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The Development of the Philosophy Underlying the School as a Social Institution with a Philosophic Interpretation of Some Major Trends in Education.

Alec Scott Noblin
College of William and Mary

The Development of the Philosophy Underlying the School as a Social Institution with a Philosophic Interpretation of Some Major Trends in Education

by

A. Scott Noblin

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Introduction

The philosophy of education is a dynamic thing---ever changing and growing. It has grown up over a period of years, during which many factors have played leading parts in its development. One has only to examine the school of today to understand that the principles underlying it are many and varied in origin. The guiding philosophy of the school at a given time is composed largely of the prevailing ideas and thought about the nature and purposes of education. The thought of the leaders in any field has a way of forcing itself to the front as a guiding philosophy in that particular field. In the development of any philosophy there are many factors---religious, economic, political, and social---that help to shape thought. At a time when religious interests are supreme, it is but natural that thought in any field be colored with religion. Again, when men are concerned with the establishment of a government or when for any reason governmental interests are uppermost in men's minds, we may expect to find politics and citizenship playing a part in every other field of thought. This is true especially of American education and the American school.

Part I of this study traces the evolution of the philosophy underlying the American school from its

religious origin to its present status of social control and integration. In each stage of development the influences that determined the underlying philosophy are pointed out; and, in addition, is shown how the different philosophies finally merged into a single philosophy that accounts for the complex nature of our present educational system.

Part II attempts to interpret on the basis of the philosophy of education that finally emerged, and in the light of recent thought on the subject, some of the bigger problems in the philosophy of education. The topics dealt with here are culture, morals, curriculum, experience, reflection, method, and subject-matter. An effort has been made to arrive at a correct and workable understanding of these terms, which, today, command so important a place in our schools.

Part III is a brief summary of Parts I and II.

Part I

The Development of the Philosophy Underlying the School as a Social Institution

Chapter 1

Foreign Background of American Education

The present day American school is the product of a long evolutionary process. Changes in it have reflected the dominant ideas of particular periods in the history of civilization. It is a composite of heritages from both a near and a remote past, and represents man's progress in education since the days of antiquity. To some extent, the school is society's chief instrument for passing on from one age to another those aspects of civilization which time has proven to be of most value. Education is a major phase of civilization; and the school, its chief agency, in large measure is an expression of the particular type of civilization which a people has evolved. Since the early days of its history the school has grown from a purely religious institution to a social institution second only to the state, and in many respects it is superior to the state, since today we recognize education as being basic to a democratic state. The child has risen from an humble and obedient creature to a position of first importance whose every interest and need must be cared for.

Modern civilization is a complex affair. It is the product of many lands and of many peoples. However,

it is principally the outgrowth of three main sources---the Greeks, the Romans, and the Christians. Of these contributions those of Greece surpass all others. To her we are indebted for many of our ideas concerning personal and political liberty, art, philosophy, and religion. The spirit of inquiry and love of learning among the Greeks have left to succeeding generations a body of literature, science, and philosophy that has inspired mankind throughout the world. Above all it is to the Greeks that we are indebted for the institution of the school.[1] Rome gave organization to the educational content that she captured from Greece. Too, she

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1. Clapp, Chase, and Merriman. "Introduction to Education. Ginn and Company. New York City. 1929. Pp. 3 - 14.

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gave to us her law and government and combined the varying elements of many peoples into a single empire and gave to them a common language, art, religion, and culture. Among the greatest of Rome's contributions is the Latin language, which remained as the language of scholarship for many centuries after the fall of the Roman empire, and which was the basis for the establishment of the Latin grammar school. One of Rome's greatest indirect contributions lies in the fact that she maintained peace and order throughout her empire, thus paving the way for Christianity---that element in the history of civilization which forms the connecting link between the old order and the new. Christianity

it was that preserved civilization from the Germanic barbarians that swept over the country after the fall of the Roman empire. After Rome collapsed progress in the ancient world almost ceased. Classical Greek was forgotten and Latin became corrupt. The school as an institution disappeared. Out of this wreck Christianity preserved enough for later generations to construct the main outlines of what we of today know as civilization. In addition, Christianity gave to the world a religious literature that has ever had important educational considerations.[2]

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2. Clapp, Chase, and Merriman. "Introduction to Education." Ginn and Company, New York City. 1929. Pp. 14 - 21.

After about ten centuries, or during the thirteenth and fourteenth centuries, there came a period of enlightment that manifested itself in religion, letters, and science. These three movements are known today as the Protestant Reformation, the Renaissance, and Scientific Inquiry. The Renaissance aimed at a revival of the study of classical literature as a means to the development of a new intellectual life. While to some extent this study resulted in an idealistic ancestor worship, its chief value lies in the fact that it sought means to a new life and a new education---a liberal education as opposed to scholasticism.[3] The Reformation did for

3. Monroe, Paul. "A Brief Course in the History of Education." The Macmillan Company, New York City. 1932. Pp. 167 - 174.

religion what the Renaissance had done for culture. It was concerned with spiritual values where the Renaissance had been concerned with cultural values. It began as a practical movement to rid the church of its many abuses. Its most significant outcome, in so far as education is concerned, was the recognition of the fact that each man had the inherent right to interpret the scriptures according to his own reason.[4] These

4. Ibid. Pp. 189-194.

movements, as nothing had in the past, stirred men's souls and stimulated their minds. Man became interested in art, letters, industry, commerce, and exploration. In fact, the discovery and colonization of America, her civilization, and educational system are outgrowths of this awakening.[5]

5. Cubberly, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 4 - 9.

What did these movements do for man? They gave him confidence and interest in himself; his thoughts were turned from the hereafter to the here and now, and

for the first time he became interested in his earthly life. He witnessed the founding of schools and universities, and saw the beginning of scholarship. Printing and paper were invented. Man became interested in the culture of Ancient Greece, and as a result professorships of Greek were established in the leading countries of western Europe.

Perhaps the most significant educational result of the awakening was that it paved the way for a new type of school---the classical secondary school. The curriculum of this new school was based on the culture of ancient Greece as revealed by the Italians during the Renaissance. This school was the forerunner of the modern secondary school, and as such, it marks the first attempt at education other than that dominated by the Church. Its effect on education can be estimated from the fact that from about 1450 to 1850 it was the dominant type of school in Europe.[6] The classical

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6. Ibid. P 6.

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secondary school was the first fruits of modern secondary education as distinguished from mediaeval church education. And it is well to note here that it was the type of school that our early Pilgrim fathers brought with them to New England.

Another significant educational result of the

intellectual awakening was the attempt made by Luther and others at personal salvation or the revolt against the Church as sole authority in matters pertaining to salvation. In other words, Luther and his followers maintained that the authority of the Bible should supplant that of the Church, which meant individual responsibility in spiritual matters instead of the collective responsibility of the Church. This in turn meant that it was necessary for all to be able to read that they might personally interpret the Bible. If the Church alone was responsible then only the Church officials or clergy need be educated, but if each person was individually responsible for his salvation then all must be educated. This necessitated a new type of school. the elementary, to take care of the masses. In this sense the elementary school is essentially an outgrowth of the Protestant Reformation, and for the first time in the history of education, we note the idea of universal education although the principles underlying it are radically unlike those that form the basis of modern universal education. Thus two types of schools had their origin in the awakening---the classical secondary school and the elementary school. This idea still prevails in Europe---the secondary school for the classes and the elementary school for the masses---and between them there is practically nothing in common. While this general plan has been followed in America,

we have gone a step further and merged the two into a common system for all.[7]

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7. Ibid. P 10.

In the preceding paragraphs it has been pointed out how various influences gave rise to the various types of schools, and in each case it was shown how the particular type of school was a direct result of the influences that led to its establishment. Clearly three types of school emerge, each based on a different philosophy. They are: first, the classical or Latin-Grammar School, based on the philosophy that everything worthwhile in literature, art, et cetera had happened in the past, hence we find a curriculum made up wholly of classical materials; second, the school dominated by the Church and founded on the philosophy that the Church was sole authority in religious matters, and hence education was for the few who were to become ministers or Church officials; and third, the elementary school, founded on the philosophy that each individual was personally responsible for his own salvation and had the right to interpret the Bible as he saw fit, and hence, education for the masses.

In addition to these three types of schools the Greeks, the Romans, the Christians, the Renaissance, and the Reformation have left their imprint on education in

other ways. The Greeks were the first people to recognize the value of education as a means of developing the individual. They gave content to education, placed a social emphasis on it, and expressed it in terms of present life. To them education was liberal and individualistic. With the rise of Rome to power education took a new turn. It lost its social and individualistic importance and became extremely formal. Theirs was a practical education that centered around questions of morality and personal conduct. It failed to have vital connection with the current life, consequently education degenerated to a low level. As has already been stated, the Christian Church came to the rescue and remained the dominant educational influence throughout the Middle Ages. To the Christians, education and morality were practically synonomous terms. Hence, education became a disciplinary process of training preparatory to entering the service of the church. Life in the world as an aim gave way to preparation for a life in the realm beyond the skies. With the coming of the Renaissance education took a classical turn. At first it was a revival of the liberal education of the Greeks as a means of personal development. Later it became intellectual and formal, and served merely as a discipline for the individual. The content of Renaissance education was restricted to the Greek and Latin languages. The Reformation, directed as it was at

purifying the Church, caused education to again take a moral turn. Its emphasis on reason and individual interpretation of the scriptures made universal education necessary. But where the Renaissance had emphasized the study of Latin and Greek Literature, the Reformation emphasized the study of the Bible, catchisms, and religious literature.[8]

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8. Monroe, Paul. "A Brief Course in the History of Education." The Macmillan Company, New York City. 1932. Pp. 78, 99, 157, 188, and 214.

Thus by the beginning of the seventh century, numerous theories as to the nature and purposes of education had been tried out: the liberal education of the Greeks, the practical education of the Romans, the disciplinary education of the Renaissance, and the universal religious education of the Reformation. All these left their imprint on European education, and to a large extent, determined the nature of the first American schools as well as exerting a tremendous influence throughout the whole evolution of our school system.

Chapter II

The Religious Conception of Education

An European background underlies the beginnings of the American school. The first settlers who came to this country brought with them the fruits of the Renaissance and the Reformation as they had finally taken root in Europe. The Renaissance had turned men to antiquity for the content of education. The Reformation had brought the idea of personal responsibility in religious matters and the consequent necessity of universal education that all might be able to read and interpret the Bible. From these ideas sprang the Classical or Latin Grammar School which was saturated with religious principles. In brief, this constitutes the educational thought that the early colonists brought with them to America and out of which our educational system was destined to evolve. For a number of years Colonial America was a miniature England on this side of the ocean. English customs, traditions, churches, schools, governments, and social conditions took root and thrived in the colonies, and for many years they shaped every aspect of colonial life. However, in the course of time, the new and untried conditions of colonial life required that the old form of life be adapted to new needs. Some could not be adapted to the new demands, and, as a result, entirely

new customs and practices supplanted the old. In this way the colonies came to be different not only from England but also from each other.[1]

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1. Cubberly, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1932. Pp. 11 - 15.
Clapp, Chase, and Merriman. "Introduction to Education." Ginn and Company, New York City. 1929. P. 42.

While the greater number of the early settlers came from countries that embraced some form of the Protestant faith and, among other reasons, came to this country that they might enjoy religious freedon, it must not be forgotten that other factors helped to influence their attitudes toward education. Political persecutions at home and the desire for land and economic gain caused many to risk the perils of pioneer life. Geographic influences, such as climate, soil conditions, forests, harbors, rivers; and the physical contour of the land, the country from which they came, the motives that prompted their coming, the nature of the settlers themselves, all played their part in determining the type of education that was to prevail in the different colonies. These, plus the religious motive, definitely shaped American education during the Colonial period. On the basis of these factors three distinct types of education sprang up in the Colonies: (1) in the New

England Colonies, as typefied by Massachussetts, (2) in the Middle Colonies, as typefied by Pennsylvania, and (3) in the Southern Colonies, as typefied by Virginia.

The Puritans of Massachusetts came to the New World to escape religious and political persecution hateful to them, and in order that they might adopt the form of religious worship they desired and thereby enjoy religious freedom. They settled in a country indented by numerous hills and valleys. Neither climate nor soil was conducive to plantation life or agriculture. Consequently, numerous small towns sprang up with a form of government that was religious in character. And since Church and State were united it was only natural that education should be of a religious nature and at the same time serve state ends. To the pious Puritan it was the right of each child to be brought up to some form of religious instruction. At first the efforts to fulfill this right were purely voluntary and of a private nature, usually being left in the hands of parents. This method proved inadequate to satisfy the deep religious zeal of the Puritan. Parents were not mindful of their educational duties. As a result, the Church, acting through its servant, the State, secured the passage of the "Law of 1642,"[2] the main provision

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2. For a fuller discussion of the laws of 1642 and 1647 see Clapp, Chase, and Merriman. "Introduction to Education." Ginn and Company, New York City. 1929. Pp. 54 - 56.

of which required that all children be taught to read. Five years later the "Law of 1647" required that each community establish and maintain a school. While the dominant purpose for maintaining schools and teaching all children to read was for religious ends, yet a more significant philosophy is emerging, namely, that the well being of the state depends upon the universal education of its youth, that the parent is obligated to furnish this education, and that the State may compel him to do so. In a sense these provisions are off-shots of the main purpose, religion; nevertheless, they were to be made much of in the future development of education, and in them may be seen the germs of our universal school system of today.

In Pennsylvania and other Middle Colonies, there was a mixture of racial stocks. The people were all Protestant in faith, but they represented many different sects and creeds. They believed in personal salvation and the necessity of being able to read and interpret the Bible. Hence they saw the need of establishing schools, but unlike the Puritans, they made no appeal to the State. The result was that it became the practice for the various sects to assume responsibility for the establishment of schools. These schools were privately supported and were under the control of the Church. Support was often secured in the form of assessments, subscriptions, gifts, and tuition fees. Again the religious element is dominant, but the signi-

ficant points to note here are the absence of state interest in education and the principle of privately supported or parochial schools. This type of school continued in many colonies throughout the Colonial period and even today exists side by side with our public tax-supported schools.

The Virginia Colonists came to the New World not as dissenters of the Established Church in England but for the love of adventure and for economic gain. The climate and geographic conditions were not conducive to a compact group life such as was found in New England. The land was level and fertile and was penetrated by many deep rivers. The country was well adapted to agriculture. Accordingly, a form of plantation life sprang up, and with it a landed aristocracy of country gentlemen as well as a slave class. As is to be expected, the landed or planter class became the controlling power of government, religion, and social life. Thus government in Virginia was aristocratic which made for two distinct classes in society---the landed planter class and the laboring class or slaves. As a result these Southern Colonists were indifferent to education and merely adopted current English practices. Children of the wealthy were instructed privately or sent to England for education. The poorer classes depended on apprenticeship or pauper and charity schools. Thus apart from both Church and State the third type of Colonial educa-

tion arose. As had been the case in England, the underlying philosophy is that based on class. Government left to the well-to-do parent the responsibility of educating his children. Public or state education, if there was such, was directed to the needs of orphans and children of paupers. This the State could provide or not provide at will; it was under no obligation to do so. Education was regarded not as a necessity, but as a luxury for those who could afford it.

"On the whole the religious motive for education and the church as an agency for promoting it were less effective than in the Colonies of the Middle and Northern groups;-------schools in general were not the government's concern, and the fostering of them was left to private and philanthropic agencies."[3]

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3. Ibid. P. 48

Such, in general, are the types of education that prevailed throughout the Colonial period of American education. Let us turn to a more detailed analysis of the philosophy underlying them. First of all religion was the dominant motive in all instruction. To be able to read and understand the Bible was the end of instruction in the elementary school. Higher education had practically the sole aim of training ministers for the churches. With these aims in view it is easy to conceive of the nature of instruction. The pupil prepared definitely assigned lessons from his religious textbook, usually the Horn Book, the Bible, the New England

Primer, or a Latin text. He had no freedom, for his assignments and recitations were in the form of a catechism. Discipline was severe, as the prevalence of whipping posts will attest. Teachers, while in many cases they were well educated, were usually selected on the basis of their ability to interpret the Bible and maintain order in the classroom. It may be said truthfully that the need for education arose from the prevailing ideas about religion and that the nature of those ideas determined the content of subject matter and the methods of instruction. The social function of the school was yet to be learned.

The school of today is indebted far more than we sometimes think to the Colonial period. It was during this period that many of the practices in present day education originated. In Colonial New England laws,[4]

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4. See the laws of 1642 and 1647.

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the doctrine that education must be universal, that the State had authority to provide schools for this purpose and had power to enforce a general tax for their support first originated, although many years passed before it became a generally accepted policy. Private and parochial schools had their inception, and the study of Latin definitely found its place as a subject of instruction. A review of our present school system will reveal the fact that these Colonial contributions are still

embodied in our educational system.

After about 1750 changes began to take place in Colonial life that were ultimately to have great influence on the future development of education. Settlers were no longer harrassed by the Indians. New colonies were founded by younger men who knew not the old religious zeal of their fathers. Colonists became interested in industry and commerce. These influences together with the frontier life of the inland settlements made practical a civil government rather than the old type of religious government, and at the same time they helped to weaken the hold of religion upon the people. In other words, the interests of man were beginning to shift from religion to secular affairs.[5]

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5. Cubberly, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 37 - 46.

As to how these influences manifested themselves in the school, perhaps Massachusetts affords the best example. We have seen how the Puritans established the town as a unit of local government, how it served both religious and secular purposes, and how the school was a direct outgrowth of this religious town. The new interests outlined in the preceding paragraph completely changed the character of this form of government. The towns grew in size and number, thus destroying their original compactness. The central meeting house was no longer practical as a common meeting place---common to

all people and for all purposes. Consequently, town halls were built, and gradually state and political as well as educational affairs were transferred to them. This town hall became the center of a district which supported its government and its schools by levying a tax on the citizens in the district.

Nor were these influences manifested solely in Massachusetts. Practically every other Colony was experiencing similar changes, although not nearly so pronounced as were those in Massachusetts. In the Middle and Southern Colonies the traditional English practices had proved themselves inadequate to meet the needs of Colonial life; but the belief that education should be left to private, philanthropic, and religious efforts delayed the acceptance of public tax-supported schools in the Middle Colonies for many years; while in the Southern Colonies the classes in society and the idea of pauperism that was connected with public education made common tax-supported schools impossible until late in the nineteenth century. Taking the case of Massachusetts as typical of the new educational influences and bearing in mind the exceptions noted above, we note the following general trends: namely, the separation of Church and State, and the conception of education as a function of the State and not of the Church. The various practices that were transplanted into the colonies from the Mother Country had failed miserable in meeting

the changing and growing spirit of Colonial life. As a result, we find the Colonists seeking new educational values---ones that are adapted to the needs of American life. In the latter years of the eighteenth century the trends mentioned above were well under way in the New England Colonies only to be given a serious setback by the War for Independence.

Chapter III

The Political Motive in Education, Education for Citizenship

It is not necessary to delve very deeply into the history of education to understand the part that political forces have played in shaping the educational system of a country. In Ancient Greece the Athenians recognized the interplay of political forces on their educational system. Here the individual's status as a citizen determined the character of his education. The man who exhibited no interest in public affairs was regarded as a dangerous and useless character. The Christian education of the Middle Ages derived its main content from its conception of the individual's relation to the Church and the ecclesiastical State. Education during the Renaissance and Reformation derived its chief aims and pruposes from the individual as a member of society and from the religious conception of the State. During the early days of the Roman Empire, education was vitally connected with governmental and social issues, but with the decline and fall of the Empire there was a corresponding relapse in education because the school severed its connection with state and social issues. Thus, since its earliest history, education has to some extent been influenced by political forces and has concerned itself with the individual as a member of a state or society.

It is this conception of education that was taking root in American during the latter years of the eighteenth century, and which has since that time continued to manifest itself throughout our educational system.

The period of years from the close of the American Revolution to the founding of the National Government in 1789 has been fittingly called the "Critical Period of American History." Nor was it less critical from the standpoint of education. Little thought was given to the question of education. Attention was centered on political questions. Consequently all Colonial attempts at education and the establishment of schools were halted. And not only were they halted but they were actually allowed to deteriorate. The Colonies were exhausted physically, financially, governmentally, and educationally. England maintained a haughty attitude toward them, and there was continuous strife among the Colonies themselves. They had gained independence, but for a time it seemed to be a curse rather than the blessing they had hoped for.[1]

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1. Cubberly, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 51 - 52.

In this time of turmoil it is but natural that the states should be primarily concerned with the establish-

ment of a government. And perhaps this accounts for the fact that the founders of our government failed to mention education in the Constitution.[2] Perhaps, also,

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2. Cubberley says that a search of the proceedings of the Convention reveals that only once was anything relating to education brought before that body, and that in answer to a question as to authority under the Constitution to establish a national university at the seat of government. Ibid. P. 52.

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this was a blessing in disguise, for when these same founders a few years later did recognize the need for education they were prompted by political motives. They saw it as basis to a democratic form of government. They saw it as requisite to intelligent and useful citizenship in a government in which the citizen himself was a part.

Our great state papers, while they did not provide directly for education, contained clauses that laid the basis for the American system. The Declaration of Independence affirms that all men are created equal and that they are endowed with certain unalienable rights which cannot be denied them.[3] The Constitution granted

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3. The second paragraph in the Declaration of Independence reads: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights---"

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to all religious freedom and gave to the respective

states power in all matters not denied to them or delegated to the Federal Government.[4] As far as edu-

4. The first Amendment to the Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;----"
The tenth is: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

cation was concerned this meant the right to establish free, universal, non-sectarian, tax-supported schools. Furthermore it meant that education was a function of the state and not of the church, and that the old religious motive for education had given way to the political and citizenship motive.

Up to the time of the Revolution there was but one motive for maintaining schools---religion. But with the coming of the war and the subsequent hardships and suffering of the Colonists, and with the founding of the Federal Government which guaranteed to all equal rights and opportunities, there arose a new motive for education. Men began to see that a government based on principles of liberty and political equality could not exist without the common education of all. Washington, Jefferson, Madison, Adams, and Jay were among the early political leaders to give expression to this ideal.[5]

5. Washington, in his "Farewell Address" in 1796 said: "Promote then, as an object of primary importance, institutions for the general diffusion of knowledge.

In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."
Similar expressions of the need of general education may be found in the writings of other statesmen of the time.

That the new motive for education was taking hold is further evidenced by the fact that as the states framed constitutions many included sections on education, and by the fact that numerous early state school laws indicate a decided state interest in education.[6] Then when

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6. The Pennsylvania Constitution of 1776 called for "the establishment of a school in each county, with such salaries to the masters, paid by the public, as may enable them to instruct youth at low prices." The Vermont School Law of 1782 authorized the district system of schools, support of schools by district tax or rate bill, and granted state aid to schools.

Congress formulated a government for the Northwest Territory, education was a main item in the ordinance. Congress aided further by giving land grants for the support of education to the new states that were formed out of the Territory.

Thus in the early National period of American education, we see both the Federal and State governments recognizing the importance of education and the establishment of schools in which it might be carried on. On the other hand, however, it might be said that the masses of people were as yet indifferant. The causes

for this attitude are at once apparent. The people lived in rural sections and small town or villages that were isolated and independent of each other. There were practically no means of communication or transportation. The right of suffrage was based on property holdings, which meant that the lower classes were denied participation in government. For the most part, agriculture was the prevailing industry, and to engage in it but little education was necessary. Add to this the absence of organized industry and the lack of an economic demand for education and it is easy to understand the indifference of the average man.

In spite of the fact that national and state leaders had manifested an interest in universal education, this indifferent attitude prevailed throughout the first half-century of our national life, and if there was a genuine interest, it was in higher education. Just as the Latin Grammar School had been the principal educational institution of the Colonial period so now the Academy came into prominence.[6] This institution was the

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6. Cubberley, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 76 - 81.

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immediate forerunner of our public secondary schools. It was less formal and aristocratic, and better adapted to the needs of society than its predecessor, the Latin

Grammar School, had been. While the study of Latin was retained, it became of less importance, and a variety of new subjects were added which ranged all the way from arithmetic to philosophy. Both sexes were admitted to the academies, when as the grammar schools had been open only to boys. In addition they served as training schools for teachers. Briefly education had caught a faint glimpse of its secular mission and was interested in supplying boys and girls with training that would enable them to perform their duties as citizens.

In general these early years of our national life may be termed a period of trial and error or of transition from the religious conception of education to the idea of state control and public support. The coming of Nationalism had weakened the religious hold on education, and already among certain classes in society there was a strong demand for secular state-supported schools. Yet, as has already been stated, there was no definite educational conscience among the masses of people. A new educational philosophy was emerging, but time was needed to bring a complete change in thinking. The next chapter will enumerate briefly some educational, political, economic, and social influences that helped to bring the necessary changes in thinking, which by 1850[7] resulted

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7. This statement is meant to indicate the general trend, and is not to be interpreted as all inclusive. For example, the Virginia public school system was not established by law until about 1870, and that in New York in 1898. Numerous other states, especial-

ly southern states, did not take legislative action until later than 1850.

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in free tax-supported schools for all in practically every state in the union.

Chapter IV

Influences in Shaping Educational Thought, The Economic Motive

The latter years of the eighteenth and the first half of the nineteenth centuries saw many agencies at work in the United States that profoundly affected the future development of educational thought. These agencies were of two general types, and may be classified as direct and indirect influences. To the direct agencies belong numerous philanthropic and private efforts at education. To the indirect agencies belong various social, political, and economic influences. All these new forces combined to bring about conditions which made church support and control of education inadequate, and to impress upon educational and political leaders the possibilities of the school as an instrument through which the state could produce an intelligent citizenship on which the success of a democratic government depended. The new economic conditions, in addition to making some education for all seem necessary, supplied a new motive for education---the economic. Furthermore an educational consciousness was awakened among the masses of people.[1]

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1. Robbins, C.L. "The School as a Social Institution." Allyn and Bacon, New York City. 1918. Pp. 23 - 27.

   Cubberley, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 83 - 84.

Chief among the direct philanthropic and private efforts at education were: the Sunday Schools, the City School Societies, the Monitorial System of Lancaster, and the Infant-School Societies.

The Sunday School[2] after having originated in

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2. The first successful Sunday School was founded in Gloucester, England by Robert Raikes in 1780. The idea came to this country when in 1786 a Sunday School was established in Hanover County, Virginia.

England, was brought to this country as an effort to provide education for poor children. Later these schools were opened to all classes instead of only the poor. And strangely enough while they were maintained by religious organizations they supplied secular instruction. As was to be expected the Churches objected to secular instruction on Sunday. Consequently they took over the work and changed the instruction from secular to religious matters. Thus the idea of common religious instruction for all became popular among the churches, and numerous societies were formed for extending the work. The chief contribution of the Sunday School movement lies in the fact that it tended to reduce class distinction and encourage the common education of all regardless of social distinctions. As such it was a pioneer in the movement for popular education.

The City School Societies[3] were an effort on the

3. "The Public School Society" of New York, founded by De Witt Clinton in 1805, is perhaps the most famous of these City School Societies. For a description of it see: Cubberley, "Public Education in the United States", p. 87, or any history of education in the United States.

part of charitable and public-spirited citizens to provide instruction for poor and unfortunate children not provided for in the existing Church or Sunday Schools. These societies represent the interest that individuals were taking in education, and accustomed people to the provision of free education. In this way they contributed to the public interest in education.

The organization of the Monitorial System of Lancaster is too well known to need comment. From the standpoint of the school as a social institution perhaps its chief value lies in the fact that it for the first time offered a practical plan for mass education. Too, it accustomed people to contributing to the support of schools and to look upon education as a function of the state. In this way it helped to awaken a public interest in free tax-supported schools. Heretofore the prohibitive difficulty of public education had been its tremendous cost, and people were not yet thoroughly convinced of the need for education. Now numerous political, economic, and social forces were at work to offset this latter attitude, and above all the Lancastrian system had demonstrated that education could be supplied at

low cost. This in no small way led to the establishment of free schools. The Monitorial system further aided the cause of education in that it led the public to recognize the value of trained teachers, and, through the training of monitors, people for the first time became accustomed to teacher-training classes.[4]

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4. Clapp, Chase, and Merriman. "Introduction to Education." Ginn and Company, New York City. 1929. Pp. 26 - 27.

It will have been noticed that throughout this discussion nothing has been said of primary or education for beginners. Evidently this was left to the home for up to and including the Monitorial School, children, in many instances, could not be admitted into the schools until they had learned to read and write. In 1816 this great weakness of our school system was overcome when the Infant School[5] was introduced into this country.

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5. The Infant School was founded in New Lanark, Scotland, in 1799 by Robert Owen to provide training for children who worked in his factories.

This school had its origin in bad labor conditions that existed among children. As established in this country, the Infant School admitted children four years of age and prepared them for admission into the city schools. Once. the Infant School was firmly established it was gradually changed into what at present constitutes our

system of primary schools. This school had far-reaching consequences for our whole educational system. For the first time the value of group work among children was recognized, and an effort was made to study and understand the psychology of instruction. Women were given a place in the teaching profession, and a stronger demand than ever before was created for trained teachers.[6]

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6. Cubberley, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. P. 100.

It also helped to awaken a public sentiment for mass education.

While these movements were not American in origin, they nevertheless came at a time when education was in an unsettled and formative period and furnished practical examples of what education should do. One was strong where others were weak. One emphasized a certain phase of education where another emphasized some other phase. Thus taken together they supplied a workable basis for education; and, above all, they demonstrated the practical benefits of public education and accustomed the American people to its support. Their immediate effect was the establishment of primary, intermediate, and grammar school departments throughout the country. This in a general way completed the bare outline of the American public school system, with the possible exception of the modern secondary school.

While these direct educational efforts were being tried out there were social, economic, and political movements on foot that were to change completely the character of American life. And it is highly improbable that the battle for public supported schools would have been won as early as it was had not the direct efforts been supplemented by the indirect movements. Chief among these movements were the growth of cities, the rise of industry and manufacturing, and the extension of suffrage with the consequent spread of democracy.

As was stated previously, the rural conditions of life greatly handicapped the growth of education. It was largely a local affair and was left almost entirely in the hands of local officials. Under such conditions education was neglected for the more important task of making a living under adverse frontier hardships. A nation was to be conquered, and this in a physical rather than an intellectual sense. Children were needed to till the soil and fell the forests and help supply food and clothing for the family. Generally speaking, there was but little need for education.

After about 1825, however, conditions began to change. The War of 1812 had settled out political and commercial future, and our dream of a democratic government had at last become a reality. We as a nation at last possessed the courage, the energy, and the money to go forward in the work of creating a free system of public schools.

Economic conditions underwent unprecedented changes. Commerce became a profitable business. Consequently numerous towns and cities sprang up which served as industrial and commercial centers. The new cities brought with them many economic and social problems which materially changed the character of educational conditions. For in themselves these economic and social problems proved to be grave educational problems.

At the same time and coincident with the growth of cities, manufacturing and the development of the factory system underwent remarkable changes. If the years from 1820 to 1850 may be said to have a general characteristic it is undoubtedly the rapid growth of cities and the rapid development of manufacturing. In these new centers factories were built which were destined to supplant the home as industrial establishments. These in turn attracted large numbers of people to the cities. Parents went to work in the factories and the restraining influences of the home were thereby weakened. Children, idle and on the streets, presented a grave problem that must somehow be solved. All these problems combined to make education and the wholesome atmosphere of the school-room pressing needs. And it almost seems that it would have been founded on a social basis. Yet the economic consequences of the growth of cities and the rise of manufacturing created within the individual a desire for personal financial gain, and as a result the political motive of early Nationalism gave way in part to a strong

economic demand for education.

One other influence, the extension of the suffrage, during this early National period had far-reaching educational significance. As has been stated previously, the founders of our government did not extend to all the right to vote. This right depended on property holdings, and as a result the landed classes controlled the government and were the only ones eligible to hold office. This created among the lower classes an indifferent attitude toward education, and on the other hand the favored classes did not to any great extent encourage it among those less fortunate. But with the extension of suffrage and the right to hold office to all, poor and rich, laborer and employee, there came the realization that education was needed by all. If a person was to exercise his rights and privileges as a citizen wisely he must be able to understand them.

The preceding paragraphs deal with the rise of an entirely new demand and the strengthening of an older demand for education, both of which were destined to become leading motives in educational thought even to the present time. The older or political motive gave rise to the now commonplace phrase "education for citizenship." The new or economic motive for education has dominated our industrial life and led to individualism---"rugged Americanism"---oftimes at the expense of social good.

Thus arose the two dominant concepts of American

life and education. Immediately, prominent men including governors, judges, and educators gave utterance to their value. Leaders of various labor organizations throughout the country made demands for education and a system of schools in which the children of the laboring man would have opportunity to receive a free education alongside their more fortunate fellows. These and numerous others united in the fight for public tax-supported schools, which was to be won only after a bitter struggle. The battle centered around tax-support of schools, eliminating certain features from the old system, and the addition of such new features as the new demands for education required. Interests alligned themselves for and against the new principles. Sometimes one phase was stressed, sometimes another. The struggle shifted from one section of the country to another wherever vested interests offered most opposition. Numerous educational leaders came forward to wage the fight, the most notable of which are perhaps Horace Mann and Henry Barnard. These two men did more perhaps than any other early educational leaders to establish firmly in the minds of the American people the idea that education should be universal, free, and non-sectarian, and its aim should be to make the individual useful, both as a member of the state and of society. The results of this fight may be summarized by saying that by 1860 the American school was a tax-supported institution freed from the idea of pauperism and sectarianism; and

that the system in most states extended from the primary school through the high school, while in some states a university crowned the system.[7]

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7. Cubberley, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 118 - 212.

The forces that gave rise to and the battle to establish a purely American system of schools have now been described. Let us turn to a brief analysis of the character of the schools that were established; and, bearing in mind the new principles that have come to underlie the school, let us see how the resulting practices are direct outgrowths of the changed conception of education. First of all we note the absence of religion in both text-books and instruction. Three basal subjects---reading, writing, and arithmetic, popularly known as the "three R's", occupied prominent places in the curriculum. Knowledge of these was sufficient for practically all the every day needs of life, and served to differentiate the educated person from the uneducated. Subjects of study were reduced to text-book form through the publication of popular American books.[8] This made

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8. Noah Webster's blue-backed "American Spelling Book" published in 1783 was the first distinctively native American text-book, and was perhaps the most popular of early schoolbooks during the life time of Webster and for many years thereafter.

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it possible for instruction to take definite form and proceed in a more orderly manner. The new purposes of education created a demand for new subjects of study, consequently geography, history, and English Grammar were added to the curriculum. A grading system was devised by means of which a school was divided into classes or grades. This represents the beginnings of classification, and it was done on the basis of difficulty or advancement in subject-matter which tendency persists even to the present time. Discipline was strict; and, incidentally, ability to keep good order by means of strict rules was an important qualification for a teacher.

The belief that education was purely a local matter, the sparseness of population, the lack of means of communication and intercourse, and the lack of adequate means of supervision favored the district as an administrative unit. This system of organization provided schools that were fitted to the needs of a community, and it fit in admirably with the prevailing ideas as to the nature and purposes of the school. The Constitution had granted to all liberty and freedom. And nowhere is this principle more evident than in early school organization and administration. Each district felt itself competent and believed that it was its right to select and examine its own teachers, adopt its own course of study and methods of instruction, do its own supervision, fix the length of the school term, and levy and collect

taxes. The principal merit of this form of organization was that during the unsettled period of democracy it served as a common meeting place for all the residents of a district and in this way helped to acquaint them with the democratic way of life. On the other hand it has been an impediment to the development of larger and more efficient units of control. Only as the State has assumed more responsibilities in educational matters has the importance of the district tended to decrease.[9]

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9. Cubberley, E.P. "Public School Administration." Houghton Mifflin Company, New York City. 1929. Chapters I, IV, V, VI.

Instruction was based entirely upon the text-book. Knowledge dominated all else, and strictly speaking education consisted of acquiring a certain amount of subject-matter that was supposed to prepare the child for adult life. Education was preparation, and the task of the school was to prepare the child so that he might later perform his duties as a citizen and cope with his fellows in the economic and industrial order. To be able to do this, the child must faithfully learn the knowledge that was stored away in books. In this light it is not difficult to understand the methods of instruction---formal assignments and recitations, memorization and drill. In other words, education was "acquisition on authority," with the sole aim that it would be of use later.

These, in spite of all their shortcomings, are the educational principles that were well under way by the beginning of the War between the States while they have been changed and reinterpreted repeatedly, they mark the general trend in education well unto the present time. Men had definitely decided upon the part that education and the school should play in American life and the battle to secure it had been won. It remained for practice to reveal its strength and weakness. This was prevented however, by the outbreak of the War between the States which halted further development until near the beginning of the twentieth century. From about 1860 to 1890 but few material changes were made in our educational system.[10]

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10. Cubberley, E.P. "Public Education in the United States." Houghton Mifflin Company, New York City. 1919. Pp. 253-254.

But in the meantime changes of another character were taking place. The purely native development of the American school was being modified by new ideas that immigrants and American travelers brought from abroad. These new ideas had to do with such matters as method and the psychology of learning and child development.

Chapter V

Rousseau, Pestalozzi, Herbart, Froebel

As was noted in Chapter I of this discussion the educational ideas that the Colonists brought with them to America were largely English. We have seen how those ideas took root and how they in large measure determined the character of Colonial education. These conditions prevailed during the whole Colonial period, but with the coming of Nationalism, we notice a distinctly American trend perhaps fostered by the overwhelming interest in the establishment of a government that was thoroughly American and the failure of English practices to meet the needs of American life. Thus for a time we were an isolated country depending upon our own resources both physical and intellectual. We developed our own schools, published our own text-books, and trained our own teachers little noting what the rest of the world was doing. This situation, however, was remedied by the appearance of educational journals which spread among educational leaders throughout the country new ideas that American travelers brought from abroad.

In evaluating the contributions of the four men whose names head this chapter, only their outstanding educational contributions and their significance for America can be mentioned.

Rousseau's greatest contribution to education is the Emile in which he describes the education of a boy who is

isolated from the artificiality of schools and society and is brought up in close contact with nature. In the opening sentence of Emile Rousseau declares that "Everything is good as it comes from the hands of the author of nature; but everything degenerates in the hands of man."[1]

1. Payne, W.H. (Trans.) "Rousseau's Emile." D. Appleton Company, New York City. 1906. P. 4.

Education comes from three sources, from man, from nature, and from things. Bad education results if the three are not harmonized. To Rousseau, harmony meant the subordination of man and things to nature. The application of his views on nature to education formulates his contribution. It meant that the education of a child was the development of its own nature, that education was natural and not artificial, and that education was a development from within and not acquisition from without. Education was a process of the natural development of impulses and instincts, and not through response to external force. It was growth of natural powers and not acquisition of knowledge. It meant that education was a process that lasted throughout life; it was life itself. Finally, the child became the center of the educative process.[2]

2. Monroe, Paul. "Brief Course in the History of Education." Macmillan Company, New York City. 1932. Pp. 273 - 300.

These principles, although they were vague and extravagant as first formulated, become the underlying philosophy of nineteenth century educational development. They in themselves constitute what is known as the "Naturalistic tendency" in education. This interest in the child and its nature gave rise also to further tendencies, the "Psychological tendency" derived from a study of the child in process of development, and the "Scientific tendency." Furthermore, since Rousseau was preparing the individual to live in human society he was a pioneer of the "Sociological tendency" in education.

Pestalozzi furthered the educational work of Rousseau. Where Rousseau had been negative and general Pestalozzi became positive and concrete. His work like that of his predecessor contained the germ of modern educational theory and practice. He it was who maintained that education must be considered from the standpoint of the developing child. Thus to him and his disciples education became the "harmonious development of all the faculties of the child," mentally, morally, and physically. In general his principles touch education at four points---its purpose, its meaning, its method, and its spirit. Subject-matter came largely from the immediate surroundings, and the school environment was made as near life-like ar home-like as possible. The methods of teaching were to be derived from an intelligent understanding of the child. The aim of education was the development of a perfect personality, which in time was to

make of education a means of social control. Pestalozzi, in addition to these valuable contributions of his own, made the work of Rousseau practical by formulating it into a method that every teacher could use in the classroom.[3]

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3. Ibid. Pp. 307 - 319.

Herbart, working upon the same principles that had inspired Rousseau and Pestalozzi, furthered their work by placing what they had dealt with before upon a scientific basis and therefore rendering it permanent. Herbart saw in education a great controlling force for conduct. Hence the moral aim of education was emphasized. Instruction must proceed in such a way that all new materials will fit in with previous experiences of the child. The Herbartians placed most emphasis upon the teaching process and methods of instruction.[4]

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4. Ibid. Pp. 319 - 329.

> In 1892 a "National Herbart Society" was founded in the United States. Its publications have done much to create popular interest in apperception, correlation, method, moral education, culture, citizenship training; and to place a social emphasis subjects of instruction. The society exists today as "The National Society for the Study of Education." Although it has changed in character, it still renders a valuable service. (Cubberley, E.P. "Public Education in the United States" P. 316.)

Froebel perhaps is best remembered for his emphasis upon the child, his interests, and his experiences as the

starting point in all instruction. In other words where Herbart had exalted method and teacher Froebel emphasized the child. He conceived of the child as being creative rather than receptive and, hence, that the school must provide for self-expression on the part of the child. As to subject-matter he believed that it must come from life as it interests the child, and that it must relate directly to life as it now is. For the first time play and handiwork was given a place in the curriculum. If there was method it was that of self-activity. The primary aim of education was not knowledge, but growth in which knowledge became merely a by-product functioning as an aid to growth. In other words education was given a social and practical meaning by allowing it to proceed in the form of real life activities.[5]

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5. Ibid. Pp. 329-342.

In addition to other contributions, we are indebted to Froebel for the kindergarten idea. The first English speaking kindergarten was established in the United States at Boston in 1860 by Elizabeth Peabody.

Such then briefly are the educational contributions of these four great leaders. They stood for much more in education, but in so far as they have affected modern educational theory these are their chief contributions. The direct fruits of their principles were four great movements in education, the Naturalistic, the Psychological, the Scientific, and the Sociological tendencies.[6] These

6. For a detailed treatment of these tendencies see Monroe, Paul. "Brief Course in the History of Education." Macmillan Company, New York City. 1932. Pp. 273 - 398.

tendencies have been touched on slightly in connection with the works of their leaders, but since they have exerted so tremendous an influence on the conception of the educative process and the purposes of the school, it is well to summarize each briefly.

The Naturalistic tendency related specifically to method as it grew out of the child's own nature. The purpose of education was not to instruct, but merely to allow native impulses to work out their own results. Education should shield the child from artificiality and bring him in close contact with nature. And as we have already seen this tendency led directly to the psychological, scientific, and sociological conceptions of education, each of which has played a leading part in educational development.

The Psychological tendency formulated, and classified and put into positive conceptions the principles of the Naturalistic movement. It conceived of education as a process of growth or development that could be helped or hindered by method. It sought to understand the psychological nature of the child. Where the Naturalists opposed the school as being artificial and harmful to growth the Psychologists sought to make of it an institution favorable to growth by a proper reconciliation between it and its methods

on the one hand and the child and his interests on the other. Modern intelligence testing is an outgrowth of this tendency.

The nineteenth century Scientific tendency in education was an outgrowth or continuation of the "sense-realism" of the seventeenth and eighteenth centuries. It was a theory of education based upon rational rather than empirical grounds; and instead of the old formalism, learning was to be directed to the practical and the useful. It was concerned primarily with subject-matter and method. The content of subject-matter became of prime importance, since it must be of practical benefit to the learners. Subject-matter must be logically formulated and organized, and it must contain the best practical material that life has to offer if it is to perform its function in school instruction. Hence the proper selection of subjects of study becomes a vital educational problem. In so far as the Scientific tendency related to method, its chief emphasis was the inductive method of study as opposed to the deductive method.

"From the Scientific tendency came the insistence upon a revision of the idea of a liberal education; a new definition of the culture demanded by present life; and the insistence stronger than ever when reenforced by the Sociological view that industrial, technical and professional training be introduced into every stage of education and that it all be made to contribute to the development of the free man,---the fully developed citizen."[7]

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7. Monroe, Paul. "A Brief Course in the History of Education." Macmillan Company, New York City. 1932. P. 400.

From the standpoint of society, education becomes a means of integration and social control. Its aim is the development, perpetuation, and betterment of the social structure. To this aim the other tendencies have contributed in part. Rousseau was preparing his individual for a useful life in society. Froebel and Pestalozzi regarded education as a means of social betterment. The Scientific tendency insisted that education should meet the needs of life. To some extent these were the things that American statesmen had in mind when they saw the relation of education to political and economic welfare. This in substance is the Sociological tendency in education. Americanization classes and the making of the school a community center are excellent examples of the Sociological tendency in education.

A casual look at the American system will reveal when and how these tendencies took root in our schools. The transfer of the school from the religious influence of the church to an instrument of the state and of society was aided by them. The decline in the value of "formal discipline" and the introduction of new subjects into the curriculum, the socio-economic and political influences that came with Nationalism and the industrial revolution all bear witness to the fact that the new influences were at work in America. The new interest in the nature of the child led to new methods; memorization gave way to activity that encouraged observation and experiments. The new knowledge of method, development, and the nature of learning led to the

establishment of teacher-training institutions. Also the more recent movements in psychology of childhood, mental testing, curriculum construction, and the distinct social trend of the school today owe a great deal to these influences. These are only a few of the more important consequences of foreign educational thought that had established themselves in America by the end of the nineteenth century, but they indicate something of the nature of the changes that took place in education after the battle for public tax-supported schools was won.

A summary of nineteenth century educational thought reveals, among other things, the following important trends: an effort to free the school from traditional and religious influences; a catering to the rights and needs of the masses; state control and support of education; the conception of education as growth; study of the psychology of childhood; establishment of kindergartens; self-activity as method; recognition of the value of experience in education; that subject-matter should be taken from life; the importance of teacher training; and above all an effort to give education a social and practical meaning that would make of the school an agency for the direction and betterment of society. The result is a new school with new aims and purposes, dedicated to a new social mission. Just prior to the beginning of the twentieth century the school had entered upon its new mission.

Chapter VI

Social Control and Integration

The latter half of the nineteenth century witnessed, in addition to the influences already mentioned, changes so great in scope that they can hardly be equaled by a similar period in the history of any other people. Population had grown from a few millions to many times its original number. Immigration had increased enormously, and not only this, it had changed in character. Immigrants now came from many different countries; and, moreover, a large percentage of them were illiterate and knew nothing of our form of government or social life. Americanization presented a serious problem. The industrial revolution had done its work. America had become a manufacturing nation second to no other country in the world. With manufacturing had come the development and exploitation of our natural resources. we were engaged in commerce with the principal nations of the world. Cities grew as if by magic. Steam and electricity ushered in a machine age. Highways and railroads were built, and transportation and communication tended to reduce the earlier isolation of our rural and village life.

These changes greatly affected the character of the home. In the old type of home-labor children were valuable financial assets, and at the same time they had received fair industrial training. But modern factories had rendered home industry unprofitable. With conditions thus reversed the child became a liability. Too, the old custom

and restraining influences of the home were weakened. In other words an entirely new type of home emerged out of the conditions following the industrial revolution, and brought with it new social problems that must somehow be solved. The social emphasis that had recently been placed on education well fitted it for this task. And be it to the everlasting credit of the school, it was the first institution to accept the challenge.

Hand in hand with these changes were others. The church had lost much of its former influence in the lives of the people. Science had placed at the command of all many conveniences which heretofore only the wealthier classes could enjoy. Newspapers had opened to all a new vista in national and world affairs. Briefly, the United States became during this period a cosmopolitan and industrialized country.

It is just these factors, social, economic, and political, plus the foreign influences which came to this country during the nineteenth century, that account for the complexity of the American public school system. They, too, account for the philosophy that has directed educational thinking for the past half century. For as changes occur in any phase of life, be it economic or social, education must in time meet those changes. As life becomes broader and more complex so must the school reflect those complexities in the form of new aims, new purposes, and new activities. Thus the school becomes not merely the agency for

transmitting our social heritage, but it has the added and more important task of helping the child to grow and become more efficient and useful in all his social and economic relations.

> "Instead of mere teaching institutions, engaged in imparting book-information and imposing discipline, our schools have been asked to grasp the significance of their social relationships, to transform themselves more fully into institutions for the improvement of democracy, and to prepare the young who attend them for greater social efficiency by teaching more that is directly useful and by training them better for citizenship in a democracy such as ours."[1]

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1. Cubberley, E.P. "Public Education in the United States." Houghton Mifflin, New York City. 1919. P. 355.

In a democracy the whole of life depends upon cooperation, and every social relationship has social significance. Man is by nature cooperative; but in the past tradition, ignorance, and lack of freedom have prevented his fullest cooperation with his fellows. Herein lies an important duty of the school task as a progressive agency. It must break down the barriers of ignorance and tradition which have in the past kept men from uniting in a common effort to perform their social duties. It must strive to instill in all with whom it comes into contact a spirit of tolerance, initiative, freedom, and justice---which after all are basic essentials to cooperation and progress.[2]

2. Robbins, Charles L. "The School as a Social Institution." Allyn and Bacon, New York City. 1918. Pp. 34 - 57.

Such then is the conception of education that emerged as a solution to the political, social, economic, and foreign influences that had changed our whole life by the beginning of the twentieth century. How has it met these new demands?

A detailed analysis of the school's effort to meet all the new educational demands would fill a volume. Here a bare outline of salient facts must suffice. First of all an unheralded public interest gave its support to education. The whole educational process took on new meaning. Subject-matter as the center of instruction gave way to the child, his needs and his capacities. The school was no longer a place where book-knowledge was given ready-made to the child. Rather it became a miniature society in which the child lived very nearly his natural life, save only it was made superior in that it was directed by a teacher who understood the child's nature. To add to the realism play, games, songs, music, art, et cetera were introduced. Here-to-fore all activity had been adjusted to the needs of the so-called "average child." In the new school this was remedied by adjusting activity to the capacity and needs of the individual child.

In our earlier educational efforts no thought was given to delinquency. The child could attend school or not as he liked. More recently, however, the necessity that all

should attend school has been recognized. Consequently we find state laws requiring that all children between certain specified ages attend school. The schools, too, have done their part by checking up on themselves to see if they are in any way responsible for delinquency.[3]

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3. Englehardt, Fred. "Public School Organization and Administration." Ginn and Company, New York City. 1931. Pp. 348 - 361.

Another important advance of the school on its social mission relates to the special instruction and special schools that have been provided for physical and mental defectives including the blind, deaf, crippled, and feeble-minded children. In the early days these unfortunates were given but little, if any, attention. The "peculiar" child had no place in school. Today a system of education that did not provide for them would be incomplete.

While the school has long been concerned with the intellectual welfare of the child, only recently has it been concerned with his physical welfare. Any conception of education as growth must include physical growth. Health work has now come to be correlated with practically every activity in school. At present there seems to be a growing realization of the value of the social service work that the school is doing through health work. In addition to the study of hygiene and definitely planned physical training numerous advances have been made along other lines. Note the open-air classes, dental and medical clinics,

school lunches, and physical or health inspection.

Vocational guidance is today a major function of the school. The complexity of life at present renders guidance more important than ever before. Young people upon leaving school are hardly in a position to choose wisely their life-work. They do not know what they are fitted to do unless guidance has revealed it to them. Guidance to be effective must study the individual's capacities and desires and analyze the needs of society. In fact, the idea of guidance needs to be borne in mind as a necessary corollary to every course that the child takes while in school. Industry needs intelligent citizens, and incidentally this should be the main purpose of guidance.[4]

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4. Robbins,, C.L. "The School as a Social Institution." Allyn and Bacon, New York City. 1918. Pp. 169 - 189.

The school itself must be a central force in organizing and unifying the life of the community which it serves. It must be a community center that will extend its work to all the people in the community thereby serving the educational and social problems of all. This means more than merely making the school house a center for community activities. Education itself must reach out into the community and be felt by the people in their daily lives. There is perhaps no better way to integrate and control the social life of a community than is afforded by this means.

The recent developments in curriculum construction and

intelligence testing deserve mention. The curriculum as now conceived becomes a wealth of valuable suggestions to aid the teacher in her work rather than furnishing her a strict prescription of subject-matter and book outlines.[5]

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5. A separate chapter is devoted to the Curriculum in Part II.

It is designed to give expression to school work rather than repression. The intelligence testing movement is particularly valuable in that it enables the teacher to be more accurate in classification, marking, promotion, choice of subjects, guidance, and in the handling of sub-normal and gifted children. In this connection achievement tests have also rendered a valuable service.

Other developments that attest the social purpose that is now inherent in our educational system are: Vocational Education; Extension and Vacation Schools; Night Schools; Adult Education; Americanization Classes; Manual Training; and the consolidation of small and inefficient schools.

It would be amiss in a study of this type not to mention the work of John Dewey, the American philosopher and educator, who has perhaps done more than any other man to socialize the American school. Beginning about 1895 his life has since that time been devoted to the cause of education. He believed that the school was the chief agency for perpetuating and re-creating society and for remedying its ills. To accomplish this he has faithfully maintained

that school activities must be closely related to those in life and that the school must be a miniature society. Social efficiency is the aim of education, which can be accomplished only when boys and girls are permitted to engage in activities in real life situations. Education is more than learning; it consists of play, activity, construction, work, and expression. It is based on meaningful experiences in which children work together and share responsibilities with each other. Life is learned by living life, and in this life the whole child lives---eyes, hands, muscles, ears, and mind. The child learns to do by doing---he learns society by being a member of society, industry by engaging in industry, and government by participating in school government. Thus Dewey's work is an epitome of all that may be said of the school as a social institution, and his thinking clearly indicates the mission of the future American public school.

In general this is the type of education that has grown out of the social philosophy of the school. It is only fair to say, that here as well as elsewhere in this study, the ideal situation has been presented. In practice the theories that evolved during each period of our educational development took root first of all in city schools. Their effects on rural schools have been felt only in recent years, the delay being due primarily to inefficient types of organization and administration and a scarcity of financial support in rural sections.

It might appear that undue weight has been given to political, economic and social forces. But after all it is just these factors that determine the trend of a people's thought; so, naturally, a study of the philosophy of education is hardly meaningful apart from them. For this reason an attempt has been made to analyze the trend of thought on these matters and to show how it ultimately brought itself to bear on the school.

We in America have the fate of our schools in our own hands. In a little over three centuries we have changed the school from an instrument of the church for religious salvation to an instrument of the state for social salvation. We have placed upon ourselves the burden of its support. The struggle has not been an easy one, nor is it yet won. The present economic and social crisis out of which we are just emerging has revealed many weaknesses. Shall we allow education to drift and gradually adjust itself to whatever solution is reached, or shall we reorganize and redirect and make of education a tool par-excellent for bringing about the solution and use it to prevent similar occurrences? This is a question that merits the serious consideration of every educator and layman in America, and one on which the future of the American school depends.

In view of all that has been said in the preceding pages as to the social philosophy of the school, it would seem that today as never before the school and its educa-

tional service is the greatest constructive tool in a Democracy. In Colonial days its influences were scarcely felt in the political and social life of the people; today it is the first essential of good government and progress in our national life. As people are freed from an autocratic form of government, and as they assume the responsibility of government themselves, the need for the common education of all becomes evident. The pages of history bear witness to the fact that attempts at popular government without popular education have resulted in failure. Today, wherever a democratic government exists, there is a belief that universal education is the most effective instrument in directing the destinies of the people and the government. It is this belief that in large part accounts for the present social emphasis given to the school, and makes of it an institution for social control and integration in the lives of the American people.

"Education in a democratic government such as ours is the greatest of all undertakings for the promotion of the national welfare, and the teacher in our schools renders an inconspicuous but a highly important national service. In teaching to the young the principles which lie at the base of our democratic life; in awakening in them the conception of liberty guided by law, and the difference between freedom and license; in training them for self-control; in developing in them the ability to shoulder responsibility; in awakening them to the greatness of that democratic nobility in which all can share; in instilling into them the importance of fidelity to duty, truth, honor, and virtue; and in unifying diverse elements and fusing them into the national mould; the schools are rendering a national service seldom appreciated and not likely to be overextimated. It was to create such constructive institutions for our democratic life that we took the school over from the Church, severed all connections between it

and its parent, made it free and equally open to all, and dignified its instruction as a birthright of every American boy and girl."[6]

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6. Cubberley, E.P. "Public Education in the United States." Macmillan Company, New York City. 1919. P. 504.

Part II

A Philosophic Interpretation of Some Major Trends in Education as They Affect the Social Status of the School

Introduction to Part II

Since we are coming more and more to a realization of the social responsibility of the school and what this implies to the development of the "self" in relation to "other selves", it is but a step to the proper understanding of such terms as culture, morals, curriculum, experience, reflection, method, and subject-matter. These in turn clearly define the place and the relationships that should exist between teacher and pupil in the educative process.

The position taken here is that education is synonomous with growth, life, experience; that curriculum is but a systematic arrangement of all the factors that affect growth; that method is a way of learning or the intelligent direction of an experience to a successful outcome; that subject-matter includes every thing that aids in the experience process; and that reflection is the sensing of the relationship that exists between an act and its consequences thereby rendering it available for future experience. Culture is taken to mean the result of identifying the "self" and all its capacities with activities which lead to higher planes of action. It is a constant deepening and expansion of the meanings found in experience. Morals as here conceived begin in the impulsive nature of the child, and through choice and association with others, result in the development of the best "self."[1] The place of the teacher becomes

1. These conceptions are taken from class in "The Philosophy of Education" taught by Doctor K.J. Hoke during the session of 1933-34 at the College of William and Mary.

that of an intelligent and sympathetic guide whose chief purpose is to see that the pupil's experiences are meaningful. The pupil, his capacities, and his needs become the center of the educative process. He is no longer looked upon as a candidate for humanity somewhere short of that glorious state known as adulthood, and whose education consists of absorbing ready-made knowledge. Rather, he is looked upon as an immature[2] individual whose education consists of growth in fruitful experiences.

2. Immaturity here means ability or power for growth.

It is in this light that the following chapters deal with these terms.

Chapter I

Culture and Morals

(1) Culture

"The mistake of making the records and remains of the past the main material of education is that it cuts the vital connection of present and past, and tends to make the past a rival of the present and the present a more or less futile imitation of the past. Under such circumstances, culture becomes an ornament and solace; a refuge and an asylum. Men escape from the crudities of the present to live in its imagined refinements, instead of using what the past offers as an agency for refining these crudities."[1]

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1. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 88.

The conception of culture here set forth is based on the classical or retrospective theory of education, namely, that education consists of a repetition or review in panaromic form of the events of the past. Such a view ignores the living and active influences in present experience. The past as such is meaningless to the child because it is far removed from his present needs. Only as we exact meanings from the past which have significance in present and future experience can we say that it has educative and cultural value.

Much is made of the so-called cultural studies---Latin, Greek, Literature, et cetera; and we have been prone to regard the person who has studied them as cultured. But

are we justified in terming such person cultured merely because he has come into contact with the cultural products of remote ages? Are we justified in terming a subject cultural because it records the best that the past has to offer? Why after all are we trying to keep alive these relics of the past? Is it because they possess an intrinsic cultural value that will render the person who has come into contact with them cultured? If so, the individual and his experience has little to do with culture. It seems that the only possible claim any subject can have on culture is the extent to which it enters into and gives meaning to present experience. Granted that this view is correct, then the cultural subjects are cultural only in the sense that they are mediums through which the present makes use of cultural experiences of the past.

An equally untenable notion of culture is inherent in the theory of education as preparation. This theory subordinates education---experience---to a distant goal in the future. The goal is adult life, and its key note is to prepare, to get ready for something that lies ahead. It makes of the child a candidate, one who is preparing himself for responsibilities which await him in adult life. Such a theory neglects the only true preparation---that preparation <u>now</u> is the only preparation that takes care of the future. It makes of culture a definite attainable something that awaits the child out yonder beyond his period of apprenticeship. As such it prescribes a certain amount of History,

Latin, Literature, et cetera, and as a reward to the child for his efforts it promises him culture. The fallacy lies in the fact that present experience, "the self", and all the activities that contribute to the growth of "self" are ignored. It fails to consider the true meaning of culture---that it results only when the "self" and all its capacities are identified in meaningful experiences with activities which lead to ever higher planes of action.[2]

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2. From class in "The Philosophy of Education," taught by Doctor K.J. Hoke, College of William and Mary, 1933-34.

It might be shown, in a similar manner, that erroneous conceptions of culture are inherent in other fallacious theories of education, such as education as unfoldment, and education as training of the faculties. But the examples described above serve to show that if the school as a social institution is to serve as a cultural agency it must, first of all, be based on a sound educational theory. Such a theory is contained in two definitions of education taken from Dewey.

"The educative process is a continuous process of growth, having as its aim at every stage an added capacity of growth."[3]

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3. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 63.

"Education may be defined as a process of continuous reconstruction of experience with the purpose of widening

and deepening its social content; while, at the same time, the individual gains control of the methods involved."[4]

4. Dewey, in Paul Monroe (Ed.) "Cyclopedia of Education." Macmillan Company, New York City. 1911. Vol. II, P. 400.

In the light of present day knowledge, these two conceptions---education as growth and education as the continuous reconstruction of experience---seem to supply a theory of education in which culture has a place. Growth means reading into an act meaning so that future acts may be on a higher plane.[5] It means the continuous increase

5. From class on "The Philosophy of Education", taught by Doctor K.J. Hoke, College of William and Mary. 1933-34.

in the present meaning of experience. Reconstruction of experience means getting from experience meanings and abilities that will render subsequent experience more fruitful. Like growth, it means the continuous increase in the present meaning of experience. Thus education, growth, and continuous reconstruction of experience are identical. Dewey defines culture as "the capacity for constantly expanding the range and accuracy of one's perception of meanings."[6] It is therefore apparent that edu-

6. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 145.

cation rightly conceived---as growth and reconstruction of experience---is culture.

Prerequsite to education as growth are the conditions of dependence and plasticity. Dependence implies need, and hence ability or power to grow. Plasticity renders the individual capable of learning from experience. It renders him capable of retaining meanings from past and present experiences that are applicable in future situations. In short, it is the ability to exact meanings--- to learn---from experience. This implies that education to a large extent is habit formation. Habits are of two kinds: routine, those habits that give the individual mechanical control over routine elements in his environment and leave him free to exercise thought in more complex situations; and active, those habits of an intellectual nature that enable the individual to use prior activity in meeting new situations. Both are essential to growth. Routine habits clear the way for growth, and active habits are growth. Now when we think of culture as the identification of " self " with a progressive course of action, its relationship to growth and habit formation becomes apparent. It becomes a progressive and continuous something inherent in growth. As such it is living and active and is found only in the meanings gleaned from each experience in the continuous growth of the individual.

Educational aims have a direct bearing on culture. In fact, they may determine whether education has cultural

value or not. For the moment, let us consider an externally imposed aim. Such an aim becomes a mere dictation to do this or that; it is foreign to experience; it sets bounds to activity; and is incapable of being transformed into a method of procedure. Above all it does not arise out of the child's impulses in his present experience, nor is there any connection between it and the means by which it was attained. Many facts in History, Geography, or Arithmetic may be accumulated in this way, but they have no connection with experience. They are isolated, foreign bits of informations, that lack meaning because of their severance from the child's world of experience. There is another type of aim that arises in experience---in education itself. Dewey[7] says that the characteristics of such an aim are:

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7. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. Chapter VIII.

"It must grow out of existing conditions, it must be flexible, and it must represent a freeing of activities." Briefly, then, a true educational aim must grow out of the child's impulses and be inherent in experience. It must be capable of modification to meet present conditions or of being translated into a method. It must not set limits to activity, but should encourage choice among a large number of possible activities. Here the facts in History, Geography, and Arithmetic would have meaning because the child would use them as need for them arose in experience---

possibly in a play that he is writing. In this light aims are but natural consequences of activity which serve to give it meaning and value.[8] Their function is experience

8. Dewey, John. "Human Nature and Conduct." Holt, New York City. 1922. P. 225.

is to make of it an intelligent activity---to give it a meaning, a purpose. At this point, and bearing in mind the conception of culture outlined above, it is easy to see the cultural value of an aim. In this chapter culture has been dwelt on repeatedly as the constant increase of meanings found in experience resulting from identifying the self with activities that lead to higher planes. A true aim, then, since its function is to give meaning and purpose to experience is highly essential to education if it is to have cultured value.

Perhaps the most common conception of culture is that of personal and mental refinement, whether it be due to birth, wealth, position in society, education, or the like. We think of it as something opposed to the crude and ordinary. Now it happens that these are traits of culture, but it does not necessarily follow that the person possessing them is cultured. He might be selfish and devoid of human interests. He might place material values above social good. His personality might be developed along a narrow and selfish channel. Can we say that such person is cultured? Emphatically no! He is receiving from

society but he is not contributing. His efficiency is one-sided. His worth has been measured apart from the experience process that is going on in society at large. In other words, we are trying to measure his culture apart from his associations---his experience---with others. We are trying to render culture and social efficiency antagonistic to each other as educational aims. Only as we realize that a "self" is what it is because of its association with others,[9] that one cannot communicate and share with others without broadening and deepening the meanings

9. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 143.

found in experience can we understand the social import of culture. Such, in fact, is culture.

We speak of the culture into which a child is born, meaning the traditions, customs, laws, institutions, language, et cetera of the particular group into which he is born.[10] All these have a definite value in the education

10. Counts, George S. "Dare the School Build a New Social Order." John Day Company, New York City. 1932. Pp. 13 - 15.

of the young. They form the basis of experience. Without them there would be no choice and no starting point for activity. They furnish standards by which the child can

judge activity, and they indicate ways by means of which he can direct activity. But in themselves they are not culture to the child. Only as he applies them in experience and discovers that they have meaning in his life do they have cultural value for him.

Mr. W.C. Bower[11] says: "At last, each person for

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11. Bower, W.C. "Religion and the Good Life." Abingdon Press, New York City. 1933. P. 202.

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himself must build a unified and consistent world by piecing together the meanings and values which he finds resident in his own experience of the world. If he is fortunate enough to live in a culture whose ideas and values are woven together into a consistent pattern, his task will be greatly facilitated. If he is unfortunate enough to live in a culture that is itself disorganized and atomistic, his personal task of building a unified world for himself will be much more difficult. But whether unified, as in the great periods of cultural synthesis, or disorganized, as in the great periods of transition and rapid social change such as our own is, each must create his world of reality out of the raw materials of his own experience in adjusting himself to that world---a world bound together by the tissue of meanings and values that operate within his experience of it. This world of experience is the world of reality for each of us. There is and can be no other."

This implies that the only true education is concerned with facing the realities of life. Not the mere facing of them as a means of fitting in the status quo or as a means of escape from it, but with an increasing zeal as to how it can be changed for the better. Only as education accepts this challenge will it result in the fullest enrichment of life, which after all is the essence of culture.

(2) Moral Education

The question of morality---right and wrong---is as old as recorded history. Throughout this period many conflicting theories as to the nature of morals have been advanced. There were those who contended that morals were a question of the inner will of man. This led to an inner morality of "good intentions", which had no concern for the act it led to. This view was opposed by an equally ridiculous one, namely, that morality existed wholly apart from the inner life of man. Certain things were right or wrong merely because the "code" of morals approved or disapproved them. In this conception the actor was left entirely out of the picture, and his acts became the sole measure of his morality.

Morals, as they were first conceived in connection with the school, were a sort of compromise between these two extremes. The result was a sort of dogmatic and direct moral instruction. On the one hand, the individual was relieved of any responsibility for undesirable consequences of his conduct since he meant well in doing it. On the other hand, there was a certain number of tasks---so called moral duties---to perform merely because the teacher or others demanded it, and not because the child was intelligently concerned about it. This led to a direct moral instruction in which the child was told to do "this" because it was right and not to do "that" because it was wrong. He was learning a list of "do's and don'ts",

probably good in themselves, but of no significance to him because such instruction ignored his desires and impulses and his world of experience. The weakness of this type of instruction lies in its failure to see that morals result only when individuals engage in activities that require reflection, and with which they identify themselves in a progressive course of action.[1]

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1. Class in "The Philosophy of Education," taught by Doctor K.J. Hoke, College of William and Mary. 1933-34.

Again, the conceptions of morals just stated have led to a narrowing of the meaning of morals. It has led to a definite code of moral acts, good because tradition has stamped its approval on them, and not because they are now socially desirable. Dewey has said "that morals are as broad as acts which concern our relationsips with each other."[2] This, then, would seem to include all our acts, and to mean that apart from their social relationships acts have no moral significance.

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2. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 414.

These last two points mentioned above---that morals result only when individuals engage in activities which require reflection, et cetera; and that apart from the social there is no moral, have until recent years been

ignored by the school. It was thought that moral instruction must be given a definite place in the daily program much the same as was given to any other subject. Such an attitude built in the minds of teachers and public a mind-set about morals that was difficult to change. At the present time a goodly percentage of our teachers have the right conception of moral education, but on the other hand, the public still clings to the older idea. How many of us have not heard parents say that the school does not teach morals and that children are "going to the dogs?" Such, then, is the general status of moral education. What can the school do to insure the type of moral education that is demanded by a democratic society?

It is a commonplace to assert that morals---character training---is the highest aim of school instruction. If such be the case, then we must be sure that we help instead of hinder in the realization of this fundamental aim. If the purpose of the school is moral, how are we to realize this purpose? We have ample grounds for believing that the old type of direct moral instruction has failed.[3]

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3. Dewey, John. "Moral Principles in Education." Houghton Mifflin Company, New York City. 1909. P. 4.

Therefore it seems that a hopeful remedy lies in the broad field of indirect moral instruction in which objects, persons, activities, in fact everything with which the child comes in contact plays a part.

The atmosphere of the school itself plays an important part in moral education. The child it is educating is a member of society, and he has experiences and must perform the same type of services that others do. He is living in a Democracy, in a community, in a home. Success in all of these relationships depends on the active powers of thought, self-direction, serviceableness, etc. that are developed in the child. This places a challenge on the school, namely, that the child be allowed to engage in activities that develop his freedom in thinking and which are in keeping with his impulses; and that the school itself must provide an environment that is continuous with that outside the school. For if the school has a moral purpose, it is that of participating in social life. As such the school must become more and more socialized, and not merely adapt our boys and girls to the life about them, but instill in them the desire to improve it. There is not nor cannot be a more important moral obligation of the school.

Methods of instruction either help or hinder moral education. Suppose a teacher has a class of forty pupils. The day is divided into a number of forty-minute periods. During one period the entire class is studying reading---all reading the same book at the same time. At another period all are working arithmetic---the same problems at the same time. Is there desirable moral instruction in this situation?[4] The child is reading or working problems

4. This must not be interpreted to mean that reading and other mental activities are not educative, and that they do not have cultural value. It means that as commonly taught, they are taken from their natural setting in experience and forced on the child when he has no apparent need for them. Any activity in its natural place in experience will have a desirable outcome if properly directed; otherwise the outcome may be undesirable, and hence lacking in moral value.

in Arithmetic when his impulse would have him construct an aeroplane or paint a picture. He is reading merely to satisfy the teacher or requirements. that have come from some external source. All are doing the same thing---learning stored up knowledge---and making no contribution to the group while they might be working on something specifically their own and by so doing give expression to their impulses, exercise thought and choice, cooperate and share with others, and contribute some thing to the group. The child is forced, perhaps through fear and coercion, to do the things that mean nothing to him. A future goal is continuously held up to him which he must attain. Do not such practices make for a loss of moral power? They are teaching the child to shrink from the realities of social life wherein all moral values lie. It seems that in this respect a Democracy could demand no less than methods which are ways that the child's impulses urge him to act, that are as free as possible from coercion, and which are present ways of doing things.

The teacher's conception of learning has direct influence on moral education. In extrinsic learning, as it

is commonly accepted, there is slight chance for moral training, due to the nature of the subject-matter used, the methods employed, and child's lack of need for and interest in the process. Here the child, probably through coercion, is forced to study books and do things that are not needed in his present experience. Consequently, choice, deliberation, and his impulses are not brought into the process. The result is a cumulation of facts and materials which are not needed in his experience and social life, and hence they are lacking in moral significance to him. Intrinsic learning, on the other hand, has great moral possibilities because everything learned is in response to some need arising in experience. It, therefore, has meaning to the learner and will later be applied in social relationships. The same is true of primary, associate, and concomitant learning. If primary learning alone is sought, there is slight chance for desirable moral instruction. It is from the more significant associate and concomitant learnings that morals ensue.

The Course of Study or Curriculum has direct bearing on moral education since, for the most part, it, plus the teacher, determines the nature of method, subject-matter, discipline, and in fact the whole atmosphere of the school. The differing effects on moral character of a course of study composed of traditional materials together with definite plans for the formal question-answer type of recitation, and a curriculum organized around

centers of interest to be taught in the form of pupil activities are too apparent to need comment. In the old type of Curriculum, subjects of study were regarded as ends or goals in themselves; in the new Curriculum, they become mere tools to aid experience and to help in interpreting social life. If, then, the moral is the social, subjects of study and hence the curriculum have moral value only as they become socialized or as they aid the individual in all his social relationships.

In so far as the school is concerned, the teacher occupies the strategic position in moral education. In fact, she can make it possible for morals to pervade the whole atmosphere of the school and its every activity; or on the other hand, it lies within her power to cause the complete lack of morals in the school. If she is interested in moral education, perhaps the first thing she will do is to understand the child, his impulses, his likes and dislikes. Then she will encourage the child to exercise choice and deliberation in his work by allowing him freedom in the selection of activities and by the use of intrinsic subject-matter. She will see that he at each stage in his growth reaches the maximum development. She will encourage his working and cooperating with the group. Ample opportunity will be given him to express his ideas in concrete form. She will see that the school environment is as nearly homelike as it can be made. When it comes to discipline, instead of using coercion, she

will reason with the child and show him why it is best to do or not to do certain things. The teacher who does all these things well, although the word moral never enters her mind, is doing far more in the way of moral education than if she set apart each day a definite period for the teaching of morals.

Briefly, these are a few of the things that a democratic society can reasonably expect of the school in the way of moral education. The only logical conclusion that can be reached in the light of the preceding discussion is that, concretely, morals cannot be taught; and that they are inherently bound up with all our acts and social relationships. Moral education, then, comes indirectly from all the other activities in the school. It is, so to speak, a by-product of everything else that is going on in school. When all educators realize this fact, the problem is well on the way to solution. And when parents realize this, they will probably see that their boys and girls are more moral than the standards of their "moral code" would require.

In conclusion, let us note what Kilpatrick[5] says are some of the changes necessary to get moral education.

"Get a change of heart in superintendent, supervisors, and teachers as to what is of most worth. Stop stressing skills and facts to the hurt of everything else. Make our

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5. Kilpatrick, W.H. "Foundation of Method." Macmillan Company, New York City. 1925. P. 341.

schools into social institutions. Encourage cooperative enterprises. Change the curriculum from extrinsic to intrinsic subject-matter. Seek activities that challenge the deepest interest and the highest power of the children. In it all and through it all seek to make our children increasingly sensitive to the moral aspects of life. Seize every opportunity to build in them a sense of responsibility for group values."

Chapter II

The Curriculum

"Education is primarily for adult life, not for child life. Its fundamental aim is to prepare for the fifty years of adulthood, not for the twenty years of childhood and youth."[1]

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1. Bobbitt, Franklin. "How to Make a Curriculum." Houghton Mifflin Company, Boston. 1924. P. 7.

"Life is lived in the moving present. It is to be guided in the present. It is to be held high in the present. The life that is being currently lived is the life that is to be shaped. Since it exists only in the present, it can be shaped only in the present. Education is directly concerned only with the moving present; with anything else, only by way of assisting in holding high the day-by-day life-activities of the growing individual."[2]

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2. Bobbitt, Franklin. In "The 26th Year Book". 1927. Part II, P. 55.

These two statements were made by the same man (Doctor Bobbitt) only two years apart (1924 and 1926), yet they might well represent educational thought old and new as separated by centuries. The former is based on the theory that education is preparation for the activities of adult life. The latter on the theory that the function of education is to assist boys and girls in making their present experiences more meaningful. One conceives of education

as preparation, the other as experience or growth. They show us the recency of the change from preparation to growth. Representing as they do the two extremes in the conception of education, they may well be taken as typical of the old and the new curriculum, since the prevalent or accepted theory as to the nature and purposes of education in large measure determines the character of the curriculum.

A curriculum that would fit admirably into the first scheme of education set forth above is well described in the following words:

"A curriculum----------is that assemblage of plans, formulated purposes, specifications, rules, texts, and principles, documented or subjectively held, under which a teacher or a faculty of teachers work in administering a specified kind and amount of education to a known body of learners over a substantial term of months or years."[3]

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3. Snedden, David. "Foundations of Curricula." Teachers College, Columbia University, New York City. 1927. P. 3.

Noting some of the characteristics of such a curriculum, we find that it is a prescription of subject-matter for future use, that education is essentially preparation, and that the chief business of the child is to learn the things that are presented to him. Subject-matter is taken out of its natural setting in experience. All knowledge existed prior to the act of learning, and learning consists of the acquisition on authority of certain facts and skills

arranged in logical order. The test of learning is memorization, recitations, and ability to pass tests. Only one type of learning is provided for---the primary or certain facts and skills in question. The place of the teacher is that of task-master. There is no opportunity for socialization.

A curriculum that is in keeping with the second theory of education stated above is: "The curriculum consists of the actual experiences that children have in school under the guidance of teachers."[4] In such a curriculum education

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4. Bulletin: Virginia State Board of Education. "Procedures for Virginia Curriculum Program." Richmond, Virginia. 1932. P. 48.

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is conceived of as growth which results from actual experiences that children have. Subject-matter includes everything that children use to make their experiences meaningful. Learning becomes the development of experience to higher and broader planes of understanding. Many types of learning---primary,[5] associate, and concomitant---

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5. Primary learning consists of certain facts and skills under question. Concomitant learning consists of attitudes the learner is forming about school, teacher, et cetera. Associate learning includes the whole situation, all the given experience has to offer.

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are provided for. Subject-matter is intrinsic, or is employed only as situations demand it. Learning originates in the impulsive nature of the child and takes the orderly

development of growing and expanding experience.[6] The test

6. Such learning is psychological. In fact, all genuine learning is psychological; but in practice it is often treated in a logical manner.

for learning, if there may be said to be one, is its effect on the life of the learner. The place of the teacher becomes that of guide or helper whose business is to see that experiences are meaningful to the child. The worth of such a curriculum might well be measured by the following criterion: "Is the welfare of the whole child ever growing in wholesome relations with all others?"[7]

7. Kilpatrick, W.H. "A Reconstructed Theory of the Educative Process." Bureau of Publications, Teachers College, Columbia University. New York City. 1931. P. 31.

Briefly, then, the curriculum of the past has been a systematic arrangement of subjects of instruction, the content of which was information and skills to be learned for the sole purpose of meeting some external demand. On the other hand, the curriculum of the present time includes the sum-total of things that constitute experience, and activities growing out of units of work and centers of interest are the sole means of learning.

Probably the outstanding tendency in curriculum construction in the past has been that of adding new subjects or courses in an effort to meet the new demands made on education by political, economic, and social conditions.

This was mere expansion without basic changes in the curriculum. Business complained that graduates were coming to it unprepared. A group of experts or legislators considered the matter and met the demands by adding new courses and special teachers to the existing curriculum. Such a procedure inevitably resulted in confusion. The curriculum became a collection of unrelated subjects---a reflection of unrelated and contradictory interests existing outside the school. This practice became fixed and offered great resistance. to any efforts to reform it. It became the accepted procedure and at the same time assured its own continuance because it tended to conceal the basic evils underlying it. The compartmentalization of subjects was so complete that there was no conflict, and hence no cause for dissatisfaction.[8] All in all, the curriculum of the past

8. Kilpatrick, W.H. (Ed.) "The Educational Frontier." D. Appleton, New York City. 1933. Pp. 1 - 10.

has been made at the top of the educational profession by a committee of experts, and handed down to teachers as a definite procedure which they must follow irrespective of local conditions.

Just as the newer curriculum represents a radical departure from the old in content, aims, and purposes, so do the trends in its construction. Dewey, Kilpatrick,[9] and

9. See Dewey, "Democracy and Education", and Kilpatrick "Foundation of Method."

others have persistently maintained that the center of any curriculum is the child and his experiences, that the curriculum must have a social bearing, and that the classroom teacher has a definite part to perform in its construction. It is this point of view that most states have adopted in recent curriculum programs.

The prevailing approaches to curriculum construction have been the Child Nature Approach, the Adult Society Approach, and the Authoritative Opinion Approach.[10] Often

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10. Windes, E.E. in "University of Virginia Record" Extension Series. University, Virginia. October, 1932. P. 17.
For other approaches to Curriculum Construction see Leonard, J. Paul. "Outline of Prevailing Approaches." Manuscript. College of William and Mary, Williamsburg, Virginia.

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a combination of two or more approaches have been used. The primary value of the Child Nature Approach lies in the fact that it is concerned with children's interests and experiences and attempts to relate old learnings or experiences to new. The Adult Society Approach is valuable because it makes an inventory of the racial experience to determine what is significant in it for present experience. The Authoritative Opinion Approach utilizes current practice and expert opinion. From this brief analysis it can be seen that the use of any one method to the exclusion of others will result in an unsatisfactory and unscientific

curriculum. The modern curriculum is a complex affair, and must be approached from all possible angles if it is to serve its purpose properly. Perhaps it is safe to say that modern curricula have employed all these methods as well as many more.

Today those engaged in curriculum construction include curriculum experts, school administrators, psychologists, subject-matter experts, research workers, supervisors, principals, teachers, and even laymen.[11] It is evident that

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11. The Denver, Colorado program under the leadership of Superintendent Jesse H. Newlon if a good example of cooperation in curriculum construction.

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in order to be successful the curriculum must result from the cooperative efforts of both teachers and experts. The present trend is toward more teacher participation in curriculum construction. After all, it is the teacher who has come face to face with the shortcomings of the old curriculum, and it is she who makes the new real by putting it into practice. Therefore no one is in a better position to know the real problems connected with the practical working of the curriculum than the teacher. For this reason the role of the teacher in curriculum construction has become most important. The new Virginia Curriculum bears witness to the importance of the classroom teacher in curriculum construction.

Teacher training schools, colleges, and universities have become laboratories in which curriculum problems are studied. In many instances they have joined hands with

state departments of public instruction in organizing and carrying through curriculum programs. In addition, they have trained and furnished lecturers to acquaint the people of a state---both educators and laymen---with curriculum problems. As a further aid, state departments and large school systems have organized curriculum revision bureaus with special consultants to assist them in the study and analysis of curriculum problems.

As to the general characteristic features in the make-up of the new curriculum, several distinct trends are noticeable. Practically every modern curriculum contains a statement of the basic philosophy or principles of education underlying it. Aims or objectives are included, and these, in most cases, are definite and capable of realization in the actual experiences of the child. Certain teaching procedures and learning suggestions are included. These serve as helps in the realization of objectives. The lesson or assignment in most cases is replaced by units of work. The unit is as near as possible a complete experience based upon actual life situations or centers of interest in child life. Teaching and learning are more and more conducted in the form of activities---all those things, mental and physical, that the child engages in to carry through a unit of work. The text-book is being shoved into the back-ground. Certain curricula specify a text; others use it as a source for reference materials; and still others specify no text, but a large number of reference books.

Pictures, wood-work, slides, moving pictures, plays, et cetera are being used more than ever before.[12]

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12. Harap, Henry. "Survey of Present Practices in Curriculum Building." University of Virginia Bulletin, Extension Series. October, 1932. Pp. 24 - 34.

While in most cases the Curriculum is prepared for a state at large, there is a distinct trend toward the development of local curricula, or at least making those for the state flexible so that they can be adapted to local conditions. This is, perhaps, due to the fact that we have very recently realized that the school must orient the child in those aspects of social life in which he is now participating. This inevitably calls for a curriculum that is cognizant of local conditions, because orientation must begin in the immediate environment. This leads to the conclusion that the curriculum cannot be a hard and fast program laid down in advance, but that it must be flexible and expand experimentally if it is to meet the requirements of a changing social order.[13] May we not predict, then,

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13. Kilpatrick, W.H. (Ed.) "The Educational Frontier." D. Appleton-Century, New York City. 1933. Pp. 167 - 177.

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that the curriculum of the future will take form as the interests and experiences of children grow; and that each school will organize its curriculum in terms of conditions and situations that confront it?

One other notable trend in curriculum construction is that of preparing tentative curricula and subjecting them to a period of trial or experimentation before adopting them. During this period they are actually tried out in the classroom under skilful teachers who note needed improvements or changes. Too, research departments subject them to experiments in the laboratory. The new Virginia Curriculum is an excellent example of a tentative or experimental curriculum.[14]

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14. The Virginia Program as originally planned covers a period of three years: First year devoted to a study of curriculum problems; second year devoted to actual production; and third year devoted to experimentation and testing.

If there is a single word that describes the trend of modern curricula it is "socialization." In fact, this is the key-note of progressive schools. They have come to the realization that life is lived in the present and that education must be concerned with life as it is currently lived. Not only this, but there is the inescapable fact that life is lived in the social medium and that growth takes place only as the individual interacts with society. The school as a social institution and as an instrument of society is recognizing this fact, and to an ever increasing extent is providing an environment continuous with that in society. The curriculum is providing for freedom of thought, experience, and group activities which insure the wholesome

development of the child in all his relations with his fellows. May we not then conclude that "the current activities of high-grade living twenty-four hours each day, and seven days each week are the curriculum?"[15]

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15. Kilpatrick, W.H. "Source Book in the Philosophy of Education." Macmillan Company, New York City. 1934. P. 434. Quoted from Bobbitt in "26th Year Book."

Chapter III

Experience and Reflection

(1) Experience

Experience as conceived here is synonomous with education, growth, life. It is active, expanding, and continues throughout life. It includes everything that in any way affects growth, and its range is as broad as life itself. It comes about through the individual's active participation in the affairs of life. Its function in life, education, and growth is to lead to more life, education, and growth.

There have been and are many conflicting views as to the nature of experience.[1] One view regards experience as

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1. Dewey, John. "Creative Intelligence." Henry Holt Company, New York City. 1917. P. 7 - 8.

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largely consisting of knowledge, which if thoroughly learned will subsequently enter into and affect activity. A second view holds experience to be primarily a physical thing. The mere contact with the physical environment constitutes experience. A third view regards experience as that which has taken place in the past. The present and future have no bearing on experience. A fourth view maintains that experience is a mere passive activity. A fifth view, and the one accepted in this study, holds that experience is an

active-passive affair.[2] In an experience there is both an

2. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. Pp. 163 - 64.

action and a consequence, and seeing the relationahip between these factors constitutes the experience. Perceiving the consequence as the direct result of the action is experience. Perceiving the consequence as the direct result of the action is experience. Thus in a genuine experience there must be thought and inference. This element of thought and inference enables one to carry over to future acts what he gains from the present act.[3] And it is just this that

3. Dewey, John. "Creative Intelligence." Henry Holt, Company, New York City. 1917. P. 17.

measures the value of an experience and renders it important for education.

The new Virginia Curriculum states as part of its philosophy that "all learning comes through experience." It was stated above that seeing the relationship between an act and its consequences---noting its forward and backward swing---is experience. Now this means that we have received something that will enable us to foresee what is likely to happen next---it means that there has been reflective thinking. Such a procedure is learning, and it includes both body and mind. Any other conception would divorce the act from its purpose and bring a split between body and mind. How often we have seen the child studying

arithmetic when he could see no possible connection between it and his present experience. Or have we not seen the child forced to sit as if at attention during a recitation? In either case, act and purpose, mind and body were separated. There was an accumulation of meaningless facts, but there was no learning because there was no real experience. There was no experience because there was no connection between the act and its purposes or consequences. One is forced to agree that all learning comes through experience,[4] but

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4. Some writers maintain that education is experience, others maintain that education comes through experience. For example, Dewey and Kilpatrick say that learning is experience or the reconstruction of experience; the new Virginia Curriculum states as part of its philosophy that "all learning comes through experience."

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experience must be experience in truth and not merely in name.

From the preceding discussion it is apparent that reflection is a necessary element in experience. So necessary it is that without it there can be no meaningful experience. To try to understand experience apart from reflection is like trying to understand effect apart from cause. Just as cause gives meaning and content to effect so does reflection give meaning and content to experience. Thinking or reflection renders experience intelligent. It enables us to act with an end in view, to predict, to foretell possible consequences of activity.

In the reflection-experience process there is some

question as to which precedes the other---reflection or experience. In the case of a very young child we are perhaps safe in saying that experience comes first. But after this first experience; what is it that leads to the next? Is it not reflection? So as the child grows older any contemplated experience is preceded by reflection. This leads to the conclusion that the experience-reflection process is an endless process probably starting with experience and followed by reflection, which in turn is followed by a new and broader experience, and so on throughout life.[5] The following diagram describes what is here

5. From class in "The Philosophy of Education," taught by Doctor K.J. Hoke at the College of William and Mary, 1933-34.

meant: E → R → E → R → E -------- R → E → R → E ---→ There is perhaps no better conception of learning, growth, or education than is here set forth. The process starts in the early years of childhood and continues throughout life---ever expanding and increasing in meanings. Is this not in itself education?

Probably our long delay in seeing the relationship between experience and education was occasioned by the knowledge concept of education.[6] And here the real trouble

6. Dewey, John. "Democracy and Education". Macmillan Company, New York City. 1933. Pp. 396 - 397.

arose because of the misunderstanding of the term knowledge. Knowledge was looked upon as completed and settled. Its only connection with experience was that it represented the completed product of past experiences. This is good as far as it goes, but if we stop here knowledge loses its value. The true purpose of knowledge is to give meaning and content to what is going on now and to what is to happen in the future. It furnishes us a vantage point--- a method---whereby we can approach new experiences and intelligently direct them. It renders available the results of prior experience and gives us control over present activity, thereby enabling us to exact meanings from them.

"The only function that one experience can perform is to lead us into another experience; and the only fulfillment we can speak of is the reaching of a certain experienced end."[7]

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7. James, William. "Essays in Radical Empiricism." Longmans-Green Company, New York City. 1922. P. 63.

Hence the only function that knowledge, the fruit of experience, can have is to lead to new experiences. Knowledge, then if understood in its true meaning, is not an unworthy objective, for it simply means that education is concerned directly with experience.

A study of Thorndike's laws of learning[8] will lead

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8. Thorndike, E.L. "Educational Psychology, Briefer Course". Teachers College, Columia University, New York City. Bureau of Publications. 1923. Pp. 70 - 71.

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us to see that there is direct connection between the "Law of Effect or Satisfaction" and experience. For the individual tends to seek experiences which bring him satisfaction and to avoid those which annoy him. At an early age the child exhibits likings for certain experiences and dislikes for others. Putting it another way, he responds pleasurably to certain stimuli and aversely to others. This fact has tremendous educational significance. It explains why the child who is forced to write one hundred times the word that he missed in spelling forms a dislike for spelling and avoids further experiences along that line. This fact, alone, explains why much of the so-called education of the past has failed to carry over into life outside the school. It, then, behooves us as teachers to guide the experiences of the child in such a way that he will derive pleasure and satisfaction from them. Then we can rest assured that he will seek new experiences, that they will be meaningful to him, and that they will have "lead-on value."

Sometimes a wrong interpretation is given to this principle.[9] It is inferred that satisfaction comes only

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9. Bulletin: Virginia State Board of Education. "Procedures for the Virginia Curriculum Program." Richmond, Virginia. 1932. P. 13.

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from attempting the easy, and that the school is concerned only with relatively simple undertakings. But to those of us who have had the satisfaction of carrying through an extremely difficult experience, this conclusion appears

unwarranted. The person who identifies himself with an activity---interest we call it---no matter how difficult, derives pleasure from successfully completing it.

Sometimes it is contended that if experience is education them education must concern itself with anything that the child wishes to do. To some extent this is true, but the methods in good experiences and in bad experiences must be different. The child must be directed away from useless and harmful experiences and directed into experiences that are worthwhile and meaningful to him. Experience must not be taken to mean just anything the child wishes to do as such, rather it must aim at converting those wishes---impulses---into worthwhile activity. Herein lies a true educative value of experience. To observe this principle in teaching is to lead to wider and more meaningful experiences on the part of pupils.

In the past generation we have witnessed a vast change in the school. We have seen it change from a house of knowledge into a community where boys and girls work and play together in activities of every kind. Doubtless the main cause for this change is the conception of education as an experience process, and that the approach must be made through the child's impulses. Then, too, it was noticed that outside the school children engaged in various activities. Seldom did they concern themselves with textbooks. How was the school to make use of this? Frankly, it must concern itself with activities in which children naturally engaged. It must direct the native capacities

of the child in experiences. It must use activities that grew out of the native impulses of the child. This makes possible a wide variety of activities and insures the growth of experience. Not only this, but the school itself is becoming a true social institution for in the process it is supplying a social setting for its activities.[10]

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10. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. Pp. 228 - 229.

From the foregoing discussion it may be inferred that the educative experience is characterized by two elements. They are: the added meaning given to experience, and the ability to direct better the course of future experiences. When these two elements are present in experience it is education. They signify that experience is continuously taking place on a higher plane, which process is the continuous reconstruction of experience or education. This leads to Dewey's definition of education:[11]

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11. Ibid. P. 89.

"It is that reconstruction and reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."

(2) Reflection[12]

12. In this discussion the terms reflection, thinking, and reflective thinking are used interchangeably.

In the preceding section the relation of reflection or thinking to experience was discussed. It was pointed out that reflection was a necessary element in meaningful experience, and that it consisted of seeing the relationship between an act and its consequence. Thus it is thinking that joins together an action and its result and constitutes what we call experience. Then it is thinking that renders experience valuable as education. Perhaps there is no better definition of reflection than:

"It is the intentional endeavor to discover specific connections between something which we do and the consequences which result, so that the two become continuous."[13]

13. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 170.

Thinking originates in an uncompleted or doubtful situation or problem. Its outcome is a plan of action that can be extended to the solution of future problems. For the individual it results in freedom, choice, self-expression, and self-realization.

Reflection implies that one is working with an end in view, that he has thought the situation through, and has decided upon a definite course of action and certain aims to realize. Reflection is not merely passively follow-

ing a course of action; it is a personal sharing in the action. As such it is almost identical with interest or the identity of self with a progressive course of action. Perhaps, after all, there is little difference between the two, for it is impossible to identify the "self" with a course of action without having first thought the situation through.

It has been said that thinking gives meaning to experience. Nor does it deal only with the elements in the immediate experience. It looks ahead and sees many relationships that lie beyond the bounds of the present situation. In this way it explores new areas and discovers new meanings that before were not contemplated in the experience. These new relationships and new areas of meanings lead directly into new experiences. And herein lies one of the greatest values that reflection has for education. This leading on, this projective nature of thought makes it essential to growth. The consequent duty of the school is to teach boys and girls to think. Without thought skill may be acquired, but it is so severed from its purpose that it may become a destructive force to education. Thinking, on the other hand, is education's greatest asset because it is thinking that makes experience meaningful and, hence, educative.

If we lived in a static world, perhaps there would be no need for reflection. A thing that is settled and finished needs no thought. Or if we lived in retrospect, look-to and worshiping the glories of the past, there would be no need for reflection. The past as such is a finished

product and cannot be affected by thought. But living as we do in a world that is changing---one that is prospective and progressive---there is a place for reflection. We face problems, make plans, project, and face an unknown future. It is reflection alone that enables us to do this. From situations that have occurred in the past and those that confront us now we gather meanings which we take as symbols of what we may expect in new situations that arise in the future.[14] This is exactly progress---progress as contrasted

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14. Dewey, John. "Human Nature and Conduct." Henry Holt Company, New York City. 1922. P. 283.

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with mere change. What, then, renders more imperative the duty of the school as a social institution to develop in pupils the ability to think than does the fact that progress depends on thinking? There is little doubt but that this change in concept from a static and retrospective to a projective and progressive world has done as much as any other one thing to give reflection its educational significance.

The informational and knowledge slant that education has had in the past has been inimical to thought, because we have surmised that out of this bulk of material children could think things out for themselves. We had forgotten that materials for thought are found only in activity, events, something going on, and in working through the difficulties in present experience. We had supposed that

in conveying to the child this stock of information we supplied him with ideas which were to him real experiences. The truth is that facts are facts and will ever remain facts unless they are put to use in experience. In experience thought transforms them into ideas. Herein lies the value of information or facts for education. In themselves they are not and cannot be education because they are not a part of experience. They do, however, furnish a basis for education since they may be made real in experience. It is, therefore, clear that education does not consist of the storing away of knowledge or facts, but that it is experience in which reflection plays a leading role.[15]

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15. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. Pp. 184 - 188.

Any scheme of education must to some extent concern itself with habit formation. The proper kind of habits are conducive to thinking. Routine habits take care of certain minor and mechanical acts, thus leaving the mind free to think. Active habits are flexible intelligent habits that can be modified to meet the exigencies of new situations. In fact, freedom in thinking means the formation of useful routine and active habits so that the mind is left free to choose from among numerous possible situations those that result in the development of the best "self." In this light habit becomes the tool of thought, and thinking insures the flexibility of habits.[16] Flexibility of

16. Bode, B.H. "Conflicting Psychologies of Learning." D.C. Heath Company, Boston. 1929. Pp. 273 - 275.

habit renders it adaptable to new and varied experiences; and, hence, to the continuous reconstruction of experience or education.

Philosophy itself is thinking---thinking in terms of the particular problems that happen to confront us at a given time. It attempts to formulate as complete and as intelligent an outlook upon experience as is possible.[17]

17. From class in Sociology, "Social Progress and Achievement," taught by Dr. D.J. Blocker, College of William and Mary. 1933-34.

Philosophy, then, concerns itself with the things about which people think. At one time it may be religion, at another time politics. But in every case it represents the thought on the problems in question. Philosophy suggests ways and means to cope with situations, which thought alone can do. As such it is forward looking, ever alert to sense new connections and new meanings. Through a conscious questioning or criticism of values philosophy invaribly suggests methods. Now when we remember that thinking also results in method or is itself method, it is at once apparent that philosophy and thinking serve the same purpose in experience. In the words of Dewey, "Philosophy might almost be described as thinking which has become conscious

of itself---which has generalized its place, function, and value in experience."[18]

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18. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 381.

This fact alone renders philosophy indispensable to education. But there is another fact of extreme importance. The problems with which it is concerned arise in social life. Education, too, is concerned with social life and is itself a social problem. Education thus becomes a channel through which philosophy or thinking may reach into social and life relationships.

By way of summarizing the discussions on experience and reflection, it must be said that they have their origin in social life. An individual has experiences, but not alone---they take place with his fellows; and they have meaning only as they are shared in all their relationships. Nor is thinking a personal affair. Mind itself is largely socially created; and thinking, mind's first fruit, is occasioned only by the stimuli which come to it from the social medium. The purpose of the school as a social institution and, hence, its duty is not merely to see that the child has experiences, but to see that he has experiences with others. It must not merely train the child to think, but to think in terms of society. This is perhaps a correct interpretation of the statement that the school must provide an environment continuous with that in life outside the school.

Chapter IV

Method and Subject-Matter

(1) Method

The nature of method is in large part determined by the prevailing conceptions about the individual and the educative process, and the aims and purposes of the school. As the latter have changed so have the former. If the child is thought of as a miniature adult, then education becomes a mere filling-in process between the stages of childhood and adulthood; and the function of the school is preparation--to prepare the child for participation in adult society and not in the living and moving present. In such a process method becomes more or less a way of teaching---a means of presenting subject-matter so that the pupil can best learn it. To become a master of method the teacher must acquaint herself with the methods which experience has shown to be efficient ways of supplying knowledge.[1] Or putting it

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1. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 201.

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another way, experts collect from experience those methods which have proved valuable and hand them down to the teacher to use in her local situation. Seldom did method apply to the pupil, and when it did, traditional practices were applied directly in new experiences. Thus for both

teacher and pupil method was supplied largely by tradition, and was adopted by each as a plan of action in present situations. As such it subdued their active powers and prevented their extracting new meanings from experience. The only function that past practices can have in so far as the present is concerned is to enable the individual to exercise more intelligently his own judgment and to make more meaningful his personal reactions to present situations. Traditional or ready-made methods, then, are harmful or helpful, depending on whether they are employed directly as a means of directing experience, or whether they are used to aid and supplement one's own individual method.

Method may be defined as a way of learning or the intelligent direction of an experience to a successful outcome.[2] It is the how---the experiencing---in the growth

2. From class in, "The Philosophy of Education," taught by Doctor K.J. Hoke at the College of William and Mary. 1933-34.

or learning process. As such it applies primarily to the child. In so far as it applies to the teacher, her part is to see that the child acts in the best way to learn, to guide, and direct his methods, and to see that the environment affords stimuli that will properly aid experience in reaching a desirable outcome. Method, then, is seen to be individual,[3] for there are as many ways of learning or

3. For a discussion of individual method see Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. Pp. 201 - 210.

directing experience as there are individuals. Since method is concerned with experience it has its origin in a problem or uncompleted situation just as any typical reflective experience.[4] It is evident, also, since it is

4. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 176.

a way of doing, that its elements are resident in the native impulses of the individual, and that it changes as acquired habits and knowledge of past experiences are brought to bear on it.

To have a method means that the individual has a direct and planned course of action, and that he has confidence and faith in himself to cope with the situation which confronts him. His mind is open to any and all considerations that will shed light on his problem. He has a mind-set and a unity of purpose in carrying forward his plan. To have a method is to accept responsibility for the success or failure of an act and to undergo the consequences.[5]

5. Ibid. Pp. 204 - 210.

Method makes learning conscious of itself, which simply means that the aims which direct experience are realized in the experience process itself.

Individual method may take either of two courses. It may be narrow[6] or relate to the learning of isolated facts--- a single thing or a part of the whole possible learnings

6. For a complete discussion of narrow and broad method see Kilpatrick, W.H. "Foundation of Method." Macmillan Company, New York City. 1925. Pp. 10 - 18.

in a situation. On the other hand, method may be broad or relate to the whole situation. This type of method is concerned with all the possible learnings---primary, associate, and concomitant---that experience has to offer. It is with the broad method that education must be concerned, for we no longer believe it possible to learn a single thing to the exclusion of all others. The child who is learning to add in arithmetic is at the same time learning to like or dislike mathematics. He is forming opinions and attitudes toward teacher and school.[7] In this light

7. Kilpatrick, W.H. in Teachers College Record, September 1921. Volume 21, pp. 213 - 14. Teachers College, Columbia University, New York City.

method is of tremendous social importance. Method that ignores associate and concomitant learnings may lead the child to avoid further experiences, and in the end, create in him a dislike for school and contempt for society.

"The important thing to bear in mind about method is that thinking is method, the method of intelligent experience in the course which it takes."[8]

8. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. P. 180.

It follows, then, that the most important task of the school is to develop in boys and girls the ability to

think, and that improvements in method will come only from an added ability to think. To say that a person has a method means that he has thought the situation through and that his thinking has developed into a plan of action---a method. It at once becomes apparent that subject-matter as ordinarily conceived has no place for method. Experience is first hand and cannot be passed on from one person to another. It arises in actual empirical situations, and if it is to have meaning for a person he must engage in it himself. This suggests that if any subject is to have meaning it must be approached in its natural setting. Then, and then only, does method properly have a place in subject-matter, for in this manner only does the situation require thinking.

The nature of knowledge and habit renders method essential. It has been noted that the function of knowledge is to make the results of prior experience available for present and future experiences. Habit, in that it represents a predisposition to act in a certain way when a given situation presents itself, like knowledge, renders past experience available for present and future use. But knowledge or habit in themselves do not assure the use of past experiences in subsequent situations. It is thinking that uses them in new experiences. Knowledge without thought has no possible connections with future experience, and habit without thought supplies a fixed method that is not adaptable to new experiences. Then the function of thought

in knowledge and habit is to make of them a way of acting or method that is adaptable to new and varied situations.

Method may take either of two courses---logical or psychological.[9] Logical method starts with knowledge as

9. Dewey, John. "The Child and the Curriculum." University of Chicago Press. 1902. Pp. 29 ff.

completed and works backward to experience. It is essentially the method of the scholar and not of the learner. The traditional course of study and strict adherence to the printed text use this method almost exclusively. Psychological method is the method of growing expanding experience. It originates in the impulsive nature of the child, and through the expanding of experience, directs them to ever higher and broader planes of meaning. For in learning is growth, and method is a means of directing growth. It is the method of the learner for it brings him face to face with experience and not symbols which are supposed to represent experience. Logical method treats knowledge as an end in itself, while psychological method makes of it a means for better understanding the meanings in every-day experience. The teacher, then, who adheres to the logical method is teaching the child about experience; while the teacher who encourages her pupils to use the psychological method is teaching them experience.[10]

10. Moore, E.C. "What is Education?" Ginn and Company, Boston. 1917. P. 147.

Method as originating in the impulsive nature of the child and having to do with the direction of experience renders play, games, and activities of various kinds indispensable to education. It is this type of thing that the child's nature suggests, and it is this that he confronts in life outside the school. The aim of the school here must be to provide him with life-like activities and to encourage him to develop a method for dealing with such problems. The school can do this by providing activities that grow out of the child's own impulses and that will lead him on to higher planes of activity.[11] This means that the

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11. Kilpatrick, W.H. "Source Book in the Philosophy of Education." Macmillan Company, New York City. 1931. Pp. 282 - 83.

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approach to any subject lies not so much in books as it does in some form of activity with which the child can identify himself. Furthermore, it means that school activities should not be foreign to those in life, and that education must be intimately related to the every-day interests of people. Only as the school does this, can we say that individuals in school are formulating methods that will serve them in life after their school days are over.

Although it is impossible for all schools to function under ideal conditions or even to carry out all the things suggested in the preceding paragraphs, there are, nevertheless, numerous ways to improve on existing conditions. For

instance, teachers can allow the child through his own initiative to develop active powers of independence and resourcefulness. He can be permitted to assume responsibility and self-direction in carrying forward his activities. The school environment can be made such that it will give outlet and direction to a growing personality. Cooperative activities in which children come face to face with social relationships can be engaged in. Above all, the child must be allowed and encouraged to learn from first hand experience and thereby become an inquiring instead of an acquiring individual. The teacher who makes provision for these things in her classroom has in large part solved the problem of method both on her own part and that of her pupils.[12]

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12. Chapman, J.C. and Counts, G.S. "Principles of Education." Houghton Mifflin Company, New York City. 1924. P. 53 ff.

From all the foregoing it may be concluded that method is a way of learning---a way of directing experience. It is a problem of how the child should act, how he can best learn or direct his experience. In so far as the teacher is concerned, it is a problem of how she can help the child to direct his experiences so they will be most meaningful to him. It has two aspects, the broad and the narrow; and it may take either of two courses, the logical or the psychological. In the final analysis it is inseparable from experience, reflection, and subject-matter.

(2) Subject-Matter

Traditionally, subject-matter and text-books have had the same connotation. In either case it was just so much material to be learned. There was a certain amount of the race experience that the child needed to learn. Consequently certain isolated facts were selected and arranged in an orderly manner or text-book and presented to the child to be learned. When he had acquired the prescribed number of facts he was considered educated. Knowledge or facts constituted education. The fallacy in such a procedure lies in the fact that knowledge was regarded as being an end in itself and not as a means to increase the meanings found in present experience. Such isolation of subject-matter from its natural setting or its severance from the situations with which it deals results in the separation of mind from activity.[13] This is but another

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13. Dewey, John. "Democracy and Education." Macmillan Company, New York City. 1933. Pp. 156 - 157.

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way of saying that there is no thinking, and that there is no real experience. If, then, education is experience, subject matter as tradition interprets it may be a hindrance to education.

If education is experience, then subject matter must be the content of experience and must include everything that gives meaning and content to experience. In our associations with others we hear words spoken, see objects, and observe the actions of others. Now it is just this

type of thing that makes experience meaningful, and in this sense, all these things are as truly subject matter as is the printed page. This does not mean that the present subject matter of the schoolroom will lose its value or even be supplanted by new, but it does mean that this present subject matter must become an active force for carrying forward experience.[14] It means that subject

14. Kilpatrick, W.H. Editor. "The Educational Frontier". D. Appleton-Century Co. New York. 1933. Pp. 170.

matter must become a part of the social setting in which the child lives and acts. If, then, subject matter may be said to have value, it lies in the contribution that it makes to life.

It was noted in the discussion on experience that the scope of direct experience was limited, and that reflection aided in seeing meanings that were beyond one's immediate observation. Imagination serves the same purpose and has as much educative value as any other factor in experience. Imagination is a sensing of the meanings which lie beyond the scope of physical activity.[15] On the

15. Dewey, John. "Democracy and Education". Macmillan Co. New York. 1933. Pp. 276-78.

other hand, it is concerned directly with what is being done, for it reaches out into the unknown and pulls in new meanings that give direction to present activity.

The meanings thus extracted make possible future experiences which otherwise would have been impossible because there were no clues leading to them. Imagination is not to be confused with building air castles as substitutes for experience. Instead, the findings of imagination are tested out in life situations, and it is this that makes of them subject matter. The school should recognize this fact, and nurture the child so that he may develop a healthy imagination. For without imagination, much of the subject matter that experience has to offer is not used.

Learning is said to be intrinsic or extrinsic depending upon whether it grows out of actual situations in experience, or whether it comes as a result of external demands made by teacher or course of study.[16] Subject

16. For a detailed discussion of intrinsic and extrinsic learning, see Kilpatrick, W. H. "Foundations of Method". Macmillan Co. New York. 1925. Pp 249-96.

matter, then, is intrinsic or extrinsic depending upon whether it is employed in experience as situations give rise to its use, or whether it is considered as completed knowledge existing prior to the situation. Intrinsic subject matter is inherent in what one is doing and is part and parcel of the process. It comes from one's own needs and choices in experience, which after all is the only claim that anything can have as being subject matter. Extrinsic subject matter may be employed in experience,

but often there is no apparent need for it. Ordinarily it is something forced upon the child by external authority. "Study is the attack upon a situation, and what is learned is learned as and because it is needed for the control of this situation." [17] Subject matter, then, is

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17. Kilpatrick, W. H. "A Reconstructed Theory of the Educative Process." Bureau of Publications, Teachers College, Columbia University. New York. 1931. P 30.

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not something fixed prior to the act of learning, but is intrinsic or inherent in situations that require its use.

Out of school learning is typically an experience process, and the learning acquired in this way is essentially intrinsic. In actually experiencing a thing, the child feels a need or faces a problem. Learning comes as he solves his problem; and all the things that aid in its solution are subject matter. There are no demands made by others, no external requirements to fulfill. This should characterize school learning. While in many cases current school practices view learning as typically a memorization process and subject matter as something to be learned on authority; there are, however, numerous instances in which learning is viewed as an experience process in which subject matter becomes all the factors in experience that affect learning. The newer type of curriculum built around centers of child interest and activities in which children naturally engage, the unit method of teaching, and the many projects that are carried

on in the more progressive schools, all attest the truth of this statement. Perhaps it is this conception of learning and of subject matter as being directly connected with experience that has only recently led us to believe that school and society are or should be continuous.

It has been said that the main business of education is to develop in children the ability to think. This means that education must begin with the active powers or impulses of the child. The worth of subject matter may then be measured in terms of the extent to which it develops these powers.[18] If the subject matter of the

18. Dewey, John. "Interest and Effort". Houghton Mifflin Co. New York. 1913. Pp 63-64.

school is to pass this test there must be no gap between it and the subject matter of actual life situations. It must be such that the child will immediately recognize it as being the same sort of thing that he encounters in his everyday problems.[19] The curriculum that is founded

19. Dewey, John. "The Child and the Curriculum." University of Chicago Press. 1902. P 15.

upon this conception of subject matter is making it possible for subject matter to enter into the child's life as a basis for thought, and thus lead him into ever richer experiences.

There is another aspect of subject matter, one that merits special attention if the school is to serve its purpose as a social institution. From the large number of possible activities that the school may select, it is essential that it select those best adapted to the needs of existing social life. As life advances into the future, it should be the aim of education to improve it, not necessarily the life of any particular individual or group, but the social aspects of life which we all share in common. Thus the activities that are most fundamental socially are those engaged in by the largest number of people. Interests are no longer individual; they are held in common by groups and between groups. The only true subject matter of education, then, consists of those materials which give meaning to the common and collective interests of mankind as a whole.[20] The school , then,

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20. Dewey, John. "Democracy and Education." Macmillan Co. New York. 1933. Pp 224-227.

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must present situations taken from the life in which men live, think, and act together; not solely this, it must encourage boys and girls to live, think, and act together in those same situations in school. The school that does this has found its place as a socializing agency, for it is taking the native impulses of children and through communication and sharing is directing them into socialized living.

Chapter V

Unity of Method, Subject Matter, Experience, and Reflection

It will have been noted in the chapters on experience, reflection, method, and subject matter that it was impossible to discuss any one of them apart from the others. A meaningful experience is impossible without reflection, for reflection brings together act and consequences---cause and effect---thereby enabling the individual to see the consequences as the direct result of his act. Reflection, in turn, supplies a method for future experiences. Subject matter is as inclusive as the scope of experience; and its chief value lies in the fact that reflection renders it into a method which can be used in future experiences.

Experience is a give and take process---acting and being acted upon. "When we experience something we act upon it, we do something to it; then we suffer or undergo the consequences. We do something to the thing and then it does something to us."[1] In other words, we perceive

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1. Dewey, John. "Democracy and Education." Macmillan Co. New York. 1933. P 163.

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that whatever happens is the direct consequence of our action. The value of such a process lies in the fact that it may influence what lies ahead. Atthis point the

connection of experience with reflection, method, and subject matter is apparent. For it is reflection or method that enables present experience to influence future activity and to make of it subject matter.

Thinking is but an attempt to render experience meaningful. *Thinking* enables us to look ahead and to predict possible results. It gives us control of the situation or enables us to act with an end in view.[2]

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2. Dewey, John. "Creative Intelligence." Henry Holt Co. New York. 1917. Pp 17-23.

To be specific, it supplies us with a method. To reflect on a thing is to see it not as a completed fact but as something that has reference to things yet to be. And this is exactly the relation of reflection to subject matter; it makes of it a thing that has reference to something else. As for its relation to experience, suffice it to say that thinking originates in experience.

Method is a way of doing or directing something. Applying this to experience, we get: Method is a way of directing experience. It implies how, but in order to be a <u>how</u> there must be a <u>what</u>. Method, then, may be called the <u>how</u> or the experiencing of experience; and subject matter the <u>what</u> or the content of experience. But in order to arrive at the meaning of the <u>how</u> and the <u>what</u> of experience something else---reflection---is necessary. For, as has already been stated, reflection is the method of meaningful experience.

If a method can be devised that will direct experience so that it results in the fullest possible life, subject matter will become the least of our worries. It will, to a large extent, take care of itself. It, furthermore, means that we do not have to think of subject matter as something existing before the act of learning, for we cannot be sure what experience has to offer until we experience it. This does not render subject matter less important than it formerly was, but it does assure us that it has a direct place in experience and will, consequently, make its greatest contribution to life.

It is, therefore, apparent that experience, reflection, method, and subject matter are inseparably connected, that they are phases of the same process which may be called life, experience, growth, or education. Meaningful experience is dependent upon reflection; reflection is method; method is the directing of experience, and subject matter is the content of experience; and experience is education. The essentials or elements of one are identical with those of all the others. They are: "Problem, collection and analysis of data, projection and elaboration of suggestions or ideas, experimental application and testing, and the resulting conclusion or judgment." [3]

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3. Dewey, John. "Democracy and Education." Macmillan Co. New York. 1933. P 203.

Part III

Summary

Summary

While the philosophy of the school or of education is the main theme of this study, it must be noted that a decided social emphasis pervades the whole discussion. It is treated from two different, yet closely related, points of view.

Part I---The Development of the Philosophy Underlying the School as a Social Institution ---begins with the contributions of the Greeks, the Romans, and the Christians to education. These contributions, as finally modified by the Renaissance and the Protestant Reformation, resulted in the classical and religious conceptions of education that the early colonists brought with them to America. During the Colonial period of American education religion was the keynote of education. With the advent of the Revolutionary War and the founding of the Federal Government, men turned their thoughts to politics and citizenship which inevitably found their way into the school. The industrial revolution and other economic and social forces of the nineteenth century brought with them desire for economic gain which resulted in what we popularly call "rugged Americanism" or individualism. Thus arose a new motive for education---the economic---which even today is regarded by certain vested interests as being the chief function of the school. The works of men like Rousseau, Pestalozzi, Herbart, and Froebel took root in America; and

these, together with socializing forces that were already at work, made of the school an agency for social control and integration. Briefly, the philosophy of the American School is a composite of religious, political, economic, and social influences, each of which has been dominant at some period during its evolution. This, in some measure, accounts for the complexity of present day education and for its confusion in the midst of a complicated social order.

Part II--- A Philosophic Interpretation of Some Major Trends in Education as they Affect the Social Status of the School---attempts to arrive at an acceptable understanding of culture, morals, curriculum, experience, reflection, method, and subject-matter---an understanding that fits in with the social conception of the school. Culture is taken to mean something that grows with the individual as the "self" and all its capacities becomes identified with activities of meaningful experience that lead to higher planes of action. It means a constant deepening and expansion of the meanings found in experience. Morals begin in the impulsive nature of the child and through choice and sharing with others result in the development of the best "self". As here conceived moral and social are synonomous terms. Each is as broad as our acts and relationships with others. The curriculum is but an attempt to systematize all the factors that enter into and affect experience. It is ever in the process of formation,

ever changing and growing as conditions change. All factors that have a place in experience have a place in the curriculum. In fact, the things that children do, act, think, and say are the curriculum. Experience is all one with education, growth, life. It is not a mere passive activity. There is present in each genuine experience an action and a consequence of the action. We act, and in turn, are acted upon. It is at this point that reflection enters. Unless we see the consequence as the direct result of our act, experience has no educative value. Reflection supplies the connecting link, and renders past experience available for present and future use. In addition, it enables us to foresee what may happen next thereby enabling us to adjust ourselves to it. Method is a way of learning or a means of directing experience to a successful outcome. It applies primarily to the learner. Subject-matter includes everything, objects, people, activities, customs, practices, et cetera that enter into experience. It is more effective when used intrinsically or when actual situations in experience demand its use. After these conceptions have been built up, an attempt is made to show how the school can make use of them, chiefly through concerning itself with life and activities that are a natural part of the life process.

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Vita

Noblin, Alec Scott

Born---Gate City, Virginia January 4, 1905.

Graduated---Shoemaker High School, Gate City, Virginia 1923.

Student---College of William and Mary, Williamsburg, Virginia, 1923 - 1925.

Principal---Cleveland High School, Gate City, Virginia, R.F.D. 1925 - 1926.

A.B. Degree---College of William and Mary, Williamsburg, Virginia, 1927.

Principal---Rye Cove High School, Clinchport, Virginia, 1927 - 1929.

Principal---Midway High School, Gate City, Virginia, R.F.D., 1929 - 1930.

Principal---Rye Cove Memorial High School, Clinchport, Virginia, 1930 - 1931.

Graduate Student---College of William and Mary, Williamsburg, Virginia, 1933 - 34.

Home Address---Gate City, Virginia