing with the problems of self-understanding and continuous self-development. In this context, Blaine and McArthur, along with twelve contributing authors, treat the "acute postadolescent identity crisis" that reaches a turmoil state and, therefore, warrants comparative studies with schizophrenic episodes; their study is a description of how troubles of college students are good illustrations of modern psychodynamic theory. This extension of psychodynamic thinking to the special phenomena seen in the twenty-year-old has only recently taken place (6, pp. xi-xii).

For several decades prior to the unrest of the sixties, forecasts of the phenomenon appeared in the works of Veblen (41), Mead (25), Case (7), Letter (23), Bernard I. Bell (4), and many others. The timeliness of their predictions culminates in the Arnspiger definition of maturity. The observations of Bernard I. Bell and Clarence M. Case especially lend validation to the definition: "Maturity refers to activities of the individual that are self-directed toward valid personal
and social goals. . . . A valid goal is one that is compatible with the realization of human worth and dignity" (3, p. 219).

Bernard I. Bell's forecast of crises in American education parallels the contemporary observation of Fantini in the "Drive for Quality Education." Bell described the trends away from the individual student in 1949.

Many shrewd observers of the American scene, both abroad and here at home, are saying, . . . that it is our educational system, defective in its understanding of man, which is largely responsible. . . . this necessary job cannot be done by our character-molding institutions--the home, the Church, the school--unless these rediscover somehow that democratic education must be not only democratic but also education. . . . It is not for what they do that one must blame them but for what they leave undone, . . . their desire for growth in quantity rather than quality has been so great, . . . there could be little analysis of the individual students or guidance of them into the particular pursuits in which they are competent to function (4, pp. 1-4).

Other significant factors have occurred simultaneously to create many insolvable problems for institutions of higher learning. Some of the factors have been indirectly involved. One example is the beginnings of space exploration, which called for more studies in the pure sciences and resulted in (1) expanding scientific and technological knowledge, and (2) creating an imbalance in discipline exposure for the student. The demands for "more useful and practical" college training echoed the social demands of the 1776-1862 period, when "the second distinct structure of American higher education came into existence--the separately organized professional
school" (2, p. 21). The following factors, however, pressed the multi-faceted educational problems onto the attention of all of society in a very direct and immediate fashion:

1. Firmly subsidized mass education for unprecedented numbers of returning veterans and disadvantaged and minority groups without guidelines for social transition into new group memberships, and without regard for effects upon the self-image during a period of role conversion;

2. Tendencies of faculties to move toward discipline-specialization. As a result, the undergraduate has been deprived of learning experiences which enable him to see the interrelatedness of all knowledge.

3. Unprecedented population growth among the young and the older segments of society, resulting in an expanded labor market already overwhelmed with increased numbers of women who had entered the market during war years and remained, resulted in other efforts to keep the young young longer and make the older ones older sooner;

4. Complex demands upon service agencies of government, making it impossible to initiate institutional renewal in spite of technological potential and resources for innovation;

5. Forced rapid change in the functions of all basic social institutions, even in the most basic--the family. (Most family functions have been assumed by other institutions, except companionship and the procreation and rearing of
children, the latter two of which are likely to be institutionalized, according to many family specialists).

Schools—all institutions of learning, and particularly the institutions of higher learning—also are experiencing the change in functions. As a result, James S. Coleman declares that "the children are outgrowing the schools."

... The environment outside the school is now capable of taking over many of the school's classical functions, while educational functions traditionally carried on outside the school are now largely missing.

In the past, one of the child's roles, ... was that of student in a school setting directed toward his self-improvement. His task was to learn, and a teacher had authority to make him learn. This student role has always been a curious one because it has no goal directed toward the environment. ... The child also had other important roles involving productive activity: Helping care for younger brothers and sisters; ... These were roles in which he was not a student but a young person with responsibilities affecting other people's welfare. ...

These activities, however, have largely disappeared as the child's world has become information rich and action poor. The external environment can now take over many of the classical functions of the school, but there is nothing to take over the classical functions of the nonschool environment.

... The new goal must be to integrate the young into functional community roles that move them into adulthood. ... The school must be integrated with service organizations, such as those providing medical services, so that the young can help in them; ... the school must be integrated with these other organizations of society and not insulated from them (8, p. 75).

For all of these reasons and many more that emerged during periods of critical social change, society has "dumped" innumerable social problems in the lap of education and has sought refuge and escape from them. In turn, society has
generated and condoned the charges of "miscarriage of educational objectives." Neither society nor education has created the intellectual tools necessary for institutional analysis and renewal. Change in institutional functions, like change in personal roles, requires a great deal of individual and social adjustment—"change in behavior"—which is a major educational objective.

Personal role conversion may have either positive or negative effects upon the personality, depending upon the preparation and potential of the individual for change; likewise, significant changes in the functions of basic human institutions may have a gross impact upon the social order. Both phenomena, however, contribute to the complexities of social problems, and especially to the often very serious, but sometime unnecessary, problem of cultural lag. In any period of social disorganization, it is exceedingly beneficial to have the majority of the population composed of mature and responsible personalities, rather than being confronted with large and unusual numbers of damaged personalities with ineffective self-images.

Essential Aspects of Maturity: Individual and Social Self-Evaluation

Many social philosophers view intellectual development, both for the individual and for society, as an essential factor for social progress. Clarence M. Case has illustrated continuous development in social progress:
Perhaps human societies are only now becoming capable of the possibilities of progress, because of the fact that such deliberate and purposeful self-realization is not the attribute of infancy, either individual or social. A society, like an individual, has to 'grow up' before it ceases to live from hand to mouth and for the interest of the passing moment, and learns to be the captain of his fate.

This is a mental feat which requires first of all some means of storing up the experience of the past and transmitting it to succeeding generations by traditions either oral or written. This would be a clear case of social self-direction, fulfilling perfectly every condition of such a rational procedure, via social memory, social self-consciousness, social evaluation, all in unmistakable form (7, pp. 86-87).

Along this line of reasoning, Case consistently drew analogies between the social-self and the individual-self. He asserted that social progress depends upon a plausible system of education that is in harmony with the maturing processes of individuals. He observed that maturity for the individual is derived from a "rational procedure" of the same order as that prescribed for the society; that implementation of the "rational procedure" is a function of education.

Components of the "rational procedure" are inherent in the recognition that effective self-direction is composed of (1) memory--stored and retrievable social history, and stored and accessible personal experiences of individuals; (2) self-consciousness--a positive social and individual self-image; and (3) skills and techniques for self-evaluation.

G. E. Myers pointed out that education has no alternative except to assure the acquisition of self-knowledge and to
eliminate and/or prevent self-ignorance for students. His inferences become generalizations pertinent to educational programs, whether the programs are designed by business, industry, private or public corporations, or by Academe.

We all have met people possessing keen insight into themselves but who are powerless to employ such insight for their own benefit... it would clearly be a mistake not to see these as exceptional cases and not to appreciate Plato's statement of what knowledge can do. Everything being equal, self-knowledge can only be applauded. In obvious ways it is indispensable for preparedness, self-security, and self-control. You would only recommend in abnormal cases that people ought to live in ignorance of themselves (27, p. 148).

Self-analysis and self-evaluation are essential factors of responsible social involvement. When considered in the perspective of the Arnspiger Value-Oriented Rationale along with Bernard I. Bell's description of educational crises, and the collective works of other masters of social thought, including the premises of Clarence M. Case, the development of skills for self-evaluation become an important part of the educative process. It follows that the primary purpose of self-evaluation is to provide the kind of self-understanding that will lead to continuous self-development—that self-understanding which results from one's own self-evaluation is the kind of learning experience which insures continuous personal growth. Appropriate learning experiences for the individual, then, would be personalized and timed in a manner
congruent with the maturing processes. The maturing process, in turn, leads directly to social involvement.

Only as individual members of social groups have themselves acquired skills of self-evaluation, and have mastered the techniques of self-evaluation, can they conduct social appraisal and effect institutional renewal. This complex process begins with the intricacies of clarifying and validating social objectives. In short, the evaluation process conducted by social groups refers to the analysis of their institutions. The purpose of institutional analysis is (1) to determine whether a given institution is effectively distributing the social values it has been designed to distribute, and (2) to initiate institutional renewal when necessary.

Social goals, like personal goals, are valid when they contribute to the realization of human worth and dignity for at least the principal participants.

Can institutions of higher learning in America participate in the tasks related to wide-range institutional analysis and innovation without becoming subservient to the related social problems and thereby losing sight of their own objectives? When applying the appropriate intellectual tools for the evaluative process, including goal clarification and validation, and when periodically assessing the consequences of value distribution, higher education can, even in the most minimal role, serve as a prototype for institutional renewal, and can in maximum proportions be responsibly involved without becoming subservient.
Educational-Cultural Lag: New Technology and Old Objectives

If placed within a general education framework, the concept of personalized programs of learning will enhance the qualities of education for the undergraduate, and at the same time will tend to refine and assimilate the valences of the "rational procedure" proposed by Case, which include memory, self-consciousness, and self-evaluation.

A certain relationship appears between one example of self-evaluation and B. F. Skinner's recent observation; i. e., self-evaluation brings into focus the consequences of one's own behavior. Skinner proposes that freedom does not mean absence of control, but that "it has to do with bringing people to the control of more and more of the consequences of their behavior" (33, p. 144). Skinner further suggests that the trend is away from punitive and aversive controls toward the development of more realistic controls as they emerge from an understanding of the consequences of one's own behavior.

Until recently teaching was almost entirely aversive; the student studied to escape the consequences of not studying, but nonaversive techniques are gradually being discovered and used. The skillful parent learns to reward a child for good behavior rather than punish him for bad (33, p. 33).

Authoritative figures from several disciplines are formulating a consensus in their recommendations that educational objectives of the future include the factors set out
in Case's "rational procedure," the techniques for dealing with the storage and retrieval of information proposed by Ong, and opportunities for understanding the consequences of behavior by means of Skinner's approach.

A space of thirty-seven years intervened between the works of Clarence M. Case (1931) and Walter J. Ong (1968). The former predicted some of the present-day educational frustrations, as did Bernard L. Bell in 1949 both of whom have been cited. The latter addressed himself to the conditions of the 1960's and predicted future problems, while charting the whole course of human development through six consecutive stages, including preparation for "the thrust into the future" (28, p. 8). Arnspiger created a set of intellectual tools for personal and social evaluation, each with a category for pro
ductive (future) thought.

If the future course of human growth and development can be reliably charted, and if the tools have been created for assessing progress toward achievement of human goals (institutionally and individually), there is little reason for hesitancy to engage in personal and social renewal, and continuous personal and social development—all of which are significant parts of the educative process.

... men of the unnumbered yesterdays were all educators. ... It has often been said that our western civilization is a vast confluent tradition into which have been poured the streams of four great historic cultures. ... This has been augmented with certain more recent contributory streams peculiar to modern western life such as the
growth of individual liberty, science, humanitarianism, and the critical movement. The social processes by which this is accomplished are nothing more or less than education (7, p. 221).

The most characteristic and traditional function of education deals with acquiring, assimilating, and organizing information according to specified goals of inquiry into various streams of knowledge.

The major objective of the prehistoric societies was to retain knowledge; modern education hesitates to relinquish that objective, and hence is slow to exchange the techniques of memorization for more relevant objectives and procedures.

Without writing, mere retention of the knowledge that had accumulated... proved so formidable a task that even apart from the risk of loss if set patterns were varied, the subsistence economies of early mankind could afford neither the time nor the energy for planned knowledge expansion. This state of affairs persisted to a greater or lesser degree for centuries after the invention of writing and even beyond the invention of print until the implications of print for storing and shaping knowledge were digested into the social consciousness and individual psychological structures (28, pp. 4-5).

As late as the seventeenth century, it was imperative that knowledge be held in patterns that served ready recall. Memorization was the style of life, and "learning was memorizing" (28, p. 6). Only recently has knowledge-storage been accomplished outside the human mind, "first by writing, then by print, finally by electronic circuitry" (28, p. 5). During these long and arduous developmental processes, most events were of external origin insofar as the minds of human
beings were concerned. Knowledge was not, and could not be created nor widely diffused. Ong shows how certain developmental stages in the history of man, and particularly in the mind of man, preface the stages in the development of knowledge. He suggests six sequential categorizations for all of these areas of development, viz:

(1) growth in knowledge of the physical universe;
(2) growth in knowledge of man and his life-world, including his sense of history;
(3) increased exteriorization of knowledge (connected with the development of "objective" science);
(4) interiorization of knowledge;
(5) thrust into the future and growth of responsibility;
(6) the permanent limitations of growth (28, p. 8).

By tracing the development of knowledge, the problems of retaining knowledge, and the parallel stages of human history, it becomes clear that "only after being on earth some 500,000 years... did man move from his original oral culture, in which written words were unknown and unthought of, to literacy" (28, p. 7). Subsequently script, the alphabet, the letterpress, telegraph, and the wireless were devised in the comparatively short period of approximately nine thousand years. About thirty-five more years brought television.

A few decades later we had the whole panoply of spacecraft, Telstar, electronic computers in vast quantity, and countless related devices. Each advance exploited antecedently existing knowledge more efficiently than had the advances that went before, for now knowledge does not simply layer itself onto existing knowledge but interacts with it. It is not an additive but a multiplier (28, p. 7).
According to Walter J. Ong in *Knowledge and the Future of Man* (28), man has reached the fourth developmental stage—the "interiorization of knowledge." Ong characterized the earlier periods with descriptions of events to show the lack of respect for human life, the rigidity of social institutions and showed ways in which punitive mutilation was common over a long period of time and attributable to fear and the absence of knowledge. Even the more human enterprise of philosophy was as depersonalized as many others, but tended to set the stage for increased awareness of human needs within each of the developmental stages. The acceleration of movement from one stage to another, and the shortening of the time within each stage, prescribes a mandate for careful educational planning for the fifth and rapidly approaching stage—the "thrust into the future and growth of responsibility."

Only in the nineteenth century (that is, during the industrial revolution) did philosophy become highly anthropologized, centering itself more explicitly on man as man. . . . Personalist philosophy (and complementary reverse personalism, such as Sartre's) are just as typical of twentieth-century civilization as technology is. . . personalizing potential has been progressively intensified.

. . . Pierre Teilhard de Chardin, has gone further in interpreting personal, interior consciousness as the focus of the entire evolutionary process, cosmic organic, and historical. . . . Teilhard attends to the way the physical universe evolves toward 'inwardness' and consciousness and to the way consciousness itself evolves as man fills and organizes earth (28, pp. 19-22).

Inasmuch as contemporary problems and the resources for retrieval of knowledge are significantly different from those
of early man, and unique in terms of all other stages of human development, it is imperative that innovative educational objectives and procedures for achieving those objectives be made operative.

Al Altwegg, business editor for the Dallas Morning News, reported on May 6, 1972 that "some aspects of education can be fascinating," simply by the management of objectives. Altwegg had attended a conference held at the University of Dallas for students and businessmen. Peter Drucker's concepts regarding the management of objectives were explored.

... Peter Drucker, another well-known business philosopher, supposedly found it at General Motors, where he was doing a study of what they were doing right and came out with this comment, 'I never met a man in the whole organization who did not know what his objective was.' ... the danger he finds is that businesses let their 'activities' become so important that they lose sight of their objectives--they forget what they're in business for (1, 19A).

The conference culminated with a student-employee of General Telephone arranging a telephonic interview with Frederick Herzberg of Case Western Reserve University whose work on the two-factor theory of job satisfaction relates to the management of objectives.

The technique made it possible not only for the professor... to hear the report on his work... but also permitted any of the students to quiz him.

Such then, is the sort of thing that technology is making possible for students these days... there's no limit to what kind of exciting learning could take place on campuses now--no limit but the limits of the imagination of the people using the technology (1, p. 19A).
Willis Rudy describes conditions in education which could generate the kind of enthusiasm manifested by Altwegg about education. In *The Evolving Liberal Arts Curriculum: A Historical Review of Basic Themes*, Rudy described the unlimited potentials of students which could be released through education as he recounted the hopes of John Dewey that "technical subjects, now socially necessary," would acquire a humane direction (30, p. 131).

In the history of the General Education Board over a period of sixty years (1902-1962), Raymond B. Fosdick pointed out basic themes very similar to those discussed by Willis Rudy. Fosdick told of the vanishing effects of old landmarks and educational objectives while new conditions were developing for which the schools were unprepared (15, p. 239).

The relationship between technological potential and educational objectives is clearly drawn in a survey of each. The needs to remove the disparity between human potentials (intellectual and technological) and the good management of educational objectives are summarized in *Higher Education Dimensions and Directions* (29). This volume includes an article entitled "Liberal Education in the Mid-Twentieth Century," by Algo D. Henderson who suggests that higher education in the twentieth century depends upon a "continuous general education curriculum" that will be intertwined vertically with all of education (18).
Selected Factors in the Design of American Higher Education for the Future

If historical and theoretical premises that have prevailed in the evolvement of American educational aims are congruent with the proposal for undergraduate general education for self-understanding and continuous self-development, then such premises are also compatible with the Arnspiger Value-Oriented Rationale that is described in Chapter IV.

Certain trends are emerging, however, that have not been fully implemented, which are also congruent with both the premises and the tenets of the Value-Oriented Rationale. Some of the trends pertain to (1) movements toward personalizing higher education, (2) a social approach to education that includes experiential-learning built around an apprenticeship similar to that suggested by James S. Coleman, (3) emphasis upon faculty preparation for the interdisciplinary approach, and (4) student involvement in institutional analysis and decision-making processes.

**Personalizing Higher Education**

"Personalizing Higher Education in Texas" was the theme for an exchange of innovative ideas by Texas educators in Austin in August of 1970.

The conference grew out of concern of the Hogg Foundation and the Coordinating Board for the quality of the educational environment on Texas campuses. Commissioner Bevington Reed requested the presidents of all Texas institutions to report efforts on their campuses to personalize higher education. . . . Dr. M. Bruce Thomas, Dean of Trinity University told his
audience that there are many conditions basic to an atmosphere of learning—change and the constant striving to make the whole process personal and intensely human. . . . Dr. Thomas. . . suggested that both the student and the university are "the victims of rapid change." He feared the 'core curriculum' approach was resulting in 'standardization of processes and programs' and urged administrators to plan programs flexible enough to meet individual needs (35).

A realistic and personalized educational program can be designed for the youth between the ages of seventeen to twenty-two. Such a program can be implemented by using the highly developed technological hardware of education that is available, and by applying the Arnspiger Rationale that is designed especially to personalize programs of learning and to integrate the products of knowledge acquired. Texas educators were calling for such a program in the August, 1970 conference in Austin, Texas.

Jacques Maritain was referring to a process of personalization when he asserted that college education should be made available to all in a social order that is fitted to the common dignity of man, but he feared the consequences of introducing specialization at an inappropriate time, and on any basis other than individual needs. "To introduce specialization in this sphere is to do violence to the world of youth" (24, p. 64).

George B. Leonard seemed to suggest a conflicting proposal to that of Maritain when he referred to the works of historian Toynbee and traced the disintegration of both the
Chinese and Roman Empires. Leonard explained that one cause for disintegration of the Empires was the offering of formal education to the masses. Toynbee's and Leonard's mutual positions were designed, however, to point up the tragedy of fragmentation in education, along with the dangers of divorcing "the self" from reality.

No need for obscure psychological explanations for modern man's fragmentation; that is what his schools teach. . . . the privileged minority's traditional system of education was impoverished in the process of being disseminated. . . formal book learning divorced from a spontaneous apprenticeship for life (22, p. 11).

The personalization of higher education, sensitive regard for the individual student's choice of an area of specialization, a full and rewarding program providing experiences in decision-making and social involvement, as well as an appropriate "apprenticeship in the arts of living" demand a general education program consonant with such objectives. A general education based on these kinds of objectives must be flexible but stable enough to absorb modification, yet manifest a social consciousness free of any tendency to appease extreme elements in periods of stressful social change. It must also be free and secure enough to retain that which is essential in order to provide the continuity and nucleus for continuous renewal.
Social Approach to Education: No Time for Youth?

General education should be a continuous journey, not a destination. General education should represent in some way a part of being there, and not emphasize so much the process of getting there or somewhere—it should provide a part of the wonderful feeling of learning and growing toward still more learning.

... Since liberal education is the sort that enables each man to think as well as his native powers permit, it is by definition appropriate to all men. ... A free society that limits it to a small fraction of its citizens, does so at the peril of its existence. ... But it is a full-time job and cannot be carried on adequately by institutions that attempt simultaneously to give occupational training and what they may call 'practical' knowledge. That kind of knowledge can be speedily acquired, whether on the job or in a post-graduate professional school, by the man who has learned to think. It can be acquired only with difficulty and inadequately by the man who has not. The penalty which contemporary society has paid for omitting this basic sort of education is the multiplication of highly trained specialists, who are, fundamentally, uneducated men and who are, inadequate to the varied responsibilities of life (24, p. ?4).

In 1968 the Jossey-Bass Series in Higher Education focused research efforts on the plight of the undergraduate student. One of several volumes documented student needs and the inflexibility and impersonality of the university and bore the title, No Time for Youth: Growth and Constraint in College Students.

For many students, the academic-intellectual offerings of the college do not connect adequately with their own motivations. There is a consequent loss of adequate learning and of personal involvement
in the process of intellectual inquiry. Moreover, many students do not learn how to utilize their reasoning capacities in the service of the problems they face in their own development. . . . The development of more autonomous identity, of the capacity for intimate communication with other people, and of taking responsibility for others is not brought to the fruition that most students implicitly desire but cannot realize without further educational help (19, p. 4).

These kinds of developments demand that the concept of education be emphasized in plans for "democratic education." Moreover, it is suggested that educational institutions need not be responsible for designing the institutional innovations for all of society. Neither should higher education be expected to appease or to entertain the student in an effort to hold him off the labor market and to exclude him from involvement in decision-making processes.

Robert Paulsen, as editor of Higher Education Dimensions and Directions, and Algo D. Henderson suggest that education is a life-long process. Both Paulsen and Henderson believe that educational experiences should be interlaced with the work-world experiences to develop a compatible balance between educational processes and work processes.

Necessity for Faculty Preparation and Involvement

Selection of courses and learning experiences for the student deserves the commitment of both faculty and student.

Leaving the choice to the student has worked very badly, and would probably have been discarded long ago but for two reasons making for
bankruptcy of the faculty resulting in 'passing the buck' to the student; second, the cult of individual differences, . . , which forced us to forget that more importantly they resemble each other.

In order to resolve the dilemma of recognizing the uniqueness of the individual, while appropriately paying attention to the common or universal qualities of the individual, the curriculum must be based on the parallel purposes, i. e., specialization areas to fulfill the uniqueness need and an integrative factor that will pay attention to the problem of placing the individual in social context with a sufficiently broad intellectual base to sustain the individual in the broader relationships. This aspect of the education experience calls for the interdisciplinary approach at a time when 'the liberal student should be above the subject, . . . not immersed in it or smothered beneath it' (14, p. 68).

In recognition of man's zeal for unlimited freedoms, education has neglected to develop the appropriate guidelines for student involvement in decision-making. Faculties with the skill and moral courage to overcome this kind of educational neglect are essential. Skinner warned against making a fetish out of individual freedom, although individual freedom is an essential part of the individual-societal approach proposed by sociologist and psychologist alike. "Freedom played a vital role in man's successful effort to overthrow the tyrants who oppressed him, . . . . But the same ideal, . . now threatens 20th century man's continued existence" (34, p. 47).

One of the most serious impediments to an effective general education program is the unmet need for strong and innovative institutional measures for recruitment and development of a faculty and staff who can make such a program operative and
subject to continuous renewal. Compensating measures need to be devised that will encourage the faculty to cross discipline lines in cooperative ways and secure the benefits for both the student and the instructor at the undergraduate level.

Often the light is brighter and vision is clearer in the laboratory; yet, the remarkable things that people do as participants in laboratory experiments, to be seen in perspective, must be viewed from the outside. Knowledge must be sought even where the obstacles are considerable and the light is dim (9, pp. 25-26).

An undergraduate program designed to render student self-understanding and continuous self-development depends upon faculty and staff development according to specific objectives. The training of such a faculty will encourage the on-going evolvement of conceptualizations about programming according to similar guidelines devised by Clarence M. Case in his "rational procedure." Such a program, in turn, will involve students in the processes of decision-making and institutional analysis. The personalization of general education, the creation of experiential-learning opportunities based on a social approach, and careful faculty recruitment and development will lead to programs which involve the student in decision-making and institutional analysis.

Student Involvement in Decision-Making and Institutional Analysis

The dual processes of decision-making and institutional analysis provide unlimited opportunities for student to be
involved in meaningful and relevant processes which should characterize the learning experiences for youth between the ages of seventeen and twenty-two. The interdependence of theory and practice may become quite clear for some learners in no other way. They may recognize the significance of relationships between various disciplines, between basic principles within a given discipline, and they may recognize the interdependence of all knowledge when responsibly involved in the two processes. Interdependence, inter-relationships are facets of learning that are just as often overlooked as being essential to the solution of immediate problems as they are omitted from experiential-learning opportunities for students.

Summary

Historical and theoretical premises of the proposal for undergraduate general education for student self-understanding and continuous self-development are summarized as follows:

Education is a highly complex enterprise which deserves and warrants continuous examination. Historically, European concepts of education have had a significant impact upon the evolvement of American education. The native and primitive environment as well as the liberalizing ideals of democracy also have been instrumental in forming a unique and dynamic process.

Throughout the frequent periods of stressful social change, the lower colleges have suffered from lack of integrative
force to provide continuity and nucleus for renewal, particularly since the emergence of the universities. One unique aspect of American education—individual freedom—is so related to the ideals of democracy and individualism that it forms the basis for personalized learning programs. Unprecedented numbers of students attending colleges and universities create problems of personal identity for youth, and make it difficult to develop the skills of social involvement.

In order to avoid the use of aversive measures in education, it is necessary to develop educational objectives that will contribute to a favorable student self-concept. Authoritative figures lend assurance that the self-concept is amendable. An effective self-image derives from mature and realistic attitudes toward self and society; maturity is a product of self-study and realistic social and self-evaluation.

The technique for self-evaluation is an educative process that provides self-understanding and formulates the criteria for continuous self-development.

Educational-cultural lag has occurred in spite of the fact that technological processes for storing knowledge and for retrieving it in varied forms specify the re-ordering of educational objectives. The derived premises and implications suggest no conflicts with a value-oriented rationale, while on the contrary, they suggest the possibility of nearer approaches to the realization of human worth and dignity for all participants in the scheme of higher education.
There is a mutual recognition of need for institutional innovation, but educational objectives remain unchanged except in unusual and often isolated educational environments. Business and industry are assuming responsibilities for educating their own personnel, but express the need for a broad educational and moral base.

Just as 'compensatory-education programs' are rendered ineffective largely because the problem is with the institutional programming rather than the learner, it is suggested that core-curriculum programming tends to standardize; a "core-student" approach, on the other hand, could foster the development of self-understanding and continuous self-development. The student must find himself in an environment that will encourage the use of self-evaluation skills for determining his goals and potentials, thus enabling him to formulate criteria for continuously assimilating new knowledge while assessing the effects of new knowledge upon the self-image.

The social approach, when appropriately balanced with the personalized approach, will provide opportunities for experiential apprenticeship in social involvement and public decision-making.

One of the most serious inhibiting factors in this kind of programming is the difficulty of recruiting and training faculty and staff members. Inherent in this difficulty is
the absence of institutional policy for according realistic recognition to the tasks of the interdisciplinarian.

A value-oriented rationale which specifies the conditions that are necessary to the kind of programming implied in the premises just examined will be discussed in Chapter IV. The interdisciplinary approach is introduced in the following Chapter III as an essential component of the general education concept. A major effort of Chapter III is to demonstrate that when the student value-analyzes his goals and his potentials, a dynamic integrative effect is achieved with regard to the input of knowledge.
CHAPTER BIBLIOGRAPHY


CHAPTER III
THE INTERDISCIPLINARY APPROACH TO STUDENT
SELF-UNDERSTANDING AND CONTINUOUS
SELF-DEVELOPMENT

Introduction

The historical and theoretical premises which emerged in the preceding chapter point to some educational problems of the undergraduate students. The appropriateness of general education for student self-understanding and continuous self-development was examined. Assuming the appropriateness of this kind of general education and granting the validity of premises which emerged, the question remains regarding what specific educational program should be provided in order for the suggested purposes to be accomplished.

Historically, a long and continuous line of efforts have been made to determine the discipline or combination of disciplines which should be offered at the undergraduate level. The multidisciplinary approach emerged as the most usual policy for programming general education, and in turn this policy created the perennial problems of "distribution"—the requirement of a certain number of academic hours within a specified spread of subject areas.

Theoretically, it became quite clear that neither any one discipline nor any combination of disciplines could provide student self-understanding or create personalized
guidelines for continuous self-development. The psychological and biological sciences, the social sciences, the humanities, and other disciplines which have been included in the multi-disciplinary approach remain as potential contributors to student self-understanding and continuous self-development. Furthermore, the significance of these two elements (student self-understanding and continuous self-development) is implicit throughout the historical and theoretical trends, while the need for more personalized programs in higher education clearly emerges.

If student self-understanding and continuous self-development should be placed in the focal position of a scheme for personalizing general education, the several disciplines would take on immediate meaning for each student, and at the same time the student would be able to impose a meaningful organization. The undergraduate educational experience would thus become inter-disciplinary rather than fragmented and multi-disciplinary.

As self-understanding is facilitated, the disciplines will project meaningful inter-relationships in accordance with the conditioning factors that have gone into formation of the personality of the individual student, and in terms of his perspectives that are operative in the particular moment of educational experience. At this point in the student's learning experience, the problem of creating guidelines for
continuous self-development will also take on purpose and relevancy.

A number of "foundation disciplines" should be considered in the development of general education programs. Moreover, if student self-understanding and continuous self-development do assume the focal position in the educational scheme for the undergraduate student, a rationale would be useful for determining the line of relationships and interrelationships between the self-knowledge needs and the curriculum-experiential offerings for each student. The interrelatedness of all human knowledge adds still another dimension to the processes of creating opportunities for student insights to occur.

Foundational Factors Basic to the Interdisciplinary Approach to General Education

The Association for Supervision and Curriculum Development based the Association's 1962 annual theme on the assumption that educational programming should never be a finished task. Foundational factors for education were stated in the preface to the annual conference.

... continuous consideration of the basic foundations of the educational program is inescapable. Regardless of what technological devices are adopted, what organizational patterns prevail, what curricular content emerges, the three basic foundations of education--social, psychological and philosophical--are central in the making of the educational program (8, p. iii).
In several different ways these areas were implied in the preceding chapter; however, more specific and direct attention needs to be given to them. They may be taken in any order, but the following is preferred: (1) psychological, (2) sociological, (3) philosophical. These foundational elements, when represented in various discipline areas, may be viewed as points of perspective from which all components of a general education program could be designed and examined, and the balance between them determined.

In formulating a curriculum for general education based upon these foundational perspectives, general education for self-understanding will become the initial interest and focus. The focus will be upon the individual's coming to know himself, to understand himself better or more fully through the functioning of the several disciplines as these disciplines contribute to his self-understanding, and as the derived knowledge becomes an integrative part of his total emergent self. As Whitehead might have said, the individual would come to see the woods (himself) by means of the trees (the disciplines) rather than being left to find himself in spite of them. An important objective and expected outcome of a learning experience directed toward self-understanding would be for the individual to continue this process throughout his life. He would continuously bring into contemporary perspective new data and facets of self-understanding, through interest and need. In this way, he would be in continuous
charge of his own existence and would be responsible for the personal appropriation of knowledge as it is acquired.

It is a major premise of the Arnspiger Rationale (to be examined in Chapter IV) that undergraduate students cannot by tour de force simply lift from the "distribution requirements" what is or might be valuable for understanding themselves, nor can they devise the techniques for making personal appropriation of the knowledge acquired. Instead, they must be assisted in selecting the appropriate curriculum content and in determining the time-sequence organization of the curriculum selected.

A personalized organization of curriculum, according to student need, interest, and potential, will suggest appropriate teaching methods and techniques, all of which will be designed to facilitate the integration and internalization of new knowledge by the student in terms of his own psychological, sociological, and philosophical orientation. These are the premises and conditions which could lead to student self-understanding, and in turn would engage the student in the processes of self-study in ways that would lead to continuous self-development.

The outlined premises and conditions clearly suggest the appropriateness of purposes; the development and implementation of a general education program consonant with the purposes is far less simple to achieve. What will facilitate this kind of immediate and long-range educational
experience for the student is the major subject of this study, therefore. Certain psychological, sociological, and philosophical foundations are presented, along with a program of human or social values, in the remainder of the study.

The curriculum design will be specified according to the psychological and social factors which are inherent in the needs of the learner(s). The philosophical factors, as discussed by Hook from a variety of philosophical positions, illustrate philosophy "as knowledge of being," and likewise is inherent in the needs of the learner—his quest for knowledge. In this context, John Dewey's philosophical orientation, as particularly described by Hook is significant to the growth and development of the student, and hence, to the concepts of general education being proposed. These philosophical factors are in turn consonant with the Arnspiger Value-Oriented Rationale.

"... Philosophy is the quest for knowledge of the first or ultimate principles of things. It differs from the knowledge won by the other sciences in that it is more certain, more universal, and more general or universal in that it is concerned with everything that is, not with the specificities which constitute the subject matter of the special sciences. [Hook's definition of philosophy as knowledge of being, pp. 5-6]

There are several other answers to the question "What is philosophy?"... the answer given by a school of thought which some historians of ideas regard as the sole distinctive philosophy America has produced, pragmatism. Chief among them are Charles Peirce (1839-1914), William James (1849-1910), John Dewey (1859-1952), and George Mead
(1863-1931). Of these John Dewey has exercised the profoundest influence, especially on American culture. . . .

Dewey's conception of philosophy is . . . 'Philosophy is a quest for wisdom.' Wisdom differs from knowledge but is not opposed to it. It is a species of knowledge. It consists in insights into the nature and validity of the moral ideals by which men govern themselves and their societies. It is knowledge of what is of most worth in our experience, of the ends which we can justifiably pursue, of the good or the better in those concrete situations in which, confronted by alternatives of policy or action, we ask: 'What shall we do?' The philosopher's distinctive function is the critical evaluation of moral ideals and of basic value judgments (16, p. 31).

Both Dewey's "quest for wisdom" and Einstein's "holy curiosity of inquiry" (22, p. 232) underscore the importance of appropriate learning experiences for the college-age youth. Learning experiences for the seventeen-to-twenty-two year old student should be personalized in such a way that he will be able to draw generalizations and to assimilate newly acquired knowledge and experiences with his foundational knowledge.

In addition to pointing out the congruence between personal developmental needs and evolving learning potentials of the college-age youth, certain other trends have emerged from the historical and theoretical data. The trend most pertinent here shows that although general education is warrantable as an institutionalized policy of higher education, in America it usually declines to a static condition, or is abandoned completely during periods of social disorganization.
All of this is antithetical to the properly dynamic character of American education. It is even more antithetical to the objectives of a general education program designed to provide criteria and techniques for assimilation of acquired knowledge.

Knowledge-Assimilation: Student Self-Understanding and Continuous Self-Development

Whether the ideals of *Education and Ecstasy* (22) are fantasy or near reality, the need for liberal education stands out more prominently than ever in a period of flux, rapid change, accelerated expansion of human potentials, and particularly does so when the problems of personal identity are paramount. The course-content learned by the specialist often becomes obsolete before the ink is dry on his specialized degree. However, if he is in possession of a store of fundamental knowledge that can be transmitted from one vocation to another, and if it is the kind of knowledge that will assist him in making estimates and projections into the future while he stands on the shoulders of giants from out of the past, then he will have acquired the best education available to him at the time. Conversely, if there have been no learning contacts with enduring intellectual giants, and if the learner has had no opportunities to make the distinctions between wisdom and knowledge, or to build a personally integrated base of knowledge supported by relevant
personalized experiences, then he has been denied both the "ecstasy of education" and the opportunity of intellectual growth.

... Ecstasy is education's most powerful ally. It is reinforcer for and substance of the moment of learning. Knowing this, the master teacher pursues delight... We learn how Archimedes leaped, crying, 'Eureka!' from his bathtub; how Handel, on finishing the 'Hallelujah Chorus,' told his servant, 'I did think I did see all heaven before me, and the great God himself;' how Nietzsche wrote Thus Spake Zarathustra...

What we fail to acknowledge is that every child starts out as an Archimedes, a Handel, a Nietzsche... We quell the ecstasy and the learning... Explaining why he was unable to think about scientific problems for a year after his final exams, Albert Einstein said: 'It is in fact nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry... It is a very grave mistake to think that the enjoyment of seeing and searching can be promoted by means of coercion and a sense of duty (22, 232-233).

The kind of ecstasy described by Leonard in still other illustrations refers to the pleasures and endurance of learning that flows from "connections" made between ideas and bodies of thought.

Is an interdisciplinary-integrative approach essential to general education for self-understanding and for continuous self-development? If some positive results can be attributed to the assimilation of knowledge, and in turn if the integrative process does contribute to the enhancement of the self-concept, then the objectives will become clear for the kind of general education being proposed.
If placed on a graphic chart, a positive incline would reflect the increasing needs of young adults for knowledge that can serve as an intellectual anchorage during growth and development within the cognitive domain. It is knowledge which can serve as catalyst or as leavening agent that lightens and enlivens the whole of his knowledge content, extending and exhilarating it in the "holy curiosity of inquiry."

Specialization can lead to a narrowing of vision and overconcern with vocation, but if that specialized knowledge is acquired in a context of inquiry, rich in philosophical and methodological presuppositions, and if a student learns not 'received doctrine' but the modes of conceptual innovation, then special learning can be as liberalizing (i.e., in inducing a critical spirit and an independent temper) as the study of the humanities.

... between the secondary and graduate schools, ... it is in a tone of resignation [educational default] that denies the students' need for a period of unforced maturation and overlooks the distinct function many of the better colleges perform, of making their students self-conscious about the grounds of their knowledge and of their values [self-understanding] (4, p. 279).

Do the college years and the college environment (a time-space factor) combine to form at least one sanctuary where appropriate learning experiences can promote intellectual growth and enhance the understanding of one's self as well as one's role in society? Appropriate learning environment and related learning experiences could generate a coalition of mutual concerns for the "emergent self" as well as for the broader dynamics of the individual and social personality.
Melvyn N. Freed asserts that learning one's unique potentials while also learning one's social responsibilities is a major part of knowledge which promotes the continuous pursuit of knowledge, and frequently demonstrates the interrelatedness of all knowledge. In an address entitled "The Responsibilities of Being Educated" (13, p. 33), Freed issued a challenge for more efficient use of acquired knowledge. Two of the five important responsibilities listed, "self respect" and "moral commitment in the exercise of the educated life," depend specifically upon a personalized academic learning experience— one that would lead to a liberalization of the emergent self.

Combs and others have shown the immediacy of recognizing education's function in shaping "adequate personalities" through meaningful learning experiences, and the interrelationships between the two.

Adequacy: A Function of Being Informed:
the fully functioning personality is well informed about himself,  . . . includes understandings of relationships of size, space and quantity; it encompasses the knowledge of principles related to matter and energy; the perceptual field also includes knowledge of means of getting more information and ways of synthesizing and relating bits of information to formulate answers to problems.

Interaction of Adequacy and Learning:
Adequate persons are well informed, and rich information contributes to greater adequacy. . . . When we recognize that the self concept is learned, the role of the school in this learning becomes increasingly significant. . . . As the educational process reduces threat and helps the individual develop a positive view of self, it makes possible
More extensive personal meanings which become the basis for more intelligent behavior. . . . It is both the product of adequacy and a key to greater adequacy, . . . that result in intellectual exploration, not concepts of self that continuously intrude and get in the way.

More positive view of self

More likely to achieve goals

More realistic goals

More acceptance of and openness to experience

More accurate assessment of self

(8, pp. 184-186).

Still another point of view which describes the positive effects of continuously assimilating the products of knowledge input is described by Bigge and other followers of the Cognitive-Field Theory.

The key word of Gestalt-field psychologists in describing learning is insight. They regard learning as a process of developing new insights or modifying old ones. Insights occur when an individual, in pursuing his purposes sees new ways of utilizing elements of his environment, including his own bodily structure. . . .

Insights, then, are to be considered, not literal descriptions of objective physical-social situations, but as interpretations of one's self and one's perceived environment on the basis of which subsequent action may be designed. . . .

. . . Before generalizations become reliable; that is, before they become understandings, it is usually necessary that they rest on a number of specific insights, all suggesting the same conclusion. In short, dependable generalizations, i. e., understandings, usually are products of considerable
experience. Furthermore, they are prone to change in the direction of greater usefulness as tools of thought.... It is one's understandings that enables one to behave intelligently, that is, with foresight of consequences (5, pp. 99-104).

To point up the concerns for the liberal education of man in places other than the United States, Bratchell and Heald concluded their world-wide study in 1966 and published the work in Great Britain under the title, The Aims and Organization of Liberal Studies. Research was done in most of the major areas of the world: the far east, Russia, Europe, Great Britain, and the United States. Full accounts of policy, procedures, and comparisons are a part of the report. A general consensus emerged regarding the reasons for rises and declines of interest in the liberal education.

It is scarcely likely that the old definition of a liberal education... will be an acceptable criterion in this age of the common man... a liberal education is not easily acquired; by definition it is an ideal to be aimed at, one made more difficult to attain in a world of increasing materialism...

... At its best the debate about a liberal education has provoked constructive thought and a rethinking of educational ends and means; at its worst it has merely caused bewilderment and a tendency to dismiss the whole concept as idealistic, ineffective and reactionary because as a concept it cannot always be neatly parcelled up in an immediately applicable formula (6, pp. 2-3).

Bratchell and Heald gave special attention to the importance of relevancy and integrative processes of liberal education, while laying strong emphasis upon the importance of liberal education as a process for developing and refining the individuality of students.
... different kinds of knowledge are needed on the road to maturity. And we know that these intellectual, moral, and emotional experiences often become telling for the pupils only when the teacher's personal concern for and interest in them is obvious. ... Believing there is an underlying unity of all knowledge, we think a major task will be to enable the pupils to realize the complementary nature of their studies and to help them to see that, far from contradicting each other, the different approaches and demands made by different subjects are related to each other. They must be made aware of the inter-relationship of the varied experiences which help to develop the whole personality. It may be that much more research has to be done into the question of subject relationships (6, p. 99).

The importance of knowledge-assimilation to student self-understanding is explicit in the conditions and purposes described by Bratchell and Heald; the effect of thwarted knowledge-assimilation is implied in the anxieties of youth who are entitled to these kinds of experiences at the crucial stage of their intellectual development.

**Need for a Rationale in the General Education Design That Will Assure Constancy for the Emergent Self**

The additional research recommended by Bratchell and Heald reflects the need for knowledge we have not yet acquired. This must be the kind of knowledge that would provide necessary educational concern for all stages of mental and physical growth and development. Genuine personal and social awareness of, and regard for, these growth factors would allow for the constancy in the total undergraduate educational process that is necessary for student self-understanding and continuous
self development. The emergence of effective personalities who would assume the rights and responsibilities of citizenship could be achieved in this way with greater degrees of reliability.

In William G. Perry's volume entitled *Forms of Intellectual and Ethical Development in the College Years*, Robert W. White refers to the importance of continuous self-development for the student. White raises a crucial question for college teachers and developmental psychologists alike: "Does anything happen in the mind between the ages of seventeen and twenty-two beyond a large intake of information, and enrichment of content?" (26, p. v). White regrets that the college years have not been studied as a stage of intellectual growth, and he hands an indictment to education because "there is little substance to the claim that a liberal education means learning how to think" (26, p. v). He considers it deplorable that the work of Piaget regarding stages of intellectual growth in childhood and the work of Bruner and associates have not been extended to the study of intellectual evolvement during the college years.

Perry's work shows that there is a basic progression in the evolvement of forms of thought, during the college age, which can be designated as a period of inner personal growth, as a time when the maturing stages within the cognitive domain occur. (Perry graphically illustrates this concept in his "Chart of Development"). The implication is that curriculum
should be designed to recognize these verities pertaining to the selfhood of the learner.

Perry traces the path from adolescence into adulthood by specifying nine "forms of development" which are signs and sequences of the maturing personality. The first of the nine is manifested in the individual's concepts of simple dualisms (right vs. wrong; we vs. others; good vs. bad; etc.). If personality emergence is arrested or thwarted during the first or early forms, the result is "embeddedness" of the personality. The last and highest of the "forms" leads to "developing commitments," while the final personality product is "actualization." Continuous movement is "away from naive egocentrism to a differentiated awareness of the environment" (26, p. 204). The naive egocentrism, in essence, is the absence of self-knowledge combined with "embeddedness" of personality. Perry's counsel against "embeddedness" calls for educational experiences that will contribute to continuous self-development.

Continuous evolvement and actualization of the mind of man and the development of skills for systematic thought are all parts of the cognitive domain. The cognitive domain, in turn, is related to the affective domain and ultimately to the total maturational processes.

John Dewey profoundly emphasized the whole concept of continuous evolvement, even subtly the idea of continuous
self-development. In his "Criteria for Experience" he also emphasized the importance of an "experiential continuum" in the over-all education complex.

... It covers the formation of attitudes, attitudes that are emotional and intellectual, it covers our basic sensitivities and ways of meeting and responding to all the conditions which we meet in living. From this point of view, the principle of continuity of experience means that every experience both takes up something from those which have gone before and modifies in some way the quality of those which come after... that the educative process can be identified with growth when that is understood in terms of the active principle, growing.

... Hence it is argued that "growth" is not enough; we must also specify the direction in which growth takes place, the end towards which it tends... The question is whether growth in this direction promotes or retards growth in general. Does this form of growth create conditions for further growth, or does it set up conditions that shut off the person who has grown in this particular direction from the occasions, stimuli, and opportunities for continuing growth in new directions?

... There is no paradox in the fact that the principle of the continuity of experience may operate so as to leave a person arrested on a low plane of development, in a way which limits later capacity for growth (10, pp. 35-38).

General education for student self-understanding and continuous self-development suggests the educational structure which has been needed to "specify the direction," to implement the principles of the "experiential continuum," and is the structure which would enable the student to select the appropriate experiences and curriculum. It suggests the educational structure for initiating the youth into the decision-making processes and also into timely institutional analysis.
Personal and social awareness of these verities would also take into account the importance of knowing about the relationship of responsible learning to the processes of maturation.

Maturation or learning, or a combination of the two, is the means by which lasting changes in persons occur. Maturation is a developmental process within which a person from time to time manifests different traits, the 'blueprints' for which have been carried in his cells from the time of his conception.

Learning in contrast with maturation, is an enduring change in a living individual that is not heralded by his genetic inheritance. In short, it influences our lives at every turn, accounting in part for the best and worst of human beings and for the best and worst in each of us (5, p. 1).

Institutions of learning, parents, and parent-surrogates alike, all of whom are special kinds of teachers, must assume some of the responsibilities for "embeddedness" and "naive egocentrism." Stymied development in either the mental or physical growth seriously affects all other growth processes, particularly the "direction of growth and choices made by the learner" (10). Because of the interdependence of the mental and physical processes, scarcely any participant in the whole scheme of life can escape the imperative to know about the "forms of development" and to acquire skills necessary to prevent "embeddedness." Distribution of the value enlightenment into the "whole scheme of life" seems to fall within the mandates to general education. This special mandate extends to the earliest stages and forms of life, since certain
irreparable damage to the physical and/or mental development may occur during the prenatal period if the mother is un-enlightened about needs that are critical to a particular stage in the life of the embryo or fetus (25, p. 140).

Perry's "forms of development" and Dewey's "criteria for experience" are representative modes of thought that make it possible to lift out of the information-mass those kinds of knowledge needed for understanding human behavior and for preventing naive egocentrism. Utilizing these "forms" and modes and the derived products of inquiry would facilitate the general education approach, if the approach could be based upon a plausible rationale formulated to promote a moral and social conscience and to foster the "autonomy of inquiry."

Need for a rationale to promote the development of self-understanding and continuous self-development is emphasized when through perspectives such as Perry's, Bell's, or Overstreet's, it is recognized that the individual personality must finally be endowed with a favorable self-image before a social conscience can evolve. Need for a special kind of educational experience is explicit, and innovative forms of educational experiences emerge from premises in the works of these social thinkers. The rationale called for would provide a dynamic leavening factor for continuous intellectual growth and maturation within the whole emergent self.
Presently, the curriculum for general education must be the focal point of concern because of need for its revitalization. The basis for continuous renewal of general education is to be found in those factors that lead to student self-knowledge, self-understanding, and continuous self-development. Perry's work sets the stage for the necessary empirical research in this area and suggests the forms for inquiry. The rationale and accompanying intellectual tools described in Chapter IV are designed to implement a program for student self-understanding and, once in operation, should merit innumerable research studies.

The needs for an innovative rationale and program are further expressed in the social concerns of college-age students themselves. They are expressing anxieties about social problems; they often seek solutions without direction or guidelines, independently of the educational processes usually fostered by educators, social, and behavioral scientists. This pulling away of the learner from the educational processes can be explained in part by the fragmentation of educational efforts on the part of all principal participants.

In 1968, the "Four-School Study Committee" conducted an inquiry into the problems of liberal education for an age group between the years of sixteen to twenty. The study was supported by the Carnegie Corporation of New York and administered by the College Entrance Examination Board, New
York. Before publication, and throughout the year 1969, the committee checked their findings against relevant events, for validity and reliability. "By setting our observations and propositions against the test of time, . . . we have asked ourselves whether, as recent history unfolded, our diagnoses still seemed reasonably sound" (12, p. vii). Findings, published in 1970, reflect the urgency of needs for revision in curriculum, and the need for programs for faculty preparation. Innovation in admission policies to the institutions of higher learning was also specified.

. . . our recommendations have been matched by congruent development in recent months.

1. In the latter years of secondary school and the early ones of college, the traditional, discipline-oriented department is being complemented by problem-oriented task forces as modes of instruction and of faculty organization. . . . the liberal, life-enhancing education of late adolescents has come to be seen as something different. . . .

2. . . . the liberal education of late adolescents requires a reorganization of faculty and curriculum into task-oriented—which is to say student-oriented—units, . . . extend this student-oriented synthesis into and throughout, . . . indeed the deliberate confusion of places for 'living' and for 'learning' all can help provide an integrated environment, which in turn can best be expected to conduce to integrated personalities.

3. . . . noncommitting apprenticeships, temporary working internships through which they can test themselves against the real world. At its worst, this often unconscious desire to belong to an active group and through it, to manipulate the social environment can result in a violent pious Sturm und Drang. At its best, it can be the occasion of social contribution and personal growth. Convinced that the late adolescent's sense of contribution and his growth are tightly interrelated, we vigorously recommend the expansion of our sense of curriculum and community to include the active
organization and execution of such experiences as a regular part of the students' formal education (12, pp. vii-viii).

The committee summarized their propositions by suggesting that four-year, newly-created institutional policy should encompass grades "11 through 14 and be organized to meet the special educational needs of late adolescents."

When Daniel Bell diagnosed the education predicament at Columbia as being a prototype of broader scenes of educational dilemma, he spoke of the dangers inherent in placing greater emphasis upon the role of the departments in the college than upon the whole educative process. In answer to the identity crisis, the need for an open line of communication becomes quite clear, particularly in the general education programming, because student needs should be examined with students themselves involved in the decision-making processes. Bell discussed the difficulties of programming such a general education experience.

There are few integrative mechanisms at Columbia for making the several departments aware of each other's work and needs—and it is interesting that, so far as I can learn, the innovation of multiple tracks was made by each department quite independently, rather than by diffusion from one department to another. But the growing insularity of departments, each preoccupied with its own problems, makes it difficult to build into the curriculum the necessary links that can provide students with work in common subjects which are approachable through different disciplines. In this way, too, the college is subjected to centrifugal forces (4, p. 205).
Bell denounced the way in which Columbia, like other institutions concerned with interdisciplinary problems, has tended to "add-on" courses designed exclusively by various departments in an effort to achieve flexibility or simply to increase offerings so as to defer the demands of students to participate in the decision-making and designing processes.

The CEEB Four-School Study Committee significantly involved graduates of four schools in the development of its report, and they found consensus in their wide-spread observations.

Instructors in the lower divisions of colleges and universities seem to take little interest in their students and their courses. In other words, not only the undergraduate curriculum but the faculty is oriented toward the graduate specialities, ... little interest in undergraduates who do not display an intent at least to major in the field (12, p. 5).

Bratchell and Heald noted that throughout the world "a liberal education is not easily acquired." They strongly admonished educationists not to merely inculcate a passing interest in curriculum through current affairs, but to be prepared to invest also in the innovations necessary to re-direct the goals of the faculty. "Where controversy particularly arises, however, is in the achievement of the ends once they are defined; about ends there has been wide spread agreement, but about means there has been wide spread dis-agreement" (6, p. 2). The first step in overcoming social decay is to recognize the difficulties of institutional renewal and vested interests.
Bell and the many others concerned with the past-due needs for innovation likewise focus upon the contemporary deficiencies due to the rigidity of institutions and faculty resistance to innovation.

... loss becomes expressed in the voiced and unvoiced dissatisfactions of the students, as a protest against the impersonality of the university, its rushed and dispersive quality, and the lack of 'encounter' between student and faculty—not just personally, but in a moral and intellectual sense (4, p. 276).

Aiken underwrites Bell and others in proposing a time-space factor conducive to moral and intellectual growth as he described the real weaknesses of our system of higher education.

We regard knowledge of the good as the easiest of all educational achievements and so have consigned the task of normative education to the primary and secondary schools, and more grudgingly, to general education programs for under-bred freshmen and sophomores (2, p. 11).

Aiken deplores the fragmentation of programming at the expense of the individual students and the resulting discredit to the institution when the "continuity of experiences" is not observed. Aiken maintains that "continuity of experiences" must accompany the learning of fundamental principles of knowledge.

When the college resorts to the "add-on" technique, and to deferrment of interaction with the beginning student on a personalized basis, it has already succumbed to the "sounds of the day," and has lost the touch of the gestaltist overview for its objectives.
Moreover, when the college attempts to equitably "distribute the student" over an arbitrarily selected group of departmental activities, it is operating without the central energy factor that would bring order and purpose to the whole process, i.e., it is operating without the precise tool for assessing and meeting student needs.

The return to a distribution requirement is, I believe, an admission of intellectual defeat. At worst, it serves up a mishmash of courses that are only superficially connected. At the very worst, it stimulates a modishness that caters to the immediate and the sensations, or that looks for esoteric or gnostic links because the ordinary canons of intellectual order are too repressive. Pascal once said that law without power is anarchy (and power with law is tyranny). One may extend the apothegm by saying that anarchy without intellectual order is perversity (and intellectual order without freedom is dogmatism) (4, p. 285).

Bell continued to search for the reasons behind mounting disenchantment with general education practices in American colleges while the American public seemed to draw the blinds more closely upon the modern dark age of education. Bell attributed much of the cause to institutional default in recruiting teachers who possess the interdisciplinary orientation and preparation to teach the courses in general education. Teachers, in turn, fail to design courses in concert with the specific general education purposes. The implication is that innovation may not be possible within the present organizational structure.

The Four-School Committee recommends new institutions; Bell is recommending a new breed of faculty.
Some colleges simply copied (in drastically shortened form) the syllabi of original courses; this in itself defeated the purposes of the courses. Other colleges took an even easier way out by organizing loose 'survey' courses that were then labeled 'general education' (4, p. 284).

In such a program, when students were asked to consider complicated topics—to think—even when they had had no training in any of the disciplines relevant or necessary for intelligent judgments, the teachers, themselves unqualified and untrained in the role of the interdisciplinarian, gave up in despair, charging that the minds of students had become static.

Rutgers college stands as one of several typical institutions where the general education program has been submerged in a period of stress. A study of the program was undertaken during the spring semester of 1967-1968 by Warren I. Sussman, Professor of History, and a 112-page report resulted. Dean Grobman of the college commented that "the recently released Rutgers College curriculum report is a highly personal document. It will antagonize many persons" (18). Educators committed to the ideals and concepts of general education may justifiably register antagonism, inasmuch as the study was a one-man effort; the investigator was a specialist (an historian), and the general conclusions were to abolish the general education distribution requirements. While a policy of distribution requirements is known to be the "path of least resistance" and an inadequate one,
it at least serves as a base for revision and improvement. Sussman’s recommendations were cast in tones of finality.

I recommend that the college abolish the so-called General Education Distribution Requirements with the exception on one semester of Freshman English Composition. . . .

The recommendation of this report puts the burden of program making on the individual student. . . . The faculty ought to provide for all students some guidelines for program making . . . they ought to offer some assurance against too much specialization (18, p. 134).

The report of Sussman’s work contained no recommendations for innovative alternatives. It was in the light of conditions described by Bell and manifested at Rutgers that higher education, for at least a decade and half, gave little attention to innovations in curriculum for general education. Certainly, no innovations were designed to include those components that would contribute to the student’s emergent self. Apparently, it was the student who was most feared and avoided. During this period of unprecedented change, only few opportunities were created for the student to participate in higher levels of the democratic processes, while the American culture became even more pluralistic in nature, and the demands were intensified for adaptive transition from youth to adulthood. Kelley referred to the American college student as “the whipping boy or scapegoat of the scientific age” (19, p. 11).

William C. Devane, late Dean of Yale College, in 1966 analyzed the condition of American education. "Crisis is the
chronic condition of higher education in our dynamic democracy, ... drastic decisions have to be made. ... our education establishment is in disorder and has lost ... any clear sense of direction" (9, pp. 3-5). Dean Devane strongly advocated "what we have long considered an indispensable ingredient in higher education--the liberal arts tradition" (9, p. 32).

Alan D. Ferguson, program officer for higher education and research at the Ford Foundation, responded to Devane's challenge by suggesting that education would necessarily include the broad and general as well as the specialized education of most of our people, for the most of their lives. He was pointing up the "continuity of experience," which was not by any means overlooked by Devane; he was placing emphasis in the area which seemed to him to be at the apex of urgency for the time. Ferguson, however, placed emphasis upon the integration of processes for generalization as well as specialization and upon integrative process within each process.

... the ancient function of teaching, and passing on mankind's heritage and the relatively new function of fostering and conducting pure intellectual research will become merged into the broader function we now classify as the public service role of higher education. We will seek strenuously to keep and preserve the most useful values of the older functions, but I suspect that that overworked word RELEVANCE will be constantly used as a searching light and evaluator of their service to the majority of our population who will attend our colleges and universities (9, pp. 3-5).
Ferguson proceeded to explain "change" in terms of personal and institutional renewal: (1) The classes of 1966 are the first groups of college graduates who spent their entire lives with three parents, the third being television; (2) the electronic computer is taking over budgetary tasks, data collection in all areas, and program analysis; (3) the computer is providing programmed teaching—all of which will spawn new types of problems while in transition (9, pp. 3-5). Meanwhile, Aderhold warns against a false feeling of achievement:

... Those who have worked to preserve our heritage and to adapt our concepts to the strange new demands of urbanization, communication, and transportation [leave] much unfinished business. ... Freedom and dignity of man will be preserved as he learns more and more to exercise the awesome responsibility that goes with freedom and dignity (1, pp. 17-19).

During the decade and a half in which these described events were occurring, Columbia, Harvard, and Chicago Universities were prominently involved in efforts to revitalize the general education concepts. Florida University had put together a very impressive and innovative program, but initiated the program by subtly implying "wait and see." Many positive and innovative steps were aimed at changing attitudes and compensating for the slowness with which institutions will allow change.

... This is the record of an inquiry and an exploration in which we have tried to ask the right questions and to travel in the right
direction. Our answers and discoveries are tentative, but such as they are, we hope they may help define the nature of the problem that today faces institutions of higher learning throughout the nation.

General education is not so much directed at mastery of highly specialized subject matter as at bringing together facts and ideas that are closely related to the individual's vital needs, problems, and interests as a human being. It is that part of the student's total education that prepares him to live rather than just to make a living.

Our most productive project to date has been a six-week workshop in general education for our own staff. By careful scheduling more than fifty faculty members were able to participate actively on either a full-time or part-time basis. Consultants, specialists, outstanding educators, state government officials, lay citizens, and university faculty members spoke; documentary films were studied, and problems pertaining to all phases of general education were discussed in the seminars (31, pp. v-vii).

There have been numerous other, wide-spread efforts to search out criteria for reconciliation between "those who saw liberal education as a creature of historical forces, and those who saw liberal education as being the same for all men everywhere and one always rooted in a metaphysical view of man and knowledge" (7, p. 305). Many criticisms have set out the deficiencies of the general education philosophy, but "there has not yet originated the much needed great theoretical insights into the foundations of knowledge" (7, p. 404), that could be abstracted and made a body of verities in compliance with the educational foundations identified by Combs: psychological, social, and philosophical.
Aiken questioned the soundness of Bell's effort to refurbish general education by noting the difficulties of institutional renewal.

Professor Daniel Bell has attempted to revive the dying movement of general education. Yet even he confines general education to the college; were his proposals adopted, the graduate university would remain unaffected. By his own confession, Professor Bell's reforms of general education are not based upon a new philosophy of the higher learning. The much discussed work The Academic Revolution by Jencks and Reisman is no exception. . . . the "revolution" is simply the one instituted three-quarters of a century ago when the better liberal arts colleges were converted into graduate universities. . . . Nowhere is there a sustained effort to reconceive the university and its colleges so that a continuous and meaningful interaction would take place at all levels between professional and liberal education. And nowhere is there an effort to break through the present college-graduate school bifurcation (2, p. 7).

Aiken further justifies the actions of "radical youths who have made their own sad truce with social and institutional necessities" (2, p. 7). Moreover, Aiken is critical of the fallacies in education and of the failures of society to require appropriate educational programs especially for young adults. Education in particular, and society as a whole, are not learning from the youths those lessons "which they might teach us," according to Aiken. As a result we "treat them as outcasts, ungrateful 'cop-outs,' or more simply, spoiled brats whom in meaningless alternation we harshly discipline and weakly placate" (2, p. 11).
The social thinkers who have been cited typify the individual and social demands regarding the "responsibilities of being educated" (13). They, with the less articulate segments of society, form a consensus that would require each generation to search out those factors which contribute to education for self-understanding and continuous self-development, as well as to the processes of education for social responsibility.

Brubacher and Rudy regret that "theoretical insights into the foundations of knowledge have not yet originated" (7, p. 404). According to authoritative figures cited, there is even more need for a rationale that will implement the recognized social demands. "Demonstrations have served their purpose; universities cannot survive under continued hostility--it is time now for all to set up honest goals for improvement" (17). Realistic educational goals must transcend departmental conflicts and perpetual competitiveness between lower colleges and the universities.

Individual and Social Expectations: Factors for Identifying Responsibilities and Functions of General Education

Although the expectation is usually implicit, society does expect its educated citizen to know something about the ideas and basic issues relevant to the social problems of the day. While he is expected to be a specialist in one field, he is expected to understand matters that are important in
such general knowledge sheds upon his own. At the same time and by various means, business, industry, and the professions are pressing for higher degrees of specialization.

Students who are the products of western empiricism and technology manifest the belief that the educative process should embrace concepts and opportunities to derive relevancy—that relevancy can be achieved through involvement in the affairs of the world. They have already, through myriad vicarious experiences, become first-hand witnesses of the whole world and in fact have witnessed unprecedented experiences beyond almost all frontiers.

The involvement seemingly sought by the youth suggests a need for a broad-based exposure to the basic areas of knowledge that will serve as a foundation for "identity realization" (20, p. 334). According to Orries E. Klapp, in Collective Search for Identity, two real needs are expressed: (1) search for identity, and (2) relief from boredom.

... Viktor Frankl, it seems to me, puts his finger exactly on the problem when he said the "existential vacuum" of modern man "manifests itself mainly in a state of boredom"...

When $F = EE \times B$ (Frustration is the product of exaggerated expectations compounded by boredom) predominates over injustice as a social problem, there comes a time when politics and economics are seen failing as adequate responses, the social fabric (togetherness) has disintegrated (anomie) to a point where economic and political measures do not remedy it.

... Exaggerated expectations and boredom create a new kind of problem, afflicting rich and poor alike. People do not know what to do about such a problem. ... So the motive of the
incredible revolution is to find a different solution than remedi ing the inequity of the distribution of goods and power. . . . So rebellion has no place to go (20, pp. 65-67).

The individual and society are looking to the institutions of higher learning for measures to diminish the "frustration ratio." The problems of "identity realization" may be so interdependently related to the ratio of frustration that the problem "in need of a solution" (p. 17) has been isolated.

Accordingly, Stein, Ong, and others have recognized that learning factual knowledge or storing the products of factual knowledge is no longer an educational issue. The general purpose of education is to encourage each person to seek his own meanings in life and especially his own intellectual level within the broad stream of education, i. e., within the institutional practices that have been especially designed to distribute the human value, "Enlightenment." This is one of the eight value categories of the "Social Process Framework" (3, p. 25) devised by Harold D. Lass well as a comprehensive intellectual tool to be used in the examination of relationships in human behavior in any time or social space context. Its purpose, therefore, is to assist the principal
participants involved in any given event to determine the value consequences of that event.

While seeking his own status in "Enlightenment" or any of the other seven value categories, the individual is entitled to expect that his educational experiences will include criteria for developing a sense of direction similar to Dewey's "growth direction" and criteria for selection of the experiences he is to be involved in. This amounts to self-enhancement of status in the value, "Enlightenment" throughout the process, and hence to an enhancement of the total self-concept. Consequently, the learner in this process is provided with opportunities to generalize from the enhancement of his own value statuses to the consequences for the whole "social process."

The kinds of circumstances just described suggest a social environment which is oriented toward human dignity, one in which values are widely shaped (produced or created) and shared (3, p. 32). Furthermore, the sources cited reflect a consensus that man is constantly in search of the value, "Enlightenment," and that educational institutions have been searching for the criteria of constancy and renewal in order to overcome neglect or abandonment of warrantable programs in times of social disorganization. The "Rationale" and the "Social Process Framework" described in Chapter IV have been tested for qualities of universal fitness by several generations of graduate students under the direction
of Harold D. Lasswell during the refinement of the "Framework." Consideration of the statement of the "Framework" as a postulate reflects reliability and universality: "Man seeks values through institutions using resources" (3, p. 25).

Reliability and universal applicability are qualities sought by education in its efforts to develop a scheme for continuous renewal. The Arnspiger Value-Oriented Rationale implemented by the "Social Process Framework" constitutes a theory for institutional analysis. The assumption that most social problems result from cultural lag and institutional decay imposes the necessity for continuous institutional analysis.

Earl J. McGrath, long a prominent figure in the education-search for means to revitalize procedures sensitive to the needs of the seventeen-to-twenty-two year old, justifies his persistence-in-search by referring to the viability of social demands upon education.

... the independent liberal arts college continues to exhibit an immense vitality. Contrary to the opinion of some members of the profession, these institutions are not moribund; nor in terms of their own proper objectives are they ineffective. If they continue to affirm their peculiar purposes of educating American youth for the obligations of informed citizenship in a free society and for a productive and responsible personal life, they will assure their own preservation and justify their support by our people. The leaders of these colleges, ... are consistently seeking ways for their institutions to discharge these responsibilities more fully (23, p. ix).
Contributing authors in *The Improvement of College Teaching* (21) suggest throughout the volume that as much as seventy-five years may pass before a warrantable theory of education finds its way into practice. Due to the ratio of social change, the unprecedented numbers of students involved, and the projected destiny of the mind of man, the urgencies of the times do not permit this kind of time-lag in the future.

A summary of this chapter suggests the need to deliberately intervene and to change the traditionally negative effects of the time-lag in institutions of higher education, and particularly in general education programming.

**Summary**

Since the multi-disciplinary approach does not take its objectives from the problems of "identity realization" or from the aims of education for social responsibility, a program which places the self-concept at a focal point does point toward an inter-disciplinary approach leading to student self-understanding and continuous self-development. Certain "foundation disciplines" would further lend guidelines for selection and balance within such a program.

The foundational factors of education—psychological, social, and philosophical serve as base points of perspective for assessing all components of education. They are especially helpful when assessing the abstract factors that
contribute to the integration of learned knowledge and the consequences of the integrative processes for the self-concept. The integration of knowledge and assimilation of newly acquired knowledge and the processes which lead to student self-understanding and continuous self-development have been the major emphases of this chapter.

Knowledge-assimilation as a means to self-understanding and continuous self-development serves as both impetus for and the product of the best education available. It is the kind of basic education which will provide "ecstasy of education," if the learner is assisted in deriving "insights" from the interrelatedness of knowledge, and these "insights" are promoted as further impetus for continuous self-development.

The need for a rationale in general education design that will assure constancy for the emergent self is explicit. An experiential-curriculum that will enable the student to learn how to think suggests the conditions of the rationale.

While the educated person is expected to be a specialist in one field, he is expected to understand matters that are important in many fields. The individual, on the other hand, because of compounding vicarious experiences, is insisting upon actual social involvement. He wishes to escape the denigrating effects of boredom. General education is an operative institution already staffed and equipped. Time does not allow for constant abandonment and "starting over."
Conversely, continuous renewal and development for both the individual and for human institutions prescribe the imperative for the day. Moreover, guidelines have been devised for accomplishing the social demands that appertain. The Amspiiger Value-Oriented Rationale and accompanying tools of thought are described in Chapter IV. Together, the Rationale and the tools form a criterion for continuous individual and social development.

Pfieffer declares that it is now within our grasp to "achieve education for each," but to do this calls for a newer and higher order of planning (27, p. vii). The planning and systematization of the process can be facilitated by consensus in motivation and commitment to purpose.


27. Rothwell, C. Easton, Chairman, Committee on Undergraduate Teaching, The Importance of Teaching: A Memorandum to the New College Teacher, New Haven, The Hazen Foundation.


CHAPTER IV

THE ARNSPIGER VALUE-ORIENTED RATIONALE: A CONCEPTUAL DESIGN AND INTERDISCIPLINARY APPROACH TO GENERAL EDUCATION

Introduction

In spite of its warrantability, the general education concept is encumbered with limitations which no longer can be absorbed economically or academically. In the past, emphasis has been upon the disciplines, resulting in fragmentation of curriculum. Moreover, the fragmentation has occurred in an atmosphere of competitiveness between the proponents of the disciplines, whereas an environment of intellectual exchange and transcendence of discipline boundaries would have been more conducive to learning.

In only a few centers across the nation has the concept of multidisciplinariness achieved the implementation that it needs in order to fulfill the expectations that governed its origin. . . . When it performs in full efficiency, it is a phenomenon of professional beauty to be admired, promoted, and fostered. . . . It is the finest hour of interdisciplinariness when this occurs, but is all too rare (4, p. 188).

In many other ways, the viability of the general education concept is strongly manifested; leaders in the movement have made adequate and realistic analyses of its shortcomings and have proposed goals to overcome its limitations. A
A consensus has emerged to suggest that reiteration of warrantable goals is not enough.

Effective programs of the future must be based on some factor of constancy that will prescribe means for modification and renewal. The foundational disciplines (psychological, social, and philosophical) would specify program objectives congruent with a criterion for considering student needs-potentials-interests. A rationale designed to promote alternative programming of the disciplines would replace the institutional policy to "add-on" courses, or to designate a "body of knowledge that should be the common possession of all enlightened men." The policy of alternative programming would also promote continuous assessment of the learner's needs-potentials-interests, and would provide guidelines for curriculum building as well as institutional renewal.

A Rationale for General Education: An Overriding Objective and Specific Conditions for Educational Programming

The Arnspiger Value-Oriented Rationale was designed to provide guidelines that are necessary for clarifying individual and institutional objectives and for achieving those objectives. The Rationale is particularly useful in formulating educational objectives for both the individual learner and the institutions of higher learning. When the conditions of the Value-Oriented Rationale are observed, continuous renewal of institutional policies is assured through continuous examination of value priorities of principal participants.
If the Arnspiger Value-Oriented Rationale were applied to a general education program, alternative ways would constantly emerge, enabling the student to accomplish the learning task that has been most overlooked, i.e., to experience insightful learning by integration and assimilation of acquired knowledge. Furthermore, the Value-Oriented Rationale applied to educational objectives takes into account the wide range of student competencies, rather than aiming at the mid-range of mediocrity, the pros and cons of which were recounted in The Great Debate by C. Winfield Scott and others in the educational perspectives of 1959 (13, pp. 24-28).

The study of historical and theoretical premises combined with investigation of the interdisciplinary approach suggest the need for a unifying philosophy or rationale for the general education of the seventeen-to-twenty-two-year-old. The appropriate learning environment for a general education program, as in the past, is within an institution situated "between the secondary school and the graduate institution, which performs a function that differs from the other two" (5, p. 180).

The underlying philosophy of the Value-Oriented Rationale that is being proposed suggests a conceptual design that comprehensively provides for all of the components of the general education program including the needs of the learner, a flexible but personalized curriculum, a carefully selected and committed faculty, and modes for institutional renewal.
The Overriding Objective of a Free Society

In the creation of any system of thought, and particularly in the development of an educational program, the initial step is to state and clarify a basic postulation upon which the system may rest, and which will finally become a part of its foundational structure. Often a basic assumption is made that is not necessarily accompanied by scientific proof. (For example, the metric system rests upon a set of arbitrarily determined weights and measurements).

The philosophical rationale being proposed for general education programming rests upon a basic postulation expressed in "The Overriding Objective of a Free Society." It is a strong and positive value goal, a human need that is common to all societies and one against which no other social goal prevails with persistence. This overarching goal refers to the most fundamental of all goals with which a person or the persons of a free society are identified and toward which demands are made, expectations are held, and actions are directed. Participants of any social group, therefore, who believe in the freedom and worth of human beings, maintain the following objective: "We favor the ever-widening realization of the worth and dignity of the individual in theory and in fact" (1, p. 11). This statement of universal social preference cannot be scientifically verified, but the social conditions which it specifies, and the degree to which instrumental value goals are widely or narrowly shared within
the specified conditions can be validated in terms of their contributions to the achievement of the Overriding Objective.

Although we can establish scientifically the numbers of freedom-loving citizens who may state their preferences in favor of the recognition of the worth and dignity of the individual based upon merit, we cannot establish by scientific means that this is the absolute, the ultimate, value to be sought. However, the systematic approach (scientific method) can be employed with great effect in determining the consequences of seeking this objective. The systematic use of the social process framework will enable us to analyze the values sought. The framework will enable us to analyze the institutional practices and individual behavior patterns that determine the degree to which values are shaped and shared by people.

The framework is equally effective in enabling us to analyze and appraise the consequences of establishing any set of social values preferred in any type of society. Again, we should observe that this appraisal must be made in terms of an overriding objective (1, p. 33).

The Social Process Framework (Appendix L) is an intellectual tool composed of four categories of analysis: Man, Values, Institutions, Resources. These four broad areas take into account the full spectrum of human behavior. The framework is designed to make analytical inquiries into the social processes in all societies. The "Value" category provides eight sub-categories for classifying all human needs and wants.

This very process of classification, or categorization, is essential to systematic thinking. It enables us to avoid the blundering use of ambiguous terms by substituting the precise use of specific terms. Our practice in using categories of analysis will contribute greatly to our skills of thinking. For this
reason, an intellectual framework that can withstand thorough analysis [testing for empirical reliability] is an important tool of thinking (1, p. 23).

The positive interdependence between the Overriding Objective, the Social Process Framework and the Value-Oriented Rationale (1, p. 32) will be demonstrated throughout the remainder of this study. Employment of these three tools for systematic thought thus far introduced have special significance for the programming of general education; the high degree of interdependence between these tools set forth implications for the interdisciplinariness of educational experiences. There also will be cited brief examples of application of these tools in planning and practices in general education.

The conditions that are essential to the implementation of the Overriding Objective are expressed in the Arnspiger Value-Oriented Rationale. The Rationale refers to the distribution of the value categories in the Social Process Framework.

The Arnspiger Value-Oriented Rationale

Just as each system of thought builds its foundational structure around one basic postulation, so does it build its superstructure upon that foundational structure and around a comprehensive, operational philosophy which becomes its own rationale. The Value-Oriented Rationale is composed of five factors. It is particularly applicable to a general education program for student self-understanding and continuous
self-development. The first and most fundamental factor of the Rationale is the postulate expressed in the Overriding Objective, and the other four factors are simply conditions which must exist if personal and social movements toward human worth and dignity are to be continuous and without serious diversion.

Factor 1.—The Overriding Objective expresses that desire for continuous progress toward the realization of human worth and dignity for all participants. (Dignity is defined as that state in which the individual is neither seriously deprived of, nor over-indulged in the human values).

Factor 2.—A society oriented toward human dignity is one in which human values (needs and wants) are widely shaped (opportunities for fulfillment are produced and/or created) and shared. The creation and production of value opportunities are positively related to the functions of general education. As one example, the creation of opportunities to gain status in the value, "Enlightenment" or to develop status in the value, "Skill," are examples of learning experiences.

Factor 2.—A society that aspires toward increasingly greater degrees of freedom will be concerned with the formation of mature personalities whose value demands and potentials are compatible with the Overriding Objective. This is an important function of a sound general education program, the achievement of which is prescribed by, and richly founded in, the psychological, social, and philosophical disciplines, and in the interrelatedness of them.
Factor 4.—Any society which ascribes to the Overriding Objective will determine a long-range goal to create more and more opportunities for as many human beings as possible to achieve their highest potentials in all value categories, in accordance with their innate and acquired capacities and motivations. This also has unlimited implications and specific recommendations for and obligations of general education programs.

Factor 5.—The perspectives and strategies of such a society would be so integrated through its appropriate institutions that (a) the freedom of choice of all participant members of the society will be assured; (b) the value assets of all members of the society will be secure; and (c) each participant will be encouraged to maximize his own value assets while accepting responsibility for seeing that other participants have the same access to the value categories.

Realistic institutional analysis and renewal, as well as self-understanding and responsibility for continuous self-development represent tasks which are within the special province of general education. Explicit formulations of educational objectives can be derived and validated.

Such a philosophy or rationale demands high-level planning in the sense that all principal participants must be involved in the decision-making processes, in the sense that all facets of systematic thought emerge out of the Value-Oriented Rationale, and each may be returned or referred to the relevant conditions.
of the Rationale for validation and tests of reliability.
All facets of systematic thought are embraced in the Component Operations of Problem Solving (1, pp. 40-42) which have been designed to accompany the Overriding Objective and the Value-Oriented Rationale as one of the intellectual tools essential to the implementation of the Overriding Objective. The Component Operations of Problem Solving are a modification of the scientific method, and are described along with the other tools of thought on page 138.

Some Educational Problems Which Merit Consideration in General Education Programming

Aside from benefits to be derived from general education programs based on the value philosophy, many of the same kind of problems may be anticipated which are common to all phases of education. Some educational problems have been identified and some valid alternatives and/or solutions have been suggested. This fact alone stands as an additional reason for continuous research.

Both John Pfieffer and Paul Heist believe that the creative and talented student has been seriously neglected. They recognize the problems of developing valid educational objectives and of preventing mediocrity in programming.

Pfieffer has emphasized the need for good planning and the need for individualized instruction.
We have it within our grasp to achieve "education for each," but to do this will call for a newer and higher order of planning than we have so far brought to the process.

Fortunately, there would appear to be a way out. . . both military and business, . . . have taken a hard look at improved administration, . . . using methods that have come to be known as operations or systems analysis, . . . Rather than merely collecting information and statistics on the state of affairs as it is now, data was explored on a wide assortment of choices and alternatives to suggest better courses of action than current practice. The objective is imaginative and effective decision-making, and the steps are three: setting goals; seeking alternatives and evaluating results (11, pp. vii-viii).

The Creative College Student: An Unmet Challenge, a Jossey-Bass volume edited by Paul Heist, gives special attention to individual human differences which range along "a gross continuum from the highly able to the mentally handicapped." Heist believes that the highly able have been far more limited in scope of educational opportunities.

Furthermore, concern for important differences has been far less prevalent and effective in practice at the level of higher education than at the elementary and secondary levels. However, the situation in college has changed gradually in the post-Sputnik years. . . .

Admittedly some students given to originality and creative expression can learn and often do achieve in routine college settings, but we have come to realize that general teaching methods and common curricula are sadly inadequate and fail to help these individuals to realize their potentialities (9, p. x).

A dialogue between contributors to the volume on The Creative College Student points up some of the problems of
educating creative people, and suggests that "self-realization" may be one of the more important "products" of creativity.

The main problem of educating creative people is that by the time they reach college age, they are faced with an enormous, rigid structure and organization, in the overall attitude of many of those who maintain the institution—an attitude which prevents creative people from getting to those experiences most important to them (9, pp. 8-9).

The dialogue further refers to Otto Rank as one source for identification of two types of persons: the "adaptive type"—a normal, average man; and the "neurotic" or conflicted—the fortunate ones will move beyond conflict to the level of the creative man, to Rank's "man of will,"—one who attempts to formulate his own goals, ideals, and moral standards. The participating contributors to the conference, at the same time, point out that "neurotic-conflicted" does not connote mental illness.

But, if we can identify one feature that characterizes the highly creative individual, it is his greater capacity to tolerate conflicting values and dispositions within himself and effect some kind of integration.

A certain psychic turbulence is necessary to the processes of synthesis, resolution, and evolving potential for further development. This is an important component of the right kind of education. The creatives seem to be continuously self-critical although basically self-accepting, while retaining a sense of destiny, commitment, and involvement in what they are doing (9, pp. 12-14).

Much earlier than either the works of Pfieffer or the volume edited by Heist, both published in 1968, E. Bogardus
stressed the need for balance and synthesis between personal and social growth and development.

Conscious social change in western civilization is endangered on one hand by an excessive individualism, and on the other by a socialism which threatens to suppress individual initiative and to underemphasize the role of mental and moral character. Professor Ellwood urges the importance of an education which will socialize the individual and at the same time develop a high type of personal character (6, p. 446).

The observations of these eminent social thinkers have been cited to reinforce the need for an educational rationale that (1) gives direction to human thought, (2) provides for the creation of opportunities to develop mature personalities and human potentials across "a gross continuum of individual differences," and (3) calls for a meaningful balance and synthesis in the distribution of personal and social value goals. All of these specifications are inherent in the Overriding Objective and the Value-Oriented Rationale.

While the realization of human worth and dignity is an overarching goal, and therefore a paramount one that is expressed by all men in varying degrees, there must be instrumental ways or goals by which one moves toward the desired state of worth and dignity. The Social Process Framework is such an intellectual tool that provides classification of value aspirations and promotes the processes of value analysis so essential to decisions about value choices and value planning.
Universal Value Goals Instrumental to the Overriding Objective: Tenets for Educational Planning

(1) (2) (3) (4)
"MAN seeks VALUES through INSTITUTIONS using RESOURCES,"

is the description of social processes and formulates the categories of the "Social Process Framework" (1, p. 25). The Social Process Framework is a tool of analysis which undergirds the assumption of the Overriding Objective. Implications of the processes of association within all human societies are inherent in the statement of the Social Process Framework, i.e., wherever man is observed, he is seeking those values which, at the instant, are most important to him, and which he, therefore, most highly prefers. (Man is a goal-seeking organism). By a written or concrete statement of this process of human behavior, one has access to an otherwise abstract phenomenon of human behavior; the statement furnishes a point of reference to the four essential areas of human behavior, and suggests a process for analysis of that behavior. To underscore the captions of the four categories within the statement leads one to recognize the analytical tasks to be performed while exploring the vastness of human needs within any social environment, and, moreover, to discern the ranking of value priorities. The eight value terms used for classification of those vast needs give one the control and vision over the analytical tasks which is essential to fruitful analysis.
For the purposes of this study, exploration of educational needs (individual and institutional) can be accomplished through analytical tasks performed within the social and psychological foundations. The conditions of the Overriding Objective and the Value-Oriented Rationale suggest the strategies and patterns of practices to be designed for the fulfillment of the basic, instrumental and ultimate or overriding objective—the philosophical foundations.

A brief study of the Social Process Framework illustrates the comprehensiveness of the capacity for analysis in each category within the framework. A paraphrased definition of pertinent terms precedes the framework:

**Basic definitions of the values:**

1. **Power.**—is a value concerned with decision-making. Important decisions are those that are sanctioned by society and carry with them the expectation that they will be enforced against challengers. Personal strategies refer to individual decisions relating to personal goals, but also an important aspect of decision-making.

2. **Respect.**—refers to the degree to which discrimination is held against people, or recognition is accorded them, in their capacities as human beings, and in either case is based on merit. (Discrimination lies opposite from Recognition, and in the negative position, on the Respect continuum).

3. **Wealth.**—refers to goods and services. Most people seek to acquire the income or other resources in adequate amounts to
satisfy their needs in terms of goods needed and services rendered to them by others.

**Enlightenment.** --refers to information about the past and estimates of the future essential to the making of decisions. It, therefore, refers to knowledge necessary to make decisions and to formulate personal strategies.

**Skill.** --refers to the degree to which one has developed his potential talents. The five types of Skill under study are: Motor, Thinking, Social, Communications, and Aesthetic.

**Well-being.** --refers to the degree to which one has developed his mental and physical health.

**Rectitude.** --refers to the degree to which one observes moral practices and ethical standards. This implies also the degree of responsibility for one's own behavior and concern for other people.

**Affection.** --refers to the degree of love and friendship one holds for persons in primary and secondary groups. Primary, in this case, refers to person-to-person relationships, and secondary to more remote group relationship. One of the major purposes of education should be to supplant hate and fear, which may lead to spiritual and even physical death, by affection and kindly regard as a motivating value in human behavior (2, pp. 25-28).

Other phrases and terms used with the value system: A mature person. --is one whose activities are self-directed, an individual whose behavior arises from internal motivations,
free of external controls. More specifically his behavior is self-directed toward valid goals.

**Valid goals**.--are those that are compatible with the Overriding Objective.

**Some characteristics of a mature person**.--therefore, are:

1. one who demands and expects for all other people, the rights and privileges he demands for himself.
2. one who possesses knowledge and skills necessary to make decisions, to implement them, and design effective personal strategies.
3. one who faces problems realistically and recognizes his personal inadequacies or incompetencies as a commonplace among people, and copes with them without excessive dependence on the mechanisms of defense.
4. one who assumes personal responsibility for his own behavior in terms of value-consequences for the principal participants in any event of human interaction; this includes insight into value-consequences for himself, self-understanding and continuous self-development measures.
5. one who assesses his own status in each value category, realizing that "life is not so much a matter of adjustment to problems as it is the adjustment to having problems," (see Bennet, p. 6) and learning to deal with his problems.

**The role of the mature person**.--when identified with the Overriding Objective, is fulfilled if he accepts personal responsibility for promoting and maintaining the institutions
of his society that contribute to the wider sharing of the values among its members.

A free society.—is one in which men and women have escaped the enslavement of forces outside and within themselves. Mature individuals who can do the thinking necessary to maintain a free society are the very essence of such a society. Actually, then, a free society is one in which personal and social movements are in the direction of wider, rather than a more narrow, distribution of human values. If the direction of movement is continuous and characteristic of the society, such a society can be described as being a democratic one.

Democracy.—in the context of the Overriding Objective and the Social Process Framework, is descriptive of the degree to which a given society continuously moves toward a wider distribution of all human values. More specifically, "A society may be said to be moving toward democracy to the degree to which institutions are so constituted as to increase the probability that more of society's values are shared by increasingly more people on the basis of merit" (1, p. 36).

Despotism.—refers to the opposite end of the continuum from democracy. A society may temporarily move away from democratic practices, or with regard to a particular event, without being characteristically despotic. If its institutions on a wide scale, however, require or sanction the concentration of control or the distribution of values in an elite group not responsible to the people, it is truly characterized by despotism (2, pp. 35-36).
Fear.—is the response of the individual to actual or threatened value deprivations. To overcome unrealistic fears and to achieve maturity, a person must acquire tools for thinking realistically about his own problems as well as those of society. This places a great and grave responsibility upon the institutions of educations.

Realistic behavior.—is that behavior which is directed at the achievement of valid goals; unrealistic behavior is that behavior which is not aimed at achievement of an originally sought and validated goal. (In using this criterion for assessing one's behavior, reference is made to mechanisms of defense that will enable one to gain more insight into his own behavior and the behavior of others).

Realistic-Unrealistic Responses to Goal Seeking

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Realistic Responses
1. Reevaluation of goal
2. Reassessment of potentials and resources
3. Retrial

Unrealistic Responses
1. Substitution
2. Self-deception
3. Withdrawal
A Problem Solving Approach to Value Seeking

In any individual or social search for the things man needs and wants (value goals), the most fundamental of all human problems is achievement of that goal, preferably in the most efficient manner known and available to the seeker. It is well within the province of the educational environment, and particularly within the general education scheme, to provide experiential opportunities for the learner in matters of goal achievement or problem solving. Perry would suggest that to deny this use of the mind is to promote "embeddedness" at a most crucial stage of growth and development. The Component Operations of Problem Solving, as previously stated, is a modification of the scientific method designed for special application to the problems of personal and social goal seeking. It is composed of five essential steps, the first and last of which are each composed of two inner-steps. The second, third, and fourth steps are data-gathering processes.

The Component Operations of Problem Solving.--(1, pp. 40-41).

Step 1: Goal Thinking is composed of

(a) Statement (clarification) of the goal

(b) Justification of the goal in terms of the overriding objective

Step 2: Trend Thinking involves the description of past events that are relevant to the goal being
sought—an appraisal which involves determination of the degree to which a given past event facilitates movement toward or away from the goal.

Step 3: Condition Thinking is an appraisal of existing conditions relative to the goal which requires comprehensive consideration of the conditioning factors of the present in order to determine how they bear upon the achievement of the goal.

Step 4: Projective Thinking is the process of applying the trends to the existing conditions in order to make an estimate of future probabilities—to arrive at an estimate of trends that will occur in the future based on past and present conditions.

Step 5: Alternative Thinking involves the invention and creation of alternative means for achieving the goal and the scientific determination or selection of the most effective alternative:

(a) Creation of alternative ways of achieving the goal
(b) Scientific selection of the most likely alternative.
Personalized Application of the Value System: Self-Study for Self-Understanding and Continuous Self-Development

Inasmuch as self-knowledge is one of the major characteristics of the mature personality, it is important that the learner have sufficient opportunities to assess the consequences of mature, immature, realistic and unrealistic behavior, in as many objective ways as will be meaningful and relevant, and as will contribute to insights that lead to self-understanding and continuous self-development.

A culminating learning experience is embraced in the self-study program of the value system which allows the learner to value-code a broad spectrum of events lifted from across his total life experiences. The coding progresses through three phases, with the first and last phase simulating a pre-test and post-test of value attitudes. The second phase encourages the student to place the events in a realistic social context, which requires considerable thought, and often produces certain learning tensions. The program is to be completed with certain prescribed observations to be drawn, and with the experimental model representing a continuing process in the learning situation for the student. The "Value-Coding Chart" used in the self-study technique appears in Appendix F.
A number of experimental models may be developed to explore the various ways in which the appraisal technique operates; each thus far employed has produced effective results for various kinds of personalities in various subcultures and for differing types of experiences. Needless to say, any one of such models may suggest further modifications of the technique itself so that a continual back-and-forth-movement between theory and technique results. Through practice and modification with such a flexible technique, an emerging field of facts pertinent to each individual may be brought to his attention by new clarification of perspectives and/or further refinement of the procedure (1, p. 222).

The student not only gains insight into the value effects of deprivational, indulgent, and over-indulgent events, but he is in constant contact with the whole Value-Analysis theory in such a wide range of experiences that he gains skills in working from theory to practice, and vice-versa. He feels the effects of relevancy to his own self-hood, and is able to discern with distinction those events which are not relevant to his clarified goals. Moreover, as events are placed in social context, he experiences the effects of those events, which he once considered to be very personal ones, as events which also contain value consequences for the principal participants (significant others) involved with him in the events in terms of deprivations, indulgences and over-indulgences.

Prerequisite to and as preface to the self-study problem, however, the investigator considers the Overriding Objective in the light of its implications for himself, and for all others who also may be a part of the learning experience or
a learning experience to protect the confidence and privacy of all students, while keeping open the opportunities for the exchange of ideas about the value-coding procedure. However, the whole spectrum of the Value-Oriented Rationale, the Overriding Objective, the value-shaping-sharing techniques, and the problem-solving approach determine the conditions for such a study.

A part of the personal preparation for the self-study technique may be an attempt, on the part of the learner, to clarify and verbalize the full meaning of the Overriding Objective from his own perceptual field. He may even attempt to verbalize a clear-cut defensible challenge to the Overriding Objective as a part of the preface to the self-study.

Still another learning outcome of the value system in the value-coding technique emerges when the learner begins to construct his own value profile from the data under examination, and in turn to modify the profile as data change and perspectives change.

Educational Application of the Value System: Some Uses for General Education Programming

Categories of the Social Process Framework

Category 1.--The first category of the Social Process Framework suggests the basic natures of man, which in many ways also denotes characteristics that are common to all men, while indicating the ranges of individual differences. For
example there is both similarity and individual differences in the natures of human beings, such as the physical (physiological-biological), the intellectual (philosophical-psychological), the social-political, economic, the spiritual-religious, and moral-ethical. Unlimited educational implications and experiential opportunities are inherent in this category. Motivational problems, and the traditionally feared problems of discipline or classroom management, are practically passe when this phase of the social process is approached in the attitude of stimulating the student to seek out the most plausible answers to his questions of "Who am I?" "Where did I come from?" and "Where am I going?" Moreover, the problems of individual differences are diminished when this phase of the process, along with the students' questions are explored in the context of their own personal orientation to them. This does not mean that the differences are diminished, but rather the problems which have been associated with differences are diminished.

The supermarket of opportunities for exploration is accessible to all students at all times, and he may move through the offerings, within the guidelines of the value system, "picking and choosing" ideas (theoretical and practical ones) which will meet his needs until he reaches the "check-out-point" carefully designed around a formula or rationale, and a mutually agreed-upon and individualized set of educational objectives, for determining his readiness to move to another
supply station for intellectual needs. The tasks of implementing the rationale and set of objectives would be no more insolvable than the process of filling a set of specifications or requisitions in any other enterprise disbursing commodities of an abstract nature.

**Category 2.**—The second category, in dealing with categorization of values (human or social needs) suggests reliable tenets for a general education-learning environment. The common characteristics of human beings just cited, and the mutuality of goals which can be identified within the value categories serve to illustrate the social, psychological, and philosophical foundations of education. Recognition of this mutuality serves as a basis for assuring the kind of reliability that would overcome the problems of faltering commitment to, and abandonment of, education programs in times of greatest need.

The value categories and a set of "Indices of the Values" make it possible to perform innumerable analytical tasks that contribute to the learning and internalization of a systematic problem-solving approach, and to related experiential learning. By definition, "Indices of the Values" refers to events which indicate the degree to which values are available and are distributed. They, therefore, are important tools to be used in the appraisal of institutional practices and personal strategies (1, p. 22).

Appendix A reflects a set of exemplary "indices" to each of the values. The examples are quite general in nature and
could be used best in assisting one to develop a set abstracted from his own experiences or observations.

It will become discernible, through studies of indices to the values, that status in at least four of the value categories depends on direct social interaction for the most part, namely, (1) Respect, (2) Affection, (3) Power, (4) Wealth; value status in the remaining four may be achieved to the satisfaction of some persons in less direct or even in indirect social contact, or even through purely personal and isolated experiences, namely, (5) Enlightenment, (6) Skill, (7) Well-being, and (8) Rectitude. Rectitude may be of more social origin than is often realized, however.

Appendix B reflects a set of exemplary tasks which may be performed by use of the value categories with an accompanying personalized set of "Indices to the Values." It is through these kinds of tasks that self-knowledge is gained in a non-threatening setting, and considerable insight may be gained into one's own self-understanding as well as means by which the student learns to carry out a program of continuous self-development.

Category 3.—The analysis of institutional goals, policies, patterns and practices, and particularly of the degree to which an institution is distributing the values for which it is designed, are among the tasks that can be performed in the process of institutional analysis.
The term institution refers to patterns of practice relatively specialized to the shaping and sharing of values. In other words, institutions are specific ways of doing things by which values are brought into existence and distributed. The institution may be constructed so as to increase value sharing, as does the 19th Amendment to the Constitution, granting women the right to vote (1, p. 29).

Granting the right to vote or to participate in any form of decision-making is to shape opportunities for the sharing of "Power." Many educational value goals have become institutionalized, made into patterns of practices designed to extend the distribution of the value, "Enlightenment."

Appendix C is an example of a framework of analysis designed to systematically determine the effectiveness of institutions. A brief list of institutions is also included to illustrate the specific values each is designed to distribute. No more important aim of education can be included in the learning experiences of students than to create opportunities for him to engage in the processes of institutional analysis. John Pfeiffer, in New Look at Education (11), and Robert Freed Bales, in Personality and Interpersonal Behavior (3), are two examples of contemporary thinkers who are stressing social evaluation.

The long-range effects of this kind of learning experience must be inestimable, and limited only by the imagination of those who have not developed the skills for institutional analysis. Precise, empirical, institutional analysis may be one of the most neglected educational experiences.
Category 4.—The category of Resources represents an area of concern for both social and educational enterprises. The American attitude toward natural resources has traditionally disregarded the problems of efficient conservation and distribution of resources. A prime responsibility of education in the future will focus on redirecting this attitude; however, human beings in this framework are cast as being the most important of all resources, a concept which adds dimension, depth, and perspective to the learning experience.

The term resources refers to man's biological heritage and to the physical setting in which he carries on his activities. The physical setting comprises the organic and inorganic processes of the earth, the solar and stellar systems that surround it. Included are energy, soil, water, mineral, plant, animal, and human resources. The people of a society are its most important resources, and it is well to remember that the greatest resources of man lie within himself (1, p. 30).

The potential for interdisciplinary experiences are unlimited with regard to the category of Resources. Studies designed to inventory resources or to assess the effects of institutional practices upon the supply of resources are examples of interdisciplinary experiences between two categories of the Social Process Framework—-institutions, resources.

Inasmuch as the Social Process Framework embraces all of the factors and functions of human existence, the needs to recognize the interdependence between these factors, and the
importance of stimulating thought about synthesis of knowledge involving these factors and functions, are apparent at all times. Moreover, the framework serves as check and balance in interdisciplinary planning.

The component operations of problem solving.—The problem solving approach, in each of its five steps, is applied and applicable in all processes of value analysis, including the satisfaction of personal basic and instrumental value goals on the way to the Overriding Objective. Systematic thought is obviously essential to implementation of each of the conditions specified in the Value-Oriented Rationale, and it is particularly applicable in all of the implied ramifications for an educational program. Certainly, each step is essential to the analysis and appraisal of institutions, and in the follow-up proposals for changes in institutions. In "projective" and "alternative" types of thinking, data often emerge to indicate that completely new and different institutional practices should be created to insure the wider sharing of a given value. Such a systematic approach involves various ways of using the mind to promote and maintain a free and better way of life. It provides the intellectual basis necessary to formulate social policy and to develop personal strategy for achieving the value status necessary for self-understanding and continuous self-development. Appendix D reflects one example of value-analysis of personal status in one value category, using the problem-solving approach.
If the foundational structure of education is based on social, psychological, and philosophical factors (3, p. iii), then the tenets of the educational environment would be based essentially on an equitable but flexible balance between these factors. No factor, nor any value-need, would be admitted to the exclusion of any of the others, but the components of the formula would be designed to place emphasis upon balance and synthesis. Thus, the necessary kind of reliability would be achieved through a formula of universal and reliable factors or categories of analysis.

More specifically, the patterns of practices and strategies of education will be designed to carry out the special academic responsibilities for shaping and sharing the values, Enlightenment and Skill. These two values are essential to the modification of a damaged self-concept, and just as essential to promoting self-understanding and continuous self-development (self-knowledge). For example, learning experiences relevant to the distribution of these values intricately involve the development of skills in the use of the problem-solving approach in all of the five steps, when applied to any individual or social problem. The development of skills of communication are likewise essential. Unless the individual is able to effectively transmit his ideas, beliefs, and attitudes without distortion, he is unable to work through the processes of systematic thought, and therefore, unable to achieve status in the values, Enlightenment and Skill, or in
any of the other value categories. It is important to develop skills to both prepare and to receive and interpret communication within any time-space context. (Appendix E reflects two frameworks of analysis to be used in the study of communications). Many of the problems of world conflict and problems of attempting to design criteria for world peace obviously impinge upon skills of communication.

To demonstrate the world-wide trends toward more common policies in education, a report from Education and World Affairs was published in 1965 under the title, The University Looks Abroad: Approaches to World Affairs in Six American Universities (12). William W. Marvel, President of EWA referred to a series of events which point up the replication of educational goals and policies. He noted the tendency within institutions of higher learning all over the world to adopt more common patterns of operations, particularly where the common characteristics of man are involved. "... the commitment to equality of educational opportunity becomes a nearly universal phenomenon, ... the result of the strengthening of the international intellectual community" (26, pp. xii-xiii). "Programs were launched in several key universities for the development of materials and the training of teachers looking toward the growth of international and non-Western studies among undergraduates, as a part of liberal-arts education" (27, p. xv).
The 1960s were to see two kinds of developments closely related to this focus on the whole university. First, there emerged a new concern as to how universities would approach the problem of integrating and relating in a meaningful fashion their far-reaching international interests. . . . Secondly, a strong trend developed toward new arrangements for inter-institutional cooperation, the working out of various patterns among colleges and universities that would permit greater division of labor (12, p. xvi).

The Overriding Objective and the Value-Oriented Rationale take into account the universally common goals and practices of societies. The Rationale, therefore, was designed to aid in the analysis of mutual social goals, and to provide guidelines for social action, and for individual behavior, as well. The Social Process Framework, in turn, was designed to facilitate inquiry into both the individual and collective aspirations of a society. It is noted that the Framework is non-normative; it makes no moral or ethical specifications. There are no "ought" or "should" mandates; there are only "is" ramifications—hence, the universal applicability of the value system.

Three Types of Value Goals

Three levels or types of goals (needs) have been recognized in the formulation of the total value system: (1) basic or fundamental objectives, (2) intermediate or instrumental objectives, and finally (3) the ultimate or overriding objective which also serves as an instrument for verification of the basic and intermediate ones.
1. **The basic or fundamental objectives.**—In consideration of the basic or fundamental objectives, educational planning will recognize the significance to the individual of his own personal goals or needs for "perceiving, behaving, and becoming" (8). The most effective educational programs are founded in the realization that these goals relate to the individual's selfhood or emergent self. More specifically, educational planning will be designed to create learning opportunities that will contribute to self-understanding and continuous self-development of the individual. This kind of planning refers to educational aims to pay attention to the psychological foundations in the disciplines. The serious and deprivational consequences of educational neglect in this area are witnessed in all of contemporary society.

2. **The intermediate or instrumental objectives.**—In view of the intermediate or instrumental objectives, educational planning will recognize the human need for social identification and social interaction. Beyond the limitations of the normative imperative, or the imperative of "what ought to be," fruitful educational planning will continuously strive to accumulate enough current observations of individual acts of behavior and of public and group practices to determine the nature of social goals and personal value preferences that are being sought, and hence pay special attention to the social foundations in the disciplines.
With an appropriate intellectual tool or framework, analysis and appraisal of acts and policies can be classified in such ways as to suggest the role and functions of education in assisting the individual and society to master the techniques for goal satisfaction, and to assess the consequences. Obviously, flexibility, continuity, and constancy (or universality) would be inherent in such a view and intellectual tool.

3. The ultimate or overriding objective.--The Overriding Objective, bearing more universal qualities than the preceding two, is the one of more common and frequent reference, in spite of the fact that it takes the form of a postulation. Once reference to the Overriding Objective is incorporated into the thought processes of individuals and policies of institutions, it becomes increasingly effective in its application. The realization of this objective, or any social and personal movement in its direction, serves two basic purposes: (a) it provides direction for all human thought and behavior—individual and social, and (b) it provides the perspective for validating other goals—fundamental and instrumental. These criteria are especially applicable in regard to problems of educational planning and are pertinent to the philosophical foundations in the disciplines.

The mutuality of aspirations toward the realization of human worth and dignity is both expressed and implied in all of human behavior. If one simple question could be posed, with
equal mutuality, in an overarching position, to all acts of behavior, the basic validation process would be in continuous effect. That question is, "Does this act of personal strategy (or pattern of practices-institutional) contribute to the realization of human worth and dignity for all principal participants?"

Any criteria for a framework for fulfilling all of these levels of human needs and wants (basic, instrumental, overriding) are based on three very fundamental concepts that actually form the substance of the philosophical foundations of educational structure. These factors are descriptive of the motivations that underlie most of human behavior, and they suggest the basis of human needs and wants, i.e., Freedom, Morality, and Inquiry, in some ways as follows:

**Freedom** to achieve status in all value categories according to one's own potential. (The Social Process Framework provides the tool for analysis of values sought).

**Morality** specifies (1) the conditions that establish criteria for value-seeking, and (2) the bases of merit for value-sharing. (The Overriding Objective and Value-Oriented Rationale provide the guidelines for assessing the moral and ethical qualities of choices made).

**Inquiry** designed to render the data necessary for decision-making, particularly in the form of (1) goal clarification—data that enables the individual to state, clarify and justify his goals; (2) as many alternative solutions as possible to
problems (goal satisfaction), techniques of thought that will promote the selection of the most plausible alternative, and projection of the consequences of each alternative; and (3) realistic evaluation of the value outcomes for having achieved the goals sought, or for having failed to achieve values sought. These are the three "imaginative steps" stressed by Pfieffer (11, pp. vii-viii).

A conceptual design and interdisciplinary approach to general education has been introduced that is based on a system of human values and a rationale for dealing with the broad spectrum of human values, while relating the system to the foundational structures of education.

Brief implications have been suggested for the programming of general education for self-understanding and continuous self-development, and some of the contemporary trends in educational planning have been cited that take into account the problems of synthesizing the program and of creating ways for the student to integrate acquired knowledge.

Bob Burns devised a scheme for demonstrating some of the ways of utilizing the value system in integration of subject matter in selected discipline areas. Burns explained the process of integration depicted in his "Model for Integration of General Education Curriculum" by describing the "dove-tail effect of integration which may occur between curriculum areas that have common lines touching any value" (7, p. 3). For
example, social science and career planning both have lines touching the value, "Enlightenment." At various points in these courses, integration may occur as both deal with the value, "Enlightenment," in respective units. The "MIGEC" chart suggests that a general education program be designed to answer three philosophical questions through the synthesis of various discipline areas, namely, "Who am I?" "Where did I come from?" and "Where am I going?" The chart appears in Appendix G.

Maritain has pointed out that there are two classes or categories of notions about man, the purely scientific idea of man, and the philosophical-religious one, and that the problems of education will be simplified when practices are designed to achieve balance between both notions.

The educational task is both greater and more mysterious and, in a sense, humbler than many imagine. If the aim of education is the helping and guiding of man toward his own human achievement, education cannot escape the problems and entanglements of philosophy, for it supposes by its very nature a philosophy of man, and from the outset it is obliged to answer the question: "What is man?"

... According to its genuine methodological type, the scientific idea of man, ... gets rid as far as possible of any ontological content, so that it may be entirely verifiable in sense-experience ... to link together measurable and observable data taken as such, ...

... Now it is obvious that the purely scientific idea of man can provide us with invaluable and ever growing information concerning the means and tools of education, but by itself it can neither primarily found nor primarily guide education, for education needs primarily to know what man is, what is the nature of man and the scale of values it essentially involves (10, pp. 4-5).
Such an integrative approach as the Value System would lead the learner through fundamental discipline areas, and into any time-space context. While utilizing the full range of the Value System, and in order to prevent overlooking many important learning experiences, Arnspiger imposed a list of "Educational Needs Which Have Been Traditionally Neglected" in curriculum planning (see Appendix H). By working within the dimensions of these questions, it has been noticed that "Projective Thinking" (a step of the Component Operations of Problem Solving) is a kind of thought which is frequently neglected in learning experiences. To deny its importance, or to "excuse away" its importance, on the basis that man cannot empirically foresee the future is yet another means of promoting "embeddedness." The student can gain experience in this area of thought very early in a general education program if he is encouraged to participate in developing his own educational objectives within guidelines of the Value System.

A set of objectives which have been cooperatively designed by the learner and his sponsor, counselor or teacher provides the instrument to be used later in evaluation of the student's completion of the general education program, and for determining the timing of his entry into other intellectual experiences.

A Suggested Set of Objectives Related to the Value System

If the general education program is designed to provide self-understanding and continuous self-development, then it
will lead the student through the fundamental discipline areas, and will provide opportunities for him to integrate and assimilate acquired knowledge by way of a personalized set of objectives that take into account his own value needs and value potentials.

The shared task of developing a personalized set of learning objectives would become a significant part of the overall learning experience with the understanding that the design of the objectives is based on the principles of goal clarification, and that one's goals finally serve as tools of evaluation in terms of progress through the educational program, and more importantly, in terms of one's marked progress toward the realization of worth and dignity, the kind of self-knowledge that compliments the self-concept.

Out of the ramifications of the value philosophy, a set of suggested general educational objectives have emerged. Inasmuch as the benefits of behavioral objectives for specific course units are indispensable to course planning, it is suggested that a set of general objectives related to the Value System would likewise give direction to the planning of a personalized general education program for self-understanding and continuous self-development, and in turn would aid in developing the individual and personal objectives for the student to follow as he moves through the program.

When shared with the student at the beginning of his general education experience, a set of general objectives
would serve the purpose of encouraging the student to modify them into a statement of personal objectives, and ultimately into a restatement of the goals which would represent an invaluable learning experience for both student and instructor. The suggested set of objectives appears as Appendix I.

Summary

The personality theory that is suggested in the value system assumes that the valuing process is a useful approach for the study of both personal and institutional development, and it illustrates the interdependence of self-knowledge and social responsibility. Moreover, it assumes that a favorable self-image is essential to effective social involvement and that the self-image is modifiable, that the dynamics of the human personality require a means for constantly acquiring self-understanding that will promote and generate continuous self-development.

For the purposes of creating a general education program that will lead to student self-understanding and continuous self-development, emphasis has been placed upon learning situations that will contribute to improvement and/or refinement of the processes of value analysis, and of the individual's skills for using the value system. Emphases also have been placed upon the importance of using the mind in systematic ways for affecting changes in society without the loss of time and valuable resources that have been characteristic of social and
and educational practices of the past. It has not been the purpose of this chapter to specify course content beyond the foundational discipline areas.

A schematic summary of the tools for thinking within the value system appears in Appendix J.
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CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS AND
RECOMMENDATIONS FOR FURTHER STUDY

Summary of Purposes, Related Findings
and Conclusions

The problem of this study was the description of a conceptual design for general education with interdisciplinary qualities that will lead to student self-understanding and continuous self-development.

In the process of clarifying the problem, it became evident that historical and theoretical premises of previous general education programs should be examined. The philosophical dimension of general education which refers to the interrelatedness of all human knowledge suggested that the interdisciplinary approach should also be examined with regard to its place as an integral part of the general education concept. Finally, due to consistently emerging trends calling for an integrative factor in general education curriculum planning, the Arnsperger Value-Oriented Rationale was investigated for its relevancy to and consistency with the evolving premises and implications found in other general education programs.

Review of literature pertaining to general education and related fields prescribed three major purposes. Out of
each purpose a pertinent question emerged to suggest the
design and organization of the study.

Following is a statement of each purpose and question
accompanied by respective findings and conclusions.

Purpose Number One

A search was made for historical and theoretical in-
formation that would lend warrantability to undergraduate
general education leading to student self-understanding and
continuous self-development.

The following question was posed: Is there a contemporary
need for the kind of general education that will lead to
student self-understanding and continuous self-development?
Is there evidence that such a need is a persistent and common
one?

To answer this question, an examination was made of liter-
ature on higher education, of research data from various
disciplines, and the works of authoritative figures in the
field were consulted pertaining to past trends, present con-
ditions and the projected roles for general education in terms
of (a) the needs of the student, (b) the curriculum and in-
stitutional practices, and (c) faculty and staffing policies
designed to meet the needs of students.

Findings.—Sufficient data exist to reflect diverse trends
as well as consistent themes in general education. The under-
graduate general education-liberal arts concept has been an
integral part of higher education since its founding in the New World. A few characteristics of American higher education can be traced to the earliest universities. According to Haskins (2, pp. 1-4), the medieval university was "built of men." The qualities of human relationships, the exchange of ideas, and the pursuit of knowledge were paramount concerns from the beginning and have continued to be listed among the objectives of contemporary colleges and universities of America. Two factors have been discernible since the beginning of the early Renaissance: (1) the organizational structure of institutions of higher learning, and (2) the tendency of students to register strong discontent according to their perceptions of institutional inequities. Student discontent regarding inequities in institutional policies has received more than usual attention from the lay society and the academic world during the last decade.

Conclusions.--The historical trends and concerns for human relationships in areas of economic exchange and territorial possessions have been no more important than the struggle for recognition of the worth and dignity of man, the exchange of ideas, the pursuit of knowledge, and the legitimate place of each of these concerns in the educational process. The educational process of the past has been found to be congruent with the organizational structure of higher education, and few forms of government have lasted as long as the organizational structure of higher education. There
have been many programs developed around valid objectives, with justifiable outcomes appropriate for the times and places in the evolving stages of human progress. Nevertheless, the most persistent trend has been the decline and/or abandonment of general education in times of crisis, resulting in considerable loss of time and resources, and all of this followed by final reinstatement after long periods of experimentation which amounted to simple and unprofitable replications of effort.

Daniel Bell's study of general education bore out some typical generalizations regarding efforts to find explanations for the inadequacies of programs at the point where they seemed to fall out of keeping with the times. It becomes clear from the studies reviewed that institutions through which general education is administered must be subject to continuous renewal. The foundational disciplines have a long historical and theoretical base in their continuous relevancy to student developmental needs and, hence, provide a frame of reference for curriculum building.

It can be concluded from the historical and theoretical premises that there is warrant for maintenance of general education and the extension of a concept of it as the appropriate learning experience for the seventeen-to-twenty-two-year-old between his secondary and graduate educational experience. The philosophy and the intellectual tools used in the development of general education must provide for
continuous evaluation and continuous renewal. Even if the individual student does not proceed to the specialization levels, the general education experience is still an important part of the development of his cognitive and affective domains as well as the maturational processes essential to social involvement.

Purpose Number Two

The second stated purpose of the study was to examine, in contemporary perspective, the assumption that a realistic interdisciplinary approach to general education would significantly contribute to the total concept of general education for student self-understanding and continuous self-development.

The following question was posed: Is an interdisciplinary-integrative approach essential to general education for student self-understanding and continuous self-development?

To answer the question, a study was made to identify any trends in social demands and expectations for the kind of education that will provide a broad, intellectual base. A search was made of the literature for conceptual designs that cut across discipline lines in order to promote student discernment of relationships and/or interdependence of the fundamental principles within and between the disciplines. Literature that pertains to self-understanding and continuous self-development as related to the kinds of knowledge and
learning experiences that will contribute to a favorable self-concept also was studied.

Findings.—While the educated person is expected to be a specialist in one field, he is expected to understand matters that are important in many fields. Ray H. Barsch made a sweeping study of the problems of implementing the concept of multidisciplinariness and interdisciplinariness at all levels of education in the state of California.

The concept. . . is philosophically remarkable and logically sound. It suffers only in the translation into human effort. The notion of professional communion is admirable; the practice of professional communion is often shameful. . . . It is the recognition of dependency upon other bodies of knowledge, not individuals that initiates the concept. . . . The concept. . . is within the grasp of any professional. Teachers are well-advised to strive to attain such identity on an individual basis. . . . The victim of this loss will be the failing child, who deserves the contributions of all bodies of knowledge toward his advancement (1, pp. 189-191).

Interdisciplinary general education brings into focus the imperativeness of both continuous personal and institutional development; systematic use of the human mind as applied to self-evaluation and the evaluation of human institutions are also a part of the educational processes. Since institutions are simply social creations of the members of society, it is important that the institutions be subject to continuous innovation, because it is through institutions that man seeks and attains satisfaction of his value needs. As the frontiers of knowledge are continually advancing and extending human potentials, human needs and wants are continually changing;
the necessity for institutional innovation and continuous personal self-development is crucial to social progress.

Because of individual differences, no one curriculum design suffices for any one program of general education; neither is there any law of sequence which would prescribe the precise program for all individuals. A common frame of reference that is meaningful in various programming situations would supply the essential factor of constancy for the program. Both the institution of higher learning and the teacher have special responsibilities to the student.

The special office of the teacher in the work of general education is to mediate the knowledge of the specialists in the disciplines so as to reveal the general human relevance of this knowledge. The teacher is to be a humanizer of knowledge, . . . The teacher's mediation is essential because the thought of the beginner is necessarily rudimentary in comparison with that of the specialist. . . . Every discipline is simply a pattern of investigation that has proved to be a fertile field for the growth of understanding (3, p. 315).

A number of social problems resulting from enormous population increase and other related causes have contributed to the problems of social disorganization and the loss of personal identity—an underlying and consistent theme manifested by dissenting students, by questioning laymen, by employers and personnel directors in business and industry, and by graduate schools as graduates of lower colleges begin to apply for admission to the universities.

Conclusions.—Data pertaining to the importance of an interdisciplinary approach is considerable. The preparation
of students for admission to advanced levels of scholarship or to the responsibilities of the adult world through gainful employment or other forms of social involvement suggest the need for the individual to make realistic self assessments of his preparations and potentials. Techniques for self-evaluation, amendment of the self-image, and assimilation of acquired knowledge into one's foundation of knowledge are components of the educational process.

Technology of education has advanced within the last decade to make the mere storage and retrieval of knowledge an instant process, but the acquiring of self-knowledge cannot be automated in any of the ways similar to factual and objective or empirical knowledge. The foundational disciplines and the trends toward development of self-hood suggest that educational objectives turn from "learning as memorization" to consider the appropriateness of educational concern for the emergent self.

A comprehensive value system as a frame of reference for individual and social man, with a basic philosophy oriented toward individual and social value preferences, is consonant with the concepts of interdisciplinary general education for student self-understanding and continuous self-development. Some plausible blending of experiential learning with theoretical learning appears as an emergent factor in the general education concept that has been recognized in many previous programs, but has been overlooked for social and philosophical reasons.
A favorable self-concept is the product of both personal and social identity; an effective self-image derives from a mature attitude toward self and society, and maturity is achievable through realistic and continuous self-evaluation. The basic operations of systematic thought pertain to goal clarification, creation of alternative solutions to problems, and evaluation of results and the consequences of the outcomes. The self-image can be amended and a favorable self-concept can be the product of effective learning processes and systematic thought. A favorable self-image is essential to effective social involvement.

Examination of the literature pertaining to faculty and staffing policies designed to meet the needs of the student was initiated under Purpose and Question Number One. The investigation continued through both Purposes One and Two, and it can be safely concluded that a serious and negative deterrent to the kind of educational programming being proposed is the difficulty of recruiting faculties for a general education program that is based on objectives leading to student self-understanding and continuous self-development.

Purpose Number Three

In view of the historical and theoretical premises, when combined with the study of trends regarding the importance of the interdisciplinary approach, the Arnsperger Value-Oriented Rationale was investigated, along with accompanying intellectual
tools, as a possible integrative conceptual design for a
general education approach to (1) the maturational problems
of transition and adjustment to the adult world, and (2) the
learning problems of acquiring the necessary self-understanding
to cope with personal goal clarification, and (3) the problems
of an increasingly complex social environment.

The following question was posed: What is the possible
design for a general education experience consonant with the
findings derived from the study of Questions One and Two, and
more specifically when the Arnspiger Value-Oriented Rationale
is placed in the context of such findings?

In order to answer the question, the Arnspiger Value-
Oriented Rationale was described, along with accompanying
intellectual tools, as a suggested conceptual design for the
integration of basic principles and theories of knowledge,
with special provisions for the student (1) to study the
value-consequences for himself of the interdisciplinary
approach—of continuously integrating newly acquired knowledge
—and the effects of such a spiraling learning process upon
the problem of self-understanding and continuous self-develop-
ment; (2) to be engaged in a self-study technique for the
purpose of goal clarification—academic and otherwise—and
justification of both the value goals and the personal strate-
gies used to achieve these goals; (3) to study the value-
consequences of social involvement (responsibilities) in con-
sideration of significant others, and the problems of
institutional analysis and continuous renewal through "planned intervention."

Findings.—The Value-Oriented Rationale and the Social Process Framework which specifies a systematic and comprehensive value philosophy provides the integrative factor for other learning-experiential areas for the student in a general education program. In addition, the value system realistically provides opportunity and guidelines for student self-identification with his total environment including the processes of communication analysis (preparation and reception) and the process of institutional analysis whether in the role of creating institutional practices or in the processes of innovation or modification. Since the systematic frameworks pertaining to the conceptual design are derived from the Value-Oriented Rationale and are based on the theory of scientific categorization as a simplified procedure, the tasks of self-analysis, communication, and institutional analysis are achievable for beginning students who have not yet accustomed themselves to thinking in abstract terms.

The Social Process Framework, when undergirded with the Value-Oriented Rationale, represents a mode of inquiry, with mental and verbal tools of thought, that enables students to think and act in ways that are appropriate to men and women who assume personal responsibility for their own behavior. For example, this approach enables the students to apply measures for determining the degree to which values are shared
or withheld in the appraisal of practices and policies of all human behavior; these are pertinent and relevant objectives for study in any course within a general education program. More specifically, the student will be able to systematically appraise the role of a natural scientist in the creation and use of new resources from the scientific laboratories such as the effects of creating new and varied modes of pest control. The value system would require a scientist to make intensive studies regarding projected consequences of wide-spread use beginning with justification in terms of the Overriding Objective—the contribution that new resources will make toward the realization of human worth and dignity. If pest control "up-stream" would mean the loss of food supply for a community "down-stream," the use would have to be considered in light of its effects upon all principal participants. Physicians have long considered the long-range psychological and philosophical effects of abortion for the patient rather than immediate and short-range effects while his purposes and intentions are subject to being misunderstood in the glare and pressures of the immediate and present conditions.

Through communication analysis, the student can assess the value preferences of both the communicator and his audience; he can appraise the message in terms of its value appeals as well as the probable effects upon the audience. The reality and validity of propagandistic measures can be determined; the soundness of sales promotion techniques can be measured when
the Overriding Objective, the data-gathering steps of the Component Operations of Problem Solving, and all conditioning factors are taken into consideration.

In a study of the humanities, the student can gain realistic understandings of the major personality attributes of the characters portrayed in all forms of literature. He will be enabled to appraise the roles of characters as being responsible or irresponsible in their interpersonal relationships in terms of the Overriding Objective, and in terms of the actual values shared and withheld. Moreover, he can appraise their responses to frustrations and anxieties, and thus gain practice in the development of skills of personality analysis.

Both history and political science offer many different kinds of opportunities for the analysis and appraisal of institutional practices in terms of their impact upon the needs and wants of men. By application of specific indices, the student can learn to make clear-cut distinctions between institutions which support the realization of human worth and dignity and those which contribute to intellectual and even physical enslavement.

It is not to be assumed that the student would necessarily increase his own self-understanding as a result of the foregoing kinds of analysis, but surely he would increase his own skills of analysis, and while increasing his own status in the value "Skill" and the value "Enlightenment" he would be able to use the "Skill" and "Enlightenment" in many different ways
in his own self-study—self-evaluation in a very realistic and systematic context.

Within the value system, students may be encouraged to appraise their own behavior and that of their associates. Such experiences are expected to enable them to face up to their problems as challenges rather than as sources of frustration. The academic and actual classroom goal is the avoidance of neurotic behavior which originates predominantly from unrealistic fears and anxieties.

Conclusions.—The blocking effect of fears and anxieties upon the process of enlightenment is indeed one of education's most serious problems.

Among the desirable outcomes of the learning experiences described in findings derived from description of the value system should be the acquired ability of students to think critically and to make intelligent decisions for themselves, to act realistically in the major aspects of human living, and through their study in the broad areas which may be offered in a general education program, to make intelligent selections of special fields in which they may wish to study during their undergraduate experience.

The value system can be said to be basic to a general education program in that it sets forth the intellectual frameworks for the program, specifies tools of thinking necessary in the development of a program, sets up a framework for problem solving in which all the Component Operations of Problem
Solving are presented as intellectual tasks to be solved, provides for self-study through use of the value categories, and introduces the student to significant problems of human associations with people who are practicing defense mechanisms and otherwise behaving unrealistically or neurotically. The modern and responsible student should be able to deal realistically with all personalities with whom he comes in contact. The value system, however, should not be thought of as being either a course for, or having limited purposes such as, "life adjustment" or dealing with problems of "personality adjustment" which infer the need for some therapeutic measures.

The value philosophy sets forth the categories of values sought by participants in all societies, and refers to the institutions and personal strategies employed by the participants using the resources of their environments in their efforts to achieve these values. By means of the Social Process Framework and the value system, the instructor of history, English, or any of the other courses of the general education program can easily point to value consequences to be derived from the study of the discipline in which he has specialized, and more importantly, show the relationships and interdependence of his field of specialization to other major areas of human thought.

One concept that is fundamental to any general education program is the realization that all persons are citizens or members of their respective societies first and specialists afterwards. To become enlightened citizens, the student must
The interdependence of all knowledge suggests the interdisciplinary approach for a warrantable and integrative general education program.

**Recommendation.**—It is recommended that an integrative conceptual design which will foster more innovation and more sensitive awareness of individual needs be applied to the programming of general education. The Value-Oriented Rationale in connection with the Social Process Framework and other related tools for critical thought will form the basis for curriculum planning and program design.

2. A second implication is that the broad and universal provisions of the Overriding Objective and the conditions of the Value-Oriented Rationale can foreclose opportunities for specificity in educational planning if categories of the Social Process Framework (Man, Values, Institutions, and Resources) are not held as constants to be dealt with in the planning process. For example, curriculum planning must provide learning opportunities in appropriate proportions and balance, according to individual needs, and with balance within and between each of the four categories. Learning opportunities at the appropriate level of sophistication must be provided with reference to knowledge about (1) Man, about (2) his Value Preferences, about (3) his Institutions, and (4) the Resources available and accessible to him.
Recommendation.—The recommendation which accompanies the second implication is composed of two facets. First, a set of carefully designed general objectives derived from the Overriding Objective and the Value-Oriented Rationale will be useful to the student and his faculty sponsor as a basis for the on-going development of the student's personalized educational program; processes of individual goal statement and clarification will become a continuous part of the learning process, and "goal thinking," as it includes the justification process, will be so interlaced with the learning processes in the foundational disciplines (psychological, social, and philosophical) that the student will be presented with opportunities to search out insightful, interrelated meanings as he moves according to his own needs, potentials, and interests toward his area of specialization with expanding awareness of the "social process." Again, even if no specialization is pursued, the general education experience is still an important part of the development of the individual's cognitive, affective domains, and the maturational processes essential to social involvement.

The second facet is need for an instrument designed for continuous program evaluation, based on the Overriding Objective, which will require continuous student self-study and teacher self-study that will lead to self-understanding and continuous self-development for each participant. The on-going
evaluative process would determine the student's progress toward the next educational level.

3. A third implication is that faculty staffing of the kind of general education program being proposed is the major problem of implementing the program.

Recommendation.—It is recommended that recruitment and staff development policies are the keys to the success of such a program. The objectives and alternative measures must converge in the social and institutional minds to lend force to implementation. Hence, the commitment to the concept of general education for student self-understanding and continuous self-development can neither be spawned nor implemented without continuous research regarding the value preferences of all participants involved, with special emphasis upon student needs, and recognition of the importance of educating for a favorable self-concept.

4. A fourth implication refers to tendency of western societies and the American society in particular to permit an imbalance in educational programming with regard to the psychological, social, and philosophical foundations. The study of historical and theoretical premises does not reflect more than casual emphasis upon learning experiences drawn from the field of philosophy, nor have programs for the most part expressed a clear-cut objective for students to be engaged in philosophical experiences. The concept of interdisciplinariness and the Value-Oriented Rationale are philosophically sound and are compatible concepts.
Recommendation.—It is recommended that the Rationale form the basis for considerably wider learning experiences that can be formulated from philosophical positions.

5. The fifth and final implication of significance to this study refers to the need for further studies regarding the involvement of students in the decision-making processes of educational planning and the effects of sharing of the value "Power" upon the development of self and social responsibilities. The effects of value sharing and value deprivations in each of the other value categories is the basis of the three-phase self-study program; implications of this particular self-study experience extended toward and are a part of the integrative processes of understanding the problems of human communication and the analysis of social institutions. If modern universities and lower colleges can be "built of men" cognizant of the value consequences in the processes of self-analysis, communication analysis, and institutional analysis, the humanizing of education may be attainable.

Recommendation.—The recommendation that accompanies the implication arising out of self-study, communication analysis and institutional analysis is that experimental studies should be designed to investigate all of the foregoing implications and more specifically those pertaining to the self-concept and its modifiability through various uses of "indices of the values" (see Appendix A) as instruments of analysis and measurement.
Selltiz, Jahoda and others emphasize the importance of exploratory studies to provide the base and to set the stage for subsequent descriptive and/or experimental studies. They maintain that each study rests on earlier ones and each provides basis for future studies. This study has stood on historical and theoretical data which led to the consideration of the interdisciplinary approach to general education for student self-understanding and continuous self-development. A conceptual design which emerged out of the Arnspiger Value-Oriented Rationale suggests many different kinds and areas for experimental studies. Numerous other generalizations can be derived from the continued study of earlier theories and practices in general education. The findings of this study will suggest and give direction for research such as development of annotated bibliographies for specific areas of value distribution and value deprivations, the management of which might be secured in the hands of an elite group not responsible to the society as a whole. Further studies and continuous studies should be made of the directions and trends discernible in the programming of general education, in order for current data to be available when time does not allow for detailed research but only for assessment of known facts already at hand.

For these reasons, this study should not be the terminal exploratory study because of the many ramifications which are obviously outside its limits.
Theory stimulates research and enhances the meaning of its findings; empirical research, on the other hand, serves to test existing theories and to provide a basis for the development of new ones (4, p. 492).

This study has introduced a new factor for general education designed to personalize the general education process, to recognize the educational need to provide an environment for the development and continuous emergence of the cognitive and affective domains and the maturational processes in terms of student self-understanding, and continuous self-development, and to emphasize the importance of an interdisciplinary approach while, at the same time, placing emphasis upon the necessity for continuous institutional renewal.
CHAPTER BIBLIOGRAPHY


APPENDIX A

INDICES OF THE VALUES

Power.-- 1. The perspective of the people favor the wide distribution of power.
2. People are given the opportunity to vote regularly.
3. They do actually vote.
4. Meetings are conducted democratically, and the leaders act democratically.
5. Candidates can take an unpopular side of an issue without fear of violence.
6. Criticism of officeholders is allowed without fear of reprisal.
7. People can vote secretly and without fear of reprisal.
8. Issues are accurately presented in the press or other media of communication.
9. The perspectives of the people are favorable to those who win power by merit.
10. The people disapprove of the concentration of power in the form of regimentation, centralization, and militarization.
11. There is freedom to challenge the justice of laws in particular cases.
Respect.-- 1. Individuals do receive the respect due human beings and also because of individual merit.

2. No deprivations or penalties are imposed that are incompatible with the merit of the individual as a human being.

3. Opportunity is provided for the development of individual talent.

4. Methods are available for helping handicapped people overcome their difficulties.

5. Choice is available to all, so long as rights of others are not violated.

6. Privacy of individuals is ensured.

Rectitude.-- 1. There is a demand for a sense of personal and collective responsibility for perfecting society.

2. The society sets standards of conduct consistent with human dignity, upon which there is a high degree of consensus.

3. The sense of responsibility and standards of right conduct are applied to public offices and officeholders.

4. The sense of right conduct is demanded of people in their private lives.

5. The values that influence rectitude are available to all.
Affection.— 1. The general ideas and sentiments of the people demand congenial human relationships.
2. Hostile attitudes are overcome by deliberate efforts to restore friendly relations.
3. Efforts are made to reduce hostilities before they arise, to eliminate the causes of ill feelings.
4. Affection is withheld for conduct inimical to freedom.

Well-being.— 1. The society accepts mental health as a scientific problem. It does not ridicule the mentally ill.
2. There is adequate help for the diseased, injured, and handicapped.
3. Continuing effort is made to prevent disease.
4. Efforts are made to reduce the circumstances leading to suicide, war, and civil violence.
5. Progress is made toward the lengthening of life.

Economic Security, or Wealth.— 1. Continuing efforts are made to expand production to meet the needs and wants of people in order to make possible a continued rise in the standard of living.
2. There is a balanced distribution of wealth rather than a division of the community into extremes of rich and poor.
3. There is an expanding average individual income.

4. The security of basic income (necessary to satisfy basic needs) is guaranteed in theory and in fact.

5. Opportunities are open for everyone to earn more than the basic income if he is able and willing to do so.

6. There is mobility of labor.

**Skill.**

1. Efforts are made to develop latent talents into socially acceptable skills performed with a high degree of excellence.

2. Excellence in performing these skills is encouraged and rewarded.

3. Opportunities are provided for the full exercise of skills (full employment).

4. Opportunities to develop skills are offered on the basis of merit.

**Enlightenment.**

1. The society emphasized the importance of knowledge as a basis for sound judgment on questions of public policy.

2. Everyone has access to the media of communication through which current developments are reported.
3. The media provide interpretations of the news, and this interpretation is complete, covering all sides of the issue.

4. All members of the community have access to the media through which facts and interpretations are presented.

5. The sources of the statements upon which policy depends are disclosed. (It is not essential for personal identity to be revealed. The facts about interest, bias, and competence need to be indicated. The separation of editorial and news statements is an example of how attention can be called to the source and nature of the statement made).

6. There is presumption against lying.

7. There is presumption against nonrational statements (the irrelevant, for example).

8. A competent source is demanded for statements.
APPENDIX B

SOME WAYS THE VALUE CATEGORIES MAY
BE USED IN ANALYTICAL TASKS

1. Assessment of personal status in certain value categories, or make comparison of status between certain values (see Appendix D).

2. Assessment of personal value potential.

3. With assessment of achieved status and of potential, design strategy for amending or modifying the self-concept.

4. Determine value sought by associates in order to
   a. establish new acquaintances or relationships
   b. mend broken or damaged interpersonal relationships.

5. Certification of goals.

6. Determine the degree to which an institution or society is moving in the direction of the Overriding Objective and toward the ideals of democracy or away from despotism.

7. Determine the degree of maturity achieved.

8. Determine areas of self-knowledge lacking.

9. Determine both the value goals and value consequences of past events.

10. Assess the feasibility of strategy in terms of the degrees of realistic or unrealistic behavior in relationship to the value goals and consequences of past events.
11. A complete program of Self-Study in three phases utilizing data from any period or segment of one's experiences and through any range of relationships (Appendix F--Value Coding Chart).


13. Assess the purposes and effectiveness of any form of communication, past or present.

APPENDIX C

ANALYSIS AND APPRAISAL OF SOCIAL INSTITUTIONS

Student's Goal: To analyze and appraise Presidential Executive Order No. 9066. This will contribute to my learning to appraise social institutions and to the development of my skill to contribute to the creation and support of those institutions that increase the sharing of human values.

<table>
<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trends leading to</td>
<td>Specific values</td>
<td>Appraisal of specific practices of institution if practices are (democratic or anti-democratic) (List indices to support conclusions)</td>
<td></td>
</tr>
<tr>
<td>creation of institution</td>
<td>affected by institution (List indices)</td>
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<td>being analyzed</td>
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V

Alternative suggestions for institutional modifications designed to widen value distribution (List indices to support suggestions)

(i, p. 284).
Institutions and personal strategies defined.—The term institution refers to patterns of practice relatively specialized to the shaping and sharing of values. In other words, institutions are specific ways of doing things by which values are brought into existence and distributed among people. The institution may be constructed so as to increase value sharing, as does the 19th Amendment to our Constitution, granting women the right to vote. This widened the distribution of power.

... the appraisal of institutions will be made on the basis of whether they contribute to value sharing or to value deprivation. The former are appraised as democratic, the latter as antidemocratic, or despotic. This technique will thus enable us to make clear-cut distinctions between societies that aspire to freedom and those that maintain themselves by human exploitation and control.

Typical institutions.—Institutions of power typically include governmental institutions, political parties, and pressure groups. These institutions are all involved in the distribution of power or sanctioned decision-making. For example, voting is an institution of power, as are all laws, the Constitution, and election procedures.

Institutions of respect include those that accord or withhold the value respect, such as caste or class systems. Social class practices are institutions specialized to the sharing or withholding of respect. All discriminatory practices against people are institutions designed to withhold this value from certain groups.

Economic institutions typically include institutions of income, savings, investment, production and consumption. They effect the distribution of wealth; the degree to which people are afforded opportunities to achieve economic security for themselves.

Institutions of enlightenment include educational and research institutions, and the mass and special media of communication. The communication channels by which enlightenment may be spread include the press, radio, television, screen, and book publishers.

Institutions of skill include occupational, professional, and aesthetic institutions specialized to the development of potential talents in the arts, occupations, and professions. Institutions of skill include industrial art, secretarial, and similar schools, courses, or study groups.

Institutions of well-being are those that affect the spread of mental and physical health, personal comfort, and safety. They include laws regulating health practices and research.
institutions involved in the control of diseases. Recreational institutions, hospitals, sanitariums, public health programs, and institutions of police protection are also included.

Institutions of rectitude are specialized to the formulation of standards of responsibility and their interpretation. They include moral practices among people, ethical standards established by individuals and groups, churches, and institutions designed to prevent crime.

Institutions of affection include courtship, marriage, the family, and fraternal groups.

The term personal strategies refers to any pattern or patterns of human behavior designed to achieve personal status in one or more of the value categories (1, pp. 28-30).
APPENDIX D

ANALYSIS OF STATUS IN ONE VALUE CATEGORY

Analysis: Respect Status

<table>
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<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
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</thead>
<tbody>
<tr>
<td>Indices of respect</td>
<td>Indices pointing to enhancement of my respect status (Justify on separate sheet)</td>
<td>Indices pointing to modifications required to reach my respect status I seek (Justify on separate sheet)</td>
<td>Personal plans for improving my respect status</td>
</tr>
</tbody>
</table>

Analysis: Well-being Status (mental and physical health)

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<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
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<tbody>
<tr>
<td>Indices of well-being</td>
<td>Indices pointing to enhancement of my well-being status (Justify on separate sheet)</td>
<td>Indices pointing to modifications required to reach well-being status I seek (Justify on separate sheet)</td>
<td>Personal plans for improving my well-being status</td>
</tr>
</tbody>
</table>

(1, p. 69)

(1, p. 75)
APPENDIX E

Analysis: ____________________________
(title of communication)

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<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
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<tbody>
<tr>
<td>Effect desired upon what audience (Appraise in terms of democratic goals; list supporting indices)</td>
<td>Characteristics of communicator (List indices used)</td>
<td>Appraisal of channel used (List supporting indices)</td>
<td>Message (Give purport and style)</td>
</tr>
</tbody>
</table>

(1, p. 253)

Analysis: ____________________________
(title of communication)

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<thead>
<tr>
<th>I</th>
<th>II</th>
<th>III</th>
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</thead>
<tbody>
<tr>
<td>Characteristics of author: 1. Personal data 2. Predispositions in terms of social value preferences (Identifications, demands, and expectations)</td>
<td>Message (purport and style)</td>
<td>Characteristics of audience (Identifications, demands, and expectations)</td>
</tr>
</tbody>
</table>

IV
Appraisal of effect of message upon audience (List indices, in terms of democratic goals: 1. Contemporary with original publication 2. Typical audience of today)

(1, p. 261)
APPENDIX F

VALUE CODING OF EVENTS RECORDED
(1, p. 225)

(Analysis and Appraisal of Recalled Memories)

Mark "X" in the square indicating which phase of the analysis you are engaged in on the form below:

Phase 1 [ ] in terms of value consequences for you, the person making the study.

Phase 2 [ ] in terms of value consequences for others involved in the events recorded.

Phase 3 [ ] in terms of value consequences for you for having made the above analysis.

<table>
<thead>
<tr>
<th>Values</th>
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<th>INDULGENCE Event Number</th>
<th>OVER-INDULGENCE Event Number</th>
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<tbody>
<tr>
<td>POWER</td>
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<td>RESPECT</td>
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<td>WELL-BEING</td>
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<td>Values</td>
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<td>RECTITUDE</td>
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<tr>
<td>AFFECTION</td>
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*Small squares are for total number of events recorded in each category.
APPENDIX G

MIGEC - A MODEL FOR INTEGRATION OF GENERAL EDUCATION CURRICULUM

"WHO AM I?" (Unit I)  "WHERE DID I COME FROM?" (Unit II)  "WHERE AM I GOING?" (Unit III)

OVERRIDING OBJECTIVE

FULFILLMENT OF STUDENT POTENTIAL

Potential may be defined as one's ability to achieve value assets in eight values.

POWER  ENLIGHTENMENT  WEALTH  WELL-BEING  SKILL  AFFECTION  RESPECT  RECTITUDE

COMMUNICATIONS

SOCIAL SCIENCE

NATURAL SCIENCE

HUMANITIES

CAREER PLANNING
APPENDIX H

EDUCATIONAL NEEDS WHICH HAVE TRADITIONALLY BEEN NEGLECTED

V. Clyde Arnspiger

(Consider the degree to which the school program provides for these needs in appraising your progress).

1. Intellectual tools to think systematically and consistently in analyzing and appraising human behavior in terms of value consequences for ourselves and others;

2. Listing of human value categories, defined comprehensively and economically as well as mutually exclusive in specific reference;

3. Provision of a specific definition of the society that moves toward freedom as distinguished from the society which is moving toward despotism;

4. Provision of a program of systematic thinking which presents the intellectual tasks to be performed in the solution of human problems. (These include the component operations, goal thinking, trend thinking, condition thinking, projective thinking, and alternative thinking);

5. Provision of frameworks adequate for analysis and appraisal of all aspects of the social process, social institutions and personal strategies;

6. Provision of a philosophy whose overriding objective is the realization of human worth and dignity on a grand scale in theory and in fact, with a clearly stated set of conditions under which this philosophy can be facilitated;

7. Provision of aid in the development of important skills, including as well as the motor-occupational skills, the skills of thinking, communication skills, social skills and aesthetic skills;

8. Provision of an intellectual thread that runs through all the disciplines of the academic curriculum and through all human learning;

10. Provision for moral instruction based upon the widespread sharing of human values on the basis of merit (by definition, the moral person is the one who merits access to human values to the degree to which he in turn shares these values with others).

(2, unpublished personal files)
APPENDIX I

A SUGGESTED SET OF EDUCATIONAL OBJECTIVES
RELATED TO THE VALUE SYSTEM

1. To consider in depth ways of implementing the realization
   of human worth and dignity (see number five below).

2. Formulation and/or clarification of a personal, operational
   philosophy of life which entails:
   a. Acquisition and assimilation of self-knowledge. (This
      includes identification and clarification of personal
      goals as well as realistic evaluation of one's capacity
      for achieving these goals).
   b. Acquisition of tools and development of skills for
      management of interpersonal relationships.

3. Formulation and/or clarification of the systematic problem-
   solving approach which entails:
   a. Defining one's personal responsibilities in a demo-
      cratic society.
   b. Observing and appraising institutional practices.
   c. Implementing appropriate changes (through appropriate
      and effective channels) in the patterns of practice.

4. Development and refinement of skills for value-analysis of
   human behavior.

5. Achievement of the above objectives is instrumental to the
   realization of Human Worth and Dignity in theory and in
   fact, on a grand scale. This is the long range goal of
   all mankind—the OVERRIDING OBJECTIVE of any society that
   aspires toward freedom, and therefore, the most fundamental
   objective of this program of study.
APPENDIX J

SCHEMATIC SUMMARY OF TOOLS FOR SYSTEMATIC THOUGHT IN THE VALUE SYSTEM

THEORETICAL GUIDELINE: Overriding-Objective, a Postulation

Any society (academic or otherwise) which is oriented toward a free and democratic way of life, favors the realization of human worth and dignity in theory and in fact (1, p. 22)

VALUE-ORIENTED RATIONALE: A Postulation and Accompanying Basic Assumptions

The OVERRIDING OBJECTIVE of a free society is continuous progress toward the realization of human worth and dignity.

Assumption 1:

Such a society is one in which HUMAN VALUES are widely shaped (produced or created) and shared.

Assumption 2:

The educational processes of such a society will provide for the development of mature personalities whose value demands and capabilities are compatible with the overriding objective.

Assumption 3:

Hence, the long-range goal of such a society will be to provide opportunities for as many human beings as possible to achieve their highest potentials.

Assumption 4:

Such a society will, therefore, integrate the three foregoing social goals with the appropriate institutional practices so that the following results will accrue for all participants:

(a) minimum damage will be done to the freedom of choices;
A valuing process and an analytical process for continuous, open-ended renewal of personal and institutional value goals and value status (1, p. 25).

Five steps which represent the basic procedures of systematic thought and which closely correlate with the procedures of the scientific method:

The Component Operations of Problem Solving

Goal Thinking consists of

(a) statement (clarification) of the value goal

(b) justification of the goal in terms of the overriding objective

Trend Thinking involves analysis of past events that are related to the goal being sought.

Condition Thinking is analysis and appraisal of existing conditions that are related to the goal.

Projective Thinking is a process wherein the products of Steps 2 and 3 are considered in order to make an estimate of future probabilities of achieving the goal in light of the obtained data.
Step 5: Alternative Thinking involves creation and/or invention of alternative ways of achieving the goal (1, pp. 40-42).

Examples of uses of the technique are illustrated in the Appendices referring to preparation and consumption of communication. It is further illustrated in the analysis of institutions.
DEFINITIONS: Use of terms for specific reference also constitute a framework for systematic thought and ongoing inquiry.

A FREE SOCIETY or DEMOCRATIC WAY OF LIFE refers to and describes any society in which the social institutions are so constituted that there is a positive increase in the probability that society's values are shared by more and more people on the basis of merit.

DIGNITY may be defined as that state in which the individual is neither seriously deprived of nor over-indulged in the human values.

VALUES refer to the human or social goals sought by people everywhere—the things people need and want and upon which they place high premium, more specifically to the eight value categories in the "Social Process Framework" under which just about all human needs and wants can be classified.

VALUE-STATUS, in this context, refers to the degree to which an individual or a social institution has achieved the fulfillment of expressed needs, objectives, or goals. It is a term which also refers indirectly to the order of value preferences within the eight value categories and to the degree of preference within each value goal.

SELF-STUDY refers to a three-phase technique by which the individual (investigator) employs the five procedures
of systematic thought and the value system to objectively code a series of experienced events. The results of this coding procedure reflects the individual's value profile relative to the data (events) under examination in terms of value consequences for himself and for other principal participants (significant others) in the events (1).

References to all items in the Appendices, including Appendix L in the following page, refer to the bibliography for Chapter IV.
## APPENDIX L

The Social Process Framework (1, p. 25)

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<th>MAN seeks VALUES through</th>
<th>INSTITUTIONS using and personal strategies</th>
<th>RESOURCES</th>
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<tr>
<td>(Interacting through culture and personality) Power (making society's decisions)</td>
<td>Government</td>
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<td>Techniques of attitude building</td>
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be introduced to the appropriate intellectual equipment by which he can assume his rightful share of personal responsibility for the promotion and maintenance of the ideals of his society and to take a stand against the unrelenting forces within his immediate environment and elsewhere that contribute to the enslavement of the minds of human beings and to their fears of the unknown.

It is likewise essential to realize that mere membership in a society or group without participation or contribution according to one's own potentials and interests is a violation against the value philosophy. If one never proceeds to the area of any specialization or never moves beyond the processes of general exposure and assimilation of acquired knowledge thereby neglecting to develop his own potentials, he is denying to his society access to the most important of all resources—access to the use of his own mind and creativity in the development of an even better quality of life for himself and his society.

Implications and Recommendations

The implications and recommendations derived from this study follow in respective order.

1. A first and general implication of the study refers to the inevitability of both individual and institutional growth and development. The fact of growth and change suggests the necessity to innovate and to maintain continuous development.