

**THE STUDY OF HISTORY AND EDUCATION IN AMERICA:
SOME CONSIDERATIONS**

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I. Introduction

The place and role of historical studies in American education are by no means clearly delineated or widely understood. On the one hand, this reflects the often overly pragmatic nature of American education and life. On the other, it is a symptom of the philosophic confusion characteristic of "modern times," an era of such intellectual incoherence that many of its leading lights have taken to using the oxymoronic self-descriptor "post-modern"¹. The comments which follow, however, do not deal with the nature of American education and life or with the paradoxes and degenerations of the current cultural and educational environment². Their purpose is much more modest, viz. to consider some possible connections and implications of historical study for general education as seen from the perspective of an American historian. These are presented not as a demonstration or an argument but rather as propositions and suggestions drawn from the personal teaching experiences of more than two decades and from a concurrent consideration of the relationship of historical study to education generally.

In the first place, I would contend that a grasp of the main currents of historical development from the dawn of history in Sumer to the present is an essential element of an full-bodied general educational experience. Besides its intrinsic value and importance, such a study provides a necessary context for the formation of an educated perspective on the broader realm of knowledge, past and present. At the same time, the study of the past is not only a study of history; it is also the study of past philosophies, past cultural endeavors in the arts and literature, past thinkers and doers in all areas of thought.

Secondly, it seems clear that in the context of such a survey of the principal lines of the mainstream of history, students can be introduced not only to the essentials of historical study, but also to critical thinking, and higher level cognitive and historical skills. These lay the basic foundations for the further investigation and study of history, enabling students to come to grips with the world around them

through an understanding of the past and through the acquisition of historical perspectives on other societies and cultures across time. These are essential ingredients of what in America is generally called "liberal education".

Bernard Ramm has provided an excellent summary of the aims of a liberal arts education: "First, liberal arts education produces the cultured person. The cultured person knows the history of culture. He knows the continuity of the present with the past. He therefore understands, comprehends, sees through the culture in which he lives. He can interpret it to himself and to his students. Second, liberal arts education educates taste and the sense of values. In the study of civilization, art, philosophy, and literature, the liberally educated man reflects upon the greatest products of the human spirit. He is able to discriminate between poetry and doggerel, between ballet and twist, between opera and third-rate musical comedy. Third, liberal arts education introduces the student into the theoretical foundations of knowledge and culture, and the geography of human knowledge. The liberally educated man knows the degrees of precision obtainable with the various sciences and disciplines; he knows the limits of literature, chemistry, and astronomy, as well as knowing the powers of each. Fourth, liberal arts education exposes the student to the great options - in literature, in philosophy, in philosophy of history, in theory of art, in politics, in economics. He is not the pawn of his upbringing or his prejudices. Restricted training in the sciences, in engineering, in business and the like, does not accomplish these four things. Therefore, people with such narrow or specialized education are hardly truly educated. There simply is nothing that educates like the liberal arts³.

It is an axiom (though not always consistently followed out) of American education, especially higher education, that there is a significant difference between being educated and being trained. Being "trained" gives one a relatively narrow command of a particular area of study, a particular compartment of knowledge, a particular realm of skill. Being "educated," on the other hand, not only gives one a grasp of the particular, but also of the whole. Liberally educated people develop an understanding of and appreciation for the basic ideas, concepts, and methodology of the major disciplines (history, biology, mathematics, literature, psychology, and so forth). They develop a familiarity with the perspectives of these disciplines, see how the world is viewed from the optic of the various disciplines, comprehend how the discipline works. At the same time, the strengths and limitations of each of these various perspectives need to be understood. Thus, truly educated people recognize and can appreciate the biological point of view, the psychological point of view, and all the rest. They may not accept or agree with these perspectives, but they see where they are coming from and they see their place in the wider realm of knowledge.

This proposes a formidable task for education and for the teacher of history, one which - it must be admitted - is not generally carried out or even fully under-

stood. The role of historical study in all of this should be paramount. Why? Because history provides an integrative framework that comprehends all the other disciplines. As Lord Acton pointed out, history is not only a study in itself, it is also a part of all others: "Each science has to be learned by a method of its own. But also by one and the same method, applicable to all, which is the historical method....History is not only a particular branch of knowledge, but a particular mode and method of knowledge in other branches"⁴.

II. History as a Discipline

What is it? Why study it? How should we study it? What does it mean? These are the four classic questions that any discipline must answer adequately to be worth our time and effort. In other words, every field of study must have

1) a recognized (or recognizable) history, problems, body of theory, and findings;

2) an established intellectual purpose;

3) a generally agreed upon methodology; and

4) significance for understanding and interpreting the world as it is⁵.

Applying these questions to the study of history, we must ask the following:

1) What is history?

2) Why should we study history?

3) How should we study history?

4) What are the implications of history and historical study for individual educational development?

These four questions might be said to summarize the overall aims of a comprehensive course in the study of history, which should be: to help one comprehend what history is (both theoretically and as a body of information), to explore the why and the how of "doing history," and to come to grips with the interpretation of history (that is, the meaning of history and historical study for him or her as a person in the process of being educated). And note well: these aims are essential for the education of everyone, not just for historians.

Space does not permit here more than a brief look at some potential responses to these questions. What follows is intended to be suggestive, not comprehensive.

III. What is History?

The question "What is history?" is one of those with an apparently and deceptively easy answer that turns out to be confusing and complex. This is because "history" can, among many other things, refer to the passing of time, to events, to past politics, to a method, to a course of study, or even to everything that has ever happened. When a television sportscaster says "This match is history", he has in

mind a different meaning for the word "history" than a movie gangster does when he describes someone he has just killed as "history".

I believe that for the general education of students, the best approach is a study of the mainstream of historical development from ancient times to the present, the path taken which has led to 20th century urban, modernized, industrialized society. This does not, of course, imply that all of these developments are necessarily good or desirable or inevitable. Nor does it imply that what has emerged elsewhere (such as in Asia) is not worth our attention. But we need to comprehend the history of the mainstream before we can fruitfully or even meaningfully study other histories. It seems clear, as Sidney Burrell has pointed out, that the development of this mainstream "is unique: it produced specific ways of thinking about our material and mental worlds" which "shaped the rise of science and technology and the growth of a historical consciousness" that affects the whole planet. In short, the influence and development of the Western mainstream "have become and will continue to be, for good or ill, the ways of the rest of the world"⁶.

To summarize, in the words of Jacob Neusner, "we should continue to emphasize the history and culture of the West, while encompassing the rest, because the West has in fact made the world we know. Anyone who wants to participate in the world community in the coming century had better know precisely how and why the West has defined, and will continue to define, world civilization....West is not «best», but there are things in the West that are valued everywhere, and those are the traits of Western civilization that join the study of the West with learning about the rest....essentially. Western and quintessentially American values are now universal. And they define what there is to know about everyone, everywhere-beginning, of course, with ourselves"⁷.

IV. Why Study History?

The "why" of history is also problematic. Here are some possibilities:⁸

C.S.Lewis: "We need intimate knowledge of the past. Not that the past has any magic about it, but because we cannot study the future, and yet need something to set against the present, to remind us that the basic assumptions have been quite different in different periods and that much which seems certain to the uneducated is merely temporary fashion. A man who has lived in many places is not likely to be deceived by the local errors of his village: the scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age"⁹.

Arthur Holmes: We need a critical appreciation of the past "because unless we see the limitations of our past we will never be motivated to transcend those limitations in shaping our future"¹⁰.

Aleksandr Solzhenitsyn: "Dwell on the past and you'll lose an eye". But the proverb goes on to say: "Forget the past and you'll lose both eyes"¹¹.

Lord Acton: " The knowledge of the past, the record of truths revealed by experience, is eminently practical, as an instrument of action and a power that goes to the making of the future... History compels us to fasten on abiding issues and rescues us from the temporary and transient... It is a narrative told of ourselves, the record of a life which is our own, of efforts not yet abandoned to repose, of problems that still entangle the feet and vex the hearts of men. Every part of it is weighty with inestimable lessons that we must learn by experience and at a great price, if we know not how to profit by the example and teaching of those who have gone before us"¹².

C. S. Lewis: "One of the most dangerous errors instilled into us by nineteenth century progressive optimism is the idea that civilization is automatically bound to increase and spread. The lesson of history is the opposite; civilization is a rarity, attained with difficulty and easily lost. The normal state of humanity is barbarism, just as the normal surface of our planet is salt water... Human life means to me the life of beings for whom the leisured activities of thought, art, literature, conversation are the end, and the preservation and propagation of life merely the means. That is why education seems to me so important: it actualizes that potentiality for leisure, if you like, for amateurishness, which is man's prerogative"¹³.

Herbert Butterfield: "In general, one might say that the maxims which particularly suffer, or which most often disappear through a hole in the bag, are the ones which pertain to the maintenance of a civilization and the preservation of the body politic... perhaps the object is devalued by those who have inherited freedom and democracy without quite having to learn how much these things cost and how long they take to develop - indeed without ever quite realizing that society is founded on a volcano, peace itself not a natural condition but a matter for colossal contrivance"¹⁴.

Richard Weaver: "One way to achieve the education which leads to understanding and compassion is to take some period of the past and to immerse oneself in it so thoroughly that one could think its thoughts and speak its language... That would mean coming to understand why certain actions which in the light of retrospect appear madly irrational appeared at that time the indisputable mandate of reason; why things which had been created with pain and care were cast quickly on the gaming table of war..."¹⁵.

Each of these statements could be the basis for an extended commentary; fortunately, each speaks for itself.

V. Doing History

Thirdly, a liberal education must come to grips with the question of how we "do history". What is the method of history? Academic disciplines have established methodologies or recognized ways of going about things and looking into things. And, because virtually everything we do is tinged with historical aspects, learning to think historically is important and useful in whatever field one pursues. The emphasis here is not on the rote memorization of facts as such, but on the development of historical thinking, on learning to "do history" (though without information or content, method is, of course, useless). Lord Acton's inaugural a century ago summarizes: the study of history "fulfills its purpose even if it only makes us wiser, without producing books, and gives us the gift of historical thinking, which is better than historical learning... It is not the art of accumulating material, but the sublimer art of investigating it, of discerning truth from falsehood and certainty from doubt. It is by solidity of criticism more than by the plenitude of erudition, that the study of history strengthens, and straightens, and extends the mind".

Learning to think historically involves the use of certain rules of thumb designed to control or discipline our inclinations toward hasty judgments, prejudice, and tendencies toward error generally. The study of history helps develop "habits of mind" which experience has shown are essential to bringing accuracy not only to the study of the past and to our conclusions about it, but also to analysis in other areas as well. These are learned both by talking about them and by utilizing them. An appropriate approach to the study of history will provide the opportunity to learn about and talk about such rules and habits as well as exercising them in the historian's three-fold task of inquiry, explanation, and argument¹⁶.

Few historians have thought more profoundly and appropriately on the question of historical method than Lord Acton:¹⁷

- "And, in order to understand the cosmic force and the true connection of ideas, it is a source of power, and an excellent school of principle, not to rest until by excluding the fallacies, the prejudices, the exaggerations which perpetual contention and the consequent precautions breed, we have made out for our opponents a stronger and more impressive case than they present themselves".

- "A part from what is technical, method is only the reduplication of common sense, and is best acquired by observing its use by the ablest men in every variety of intellectual employment".

- "Learn as much by writing as by reading; be not content with the best book; seek sidelights from the others; have no favourites; keep men and things apart; guard against the prestige of great names; see that your judgments are your own, and do not shrink from disagreement; no trusting without testing; be more severe to ideas than to actions; do not over-look the strength of the bad cause or the weakness of the good; never be surprised by the crumbling of an idol or the

disclosure of a skeleton; judge talent at its best and character at its worst; suspect power more than vice, and study problems in preference to periods..."

These are powerful components of a general education as well as any history curriculum.

VI. Implication of Historical Study for Educational Development

The fourth and final area of consideration deals with the implications of history and historical study for individual educational development. Here, again, only a few aspects can be discussed of many. One of the most instructive has to do with the idea of "cultural literacy", the argument that there is a body of basic information which people must have a grasp of if they are to be considered educated or, indeed, if they are to make much progress in being educated. Contemporary research has shown "the immense importance of cultural literacy for speaking, listening, reading, and writing"¹⁸. It is argued that such information-largely historical in nature - is not just useful in itself. It is, in fact, "essential to the development of reading and writing skills", skills which every educated person desires to have and to improve. In addition, "knowing what others probably know - is crucial for effective communication". Thus, it turns out, reading, writing, and communication skills cannot really be taught apart from the acquisition and possession of the specific cultural and historical information which constitutes cultural literacy as such. The educational consequences of "cultural illiteracy" are both obvious and formidable.

Another area impacted by historical study in the mode presented here has to do with the development of higher level intellectual skills and attitudes as well as content and information. One of the former involves the so-called learning or Cognitive Skills. There are five levels of general intellectual - or cognitive - skills that have been identified by educational theorists and researchers: recall, comprehension, analysis, synthesis, and evaluation. Loosely speaking, the second level depends on the first, the third on the second, and so forth¹⁹. Anyone can develop and improve these skills by exercising them in a systematic way. It is not a coincidence that "doing history," in the sense alluded to above is closely linked to the exercise and development of the cognitive skills.

Anchored in the historical information base provided by such study and bolstered by exercise of the cognitive skills and mental discipline, the aim is to produce in the student what might be called a critical, educated mind. The objective is not just to foster an argumentative or sceptical spirit, but to develop the kind of mind that can carry out reasoned and informed inquiry, a mind that can see the connection and extent of issues, a mind that can recognize fallacies and misleadings (in its own as well as in another's arguments), a mind that can see the various sides of complicated and emotional issues.

Finally, it must be noted that accumulating and analyzing information as well as intellectual development are necessary but insufficient parts of a substantive educational process. There must also be an examination and discussion of matters related to values and commitments, including values-related problems, judgments, spiritual commitments, and worldview. As Lynne Cheney writes, "The study of values ought to be part of a college education as well - and not just so they can all be dismissed, but so students can discover those that ought to be affirmed"²⁰. In Biblical terms, "This is what the Lord says: «Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, but let him who boasts boast about this: that he understands and knows me, that I am the Lord, who exercises kindness, justice and righteousness on earth, for in these I delight», declares the Lord"²¹.

Ethical considerations and aspirations toward something higher than ourselves have been central to our civilization from at least the Hebrews and the Greeks. This has been pinpointed by Richard M. Weaver:

"Individuality as a goal must be explained by men's inclinations toward the good. All of us aspire toward something higher, even though there are varying ways in which that something higher can be visualized or represented. Whether one is prone to accept an ethical humanism, a tradition of religious principles, or a creed having its authority in revelation, the truth cannot be ignored that man is looking for something better both in himself and in others. But because different persons have, through their inheritance, nurture and education, different faculties, they have different insights into the good. One man is deeply and constantly aware of certain appearances of it; another of others; and sometimes these differences are so great that they lead to actual misunderstanding.

Nevertheless, the wisest have realized that such differences express finally different orientations toward values, and that the proper aim of society is not to iron them out but to provide opportunity for their expression... what it comes down to is this: the reason for not only permitting but encouraging individualism is that each person is individually related toward the sources of ethical impulse and should be allowed to express his special capacity for that relation"²².

But how does this relate to history? Isn't history supposed to be objective and value-free? Aren't historians supposed to avoid bias and prejudice? A moment's reflection should suffice to show us that this is hypocritical nonsense. Of course historians must be objective, must avoid bias and prejudice. This is critically important as the historian seeks to understand and analyze historical materials and then to synthesize on that basis. The confusion is to assume that "doing history" stops there; it implies ignoring the important task of evaluation which necessarily completes the historian's work. Lord Acton again calls us back to the proper focus:

"The weight of opinion is against me when I exhort you never to debase the moral currency or to lower the standard of rectitude, but to try others by the final

maxim that governs your own lives, and to suffer no man and no cause to escape the undying penalty which history has the power to inflict on wrong. The plea in extenuation of guilt and mitigation of punishment is perpetual. At every step we are met by arguments which go to excuse, to palliate, to confound right and wrong, and reduce the just man to the level of the reprobate... If, in our uncertainty, we must often err, it may be sometimes better to risk excess in rigour than in indulgence, for then at least we do no injury by loss of principle... History, says Froude, does teach that right and wrong are real distinctions. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity... morality is not ambulatory... As Burke says, «The principles of true politics are those of morality enlarged; and I neither now do, nor ever will admit of any other»... if we lower our standard in History, we cannot uphold it in Church or State".

The very reason why we have to work so hard at being objective and accurate in our search for evidence, in analysis, and in synthesis, is that eventually we have to draw conclusions and make judgments and we want them to be the best possible. If we aren't going to make significant judgments, then what need would there be for the effort to be careful and unbiased in our work? And, though it is true that we often don't know enough or aren't sure about the evidence or even make mistakes - things that are inherent in being human - this is no more an argument for refraining from judgment in historical or other study than it would be in a court of law. Would anyone want to argue that since judges, juries, and courts of law are human and therefore fallible they should never make decisions? And, as well, there is a spiritual dimension. *Proverbs* has this to say:

Make your ear attentive to wisdom, incline your heart to understanding;
For if you cry for discernment, lift your voice for understanding;
If you seek her as silver, and search for her as for hidden treasures;
Then you will discern the fear of the Lord, and discover the knowledge of
God.

For the Lord gives wisdom; from his mouth come knowledge and understanding.

He stores up sound wisdom for the upright;
He is a shield to those who walk in integrity,
Guarding the paths of justice, and He preserves the way of His godly ones.
Then you will discern righteousness and justice and equity and every good

course.

For wisdom will enter your heart, and knowledge will be pleasant to your soul;

Discretion will guard you, understanding will watch over you,
To deliver you from the way of evil²³.

The study of history is not only a means of intellectual and ethical growth. It also has a significant contribution to make to ones spiritual development. Lord

Acton pointed out that history "is not a burden on the memory, but an illumination of the soul". The process of making judgments and evaluations is not only important in itself, but has a significant impact on the character formation of the student. Acton again: "History is a most powerful ingredient in the formation of character and the training of talent, and our historical judgments have as much to do with hopes of heaven as public or private conduct. Convictions that have been strained through the instances and the comparison of modern times differ immeasurably in solidity and force from those which every new fact perturbs, and which are often little better than illusions or unsifted prejudice".

Finally, such matters and concerns - ethics, values, judgments, and spiritual perspectives - all form part of one's worldview. This, in essence, is what Richard Weaver was talking about above. Every person has a worldview, whether explicit or not, and every civilization has one as well. What is a worldview? Essentially it "is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world"²⁴. These fundamental assumptions provide necessary order to our world. We wonder what "is it that ties everything together, matter and mind, life and death, art and science, faith and learning, and makes this a universe?"²⁵ A worldview helps us put it all together; it is "the integrative and interpretive framework by which order and disorder are judged, the standard by which reality is managed and pursued. It is the set of hinges on which all our everyday thinking and doing turns"²⁶. It "provides a model of the world which guides its adherents in the world. It stipulates how the world ought to be, and it thus advises how its adherents ought to conduct themselves in the world"²⁷.

Worldview also calls us to action. As Carl F. H. Henry points out, "A comprehensive world-life view will embrace not only isolated consequences but will bear on the whole of existence and life...". To be a real worldview, it "must bring into its purview every sphere of reality activity"²⁸.

These assumptions may also, of course, hinder us in a number of ways. We may be so caught up in our own worldviews that we can't see any merit in others or even try to understand them. We may go beyond to intolerance. Given all of this, it is obvious that a thinking, educated person needs to be able to describe, analyze, and critique worldviews, including his or her own. The study of history provides just that opportunity, both as one examines the major worldviews which emerged in the mainstream of civilization and as one learns to evaluate them, to zero in on their strong and weak points and to identify the inconsistencies and implications of each.

Walsh and Middleton review what is happening here:

"When we look at a culture, we are looking at the pieces of a puzzle. We can see the functioning of assorted institutions, like the family, government, schools, cultic institutions (churches, temples, synagogues and so on) and businesses. We

can observe different modes of recreation, different sports, transportation and eating habits. Each culture develops a unique artistic and musical life. All of these cultural activities are pieces of the puzzle. The question is, How do we put the puzzle together? How do the pieces interrelate? What is the pattern of the culture? Is there a key that unlocks the pattern? Yes. The central element which brings the pieces of the puzzle together into a coherent whole is the world view that has the leading role in the life of that culture"²⁹.

VIII. Conclusion

All of us belong to "communities of memory" and therefore are inextricably dependent on historical understandings, and our activities are almost entirely based on historical thinking of one kind or another. The question is not whether we will "use" the past or not, even in our most mundane activities, but how well, how skillfully, and with what discernment and what result³⁰. Through the study of history, we come to see in a personal way some of the reasons why all of this is significant and relevant.

An excellent study by the American Historical Association on *Liberal Learning and the History Major* summarizes well the relationship between the study of history and a general, liberal arts education: "history is at the heart of liberal learning, as it equips students to:

- Participate knowledgeably in the affairs of the world around them, drawing upon understandings shaped through reading, writing, discussions, and lectures concerning the past.

- See themselves and their society from different times and places, displaying a sense of informed perspective and a mature view of human nature.

- Read and think critically, write and speak clearly and persuasively, and conduct research effectively.

- Exhibit sensitivities to human values in their own and other cultural traditions, and, in turn, establish values of their own.

- Appreciate their natural and cultural environments.

- Respect scientific and technological developments and recognize their impact on humankind.

- Understand the connections between history and life"³¹.

This reinforced by the conclusions of the Bradley Commission on History in the Schools, which describes the role played by the study of history and historical method in producing what they call "History's Habits of the Mind" as follows: "The perspectives and modes of thoughtful judgment derived from the study of history are many, and they ought to be its principal aim. Courses in history, geography, and government should be designed to take students well beyond formal skills of critical thinking, to help them through their own active learning to:

- understand the significance of the past to their own lives, both private and public, and their society.

- distinguish between the important and the inconsequential, to develop the "discriminatory memory" needed for a discerning judgment in public and personal life.

- perceive past events and issues as they were experienced by people at the time, to develop historical empathy as opposed to present-mindedness.

- acquire at one and the same time a comprehension of diverse cultures and of shared humanity.

- understand how things happen and how things change, how human intentions matter, but also how their consequences are shaped by the means of carrying them out, in a tangle of purpose and process.

- comprehend the interplay of change and continuity, and avoid assuming that either is somehow more natural, or more to be expected, than the other.

- prepare to live with uncertainties and exasperating, even perilous, unfinished business, realizing that not all problems have solutions.

- grasp the complexity of historical causation, respect particularity, and avoid excessively abstract generalizations.

- appreciate the often tentative nature of judgments about the past, and thereby avoid the temptation to seize upon particular "lessons" of history as cures for present ills.

- recognize the importance of individuals who have made a difference in history, and the significance of personal character for both good and ill.

- appreciate the force of the nonrational, the irrational, the accidental in history and human affairs.

- understand the relationship between geography and history as a matrix of time and place, and as context for events

- read widely and critically in order to recognize the difference between fact and conjecture, between evidence and assertion, and thereby to frame useful questions"³².

We live in exciting and complex times. On one side, American educators seem uncertain of themselves and intent on producing ever greater mediocrity. On another side, American education seems preoccupied with trendy intellectual fads, best represented by the exponents of "political correctness" on formerly elite campuses. This ought to be anathema to thinking people. However, the bankruptcy and collapse of the Soviet system has been seen by some as a new springtime. "When better than the springtime of democracy to demonstrate that there are truths that transcend time and circumstance, values that endure? And when better than the springtime of democracy to show that many of those values are this nation's legacy to world?"³³

It was Lord Acton who observed, " History is not a master but a teacher. It is full of evil. It is addressed to free men who choose among its examples. Like experimental science - in which many unsuccessful experiments prepare the way to discovery History ought to be the strongest influence in the formation of character... To be governed not by the Past, but by knowledge of the Past - [these are quite] Different things"³⁴.

- 1 The locus classicus for analysis of our times is Paul Johnson's *Modern Times*, revised edition [New York: Harper, 1991].
- 2 One is struck by how apropos the interwar works of Julien Benda, *La trahison des clercs* [Paris: B. Grasset, 1927], and Jose Ortega y Gasset, *The Revolt of the Masses* [New York, Norton, 1932], are for the last decade of the 20th century. But that is another story.
- 3 The conclusion to Ramm's excellent *The Christian College in the Twentieth Century* [Grand Rapids: Eerdmans, 1963].
- 4 From the Acton Papers, Cambridge University, cited in Paul E. Michelson, "Reshaping Romanian Historiography: Some Actonian Perspectives", *Romanian Civilization*, Vol. 3 (1994), Nr. 1, p. 5.
- 5 Compare Jacques Barzun, *The House of Intellect* [New York: Harper and Brothers, 1959], p. 12: "With a cautious confidence and sufficient intellectual training, it is possible to master the literature of a subject and gain a proper understanding of it: specifically, an understanding of the accepted truths, the disputed problems, the rival schools, and the methods now in favor. This will notenable one to add to what is known, but it will give possession of all that the discipline has to offer the world.
- 6 Sidney Burrell, "The Uniqueness of the West", *Continuity*, Nr. 12 (1988), p. 37.
- 7 Jacob Neusner, "It is Time to Stop Apologizing for Western Civilization and to Start Analyzing Why It Defines World Culture", *The Chronicle of Higher Education*, 15 February 1989, pp. B1-B2.
- 8 It will be observed that the "why" and our fourth category, the implications of historical study, discussed below, are closely related.
- 9 C. S. Lewis, *Transposition and Other Essays* [London: Bles, 1949], p. 51.
- 10 Arthur Holmes, *The Idea of a Christian College* [Grand Rapids: Eerdmans, 1975], p. 40.
- 11 Aleksandr I. Solzhenitsyn, *The Gulag Archipelago* [New York: Harper and Row, 1974], Vol. I, p. x.
- 12 This, and subsequent excerpts from Lord Acton, are taken from his 1895 Cambridge inaugural, "The Study of History", in: Lord Acton, *Essays in the Study and Writing of History* edited by J. Rufus Fears [Indianapolis: Liberty Classics, 1985], p. 504-552.
- 13 From C. S. Lewis, *Rehabilitations* [London: Oxford,] 939], ch. 4.
- 14 Herbert Butterfield, *Discontinuities between the Generations in History* [London, Cambridge University Press, 1971], p. 27.
- 15 Richard M. Weaver, *Life without Prejudice* [Chicago: Regnery, 1965], p. 137.
- 16 For an elaboration, see David Hackett Fischer, *Historians' Fallacies. Toward a Logic of Historical Thought* [New York: Harper, 1970].
- 17 In his 1895 Inaugural. Cf. Michelson, "Reshaping", 1994, passim, for additional comment.
- 18 Summarized in E. D. Hirsch, *Cultural Literacy* [New York: Vintage Books, 1988], p. 3ff.
- 19 See Benjamin Bloom, *et al., Taxonomy of Educational Objectives Handbook I* [New York: McKay, 1956].

- 20 Lynne V. Cheney, "The Recovery of the American Academy", *The Intercollegiate Review*, Vol. 26 (1990), p. 25.
- 21 Jeremiah 9:23-24.
- 22 Richard M. Weaver, *Life without Prejudice* [Chicago: Regnery, 1965], pp. 60-61.
- 23 Proverbs 2:2-12.
- 24 See James W. Sire, *The Universe Next Door* (Downer' Grove: InterVarsity Press, 1976) for this discussion.
- 25 Arthur F. Holmes, *Contours of a World View* [Grand Rapids: Eerdmans, 19~3] p. 3.
- 26 James Olthuis, "On Worldviews", *Christian Scholar's Review*, Vol. 19 (1985), p. 155.
- 27 Brian J. Walsh and J. Richard Middleton, *The Transforming Vision. Shaping a Christian World View* (Downer' Grove: InterVarsity Press, 1984], p. 32.
- 28 Carl F. H. Henry, "The Christian Worldview Imperative," *Faculty Dialogue*, Nr. 11 (1989), p. 29-30.
- 29 Walsh and Middleton, *Transforming Vision*, 1984, pp. 18-19. Cf. Ernest Boyer: "students must be inspired by a larger vision, using the knowledge they have acquired to discover patterns, form values, and advance the common good". *College* [New York: Harper and Row, 1987], p. 284.
- 30 Compare this with Daniel J. Boorstin's comment: "The first grand discovery was time, the landscape of experience... The discoveries of time and of space would become one continuous dimension. Communities of time would bring the first communities of knowledge, ways to share discovery, a common frontier on the unknown", *The Discoverers* [New York: Vintage Books, 1985], p. 1).
- 31 Myron Marty, *et al*, *Liberal Learning and the History Major* [Washington, DC: American Historical Association, 1990], p. 11. Incidentally, it is a distressing sign of the disintegration of intellectual coherence in the American historical profession that this first - rate study and analysis was A) largely neglected, and B) followed in 1994 by the gregious and politicized *National Standards for World History: Exploring Paths to the Present* published in 1994 by the National Center for History in the Schools. While the preface this latter work pays homage to many of the ideas suggested above, the alert reader is give fair warning by the book's praise for those in the "forefront of efforts to teach and write a more balanced and inclusive world history", and by its appeal to Nietzsche (!) - instead of Acton - in regard to "critical history". But this, too, is another story.
- 32 See Paul Gagnon, ed., *Historical Literacy. The Case for History in American Education* [Boston: Houghton Mifflin, 1991], pp. 25-26.
- 33 Cheney, "Recovery," 1990, p. 26.
- 34 The Acton manuscripts, cited in Lord Acton, *Essays in Religion, Politics, and Morality* edited by J. Rufus Fears [Indianapolis: Liberty Classics, 1985], pp. 51, 14, and 142.