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**COMPARATIVE CONTENT OF EDUCATIONAL PHILOSOPHY
TEXT BOOKS.**

by
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(Submitted in partial fulfillment of the re-
quirements for the degree of master of arts in
the School of Education, New York University.)

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COMPARATIVE CONTENT OF EDUCATIONAL PHILOSOPHY
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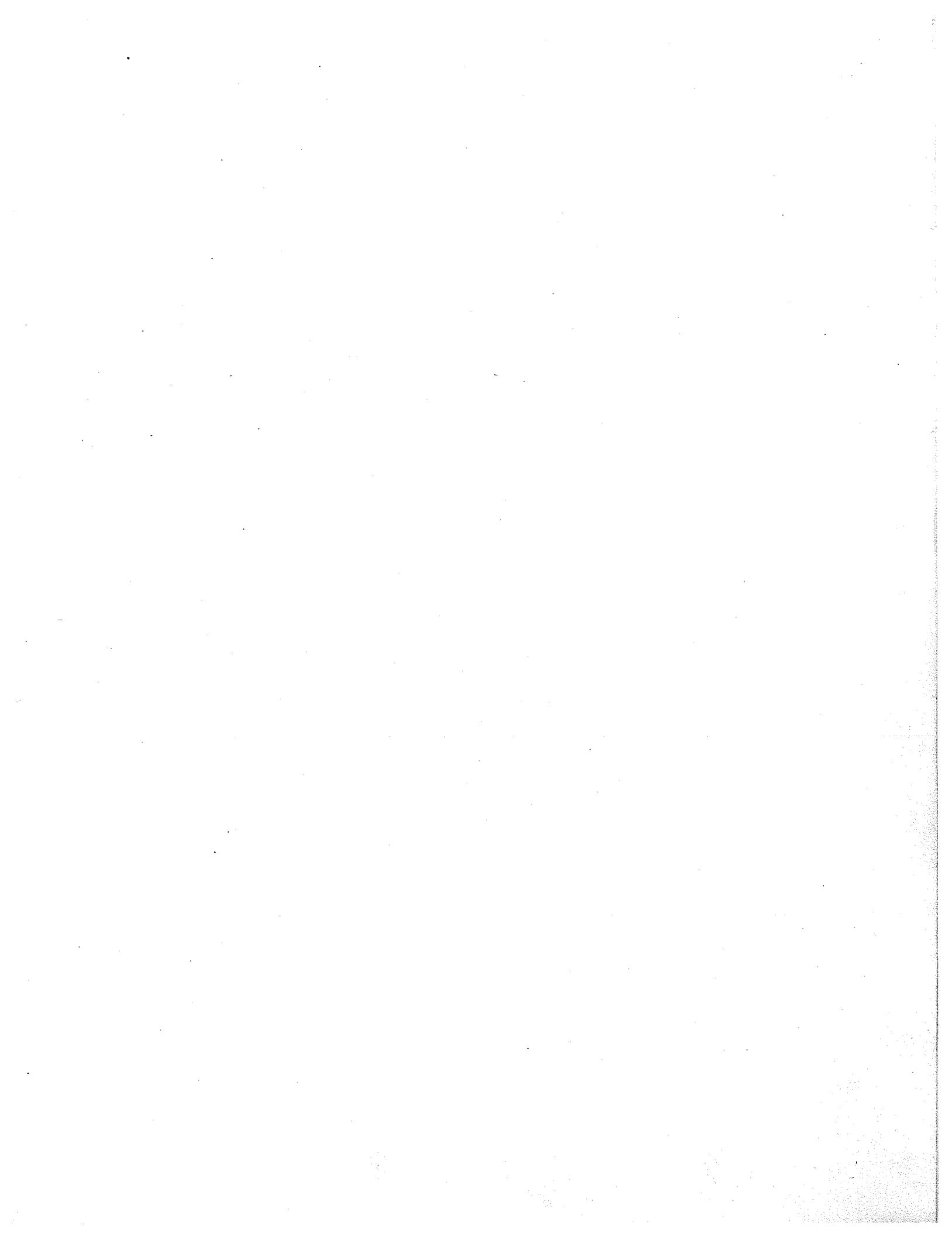
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COMPARATIVE CONTENT OF EDUCATIONAL PHILOSOPHY TEXT BOOKS.

Introduction.

Among the courses of study appearing in the college and university curricula during this first quarter of the twentieth century, stands the course entitled "The Philosophy of Education." Being a comparatively new subject, though we have a text by J. K. F. Rosenkranz appearing in English translation in 1896,^{1.} we find it still struggling for definite form. While the name is quite suggestive of the nature of this course, different writers have defined it quite differently. To Dr. Dewey^{2.} philosophy "is the theory of education in its most general phases" and the "Philosophy of Education is.....only an explicit formulation of the problems of the formation of right mental and moral habitudes in respect to the difficulties of contemporary social life." This makes it the matter of solving social conflicts. To another writer^{3.} it is a matter of adjustment of the different values, such as the interests of childhood, vocational needs, and the cultivation of "purely intellectual interests," while a third^{4.} would link education up to the nature of reality and ask "what are the implications of education?" Other authors have largely shaded into one or another of these views though often allowing generously for their own particular interest or prejudice.

In the matter of text books, there seem to be about ten to fifteen, covering the last twenty-five years, which deal primarily

1. J.K.F. Rosenkranz, The Philosophy of Education, Appleton and Co., 1891.
2. Dewey, Democracy and Education, pages 386, 398. quoted and discussed in Horne, Philosophy of Education, pages 297, 298.
3. Cf. Bode, Modern Educational Theories, pages 38, 39.
4. Cf. Horne, Philosophy of Education, page 298, and quotation, page 268.

with this field, though there are a great many more which shade off into the principles and theory of education.

In the light of the relatively new and unsettled nature of this field, the purpose of this thesis shall be to determine the principal texts being used, the philosophical approach to the subject most prevalent, and the comparative content of the most prominent texts. The first part of this purpose shall be dealt with by a questionnaire sent to the professors of representative colleges and universities throughout the country.

I. Results of Questionnaire.

1. The questionnaire.

In order to determine the text books most in use in teaching Educational Philosophy and the viewpoints from which this subject is now being taught, it was necessary to ascertain which colleges and universities in the United States were giving courses under the title of Educational Philosophy. The World's Almanac for 1926 lists approximately four hundred and twenty-five colleges and universities of recognized scholastic standing in this country. Upon close examination of the catalogues of three hundred and eighty-eight, or about ninety-one percent. of these schools, it was found that fifty-four of them offered courses in this subject. To these schools the questionnaire was sent, in some cases a second and a third time, until answers were received from forty, which is seventy-four percent. These answers came from the professors actively teaching in this field and represent a very wide distribution as is shown later.

The questionnaire was as follows:-

1. Textbooks used in teaching Educational Philosophy in order of value:

1. _____
2. _____
3. _____

2. Viewpoint from which you study this field; underscore one:

Idealism, positivism, pragmatism, realism,
materialism, naturalism, instrumentalism,
behaviorism,

or _____

Comment:-

2. Representative nature of the answers.

To the above questionnaire, answers were received from forty places, twenty-six being universities, twelve being colleges, and the other two being one or the other though unidentified. These universities and colleges represented twenty-three states.

The colleges and universities were:-

1. Baker University-----Kansas
2. Berea College-----Kentucky
3. University of California-----California
4. University of Cincinnati-----Ohio
5. Columbia University-----New York City
6. University of Florida-----Florida
7. University of Georgia-----Georgia
8. Gettysburg College-----Pennsylvania
9. Henderson-Brown College-----Arkansas
10. College of Idaho-----Idaho
11. University of Indiana-----Indiana
12. University of Kansas-----Kansas
13. Lafayette College-----Pennsylvania
14. Manchester College-----Indiana
15. University of Missouri-----Missouri
16. Montana State College-----Montana
17. University of New Hampshire-----New Hampshire
18. New York University-----New York City
19. University of North Dakota-----North Dakota
20. University of Oklahoma-----Oklahoma

21. Oklahoma City University-----Oklahoma
22. University of Oregon-----Oregon
23. Park College-----Missouri
24. Phillips University-----Oklahoma
25. University of Pittsburgh-----Pennsylvania
26. College of Puget Sound-----Washington
27. University of Redlands-----California
28. Salem College-----West Virginia
29. Southwestern University-----Texas
30. Susquehanna University-----Pennsylvania
31. Syracuse University-----New York
32. Texas Christian University-----Texas
33. University of Vermont-----Vermont
34. University of Virginia-----Virginia
35. Washington and Lee University-----Virginia
36. West Virginia University-----West Virginia
37. College of Wooster-----Ohio
38. York College-----Nebraska

Two answers were not identified.

The twenty-three states are Arkansas, California, Georgia, Florida, Idaho, Indiana, Kansas, Kentucky, Missouri, Montana, Nebraska, New Hampshire, New York, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Texas, Vermont, Virginia, Washington, West Virginia. Of this list it can be seen that twelve of the states are West of the Mississippi River and that the distribution is quite even throughout the United States. It should therefore be fairly representative of opinion at large.

3. Results in regard to textbooks.

In tabulating the results, all textbooks receiving a first choice were given three points, those receiving a second choice were given two points, and those receiving a third choice were given one point. Listing all those which received at least two choices, the following results were obtained:-

<u>Rank</u>	<u>Points</u>	<u>Author</u>	<u>Text</u>
1.	52	Kilpatrick	Source Book in the Philosophy of Education (Also syllabus)
2.	43	Dewey	Democracy and Education
3.	27	Chapman-Counts	Principles of Education
4.	15	Horne	Philosophy of Education
5.	6	Bode	Modern Educational Theories
6.	4	Harrison	Principles of Education
7.	4	Hewerth	Theory of Education

The other books which received single mentions are:

Kilpatrick	Foundations of Method
Coursault	Principles of Education
Randall	Making of Modern Mind
Partridge	Genetic Philosophy of Education
Spearman	Abilities of Man
Shields	Philosophy of Education
Patrick	Introduction to Philosophy
Jones	Essentials of Education
Charters	The Teaching of Ideals.

4. Results in regard to viewpoints expressed.

The viewpoints expressed in regard to the approach to this subject in the represented class rooms were as follows:-

<u>Number</u>	<u>Viewpoint</u>
12	Idealism
10	Pragmatism
5	Eclecticism
3	Behaviorism
9	Eclectic mixtures distributed as follows:
	2 Idealism, pragmatism
	2 Pragmatism, behaviorism
	1 Personality, pragmatism
	1 Personalism, instrumentalism
	1 Idealism, pragmatism, behaviorism
	1 Positivism, pragmatism, behaviorism
	1 Idealism, <u>realism</u> , behaviorism
	1 Historical approach

5. Conclusions.

In studying the above data, the following conclusions pertinent to this present study seem to be justified:-

1. The questionnaire survey is representative enough to be used as a basis in the selection of textbooks for the more intensive comparison of content.

2. The textbooks to be intensively studied and compared as to leading topics should be:

Dewey, John, *Democracy and Education* (Macmillan Co.)
New York, 1916.

Kilpatrick, W. H., *Source Book in the Philosophy of Education*.
(Macmillan Co.) New York, 1923.

Chapman, J. C. and Counts, G. S., *Principles of Education*.
(Houghton Mifflin Co.) Cambridge, 1924.

Horne, H. H., *Philosophy of Education* (Macmillan Company)
New York, 1904. (Revised 1927)

The first three easily stand in the top class by themselves according to the questionnaire, while the fourth especially upholds the Idealistic viewpoint, which received the highest choice, as well as being fourth in line. On this basis it is included.

3. The next three textbooks in line will be included in the general study of content. They are:-

Bode, B. H., *Modern Educational Theories* (Macmillan Co.)
New York, 1927.

Henderson, E. H., *Text-book in the Principles of Education*.
(Macmillan Co.) New York, 1910.

Hewerth, I. W., *The Theory of Education* (Century Co.)
New York, 1926.

4. Allowing for an open minded approach from several viewpoints, it would seem that there is considerable confusion in regard to the nature of the philosophical background of this subject. Besides approaching the study from two radically opposing angles, there were many who checked Idealism yet apparently used a Pragmatic textbook. This would uphold the contention stated in the introduction to this thesis, to wit: there is need of a study of the comparative content of Educational Philosophy text-books, to determine the actual nature of this subject.

II. Analysis of content by topics.

The four text-books singled out for special topical study of content, which will be designated by the names of their authors: Dewey, Kilpatrick, Chapman and Counts, and Horne, were analysed to show which topics the authors ranked highest, the criterion being the amount of space given to each topic. Many times topics were interwoven with each other, or overlapped to such an extent as to require careful judgment, but as far as possible the estimate was carried to quarter pages. Some of the topics may appear to be verbal or too general but in each case the topic was chosen because the particular author used it as a topic in a definite way. The wording of all of the topics are therefore in the exact words of the authors.

In the tables below the analysis is carried through twenty topics in each book and these are given in the order of the amount of space each receives, this amount in pages being designated after each topic. The number of pages is of course relative to each book and consequently ten pages in one may denote as important a standing as twenty pages in another. For this reason the topics are ranked in order that they may be later synthesized. Whenever two or more topics in one book have the same space value the corresponding two or more ranks are added together and divided by the number of topics. In this way we avoid ranking any topic lower than one having the same space value. For example, if the first two topics of a column were equal, they would be each ranked one and one-half rather than in the order of one, two. The results follow.

1. The twenty leading topics of each book.

A. Dewey

<u>Rank</u>	<u>Pages</u>	<u>Topic</u>
1.	30	Theory of Education
2.	28½	Thinking
3.	28	Aims
4.	22	Democracy
5.	21½	Educational values
6.	19½	Environment
7.	19½	Method
8.	18	Knowledge
9.	17½	Experience
10.	17	Individual
11 12½.	16½	Interest
12 12½.	16½	Discipline
13 12½.	16½	Vocational Education
14 12½.	16½	Morals
15 15½.	15	Subject matter
16 15½.	15	Science
17 17½.	14	Growth
18 17½.	14	Play and work
19.	13	labor and leisure
20.	12½	Philosophy of Education

B. Kilpatrick

<u>Rank</u>	<u>Pages</u>	<u>Topic</u>
1.	30	Progress
2.	29 $\frac{1}{2}$	Democracy
3.	24	Morals
4.	25 $\frac{1}{2}$	Good life
5.	18	Method
6.	17	Thinking
7.	16 $\frac{1}{2}$	Personality
9.	15 $\frac{1}{2}$	State
9.	15 $\frac{1}{2}$	Freedom
9.	15 $\frac{1}{2}$	Conservation
11.	14 $\frac{1}{2}$	Individual
12 $\frac{1}{2}$.	14	Activity
12 $\frac{1}{2}$.	14	Social control
14.	12 $\frac{1}{2}$	Institutions
15.	12	Society
16 $\frac{1}{2}$.	11 $\frac{1}{2}$	Moral Education
16 $\frac{1}{2}$.	11 $\frac{1}{2}$	Labor
18 $\frac{1}{2}$.	11	Interest
18 $\frac{1}{2}$.	11	Right and wrong
20.	10 $\frac{1}{2}$	Socialization

G. Chapman and Counts

<u>Rank</u>	<u>Pages</u>	<u>Topic</u>
1.	51	School
2.	48	Society and Civic life
3.	40	Secondary schools
4.	38	Activities
5.	36½	Elementary schools
6.	35½	Recreation
7.	34½	Religious life
8.	32	Vocational education
9.	31½	Personality
10.	31½	Behavior
11.	30½	Methods
12.	28	Economic life
13.	27½	Teacher
14.	26½	College
15.	25½	Individual differences
16.	23½	Family
17.	23	Reflection (thinking)
18.	20½	Habit
19.	18½	Adjustment
20.	17½	Health

D. Horne.

<u>Rank</u>	<u>Pages</u>	<u>Topic</u>
1.	53 $\frac{3}{4}$	Environment
2.	38	Body
3.	28	Man (individual)
4.	24 $\frac{1}{2}$	Idealism
5.	21	Pragmatism
6.	17 $\frac{1}{2}$	Brain
7.	16 $\frac{1}{2}$	Mind
8.	14	Volitions
9.	13 $\frac{1}{2}$	Interest
10.	13 $\frac{1}{2}$	Self-development
11.	12	Effort
12.	11 $\frac{1}{2}$	Science
13.	11	Cerebrum
14.	10 $\frac{1}{2}$	Imitation
15 $\frac{1}{2}$.	8	Play
15 $\frac{1}{2}$.	8	Psychology
17.	6 $\frac{1}{2}$	Religion
18.	6	Freedom
19.	5	Habit
20.	5 $\frac{1}{2}$	Youth

2. Synthesizing on the basis of relative value in each text.

To determine which topics of the four books were most prominent in the light of their relative value in their own texts, each topic was given as many counts as the number marking its rank. When a topic failed to appear in a column it was arbitrarily given a rank of twenty-one in order that it would not displace any of the twenty topics which out ranked it. Adding up the results we find the following list of topics appearing in at least two texts in the following rank:

<u>Rank</u>	<u>Topic</u>	<u>Counts</u>	<u>Texts</u> (number)
1.	Individual	39	4
2.	Method	44	3
3.	Thinking	46	3
4.	Democracy	48	2
5.	Environment	49	2
6.	Personality	58	2
7.	Society	59	2
8.	Interest	61	3
9.	Vocational education	62 $\frac{1}{2}$	2
10.	Morals	70 $\frac{1}{2}$	2
11.	Science	74 $\frac{1}{2}$	2
12.	Habit	79	2

3. Synthesizing on the basis of pages devoted to each topic.

According to this plan all topics are considered even if they only appear in one text. The twelve topics appearing above head the list, with the exception of the last two: science and habit, with only one displacement, the topic: school. The results

of this synthesis are as follows:

<u>Rank</u>	<u>Total pages</u>	<u>Topic</u>
1.	85½	Individual
2.	72½	Environment
3.	68½	Thinking
4.	66½	Method
5.	60	Society
6.	51½	Democracy
7.	51	School
8½.	48½	Personality
9½.	48½	Vocational education
10.	41½	Interest
11.	40½	Morals
12.	40	Secondary schools
13½.	38	Body
13½.	38	Activities
15½.	30	Progress
15½.	30	Theory of education

4. Synthesizing on basis of number of texts in which topic appears:

Appearing in all four texts; Individual.

Appearing in three texts: Method; Thinking; Interest.

Appearing in two texts: Democracy; Environment; Personality; Society; Vocational education; Morals; Science; Habit.

5. Topics receiving special treatment by only one text:

In these lists are placed the ten leading topics of each text which are not found among the twenty leading topics of any of the other three.

Dewey

<u>Rank</u>	<u>Topic</u>
1.	Theory of education
2.	Aims
3.	Educational values
4.	Knowledge
5.	Experience
6.	Discipline
7.	Subject matter
8.	Growth
9.	Play and work
10.	Philosophy of education

Chapman and Counts

1.	School
2.	Secondary schools
3.	Activities
4.	Elementary schools
5.	Recreation
6.	Religious life
7.	Behavior
8.	Economic life
9.	Teacher
10.	College

Kilpatrick

<u>Rank</u>	<u>Topic</u>
1.	Progress
2.	Good life
3.	State
4.	Freedom
5.	Conservationism
6.	Activity
7.	Social control
8.	Institutions
9.	Moral education
10.	Right and wrong.

Horne

1.	Body
2.	Idealism
3.	Pragmatism
4.	Brain
5.	Mind
6.	Volitions
7.	Self-development
8.	Effort
9.	Cerebrum
10.	Imitation

6. Influence of Dewey upon Kilpatrick as shown by his Source book.

In the preface of Dr. Kilpatrick's "Source book in the Philosophy of Education" (page v) acknowledgement is made of special indebtedness to John Dewey. Quotations, from a few lines to several pages in length, are taken from twenty-four books or papers of Dr. Dewey's. These publications extend over a period of twenty-five years, distributed as follows:

<u>Year</u>	<u>Publication</u>	<u>No. of quotations.</u>
1922	Human nature and conduct- - - - -	25
1909	Reconstruction in Philosophy- - - - -	14
1908	Dewey and Tufts, Ethics - - - - -	7
1900	Elementary School Record, Chicago - - - - -	6
1902	The child and the curriculum- - - - -	4
1916	Democracy and Education- - - - -	4
1913	Interest and Effort - - - - -	4
1914	International Journal of Ethics - - - - -	3
1911	Monroe's Encyclopedia of Education- - - - -	3
1915	German Philosophy and Politics- - - - -	2
1903	Elementary School Teacher- - - - -	2
1917	Creative Intelligence- - - - -	1
1906	The Educational Situation - - - - -	1
1910	How We Think- - - - -	1
1910	Influence of Darwin on Philosophy and other Essays - - - - -	1
1909	Moral Principles in Education - - - - -	1
1901	Psychology and Social Practice- - - - -	1
1915	School and Society- - - - -	1

<u>Year</u>	<u>Publication</u>	<u>No. of quotations</u>
-----	Unpublished lectures- - - - -	4
1918	The Dial, New York - - - - -	1
1917	School and Society - - - - -	1
1904	Third Yearbook of the National Society for the Scientific study of Education- - - - -	1
1921	Watson's Encyclopedia and Dictionary of Education- - - - -	1
-----	Source unlocated - - - - -	1

The two books which are by far the most heavily drawn upon are seen to be (1) Human Nature and Conduct, (Holt) New York, 1922, and (2) Reconstruction in Philosophy (Holt) New York, 1920.

In comparison with other sources drawn upon we find the following men quoted most frequently:-

<u>Name</u>	<u>Number of sources</u>	<u>Number of quotations</u>
(Dewey, John	24	86)
Hobhouse, L. T.	2	16
Bryce, James	2	14
Suchner, E. F. (Kant's Educ. Th.)	1	14
Mill, J. S.	2	13
Russell, Bertrand	5	12
Thorndike, E. L.	3	11

The quotations taken from Dr. Dewey are fairly evenly distributed, and by actual count there are eighty-five quotations out of a total number of five hundred and fifty-seven or fifteen percent. According to pages the number is sixty-five and one half out of a total number of three hundred and thirty-nine pages in the book, or nineteen percent.

The quotations in the "source book" are numbered and the distribution of Dr. Dewey's quotations is as follows:-

<u>Quotations</u>	<u>Number from Dewey</u>
1 - 100	20
101 - 200	15
201 - 300	11
301 - 400	9
401 - 500	19
501 - 557	11

Besides being an interesting study of Dr. Kilpatrick's preferences in reference material, the above study would indicate that Dr. Kilpatrick and Dr. Dewey must hold much in common in the field of Educational Philosophy.

The main topics chosen by Dr. Kilpatrick in this book would indicate the relative importance which he attaches to these topics and so they are justified in the preceding topical analysis. However, in the Preface he states: "But the selection of quotations is by no means limited to this (the author's) point of view. On the contrary care has been taken to present all sorts of opposed views and positions, the chief criteria for inclusion being pertinence and clearness with brevity of statement." (page v) This would indicate that an analysis of the author's or rather of the compiler's viewpoint would be impossible on any particular topic. This fact, together with the close relationship of this book to that of the leading author to be studied, seem just grounds for the conclusion reached at the close of this section.

7. Conclusions.

In going over the above analysis we find that it holds much of interest which is of a general informational value and which is in itself indicative of the nature of Educational Philosophy.

There are three conclusions which appear to be justified and which will lead on to further study. These conclusions are:

1. The ten leading subjects or topics in the prevailing Educational Philosophy text-books are; individual; method; thinking; democracy; environment; personality; society; vocational education; interest; and morals. These topics, then, will be the basis of further study of a wider nature.

2. The leading topics distinctive of the individual texts indicate to a degree the purpose or approach of the author to his subject. Dewey's book is a little too involved or complex to lend itself to this conclusion. Kilpatrick's book shows itself to be based upon several large topics as indeed it is. Chapman and Count's book shows itself to be dealing largely with the school and school practise in relation to life. Horne's book shows its approach to be through the five leading fields of Psychology, Sociology, Physiology, Biology, and Philosophy with emphasis upon the philosophical bearings of education.

3. Kilpatrick is shown to be to a large extent dependent upon Dr. Dewey and so the two present mainly one viewpoint rather than two. As Kilpatrick's book is a source book of quotations and not a discussion and his viewpoint is well reflected in Dr. Dewey's book, it will not be included in the further study of the content of thought of the topics chosen for further study.

III. Analysis of leading topics.

Having analysed the four leading texts in order to determine the leading topics which are therein treated, we will now proceed to discuss those ten topics one at a time. Before starting this, however, it will be well to determine the aims of the authors as stated in the prefaces of their books and describe to a certain extent the organization of contents.

1. Author's aims and plan of organization.

^{1.}
Dewey purpose is to (page v) "embody an endeavor to detect and state the ideas implied in a democratic society and to apply these ideas to the problems of the enterprise of education." To do this he gives a critical estimate of out-of-date theories of knowing and moral development which are still in vogue and which hamper ideal democracy. His philosophy underlying all "connects the growth of democracy with the development of the experimental method in the sciences, evolutionary ideas in the biological sciences, and the industrial reorganization." From this study he tries to point out the changes in subject matter and methods which are necessary.

His method of presentation is characterized most by such contrasts as conservative and progressive education; natural development, social efficiency, and culture; interest and discipline; activity versus mind; authority versus freedom; body and mind; body versus soul; capital versus labor; character versus conduct; character versus intelligence; conservatism versus progressiveness; culture versus efficiency; doing versus knowing; duty versus interest; emotions versus intellect; ends versus means; environment and heredity; experience versus knowledge; habit versus

knowledge; humanism versus naturalism; individuality versus instrumentalism; intellectual versus practical studies; man and nature; matter versus mind; method versus subject matter; nature versus nurture; objective versus subjective knowledge; practise versus theory; and so on. (Index, page 422) The author's method is to outline these contrasting views and in so doing, do away with the worthless and conserve the valuable.

^{2.}
Chapman and Counts / state as their purpose (Preface) a quotation from E. P. Cubberley's preface, that of giving students "that sound grounding in the philosophy of education which has been the great strength of the older generation of professional educators." In other words they are writing to meet the needs of students for "a systematic view of the larger role played by education," as they feel that much valuable time and energy will be dissipated in aimless search without "the correct sense of values which principles of education would furnish."

To meet this purpose they deal largely with the school as an established institution, showing first the place of education in individual and social life; then how education is conditioned by original nature, habit formation, language, reflection, prolonged guardianship, and individual differences. Next come the sociological foundations of education where the duties of education are shown in relation to health, family life, economic life, civic life, recreational life, and religious life. Finally they discuss the principles which govern the conduct of the school itself.

^{3.}
Horne / attempts "to organize the contemporary conflicting claims in a system of mutual dependence, giving value where value

belongs." He sees different factions fighting for educational truths and concludes that no one faction has the whole truth but that it rather lies in the unification of these. His aim is to suggest "where the contemporary educational problem lies, and, perhaps, some of the elements of its solution." (preface, page viii)

Stating that "the philosophy of education is the attempt to find the meaning of the whole educational process as it takes shape in history, ideals, and practice," (page 7) he defines the function of the philosophy of education as the answering of the question "what is the meaning of education?" In order to answer this question it is necessary to present the facts as we have them. With this in view Dr. Horns traces the meaning of education through the five great fields of biology, physiology, sociology, psychology and philosophy (Cf. pages 12-17), building up as he goes his definition of education which is in its final form: "Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man." (page 285) As this view is very idealistic, and after twenty-five years the modern tendency is towards pragmatism, the revision of the text includes a further chapter in which the author specifically contrasts his idealism with pragmatism, as represented by Dr. John Dewey, on fifteen points.

Note⁴ gives his purpose as "primarily to assist the reader in securing perspective with reference to the various movements and tendencies that are embodied in the educational thinking of the

present time." (preface, page v) He sees the need for such a perspective in the light of the present process of change which is so strongly effecting present day life and institutions.

The organization of the book is very well given by the author as follows: "The discussion in the present book takes this democratic movement (the process of change through which our whole social organization is going) as its point of departure. In Part II the attempt is made to show that the various attempts to reconstruct the curriculum are frequently out of close touch with the spirit of the democratic movement, with the result that 'reforms' which are urged in the name of democracy and scientific methods of curriculum construction are in fact reactionary and not much more modern than Aristotle. Part III deals briefly with the application of the behavioristic movement in psychology to the learning process, for the purpose of showing that the learning process is artificially simplified in the interests of convenience, a simplification which is mistaken for rigorous application of scientific method and which is inimical to the cultivation of thinking. Part IV is concerned with the elaboration and application of the social ideal implied in the concept of democracy, and tries to show both that this ideal cannot be evolved by any process of scientific fact-finding, and that education should be regarded, first of all, as the expression of a social program." (preface, page vi)

Hewerth^{5*} aims to ground the theory of education in the "doctrine of organic, psychic and social evolution." The central thought about which the book is organized is: "as all institutional

education is but the control and direction of the education that nature gives, so all the principles and practices of institutional education should be derived from a study of nature." (preface, page v) From Dr. Howarth's point of view "education is merely a method through which these natural processes (of nature) may be more effectively controlled or directed." (Editor's introduction, page lx)

Dr. Howarth is a professor of Sociology and as one would suppose, in the light of that and of his purpose in writing, his book develops the social idea in education. In one place he states: "It (education) must look to sociology for its aim." (page 320) After discussing first the process, principles, and science of education he brings in the discussion of evolution, which he accepts as "the most rational world hypothesis thus far conceived" for which the evidence is "overwhelming and convincing" (page 55), and then goes on to show the place of natural or genetic education. The next large topic is social evolution, then the school as a social means, method, the environment, the social heritage, the government, and the teaching of patriotism. This all leads up to the aim of education which he states as the perfection of democracy or social welfare. (Cf. page 281) The remaining four chapters deal with the development of the social aim in education, socialization, the relation of the social and the individual aim, and education and the social ideal.

6.

Henderson states: "I have endeavored to present in a systematic way the outlines of a theory of education from the point of view of evolution," and "to draw into a unified scheme what seem to me the essential features of current thought on this subject today." (preface, page vii) He further states that "since the

conception of evolution plays so important a part in the discussion, I have of necessity treated mind, conscience, and, indeed, all the higher powers of the individual from the 'functional' or utilitarian point of view." (preface, page viii)

The introductory chapter discusses the various conceptions of the aim of education, finally defines it in terms of adjustment, and is then "naturally faced at once with the problem of the part of education in organic and social evolution." (page 24)

Part I therefore takes up education as a factor in organic and social evolution. Part II goes on to discuss the process of education in the individual under the topics: conditions of individual development; recapitulation; learning by trial and error; conscious learning; the education of the reason; formal discipline; imitation; language; and play. Part III discusses the educational agencies, their evolution and function, the academic and the practical, and liberal and vocational education.

References:-

1. Dewey, John, *Democracy and Education*, (MacMillan Co.) New York, 1916.
2. Chapman and Counts, *Principles of Education* (Riverside Press, Houghton Mifflin Co.) New York, 1924.
3. Horne, H. H., *Philosophy of Education*, (MacMillan Co.) New York, 1904.
4. Bode, B. H., *Modern Educational Theories* (MacMillan Co.) New York, 1927.
5. Howerth, I. W., *The Theory of Education* (Century Co.) New York, 1926.
6. Henderson, E. H., *Textbook in the Principles of Education*, (MacMillan Co.) New York, 1910.

2. The treatment of 'individual'

Dewey. The discussion of the individual in this text deals not so much with the nature of the individual as with his role in education. The true role of the self, in knowledge is "the re-direction, or reconstruction of accepted beliefs." (page 346). In other words, "true individualism is a product of the relaxation of the grip of the authority of custom and traditions as standards of belief." (page 356) and progress comes through the individual fighting against the customary and traditionally accepted belief. The individual must bring into being every new idea, or conception differing from that 'authorized by current belief.' (cf. 346). This makes individual differences or variations very valuable in a progressive society, for in these it finds the means of its own growth. It must therefore allow for as much freedom as possible in intellectual pursuits and for a great freedom of interests in all its educational measures. (cf. 357)

Chapman and Counts. Here we have a discussion of the nature of the individual and its bearing upon the school program. "The sound educational program....must be based on patient study of the nature of the individual and of society" and "must bring into being an individual educated to participate effectively and sympathetically in the social life of his time." (pages 50, 51) The nature of the individual will be perfected or rounded out through balanced participation in these six fields of activity: health, family, industry, citizenship, recreation, and religion (page 51) though within narrower limits the "capacity of the individual controls the selection and conduct of activity." (page 374)

A whole chapter (Problem 11, pages 174-190) is given up to a discussion of individual differences. These differences are due, broadly speaking, to "race, family, sex, age, environmental and educational differences" (page 177, 178) and consequently, because of their extent, it is absolutely essential that the school provide for early differentiation of individuals so that they will not be run through a mold which fits none of them well. (pages 167-8)

Heredity and environment are looked upon as equally important. (page 186) In relation to the school as an institution, these differences "call for a differentiation and a flexibility of curriculum and procedure which are limited only by the social and individual needs to be served and by the teaching resources of the school." (page 186)

The authors close this discussion by summarizing it into six points of special stress which are: (page 190)

- "1. The need for accurate knowledge of the extent of individual differences.
- "2. The necessity for wider aims in the school and in society.
- "3. The need for adapting the methods of education to these differences.
- "4. The importance of cultivating in each person those traits in which, compared with the general level of his equipment, he is more richly endowed, provided these traits are socially useful and capable of yielding satisfaction to the individual.
- "5. The importance of attaching a dignity and worth to many and different types of activity and occupations.
- "6. The importance of instilling into each individual the conviction that there are some special services which, on account of inborn difference or peculiar environmental circumstances, he, and he alone, can render.

Horne. Here the term 'individual' is little used but rather the term 'man,' which in a way reflects the nature of the discussion, in that man is largely seen in his relation to the whole cosmic process. In the first place it is stated that "the nature of man, as

the subject for education, determines the nature of education, and suggests the lines of inquiry in the chosen field." (page 14)

In accordance with the view which sees man in true historical perspective, related with the rest of creation, he is shown to have in common with animals: life, physical form, desire to group with his fellows, and intelligence. Analyzing these four leads the author to his analysis of man in his biological, physiological, sociological, and psychological aspects, and finally through philosophy to unify all into some systematic and self-explaining whole. (Cf. pages 15-17) Man is shown to be not only the product of heredity and environment, but equally of effort or will. (Cf. page 252). The origin of man is implied to be "in an actualized, self-active, Mind, namely, God, made manifest to man through his temporal environment." (page 273) The nature of man is said to be freedom, "the freedom of consciousness to realize in some measure, through effort of attention, its own selected ends." (pages 275, 277) The destiny of man is implied to be immortality, "to grow unceasingly into the likeness of the Infinite Being." (page 283) This discussion of the individual is therefore seen to be largely philosophical and of a perspective which sees man in relation to the infinite.

Bode. Being interested in the social aspect of a democracy, this author has little to say in regard to the individual. He gives seven distinct references to individual differences, but the sum of his discussion is that "the doctrine of individual differences has been greatly abused," (page 305) for they do not justify the construction of water-tight compartments in the curriculum, but rather

"should give a new meaning to the teaching of fundamental subjects." (page 305) He further says that "special interest may be the gateway to the development of shared interests and shared aims..." (page 324, 325) In this way and with few words he subordinates the individual to society.

Hewerth. Discussing individual differences, this author says that they are important, but dismisses them as being " commonplace fact of general observation" and something long taught by biology as the "principle of variation." (page 304) He does make one angle of individual differences important when he says that "education should aim particularly at the discovery and development of genius." (page 47)

In regard to the individual he has this to say: "not the individual but his physical environment is, in the sphere of education or development, the fundamental and determining fact." (page 105) The individual is subordinate, "subordinate, first, to the natural environment; second, to the social environment; and third, to the ideal requirements of whatever educational system may be devised... ..the relation inheres in the nature of things." (page 116) In regard to freedom he says: "there is no freedom but the freedom which comes from the adjustment of the individual in his subordinate relation." (page 116) As a result of this reasoning "individualism in education should be practise with care" and "individual psychology is secondary to a rational sociology." (page 117) Society and the social group are the all important things and individual differences should be known but only as a means of practise in realizing the best

possible society. "The true aim in education must be social."

(118) His whole viewpoint is well summarized in this, "that the chief task of education is to bring about a real identity between individual and social interests, and that the individual aim must ever be subordinated to the social." (page 362)

In his reasoning, the author frequently draws analogies and illustrations from the lower animal forms (Page 186, 109-111) and applies them to his conclusions about man. One questions somewhat the validity of this in some cases.

Henderson. The individual, as such, has only secondary treatment in this book, though there are nine chapters on the general topic: "The process of education in the individual."

While a previous author made the individual dependant upon environment, this author makes the individual dependant upon heredity. In proof of this he says, in part, "we distinguish four factors in the capacity to learn: (1) the instincts; (2) the action system; (3) sensitivity to lack of adjustment; (4) ability to utilize the resources of the action system in new emergencies. Each of these is a gift of heredity." (page 140) He also looks upon intelligence as "based on instinct and limited to the reconstruction of inherited modes of reaction." (page 141) Individuals are the experiments in racial evolution, while in the individual the general form of readjustment in experimentation and selection (Cf. 143) and readjustment means the formation of habits. (Cf. page 150) The individual is thus the product of heredity and his highest aim in life is, through adjustment, self realization: "the exploitation of these unrevealed

powers (the exhaustless potentialities of human nature) as the highest service to man." (page 527)

5. The treatment of 'method.'

Dewey. "Method is a statement of the way the subject matter of experience develops most effectively and fruitfully." (page 211) Dr. Dewey stresses the experimental method in which he traces five steps: (1) a continuous activity or genuine situation in which the pupil is interested for its own sake; (2) due to a difficulty a real problem arises; (3) Through the information he possesses and needed observations, he deals with the problem; (4) the solutions which occur to him are developed in an orderly way; (5) he is given opportunity and occasion to test his ideas by application. (Cf. page 192) Method is not something separate. Further, the traits of good method are: "straightforwardness, flexible intellectual interest or open-minded will to learn, integrity of purpose, and acceptance of responsibility for the consequences of one's activity including thought." (page 211) The conflict between social efficiency and culture is herein broken down by the experimental method which puts culture to work, making it a part of social efficiency and defining it as "the capacity for constantly expanding the range and accuracy of one's perception of meanings." (Cf. 144, and quotation, 145) In regard to this particular text the author says: "The theory of the method of knowing which is advanced in these pages may be termed pragmatic. Its essential feature is to maintain the continuity of knowing with an activity which purposely modifies the environment." (page 400)

Chapman and Counts. "Excellence of method exhibits itself in that selection of material and that ordering of the activity

calculated to yield, in the most economical manner, the highest quality of product. That method cannot exist apart from an activity..." (page 541) The authors distinguish three general levels of method, that for beginners, that for advance students, and that for mature students. At the first level, dealing with immature minds, the teacher uses the psychological approach and the aim is the acquiring of a skill or the memorizing of separate elements. The procedure is wholly controlled by the interests, needs, and capacities of the child. (Cf. pages 546, 547) The author gives six aids: (pages 544, 545)

- "1. Analyze the components of the skill, and call attention to those of greater difficulty.
- "2. Give adequate exercise under close supervision to each component.
- "3. Provide a good model.
- "4. Let the pupil know the precise nature of the objective.
- "5. Arrange, wherever possible, that the pupil himself know whether the skill is being successfully acquired or not.
- "6. Motivate the practice in every way possible.

The psychological method will lead to the next level, that of the logical method, where trained students are dealt with. "The aim.... becomes that of understanding and retaining a body of facts which is logically integrated." (page 546) Here the authors would have as a general basis the five aspects of instruction which were stressed by Herbart. "These are: (1) preparation; (2) presentation; (3) association; (4) generalization; (5) application. Going on to the final stage they say that "Eventually the mature student must be responsible for:

- "(1) Realizing and stating his own problem.
- "(2) Collecting information to solve the problem.
- "(3) Self-criticism in the various steps of solution. (Pages 554-4)

The authors give a long list of study habits which should form the conscious objectives of school training. They conclude their chapter by discussing the "five large modes of directing the experiences of the learner....which are: (1) the discussion method; (2) the laboratory method; (3) the demonstration method; (4) the dramatic method; (5) the lecture method." (page 555)

Horne. "The study of method in teaching is but the study of the best way of doing what must be done in some way....it is seeing that the subject-matter taught is realized in the experience of the pupil." (10) The method of instruction should be progressive corresponding to the stages of mental growth in the learner. He says "in general, children must be taught by the method of illustration; youth by the method of continuation, that is, showing the connections that exist between different things or successive events; and men by the method of system, whereby unities, total points of view, and vision, are secured." (page 224) The author recognizes the value of learning through participation in occupational activities but feels that there are other valuable methods such as "story-telling, witnessing a play, having a lesson in appreciation of good music or poetry, attending a concert, participating by understanding and imagination in an exposition or a description, facing social situations in idea when they are not actually present, and, particularly, engaging in another kind of reflective thinking, viz., reflection about those questions whose answers are not provable by experimentation." (page 309) These do not supplant but supplement the occupational methods, and provide some knowledge for enjoyment as well as for work. (Cf. 310)

Bode. This author gives very little discussion to method in relation to teaching. He discusses job analysis in relation to the curriculum and decides that "curriculum construction involves a large question of direction or purpose, which our zeal for activity analysis is disposed to overlook." (page 118) Further on he discusses the project method and purposeful activity but as he is facing the problem of educational guidance, he finds it "too limited to include our whole educational program." (page 164) Towards the end of the book scientific method is discussed in relation to higher education and in relation to educational theory. Scientific method is seen to be the new eutopia which gives man control over his destiny and sets his intelligence free. (Cf. page 270) Science applied to education is "making the school a stimulus and opportunity for talent and capacity, instead of a prison with chain-gang methods." (page 271) Its biggest failure has been in the failure to keep the human values in view. (page 279) It is interesting to note that this author also puts "culture" to work. "The traditional opposition between vocation and culture is beginning to disappear. We are learning to think of culture not as a possession but as a way of life, an expression of the whole personality in everyday occupation." (pages 264, 265)

Howarth. This author gives a chapter to "Method in Education" in which he defines the term "method" in general, in the mechanical arts, the vital arts, and in education, and then discusses the need of applying method to the study of methods in our schools, especially in those of higher learning where it is often sadly lacking. (Cf. p. 157-69) "Method...is essentially an attempt to control a natural

force through the application of a natural mechanical principle" though in education it is "educational forces and principles." (page 162) "Improved methods...are dependent upon increased knowledge of the principles to be applied." (163)

Henderson. As the mere acquisition of experience marks the beginning of the accumulation of Materials for reasoning, this author holds that experience, from the first, should be representative, and should be carried on to the stage of generalization as rapidly as is consistent with clearness. (Cf. 269) To do this "four general principles of method" are given which are: "(1) Concepts should be taught inductively; (2) the concepts must be well apprehended; (3) the schoolroom environment should correspond as closely as possible to that of life; and (4) concepts can best be reached through the study of types." (page 264) He would have habits of interest developed, and gives as the only method the school know, that of "constantly throwing the child into the situation that requires reasoning, and by helping him realize the value of the attitudes that favor the getting of results." (page 272) He proposes by way of bettering present conditions that the problems of the development lesson be made larger and connected more closely with the study problems; that the problems of study be made more definite and so connected with life as to be worth while; and that the art of studying be taught. This all aims to make the pupil the center of the school activity rather than the teacher. (Cf. page 282) Beyond the discussion of method in relating concepts to the concrete, method in teaching standards, and method in cultivating attitudes, as summarized above, this text has little to say on this subject.

4. The treatment of 'thinking' or 'reflection.'

Dewey. "Thinking is the accurate and deliberate instituting of connections between what is done and its consequences." (page 177) These connections become explicit in relationships and take the form of the steps in method with which they are identical: "(1) the sense of a problem; (2) the observation of conditions; (3) the formation and rational elaboration of a suggested conclusion; (4) and the active experimental testing." (page 177) Though thinking results in knowledge, he sees its value rather in its use in the process of thinking because of the progress continually being made in knowledge. (Cf. page 178) "Processes of instruction are unified in the degree in which they center in the production of good habits of thinking" and "thinking is the method of an educative experience." (page 192).

Chapman and Counts. "Thinking is restricted to those cases in which there is a conscious attempt to control activity by tracing out implications, deductions, and inferences." (page 99, 100) They analyze thinking in behavioristic terms regarding it "as a product of hosts of language habits," (page 94) using behaviorism merely as the best present explanation. The main discussion in this text is upon reflection which has a narrower connotation than thought, and as a process has three characteristics: "(1) its tendency to take and maintain a definite direction; (2) the capacity to make adaptations for the purpose of attaining a desired end; (3) the power of auto-criticism." (page 100) "Reflection occurs and proceeds: (1) when there is a definite problem which calls for an ideational trial-and-error process; (2) when the problem is of

sufficient interest to rouse the energy necessary for the attack; and (3) when the difficulty of the problem is within the capacity of the thinker." (page 103) The five logical distinct steps of Dr. Dewey's are quoted and accepted. (page 105) Though the school should encourage creative thinking it often falls far short due to such reasons as the making of information an end rather than a means, the dulling of curiosity in the teacher, and individual differences in the group. (Cf. pages 118, 119)

Horne. Thinking or reflection as such is not discussed in this text. In the discussion of the mind and the brain the statement is made that "mental activity is accompanied by brain activity." (page 64)

Bode. This author devotes a chapter to "habit and thinking" in which thinking is largely treated as adaptive behavior. He says "when the discovery of meanings calls for a special procedure of reflection and inquiry, it is called thinking." (page 199) It is further defined "as a process of finding and testing meanings..... of reorganising habits." (page 200) All human conduct is a matter of habits and when our learned habits of response prove inadequate for a new situation we are forced to build new habits, and this is thinking. Thinking must be connected with increase of efficiency in action (Cf. page 209).

Hewerth. Does not in any way treat of thinking or reflection or reason or mind.

Henderson. This text discusses thinking under the heading of 'reason.' The function of reason is to "sieze these fundamental laws of experience in terms of which all variation can be expressed to

accumulate resources by which the situations indicated by these laws can be satisfactorily controlled, and so to train the individual that these resources will be utilized when needed."

(page 40) Conceptual readjustment in its perfected form is reasoning. (Cf. page 209) "Judgment...reaches its highest form in deliberate reasoning" (page 249) and has four steps; (1) A critical attitude roused by an emergency; (2) the mind is thrown into an attitude of experimentation, or original endeavor; (3) experimental perception may supply a mass of data; (4) the logical resolution of the aggregate idea into a coherent decision. (Cf. page 249) The reason is further looked upon as something which can be cultivated. (page 257)

5. The treatment of 'democracy.'

Dewey. This textbook deals primarily with democracy, the author giving as his purpose: "an endeavor to detect and state the ideas implied in a democratic society and to apply these ideas to the problems of the enterprise of education." (preface, v) He defines a democracy as "more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience," (page 101) "a society in which all share in useful service and all enjoy a worthy leisure." (page 300) Its characteristics are: (1) "more numerous and varied points of shared common interest and greater reliance upon the recognition of mutual interests as factors in social control" and (2) "freer interaction between social groups...continuous readjustment through meeting the new situations produced by varied intercourse." (page 100) External authority is done away with and replaced by voluntary disposition and interest. (101) This leads to social efficiency as a leading educational purpose. (Of. 144) and makes it necessary that society allow for much intellectual freedom, freedom being "a mental attitude" rather than "external unconstraint of movement." (Of. page 367) His theory of knowledge makes knowledge the "method by which one experience is made available in giving direction and meaning to another." (page 401) As for the curriculum, the "subject matter of education consists primarily of the meanings which supply content to existing social life," (page 226) and consequently the curriculum must place essentials first, essentials being those experiences most widely shared by social groups, and 'refinements' second,

refinements being specialized needs and technical pursuits. (Cf. p. 225) The curriculum selection aims towards the improving of life for future generations. (Cf. page 225) and the final desired end of the democracy is a society in which (1) every person shall be doing that which will make the lives of others more worth living; (2) in which the ties binding people closer together will be more perceptible; and where (3) each one works intelligently and without coercion, his work being based upon his aptitudes and interests. (Cf. page 369, 370)

Chapman and Counts. In the eighteenth century political democracy was hailed as that which would set the people free. The people thought "man was a rational being, who, always seeing and pursuing the more abiding interests, would, if given opportunity, make short shift of the social ills of the time." (page 266) It has turned out, however, that while democracy has not failed, yet man has sadly failed to live up to his opportunities in carrying out the democratic ideal. (Cf. page 268) The concept must be widened to make democracy a way of living. "The worth of social life must be measured in terms of its contribution to the growth of human personality and to the development of the potentialities latent in original nature." (page 275) In order to do this seven objectives of civic education are given: (page 277) "It must provide

- "(1) for the formation of certain basic civic habits;
- "(2) for the development of an appreciation of the worth of our social heritage;
- "(3) for the adoption of a progressive attitude towards civic questions.
- "(4) for the growth of a disposition to rely upon orderly methods in the attainment of social ends;
- "(5) for the acquisition of precise information about the more important problems of contemporary life;
- "(6) for the cultivation of a scientific temper in the field of social relations; and
- "(7) for the development of a broad social consciousness."

Horne. This text has nothing to say upon the topic of democracy as such. In line with the previous discussions, however, the author holds that "the bringing of the individual into unifying relations with society is the function which education has to perform." (page 100) Man is seen as social by nature and his life must be lived in relation to his fellows.

Bode. "Democracy, then, may be defined as a social organization that aims to promote cooperation among its members and with other groups on the basis of mutual recognition of interests."

(page 14) It is a state of mind (page 11) and aims not only at the humanising of the social order, but of the curriculum as well. (Cf. page 15) its genius expressing itself in the continuous remaking of the social fabric. (Cf. page 19) Democracy's outstanding problem is to understand clearly what a larger measure of opportunity for the individual means (Cf. page 119) and its characteristic traits are refusal to accept any standards as absolute or fixed (Cf. page 68) and concern about future changes. (Cf. page 237) This author holds that liberal education, ability to appreciate art, music, and the like, as something distinct from vocational education, is essential in a democracy. (Cf. page 127) As far as methods go, democracy demands open mindedness (Cf. page 257) as well as "the spirit of inquiry and experiment, for the progressive extension and improvement of our common life." (page 308)

Howarth. This author gives his views of democracy very concisely in the conclusion of his chapter on "government and education," as follows: "Here, then, are the fundamental principles of a

democracy: the aim is social well-being; the state, the government and all other institutions are means to that end, and the end itself may be regarded as a means to the development of the highest personality in the citizens of the state. Democracy is best....because it offers to men the best opportunity for life, liberty, and the pursuit of happiness.....only in a democracy can the social demands upon the school be completely realized.."

(pages 232,233) To him the glory of a democracy lies in its possibilities. (Cf. page 135) As can be seen, his discussion of this topic is rather brief.

Henderson. This author accepts Lincoln's definition of "government of the people, by the people, and for the people." and sees in the rise of democracy the granting of academic freedom. (Cf. pages 560, 454) Democratic government has four main uses: (1) "It teaches people to govern themselves; (2) it tends to destroy corruption and inefficiency in public service, (3) it makes for equality of opportunity, and (4) it creates the spirit that is discontented with any condition where such justice does not prevail." The first two emphasize the need of a moral element in the curriculum, and the whole makes for equalizing of opportunities. (Quote and Cf. page 559) He further concludes "thus education in a democracy means a vocational training for each and liberal culture for all." (page 569) By culture he means flexibility and power of readjustment in a vocation, understanding of principles which go beyond the one vocation into others, and knowledge for its own sake as such knowledge modifies the ideals of society as well as the character of vocations. (Cf. pages 569,570.)

6. The treatment of 'environment.'

Dewey. "The environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being" and the "social environment consists of all the activities of fellow beings that are bound up in the carrying on of the activities of any one of its members." (page 26) It is educative to the extent one participates in its activity and is important as the mediary through which attitudes and dispositions are developed. Because of the complexity of society it has been necessary to provide a special social environment for the nurture of the immature, the school. The three most important functions of this special environment are: (1) "simplifying and ordering the factors of the disposition it is wished to develop; (2) purifying and idealizing the existing social customs; (3) creating a wider and better balanced environment than that by which the young would be likely, if left to themselves, to be influenced." (page 27) While heredity determines native equipment, this author stressed the environment as being the most important, as being that which settles the development and use of native equipment. (page 87,88) Education enables human beings to remake their environment through "the re-organization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience." (page 89,90).

Chapman and Counts. These authors quote Dr. Dewey in regard to the three special advantages of the school environment (page 46) but see it as rather an artificial environment lacking the powerful drives which accompany outside activities. (page 170) They see

heredity and environment as two closely interdependent factors both of them important, though heredity has not been given proper recognition. (Cf. page 180)

Horne. "In brief, the environment of the pupil is the achievement of the race, to which he potentially belongs, in the conquest of nature, in the movement of affairs, and in the knowledge of itself. It is a spiritual environment." (page 97) Education is a matter of adjustment to this spiritual environment, especially between the years of three and twenty-six. (Cf. page 98) By spiritual is meant "all the relations in which man as a conscious being stands to his fellows, to what his fellows have done, and to his own personal ideals." (page 98) Adjustment is "by reproducing in his own mental history the mental history of the race." (page 99) This all is a social process. (page 100) The spiritual environment is further described as containing three elements; "the intellectual, what is known; the emotional, what is felt; and the volitional, what is willed." (page 101) Carrying out this discussion into idealistic philosophy the author finally concludes that the environment of man is God. He says:

"Science, reached by the intellect of man, is the thought of God in the world; Art, reached by the emotions of man, is the feeling of God in the world; and volition, as expressed through the will of man, is the plan of God in the world." (page 271)

All of these ideas find form in the authors final definition of education to which they lead up. "Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man." (page 285)

Bode. Bode does not treat the topic of environment in his text.

Hoverth. "By the objective environment is meant, of course, the aggregate of the various agencies which affect the child from without. The subjective environment consists in ideas..." (page 180) In his chapter on "The environment and education" the author stresses environment as the determining factor in education (Cf. page 179) Children are seen to be the products of environment and individual differences are explained as being due to the different phases of the environment to which the children respond. (Cf. page 181) Heredity is dismissed as being outside the range of education (page 181) and as being, at best, an unsolved problem. (Cf. page 179) Even further it is suggested that in a sense heredity itself is a product of the environment. "The qualities and forms of organisms now existent are the net result of the action of environmental forces upon ancestral structures, selective as well as initiatory." (page 175)

Henderson. This author does not treat the subject of environment but rather goes to the other extreme and discusses heredity at length. As proof of this statement, he discusses such topics as "Heredity as a basis for education" and "Education as supplementing heredity" and "Early evolution of social heredity." (Index page xi)

7. The treatment of 'personality.'

Dewey. "Whenever distinctive quality is developed, distinction of personality results, and with it greater promise for a social service which goes beyond the supply in quantity of material commodities." (page 142) This author identifies complete development of personality with culture as being, in their true sense, the same as social efficiency. (Cf. page 142) In other words the development of personalities would mean the development of good, efficient vocationalists.

Chapman and Counts. These authors give a chapter to the subject: "How does personality emerge through education." They describe personality as that which in man "is revealed by the sum total of his specific responses to particular situation." or in the behaviorist's language "an individual's total assets on the reaction side." (page 123) "In a perfectly integrated and completely harmonized personality the habits of thought, action, and feeling called forth by a particular grouping of situations would be in perfect accord with the larger habits of thought, feeling, and action with which the individual identifies himself when he is, as we say, most himself." (page 141) The purpose of education is the producing of this perfectly integrated and harmonized personality.

Horne. "Personality...is the spirit that unifies the attainments of a man; it is his attitude toward life, his point of view, his total character." (page 186) Beyond this definition nothing is said about personality as such, except to emphasize the personality

of the teacher as one of the most important factors in her influence upon her pupils. (Cf. page 184)

Bode. This author does not discuss the topic of personality in any way.

Hewerth. This author does not discuss the topic of personality in any way.

Henderson. This author does not discuss the topic of personality in any way.

8. The treatment of 'society.'

Devey. Society is seen as composed of a great multitude of minor groups such as "political parties with differing aims, social sets, cliques, gangs, corporation, partnerships, groups bound closely together by ties of blood, and so in endless variety." (page 94) However, these minor groups tend to keep society from being really social as do all relations still upon the machine-like plane where individuals use one another for selfish purposes and express superiority physically, or of position, skill, command of tools and the like. (Of. p.6) To form a real society there must be held in common "aims, beliefs, aspirations, knowledge - a common understanding - likemindedness." (page 5) These things come through transmission, that is "by means of communication of habits of doing, thinking, and feeling from the older to the younger." (page 5) "An undesirable society...is one which internally and externally sets up barriers to free intercourse and communication of experience. A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far democratic." (115) This is the ideal society which is, of course, one with the ideal democratic state, the state of shared interests and fairness and freedom of interaction.

Chapman and Counts. These authors see a modern movement towards internationalism and discuss to some length what they call the "great society" to which man's nature must be attained. This great society is, in a way, typified by such a development as the League of Nations. Whether such a society is too complicated for

the promotion of the genuine interests of mankind is somewhat open to question. (Cf. pages 30,31) Society is seen as rather conservative and discouraging towards creative thinking, especially in the past. (Cf. page 111) There is a new day dawning, however, and the school must meet it by building an educational program which will reflect the social situation of man (Cf. page 51) and educate for world citizenship. (Cf. page 230) The responsibility of the school is three-fold in educating for citizenship: it must form habits, impart information, and develop within its membership a sense of obligation. (Cf. page 209) Society often exerts a strong influence upon its members by means of its approval or disapproval but acting upon this basis is not the highest level of action. In the ideal society one will seek approval "before an imaginary gallery peopled by the prophets, priests, and seers in whose ideal presence the individual has chosen to live" and conduct will be shaped "by those great precepts, admonitions and ideals - the distillate of the wisdom and heroism of the ages." (page 129-30)

Horne. This author's discussion does not center on society as a particular topic, but society is much involved in his discussion of the Sociological aspect of education. Education directly effects society in three ways: (1) the conservation of the best values of the past; (2) the preservation of the past in the present, by which means it protects society and keeps society from suffering want; and (3) by adding to the present accumulation of knowledge and power, thus making for a better future. (Cf. pages 150-160) The sociological aspect of education has practical consequences for education:

1. The school as an institution is a question of society and its members, a social study.
2. The best society and the largest development of the individual are at one.
3. The school must emphasize its cooperative and not its individualistic methods as best preparation for life in society.
4. The school must understand that its main material is life and not books.
5. The child must see in his daily occupation something of eternal and human significance, gain the sense of the value and dignity of the daily routine.
6. Parents must make the pupils feel that home and school are working in alliance.
7. The school should supply to the pupil what the society which he will enter needs. (Cf. pages 164-166)

This all leads to the goal of society: "a unified whole of component parts." (page 168)

Bode. This author does not discuss the topic of society and in his chapter on "Determining Objectives Sociologically" he criticizes the educational sociologists of today, as represented by David Snadden (Cf. pages 124-139) and comes to the conclusion "So long as we nurse the delusion that objectives can be got by 'sociological determination' we are obstructing the development that must come if education is to make its proper contribution to the advancement of democracy." (page 139)

Howarth. Discussion of the school as a social means and the demands of society rather than society itself mark this book's treatment of the topic 'society.' He gives as the objective of society "its own well being" (page 144) and sees the school becoming more distinctly a social institution "- a social instrument for the realization of social purposes." (page 144) In line with this the school's aim in transmitting the social heritage must be to transmit "only such part as may be judged to be socially valuable." (page 192)

He gives four progressive elements of society: (1) "socially purposive modifications of the social environment; (2) new increments of social adaptive power, or racial virility; (3) new increments of knowledge; and (4) select individual types embodying virility and knowledge and which, being lifted up by higher education, will draw all men unto them, that is, will raise the social level."

This (page 257) is a method of the future and in the mean time society demands of the school that it be more universal; be more democratic; be Americanized; be liberalized, that is, culture and its discipline must be as broad as life, and education must be for both labor and leisure; and the school must be socialized, must promote the interest of society rather than of any class. (Cf. pages 146-155)

Henderson. This author does not discuss society except incidentally as where he describes the evolution of education in society (Chapter iv, page 109) or the function and ideal of education in a democracy. (pages 550, 561)

9. The treatment of 'vocational education.'

Dewey. "A vocation signifies any form of continuous activity which renders service to others and engages personal powers in behalf of the accomplishment of results." (page 373) In vocational education this author brings to a head one of his most important lines of discussion for to him vocational education signifies the type of true, purposive education most consistent with democratic ideals and stands in antagonism to conservative, aristocratic ideals of the past with their "traditional liberal or cultural education for the few economically able to enjoy it." (Cf. page 373) He holds that intelligence is best exercised within activity which puts nature to human use and that individual culture is best secured under social conditions. (Cf. page 374) Culture is not to be for its own sake and is only to be justified as it aids in one's vocation. He sees a present strong trend of emphasis upon vocational education due to:

1. An increased esteem of whatever has to do with manual labor, commercial occupations, and the rendering of tangible services to society.
2. Manufacturing and commerce are world wide in scope and have gained in importance.
3. Industrial occupations have greater intellectual content and cultural possibilities and these involve the school.
4. The pursuit of knowledge has become experimental.
5. Industry has increased importance in life as revealed by advances in the psychology of learning. (Cf. pages 366-368)

In line with this we should "produce in schools a projection in type of the society we should like to realize and by forming minds in accord with it gradually modify the larger and more recalcitrant features of adult society." (page 370) He differentiates strongly between trade education as "a means of securing technical efficiency in

specialized future pursuits" and his vocational education which must replace it. In line with these views he gives as his key to happiness "to find out what one is best fitted to do and to secure an opportunity to do it." (page 360)

Chapman and Counts. Here vocational education is considered as "concerned with those special bodies of knowledge, those specialized skills and attitudes which are requisite for successful participation in specific occupations." (page 509) Unlike Dr. Dewey these authors draw a sharp distinction between vocational education and general education holding that "the word vocation must be restricted to that integrated body of particular activities which an individual follows when engaged in his major, economically productive, speciality." (page 510) They give six types of vocational training with an example of each as follows: 1. Incidental training (teamster); 2. Apprenticeship (Locomotive engineer); 3. Part-time education (tool-maker); 4. Continuation education (agriculturist); 5. Academic vocational training (lawyer); and 6. Complete formal training (physician). (page 511) The mode of vocational education is dependent on the nature of the occupation, the demand for workers, the training facilities of the occupation, and the procedures, equipment and objectives of the formal school. (page 512) In conclusion ^{they} he holds that no specific vocational training should be given before fourteen years of age and only where careful study shows an unusual need for it after that age. (Of. page 528, 529) He makes the particular industries responsible for the training of their own employees except in those cases where it can be done more

economically by the school, or where the industry is neglecting certain fundamental training.

Horne. Does not discuss vocational education.

Bode. While not discussing this topic very specifically, yet this author brings it up quite a few times in relation to liberal and cultural education. The shifting emphasis upon training for a vocation and the discovery of capacity constitutes quite a problem. (Cf. page 45) He sees education as in a transition stage with vocational education being only half-way tried and the traditional education still holding on. (Cf. 229, 232) He would resolve the difficulty by putting emphasis upon a much broader type of vocational training. Make the vocation the gateway to participation in all the major interests of the race and at the same time look upon culture more as a way of life and the difficulty then resolves into a problem of giving the pupil a social insight into the underlying principles of vocations and of life. (Cf. pages 70, 264, 302-304)

Howarth. This text does not discuss vocational education.

Henderson. "In general, by liberal studies we shall mean those that prepare for leadership and leisure, and by vocational ones those that are pursued because they contribute to the making of a living." (page 434) Beyond this loosely drawn definition and the further idea that the secondary school shall be the place where the pupil shall discover his vocation and where "by a continuous process of differentiating selection pupils should be drafted out of the ranks of the secondary school to enter vocational schools that prepare for occupations which require little more than manual skill, to enter schools preparing for intermediate positions in the various walks of life, or

to take that professional training...for leadership," (page 560)
this text has little to say about vocational education and sees no
unusual problem. He sees vocational education in the way the older
formal education viewed it.

10. The treatment of 'interest.'

Dewey. "Interest means that one is identified with the objects which define the activity and which furnish the means and obstacles to its realization." (page 161) In other words by interest we mean the whole state of active development; the objective results seen and wanted; and personal inclination. His doctrine of interest makes it the essential thing and the criteria of subject matter of instruction. (Cf. page 155) Interest then becomes connected and not opposed to discipline. (page 162) This doctrine implies that activity, if really purposive, will be interesting to the pupil, and calls for reorganization of education in terms of purposeful activities. (page 161)

Chapman and Counts. These authors give but little attention to interest, though they place it as one of three criteria of school activities, the other two being content value and procedure value. To make interest the leading criteria they regard as an error which will doom the program to failure as child interests are not necessarily indicative of their leading needs and are often changeable. (Cf. pages 395, 376, 410)

Horne. "Interest is primarily a feeling...an immediate experience of consciousness...always attached to an object...a pleasurable activity of the self." (page 189) The securing of interest is given as the immediate aim of the instructor, and it is secured through an interested teacher, an ordered curriculum, a unified variety, and the novel that is similar to the familiar. (page 193) While the author stresses the value of interest, he does not make it all

important but leaves a place for effort and the sense of 'ought'. Interest leads to effort and discipline as far as it goes but effort is often necessary and may sometimes itself lead to interest. (Cf. page 513)

Bode. The topic of 'interest' is not discussed by this author.

Hewerth. The topic of 'interest' is not discussed by this author.

Henderson. "The feeling accompanying the active attack of attention upon any field of experience is called interest. Interest is feeling, but that peculiar feeling which goes with the forward movement of thought." In great measure it is the "outcome of certain motor adjustments.." (page 271) Beyond this brief definition and the rule that "the task must be felt to be worth while in proportion to the intensity and the persistence of the effort it demands in doing things that are merely instrumental" (page 272) there is no discussion of interest in this text.

11. The treatment of 'morals.'

Dewey. "All education which develops power to share effectively in social life is moral." (page 418) In the final analysis, the moral and social quality of conduct are identical with each other, and we cannot limit morals to a list of definite acts as they are as broad as our social relationships. Consequently the greatest moral danger in our school system is the lack of proper conditions to insure a permeating social spirit. To avert this danger the school must be a true community life and its learning must be continuous with that out of school. (cf. pages 414-417) "Discipline, culture, social efficiency, personal refinement, improvement of character are but phases of the growth of capacity nobly to share in such a balanced experience....and to maintain capacity for such education is the essence of morals." (page 417)

Chapman and Counts. "Indeed religion in its highest form has been aptly defined as morality touched with emotion, and perhaps one might add, with meaning." (page 340) Beyond this connecting of morals with religion morals are not discussed.

Horne. "The volition of the individual in the presence of right and wrong"...."The recognition in conduct of the rights of other persons" is morality. (pages 140, 180) Its basis is "this fundamental sense of the unity of human nature in all individuals," (page 181) and it is "enforced by that constitution of things whereby evil is self-destructive and good is self-preservative." (page 141) It differs from religion in that it is conduct towards individuals while religion denotes man's relation to the Ideal Person. It

is developed through imitation of good copies. (page 181)

Bode. This text has nothing to say about morality.

Hewerth. This author states that morals should be taught in the school and says that the interests of society demand that the child be moralized (page 333) but as to how this should be done or just what constitutes morals nothing is said unless it is hinted at in the statement "the greatest teaching force that can be brought to bear upon the mind of the child is, of course, the example of the teacher" and "the laws of imitation and suggestion operate as powerfully for good as for evil." (page 336)

Henderson. This author states that the essential function of the school is the clarification of intelligence and that the church and family are centers where the religious and moral attitudes should be developed. (Cf. page 476) Later on, in another connection, he notices a reaction for "the cultivation of ethical ideals and the practice of devotion to the public service" as a fundamental aim in education and predicts that in the near future the curriculum will embody this. (page 553) In another place he says that there should be training in moral ideals. (page 554)

12. Definitions of the aim of education.

Dewey. "It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."
(page 89)

Chapman and Counts. "Education, as a social process, is... ..an economical method of assisting an initially ill-adapted individual, during the short period of a single life, to cope with the ever-increasing complexities of the world." (page 11) "To send out interested citizens who at their various levels are eager to continue their education in life's great continuation school..."
(page 565)

Horne. "Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man." (page 285)

Hewerth. The aim of education should be "the perfection of democracy....a social ideal involving and expressing the good of all, a social ideal that is an actual projection of the existing elements of social well-being as scientifically determined." (page 281)

Henderson. "We may conclude that the ultimate end of education is that of adjusting the young to the realities of life." (533)

IV. Summary of material.

A. Summarized according to topics.

1. Each author has his own distinct purpose in writing his text in the philosophy of education. These purposes are as follows: to expound the implications of an ideal democracy stressing experimentalism and the pragmatic method; to ground students in sound principles of educational philosophy, especially as applied to the school system; to unify contemporary conflicting claims in education from the viewpoint of idealism; to give perspective in educational thinking; to ground the theory of education in organic, psychic, and social evolution through the study of nature; and to proclaim educational theory from the point of view of evolution, treating the individual from the functional or utilitarian viewpoint.
2. The 'individual' receives the following treatment: He must be a free agent and assert himself; remake his own environment; stress upon the necessity of recognition of individual differences with equal value given to environment and heredity; man is seen in his historical perspective and cosmic significance in relation to reality and as a product of environment, heredity, and will or effort; stress or emphasis is removed from individual differences and the individual made subordinate to society; the individual is seen as subordinate in every respect, especially to society and the social group, and environment is stressed as most important; Heredity is made all important and the goal of the individual is self-realization through adjustment which consists in the formation of habits.
3. The summarized statements in regard to method are: The experimental method, here being pragmatic, maintains the continuity of know-

ing with purposive activity which modifies the environment; Method must be suited to the age level and to class conditions and should develop definite study habits; Method is progressive and does not always imply active participation in an activity but may often take the form of receptivity and reflection; The scientific method is the best though it needs to be further humanized; Method is the controlling forces through application of principles; Method is learning through experiment in life situations.

4. Thinking is looked upon as follows: Thinking as the accurate and deliberate instituting of connections between what is done and its consequences, is identical with method in its steps and is more valuable in itself than in the knowledge it produces; Thinking is the product of a host of language habits and is called forth by a problem, and is characterized by being directive, adaptive, and capable of auto-criticism; All mental activity is accompanied by brain activity; Thinking is adaptive behavior; Conceptual readjustment in its perfected form is reasoning.

5. Democracy is defined as: Ideally a mode of associated living and conjoint experience, based upon aptitudes and interests, giving useful and satisfying service to all through voluntary disposition and interest, which is increasingly fostered by the curriculum; The political ideal of a democracy has not been realized and the present concept must be widened to make democracy a way of living through objective civic education which is measured by the growth of human personality and the development of potentialities latent in original nature; Democracy is a social organization that aims to promote co-operation among its members and with other groups on the basis of mutual recognition of interests; Democracy aims at social well being

which is a means to the development of the highest personality in the citizens of the state; Democracy means academic freedom, equalizing of opportunities, and a vocational training for each and liberal culture for all.

6. The place of environment: Environment is the sum total of conditions concerned in human activity which are simplified and ordered, purified, and made more balanced by the school which in turn enables human beings to remake their environment; The school environment is too artificial to be as effective as natural environment; The achievement of the race is man's spiritual environment and is made up of the intellectual, emotional, and volitional factors, which are the thought, feeling, and plan of God in the world; The environment is the aggregate of effecting agencies without and ideas within which are all important in developing human beings; Environment is implied to be a 'lesser force' which to a degree works upon heredity.

7. Definitions of personality: Personality results with the development of distinctive quality and denotes a socially efficient being; Personality emerges through education in the form of a person whose reaction to particular situations is perfectly integrated and harmonized with his true self; Personality is the spirit that unifies the attainments of a man, his attitude, his point of view, his total character.

8. The treatment of society: Society is seen as a multitude of individual groups with many divisions and barriers, but the ideal society shall be the ideal democratic state with its equal participation and flexible and harmonious readjustments; We are heading towards internationalism, the Great Society where education is for world citizenship and where man lives in the light of the "distillate" of

wisdom and heroism of the ages; Society is preserved, guarded, and bettered by education in its march towards "a unified whole of component parts;" Society through sociology cannot furnish educational objectives; Society seeks its own well being and its level will be raised by holding up selected individual types.

9. The place of vocational education: Vocational education is the type of true purposive education most consistent with democratic ideals and a vocation signifies any form of continuous activity which renders service to others and engages personal powers in accomplishing results, - in it is the key to happiness; A vocation is that integrated body of particular activities which an individual follows when engaged in his major, economically productive, speciality, - is distinct from general education in its educational aspects and is not so much a responsibility of the school as of the particular industry; By broadening the conception of vocational education and making culture a way of life, the two are harmonized and find a place in the school; The present practice of trade schools and the formal system leading to professional training are all right.

10. The place of interest: Interest identifies one with purposeful activity and is most essential in education as well as being the criteria of activities; Interest is not the leading criteria of activities but is one of three, the other two being content value and procedure value; Interest, primarily a feeling, is the immediate aim of instruction but must often be displaced by effort; Interest is the outcome of certain motor adjustments and must be aroused in proportion to the effort involved in a particular task.

11. The treatment of morals: The moral and social quality of conduct are identical and the essence of morals is to maintain capacity for education in sharing and social spirit; Morality is religion without undue emotion; Morality is recognition in conduct of the rights of others based upon the fundamental sense of the unity of human nature in all individuals; Morals should be taught in school and the child should be moralized; Moral attitudes with religious attitudes are the responsibility of the family and church, not the school.

B. Summarized according to textbooks.

1. Dewey. Democracy and Education.

Author's purpose: To expound the implications of an ideal democracy stressing experimentalism and the pragmatic method.

Individual: He must be a free agent and assert himself, remaking his own environment.

Method: The experimental method, here being pragmatic, maintains the continuity of knowing with purposive activity which modifies the environment.

Thinking: Thinking as the accurate and deliberate instituting of connections between what is done and its consequences, is identical with method in its steps and is more valuable in itself than in the knowledge it produces.

Democracy: Ideally a mode of associated living and conjoint experience, based upon aptitudes and interests, giving useful and satisfying service to all through voluntary disposition and interest, which is increasingly fostered by the curriculum.

Environment: Environment is the sum total of conditions concerned in human activity which are simplified, ordered, purified, and made more balanced by the school which in turn enables human beings to remake their environment.

Personality: Personality results with the development of distinctive quality and denotes a socially efficient being.

Society: Society is seen as a multitude of individual groups with many divisions and barriers, but the ideal society shall be the ideal democratic state with its equal participation and flexible and harmonious readjustments.

Vocational education: Vocational education is the type of true purposive education most consistent with democratic ideals and a vocation signifies any form of continuous activity which renders service to others and engages personal powers in accomplishing results, - in it is the key to happiness.

Interest: Interest identifies one with purposeful activity and is most essential in education as well as being the criteria of activities.

Morals: The moral and social quality of conduct is identical and the essence of morals is to maintain capacity for education in sharing and in social spirit.

Aim in education: It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience.

2. Chapman and Counts. Principles of Education.

Authors' purpose: To ground students in sound principles of educational philosophy, especially as applied to the school system.

Individual: Stress is laid upon the necessity of recognition of individual differences with equal value given to environment and heredity.

Method: Method must be suited to the age level and to class conditions and should develop definite study habits.

Thinking: Thinking is the product of a host of language habits and is called forth by a problem, and is characterized by being directive, adaptive, and capable of auto-criticism.

Democracy: The political ideal of a democracy has not been realized and the present concept must be widened to make democracy a way

of living through objective civic education which is measured by the growth of human personality and the development of potentialities latent in original nature.

Environment: The school environment is too artificial to be as effective as natural environment.

Personality: Personality emerges through education in the form of a person whose reaction to particular situations is perfectly integrated and harmonized with his true self.

Society: We are heading towards internationalism, the Great Society where education is for world citizenship and where man lives in the light of the "distillate" of the wisdom and heroism of the ages.

Vocational Education: A vocation is that integrated body of particular activities which an individual follows when engaged in his major, economically productive, speciality, - it is distinct from general education in its educational aspects and is not so much a responsibility of the school as of the particular industry.

Interest: Interest is not the leading criteria of activities but is one of three, the other two being content value and procedure value.

Morals: Morality is religion without undue emotion.

Aim in education: Education, as a social process, is...an economical method of assisting an initially ill-adapted individual, during the short period of a single life, to cope with the ever-increasing complexities of the world. To send out interested citizens who at their various levels are eager to continue their education in life's great continuation school...

3. Horne. The Philosophy of Education.

Author's purpose: To unify contemporary conflicting claims in

education from the viewpoint of idealism.

Individual: Man is seen in his historical perspective and cosmic significance in relation to reality and as a product of environment, heredity, and will or effort.

Method: Method is progressive and does not always imply active participation in an activity but may often take the form of receptivity and reflection.

Thinking: All mental activity is accompanied by brain activity.

Democracy:

Environment: The achievement of the race is man's spiritual environment and it is made up of the intellectual, emotional, and volitional factors, which are the thought, feeling, and plan of God in the world.

Personality: Personality is the spirit that unifies the attainments of a man, his attitude, his point of view, his total character.

Society: Society is preserved, guarded, and bettered by education in its march towards "a unified whole of component parts."

Vocational education:

Interest: Interest, primarily a feeling, is the immediate aim of instruction but must often give way to effort.

Morals: Morality is recognition in conduct of the rights of others based upon the fundamental sense of the unity of human nature in all individuals.

Aim in education: Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man.

4. Bode. Modern Educational Theories.

Author's purpose: To give perspective in educational thinking.

Individual: Stress or emphasis is removed from individual differences and the individual made subordinate to society.

Method: The scientific method is best though it needs to be further humanized.

Thinking: Thinking is adaptive behavior.

Democracy: Democracy is a social organization that aims to promote cooperation among its members and with other groups on the basis of mutual recognition of interests.

Environment:

Personality:

Society: Society through sociology cannot furnish educational objectives.

Vocational education: By broadening the conception of vocational education and making culture a way of life, the two are harmonized and find a place in the school.

Interest:

Morals:

Aim in Education: Nowhere definitely stated.

5. Howerth. The Theory of Education.

Author's purpose: To ground the theory of education in organic, psychic and social evolution through the study of nature.

Individual: The individual is seen as subordinate in every respect, especially to society and the social group, and environment is stressed as most important.

Method: Method is the controlling of forces through application of

principles.

Thinking:

Democracy: Democracy aims at social well being which is a means to the development of the highest personality in the citizens of the state.

Environment: The environment is the aggregate of effecting agencies without and ideas within which are all important in developing human beings.

Personality:

Society: Society seeks its own well being and its level will be raised by holding up selected individual types.

Vocational education:

Interest:

Morals: Morals should be taught in school and the child should be moralized.

Aim in education: The aim of education should be the perfection of democracy, a social ideal involving and expressing the good of all, a social ideal that is an actual projection of the existing elements of social well-being as scientifically determined.

6. Henderson. Text-book in the Principles of Education.

Author's purpose: To proclaim educational theory from the point of view of evolution, treating the individual from the functional or utilitarian viewpoint.

Individual: Heredity is made all important and the goal of the individual is self-realization through adjustment which consists in the formation of habits.

Method: Method is learning through experiment in life situations.

Thinking: Conceptual readjustment in its perfected form is reasoning.

Democracy: Democracy means academic freedom, equalizing of opportunities and a vocational training for each and liberal culture for all.

Environment: Environment is implied to be a 'lesser force' which to a degree works upon heredity.

Personality:

Society:

Vocational education: The present practice of trade schools and the formal system leading to professional training are all right.

Interest: Interest is the outcome of certain motor adjustments and must be aroused in proportion to the effort involved in a particular task.

Morals: Moral attitudes with religious attitudes are the responsibility of the family and church, not the school.

Aim in Education: We may conclude that the ultimate end of education is that of adjusting the young to the realities of life.

C. Analytical summary in detail.

Having analyzed each of these topics into sentences, we will now condense these sentences into sub-topics. In this way we will be able to see the range and completeness of treatment, in terms of sub-topics, of each main head as it is approached by six different men. Cutting out the repetitions, we should have left a minimum of essential definition for each main topic. Under this treatment we have the following:

INDIVIDUAL:

- Relation to reality or cosmic significance.
- Relation to society.
- Relation to environment; heredity; will or effort.
- Historical perspective.
- Individual differences.
- Adjustment: self-realization; remaking environment; habit formation.

METHOD:

- Defined as experimental, pragmatic, scientific.
- Defined as purposive activity, receptivity, reflection.
- Secured through study habits; application of principles.
- Relation of knowledge and activity.
- Adaptation to age level.
- Humanizing of method.

THINKING:

- As identical with method.
- As interaction of language habits.
- As directive, adaptive, auto-critical; relating action to consequences.
- As conceptual readjustment.
- As neurological basis.
- Its value in relation to resultant knowledge.

DEMOCRACY:

- Associated living and conjoint experience.
- Based upon mutual recognition of aptitudes and interests.
- Relation to development of highest personality of citizens.
- Relation to objective Civic education.
- Relation to curriculum.
- As meaning academic freedom; equal opportunity in education.

ENVIRONMENT:

- As sum total of conditions concerned in human activity.
- As effecting agencies without, ideas within.
- As three-fold: intellectual, emotional, volitional.
- As spiritual: thought, feeling, plan of God in world.
- Relation to heredity.
- Relation to school:
 - The school like life.
 - The school to simplify, order, purify, and balance environment.
- Possibility of being remade for better future.

PERSONALITY:

- As denoting a socially efficient being.
- As denoting perfect integration and harmony of conduct and self.
- As denoting unification of total character.

SOCIETY:

- As many divided individual groups.
- Relation to future; and education:
 - As the ideal democratic state.
 - As unified whole of component parts.
 - As internationalism, world citizenship.
- Relation to Sociology.
- Relation to schools:
 - Society preserved, guarded, bettered.
 - Level raised through selected individual types.

VOCATIONAL EDUCATION:

- As type of true purposive education.
- As fairly separate; an integrated body of particular activities, - one's economic speciality.
- As responsibility of particular industries.
- Relation of trade schools and formal system for professional training.
- Harmonization of culture and vocational education.

INTEREST:

- Relation to effort.
- Relation to subject matter and method as criteria of activities.
- As identical with purposeful activity.
- As outcome of motor adjustment.
- As essential in education.
- As an immediate aim of education.

MORALS:

- As social quality of conduct.
- As unemotional religion.
- Relation to school teaching.
- As a responsibility of family and church.

AIM IN EDUCATION:

- Adjustment of youth to the realities of life.
- To assist an initially ill-adapted individual to make proper adjustment.
- Adjustment of a fully developed individual to God as revealed through his spiritual environment.
- To make a reconstruction or reorganization of experience which:
 - Adds meaning to life.
 - Increases ability to direct course of subsequent experience.
- To impart a desire for further education.
- The perfection of democracy.

AUTHOR'S AIM IN WRITING TEXT:

- To expound implications of ideal democracy stressing experimental and pragmatic method.
- To ground students in sound principles of educational philosophy.
- To unify contemporary conflicting claims from the viewpoint of Idealism.
- To give perspective in educational thinking.
- To grow the theory of education in organic, psychic, and social evolution.
- To proclaim educational theory from the viewpoint of evolution.

V. Suggested ideal content for a textbook in the Philosophy of Education.

One can hardly complete a study such as this present one without forming certain judgments and conclusions in regard to how a textbook in the Philosophy of Education should be written. Using a basic outline of procedure suggested by Dr. Horne, ^{1.} / which appears to cover the field adequately, this section will attempt to embody these conclusions. The outline used divides the field into six sections: (1) What is a Philosophy of Education? (2) What is the goal of education? (3) With what does the educational process start? (4) What are the means of education? (5) How shall we measure our educational progress? (6) Summary and conclusions: The meaning of education.

I. What is a Philosophy of Education?

The textbooks studied in this thesis are seen to hold the following philosophic viewpoints:

Kilpatrick	Eclectic though mainly Pragmatic.
Dewey	Social and Pragmatic but not classically pragmatic.
Chapman-Counts	Eclectic, mainly Social.
Horne	Idealistic.
Bode	Pragmatic, broadly Behavioristic.
Hewerth	Naturalistic and Socialistic.
Henderson	Naturalistic and Pragmatic.

This together with the fact that the questionnaire results gave three main viewpoints would lead to the conclusion that a textbook should treat the Pragmatic, Idealistic, and Eclectic viewpoints.

Coming down to more specific treatment, education should be viewed in its relation to the Biological, Physiological, Sociological, and

1. Class notes from course in Philosophy of Education, taught in Biblical Seminary by Dr. Horne, 1927-1928.

Psychological concepts of growth and development. The function should be to see the educational process whole and education as a part of the whole process. The text should endeavor to develop a critical, evaluating attitude in its readers. This would require that the textbook be a careful and impartial evaluation of opposing tendencies, treating all views sympathetically, and further, that it be a synthesis of the best which left out all propaganda in behalf of particular views. The writer should not deal merely with the principles of education but he should always aim to get back to the first principles and answer the questions "does this education mean anything significant for human happiness, progress, and destiny? What? Does education imply anything as to the final truth of man and his world? In brief, what is the meaning of education?"^{1.} In answering these questions, in the impartial way outlined above, we will be answering our first question.

II. What is the goal of education?

Ethics, defined as "the basic principles of right action,"^{2.} should assist in giving the goal of education. This goal being reached through proper adjustment of the individual to his physical and social environment, and to a lesser degree perhaps, the adjustment of the environment to the individual and social group. In so far as God, freedom, and immortality are implied in education, and if it can be shown that from the practice of these conceptions there spring attitudes, feelings, and powers that may never be derived simply from a glorification of humanity, then to that extent adjust-

1. Horne, Philosophy of Education, pages 11, 12.

2. College Standard Dictionary, Funk and Wagnalls.

ment should also consider them seriously. This section would further include a discussion of what are the chief values of life, as for example health, beauty, and a vocation.

The foregoing study indicates that the ideal society and a real Democracy are one in being the main aim of education, and that the individual aim is self-realization through adjustment. The social and individual aims would be worked out and their relationships to each other shown.

III. With what does the educational process start?

The educational process starts with the original nature of the educand. In this section the text should apply the best of Psychology to the main problem. Individual differences, capacity, inheritance, environment, and will or effort should all be fully discussed and related to each other. The usual mistake of favoring inheritance against environment or the apposite, or of accepting both and ignoring will should carefully be guarded against. Each of these three factors should be given a fair treatment. The concept of personality should also be related to the whole. The individual's dependence upon society would, as a topic of discussion, round out this section.

IV. What are the means of education?

Under this section would come the discussions of social control, education as the function of society, method, curriculum, the teacher, and kindred subjects. Method should be treated as both philosophical and scientific, - purposeful receiving, appreciating, and meditating as well as purposeful activity. In the discussion of interest, effort should receive adequate attention. The place

and function of vocational education should also be discussed. As section three above was grounded in psychology, so this section should be grounded in sociology.

V. How shall we measure our educational progress?

Under this section should come an evaluation of the testing movement. The philosophical implications of scales, together with their good points and bad points, should be pointed out. The past and the present should be compared and contrasted. There should be evaluation of the actual in terms of the ideal.

VI. Summary and conclusions: The meaning of Education.

Under this section the many threads of the text would be woven together to spell out an answer to the questions of the opening section. The complete and finished definition of education would embody the results of the first five sections.

Such, in brief, is the conclusion of this study. This outline is admittedly incomplete. It, however, suggests the complete whole, and while the discussion under each section largely deals only with points which the thesis shows should be stressed, it does leave room for the complete development which an adequate text would embody.

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