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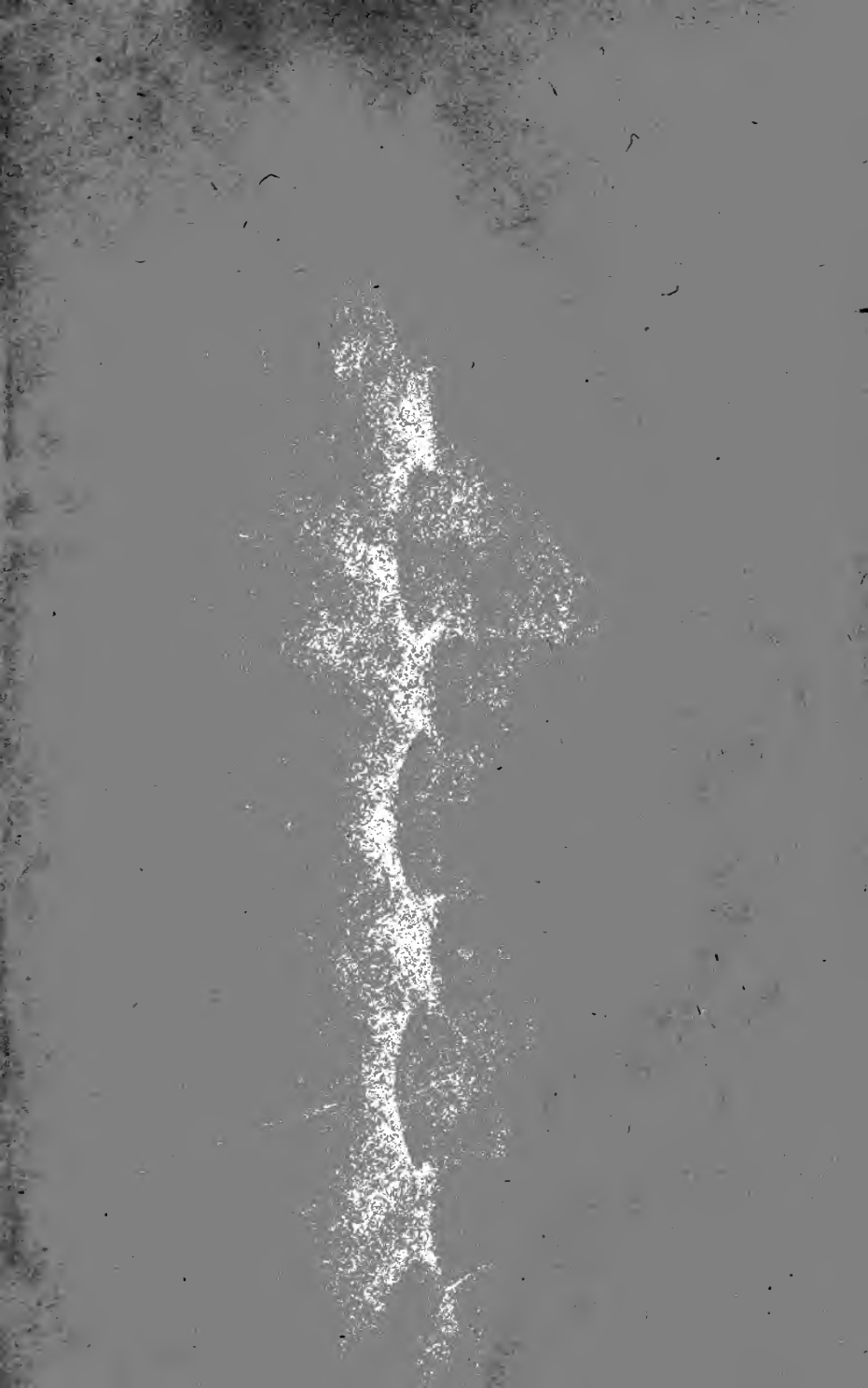
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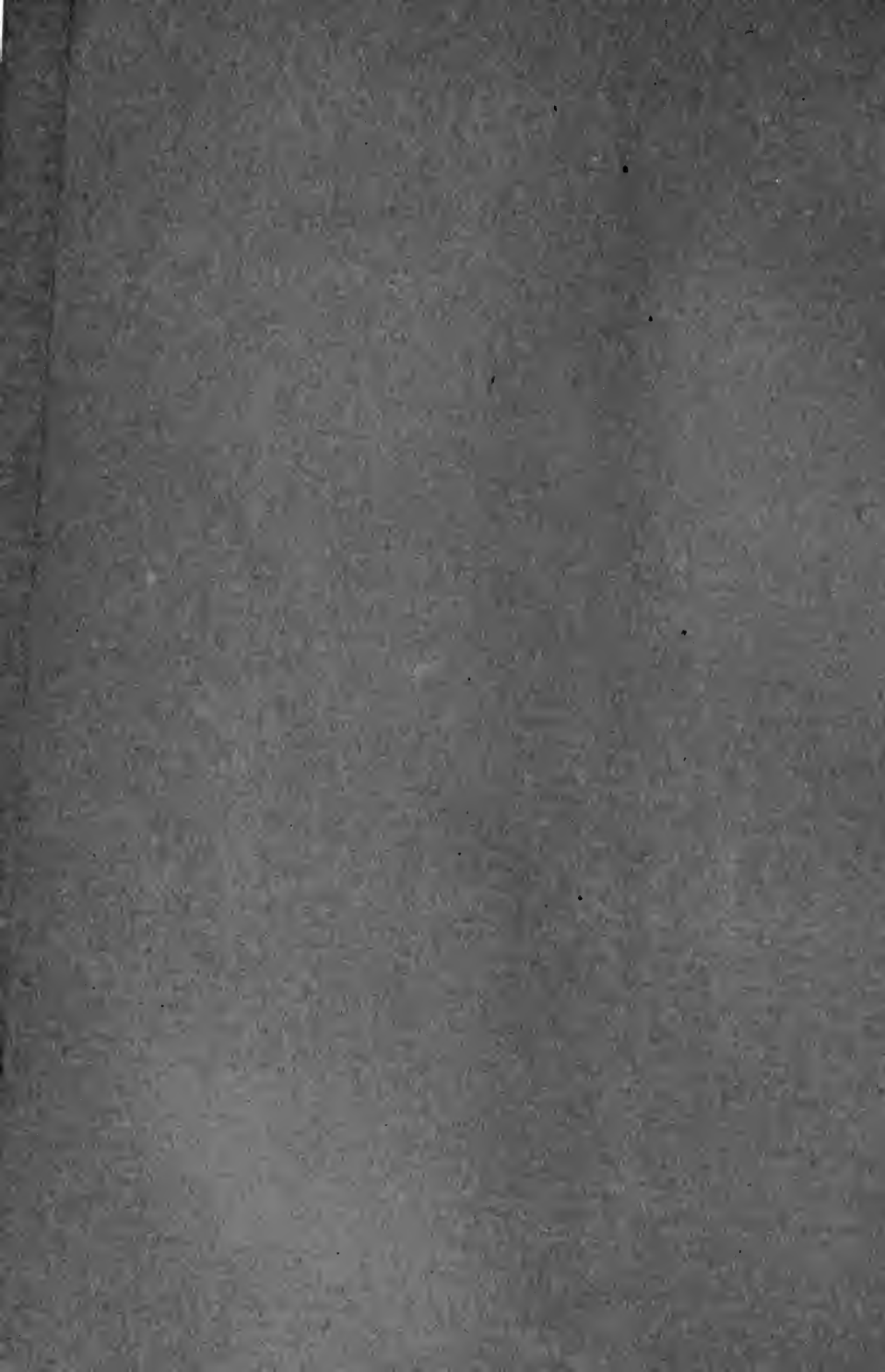
NATIONAL SOCIETY FOR THE SCIENTIFIC
STUDY OF EDUCATION

PART II

THE KINDERGARTEN AND ITS RELATION TO
ELEMENTARY EDUCATION

THIS YEARBOOK WILL BE DISCUSSED AT THE LOS ANGELES MEETINGS OF
THE NATIONAL SOCIETY, MONDAY, JULY 8, AND
WEDNESDAY, JULY 10, 1907

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1907



THE SIXTH YEARBOOK

OF THE

NATIONAL SOCIETY FOR THE SCIENTIFIC STUDY OF EDUCATION

PART II

THE KINDERGARTEN AND ITS RELATION TO ELEMENTARY EDUCATION

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SECRETARY OF THE SOCIETY

THE SUBJECT OF THIS YEARBOOK WILL BE DISCUSSED AT THE LOS ANGELES
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GENERAL

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PREFACE

One most striking phase of current educational history in the United States is the status of both theory and practice of kindergarten education and its relation to elementary-school education. It is universally accepted that the law of unity and continuity applies to the development of human beings as truly as to any other forms of life; but educational practice is slow to adjust itself to educational theories even after such theories have become permanently established by scientific investigation and criticism. A bald proof of the truth of this statement is found in the relation of kindergarten education to the first years of school education. The problems and conditions involved in this relation have been carefully studied, and the results are here offered as a contribution to the solution of one of the most urgent problems in American education today.

This *Yearbook* is published with the hope that it will stir kindergartners, primary teachers, and supervisors to renewed thought and study; that thus they will more clearly define their common problems, develop more mutual sympathy and appreciation, and become better able to co-operate intelligently and effectively in their great work.

The writers of this *Yearbook* are peculiarly and eminently well fitted to speak on their respective phases of the problem under consideration.

Miss Harris, to whom are due the origin and execution of the plan, has a national reputation in this field of education. She has conceived and carried out the plan under the advantage of a broad and accurate knowledge of needs, conditions, and persons.

Professor Kirkpatrick stands close to the head of the list of careful and trustworthy students of childhood and the whole field of education.

The paper by Mrs. Maria Kraus-Boelté is of much historical value, coming as it does from one who has been working for upwards of a quarter-century for the spread of the kindergarten in the simplicity and earnestness which characterized Froebel's own demonstrations of his idea. A link is found here which unites the kindergarten of today in this country with that of Froebel more

than fifty years ago in Germany. The welcome which the kindergarten received in the United States among people interested in education and social progress is largely due to its introduction by persons of such culture and sympathetic insight as are possessed by Mrs. Kraus-Boelté.

This paper reflects the educational teachings of Froebel as he enunciated them, without the accretions or the modifications of recent years. For this reason, one finds here a sympathetic and intuitive presentation of the claims of childhood; and of the means prepared by the founder of the kindergarten for encouraging creation and discovery, with such directions for their use as Froebel deemed essential to promote "willing obedience," order, and freedom in the life of children.

Miss Hill, Miss Mills, and Miss Vandewalker, together with a few others, stand for the newer developments of the kindergarten and its organic connection with the primary school. They believe in a *progressive* ideal of life and education, and, therefore in a progressive adaptation of institutions to the needs of life as new wants appear or as old wants call for satisfaction in a higher degree.

The present *Yearbook* does not complete the study. It will be supplemented by a careful, detailed study of conditions, possibilities of improvement, and ways of bringing about such improvement, so that both kindergarten and primary school may more nearly make their maximum contribution to the education of children.

M. J. HOLMES

THE SIXTH YEARBOOK

I

INTRODUCTION

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The aim in the preparation of this Yearbook has been to bring before this Society, for careful consideration, the purpose, value, and scope of kindergarten education as the basis of our educational structure. It is viewed from the standpoint of the psychologist, from that of the student and teacher who first received the kindergarten message from Keilhau under the instruction of Frau Froebel, and from that of kindergartners whose view-point has been modified because of training, conditions, and environment; also from the point of view of one who has watched and worked with the child beyond his kindergarten period, and thus can value its influence upon the future stage of educational work.

BASIC PRINCIPLES AND EDUCATIONAL VALUE OF THE KINDERGARTEN

The principles which underlie the kindergarten work are universal, fundamental, and absolutely a part of all that is good in educational processes from the beginning. That the vital principles of education should prevail in both the kindergartens and the schools, and that the application of these principles to the great institutions of learning, so that it shall be an unbroken circle, and that the development of our children may be harmonious and continuous, and the chain of impressions perfect and unbroken, is the essential problem in education.

More than any other educational movement of the century, perhaps, the kindergarten, derives its validity from its recognition of a basic philosophy. It exists that the child, every child, may have life and have it more abundantly; that the community may be elevated, the race improved.

Dr. Hailman ably defended the kindergarten when he said:

It is not a mere ingenious contrivance, invented for the purpose of amusing little children instructively, and of relieving the indolent or overburdened mothers of troubles and embryo sufferings, but a plan of education that has its roots far down in child-nature, and that shelters beneath its branches strong, ripe men and women. It is not a mere cunning invention between the nursery and the school, intended to train up the raw material for the wisdom factories; but a full scheme of education that is to lead the human being from birth to maturity in the road of a wise and useful activity to the goal of true happiness. It recognizes that every child has a threefold nature. He is body, mind, and soul.

The child's early life is in a small circle. With new observations and new experiences the circle of his life steadily widens.

For a few months the child hardly leaves the arms of the mother; then he seeks his companions in his brothers and sisters, or in the objects and animals about the home. Later the neighborhood furnishes a broader field; he is eager to go to school for the broader life he finds there; the kindergarten, the school, the college, all come in their turn to minister to his broadening life. The thoughtful teacher of little children today recognizes that every child has in him powers, possibilities, and capabilities that are his alone, and differing in a degree from those of every other child, and thus aims in his work to minister to the life of his pupils, that he may cause them to live more broadly, more richly, and more abundantly.

Probably no one factor in education during the last quarter of a century has been so potent in the advancement of teaching and the training of children as the kindergarten. It is safe to assume that every grade of school has shared in the new life. Courses of study from the primary school to the university have been recast under the kindergarten influence until the whole purpose of public-school education today is to fit the child to play his part in the various institutions of social activity.)

To occupy space to discuss the physical, mental, and moral aspect of the play in the kindergarten, of creative activity, of individual development, of the sociology of the kindergarten, or its plan for a natural and logical development of those faculties used in the school-life—actual and ideal—would be taking time to emphasize what all are fully familiar with, and to repeat much of what is contained in the following chapters.

As an introduction, it may be wise to briefly review in what respect the kindergarten prepares the child for the primary school.

The kindergarten is pre-eminently a school of observation and experience, and so gives vital meaning to the facts and events which the child's first books record.

The child's contact with things, his observation of the aspects of nature and the occupations of man, the habit of tracing and observing the processes and relations of both, are the best foundations for profitable use of the simplest reading-exercises. Furthermore, the kindergarten teaches the child good literature, and believes in biasing the child's literary tastes. The poems and stories are carefully chosen, and should cultivate not only the taste, but the imagination, and fill the child's mind with thoughts that ennobles and uplift. The expression of thought in the form of spoken language is also a very large part of kindergarten training. The children are encouraged to tell what they have observed, or made, or done; to repeat stories related, and to recite memory gems and rhymes.

In the kindergarten the child gets his first training in mathematics; he manipulates objects and is stimulated to observe simple numbers, their relations and combinations. He counts objects of the same kind, and makes his own numerical discoveries. He handles and constructs with divisible objects (the kindergarten blocks) and gets some idea of simple fractional parts.

The rudiments of art education in the kindergarten are begun through brush-work, paper-work, cardboard construction, clay-modeling, and stick-laying. To construct simple but harmonious designs and objects; to combine carefully chosen colors; to produce with clay objects in nature; to illustrate with pencil and brush poems and stories, thereby cultivating the imagination; to invent wholly original forms—all these are daily exercises of the kindergarten, and lay the best foundation for art instruction.

The nature-work and observation lessons of the kindergarten connect directly with the teaching of natural science, and the first simple lessons in geography. Plants and animals in the child's surroundings are noticed, talked about, cared for; the sun, moon, stars, light, clouds, wind, water, rain, snow, are observed. Thus the children learn to regard nature's forms and processes, and begin to think about the relation of things.

The songs and games of the kindergarten, aside from their

supreme value in the development of mind and heart, are the beginnings of more systematic physical training in the grades.

In glancing over these requirements of the child who has left the kindergarten and has actually been taught nothing in the ordinary acceptance of the word, we find that he has worked, he has experimented, he has invented, he has compared, he has reproduced—"all things have been revealed in the doing, and productive activity has enlightened and developed the mind."

The time spent in the kindergarten, while not showing immediate results in the ordinary mechanics of school-life, should show far better results in the development of his character and intellectual power.

Froebel's chief aim was character-building.

Against the self-seeking system of schools the kindergarten protests in the most practical manner, for all its methods are adapted to develop feelings of kindness, of helpfulness, of sympathy with and respect for others. No one child is encouraged to do better than another, but each is stimulated to do his best. "Right feeling is necessary for true thinking; it is only when the heart is joyous that the intellect does its best work. The child depressed by discouragement, burdened with fear, wounded by injustice, or hungry for love, does not thrive either intellectually or morally;" and the first aim of the kindergarten is to see that he is happy.

CO-ORDINATION OF THE KINDERGARTEN AND PRIMARY SCHOOL

In the problem of a harmonious co-ordination of the kindergarten and primary school the observer has often encountered, on the one side, the zeal without discretion, or literal formalism, among kindergartners; and, on the other, the dogmatic prejudice of long-established custom. Here, as everywhere, "the letter killeth, the spirit maketh alive."

To be a true follower of Froebel in practice one must, like that great educator, get a complete view of the scope and function of education itself, and a clear-sighted, philosophic knowledge of child nature.

No thoughtful believer in Froebel's doctrine will claim for a moment that Froebel's exposition of his own methods forms the end of all real kindergarten work. Froebel expounded a great, all-

embracing doctrine of education, and under the very force of circumstances presented a method which he believed would and should be constantly developed higher and higher as circumstances permitted.

In the kindergarten, as in every other department of education, life means growth; and growth implies keeping pace with the advance of scientific, philosophical, and sociological discovery in the field of humanity, and skill in adapting such newly discovered truth by wise modifications of kindergarten methods in the interest of the child's best development.

The linking-together so that the chain of educational development may be strong and sure implies that in the kindergarten we shall find no formalism, no dwelling on dry facts, no set formulas; the threefold nature of the child—physical, intellectual, and spiritual—has full scope for healthy, natural, unrestricted development and expression.

With the kindergarten as a basis of our educational structure, the tendency is more and more to live and work with the children; and, instead of simply furnishing them a store of knowledge to develop the forces within them, to give them power to think and to do, and to teach them how to live.

Right living is the end of education. Power to think, power to do, the development of strength and beauty of character, are the most desirable results our schools can produce; all true education centers in the individual, and develops that personal force and power which best fits for successful living and individual usefulness in life.

The aim and atmosphere of the kindergarten and the modern school have much in common. In both the children are active, busy participants in the work that is going on.

Too many of the children who enter our primary schools at five years of age are subjected to a discipline and curriculum totally unfitted to their years, which results either in blunted sensibilities or in arrested development.

The day is past when the school existed for the development of subject-matter according to the caprices and whims of various individuals. "The education which develops good citizens and loyal members of the community aims at something more than the mere

imparting of facts; it must create ideas, help to strengthen the will, and prepare the child to take his place as a unit in the social whole." Making the child capable and desirous of living to this end is to lead him into a keen appreciation of the highest forms of civilized life—viz., the family, the state, the church, industrial and civilized society—and to make him a self-respecting, self-governing, and helpful agent of these same institutions. He is thus enabled, through social and civic selection, "to add to the experience of mankind, to reclaim new things from the mysteries which lie beyond man, and to make more perfect the existing human national institutions." The child is the *center* of development for the real school as for the kindergarten, and is no longer regarded as so much material to be "modeled after a fashion," but rather as a spiritual being full of the possibilities of development, if his treatment be in accord with the laws of his being.

In the *ideal* school the community spirit of the kindergarten is still carried out, and we find the school organized for the general good, to which each pupil is a contributing member. Such classrooms have the sunshine and atmosphere of a cheerful home; the appearance of busy workshops, in which each pupil is an interested workman for the love of the work, earnestly performing every duty with due regard for the rights of others, looking to the teacher only for direction and advice. In the school where the kindergarten is a vital part of the system the pupils work independently of the teacher; her chief duty is to train the child so as to enable him to gain desired information for himself. The value of all school-work depends largely upon the spirit with which it is carried on. "The spirit of the class is the surest criterion of the value of its work."

The highest type of school has for its ideal a community life, in which its government, its study—in short, all its movements—tend toward the realization of the highest and best physical, mental, and moral life of each individual and of the whole; a school in which the end and aim of all work on the part of teacher and pupil should be to fill every minute of every day with the best possible moral action.

All study, all school-work, moving steadily toward one ideal under the suggestion and hearty co-operation of each individual in the school, cannot fail to open new avenues of thought and discovery, to develop principles and to elaborate methods.

The correct theory of our educational system should be that the primary and kindergarten are one institution—simply a succession of grades developing naturally. The same spirit should prevail, and to a degree the same methods. As children advance there is a gradual change in the tools used, but the fundamental ideas of all the primary grades are the same—the development of the child. Freedom, both spiritual and physical, for the children should be the aim of every teacher.

The linking-together of kindergarten and school so that the development of our children shall be harmonious and continuous, and the chain of impressions perfect and unbroken, so that the community life of the kindergarten may prevail throughout, signifies that more knowledge, wisdom, tact, ingenuity, forethought, and earnestness of purpose are required of the teaching force over our country today than ever before.

The kindergarten stands for two things above all else—the community idea and the laboratory method. When we speak of continuing the kindergarten work through the grades, we mean kindergarten principles, not kindergarten material; we mean that the sweet joyousness of the kindergarten life, its activity, its interests, its community life and laboratory method, shall go on.

In schools where the kindergarten principles prevail, the pupils in the primary schools are divided into two or three groups for the purpose of study and recreation. These groups are organized so as to bring each child where he can do his best work, neither discouraged by those too far in advance nor made listless by tasks too easy to call forth his best effort. By the proper grouping of her pupils, the teacher finds the problems of discipline and good order reduced to the minimum, for each pupil in the grade is actively employed. While one group of a dozen or more is reading to the teacher, another is busy at the desks preparing an arithmetic lesson, and still a third is at the board having written work. Or, in a younger grade, one group is doing constructive work assigned by the teacher at the sand-table, or brush-work at the occupation table, and another is writing at the board what has been gained from a previous reading-lesson, while the teacher is free to give individual attention to the absorbed little group of learners who are reading.

A fundamental doctrine of correct pedagogy as applied to all

teaching is the law of growth through self-activity. But not all activity is educative. Mere doing something does not give growth. The something must be worth doing and done in an educative way. I have seen many a teacher satisfied so long as her pupils were actively engaged in making unintelligible pictures to illustrate something of little consequence, writing words or sentences twenty or thirty times, sorting colors, folding papers, etc. These activities may be of great value as means to an end, when used in proper connections, but as ends in themselves they are a waste of time and energy.

“That is an educative act which gives the individual power to do a new thing worth the doing, or to perform an old act more perfectly. It is supreme effort within the range of one’s ability which gives growth.”

Two of the greatest weaknesses of our public schools are, first, a failure to realize to the *full* the organic power of the recitation with the group; and, second, the failures (in a degree) to secure independent and persistent study and work from pupils. The school, with its elements and necessary processes, is the one *great* opportunity to teach through a concrete example all the institutional virtues. Here the child should first learn to co-operate on a large scale with his fellows in organized effort. The school should furnish the pupil with opportunity to observe the advantage which comes to him from the presence of the other pupils—opportunity to observe the necessity for the orderly respect for the equal rights of all.

Not all activity involves supreme effort, or any effort for that matter. What a child does automatically is done outside of his consciousness, beyond his horizon, and without the function of his personality. Automatic activity is not educative. The child may do a thousand acts that bring no mental response, no new mode of action, nor greater skill in those already acquired.

A great deal of school-work, primary work especially, is absolutely a waste of energy because it is not educative. A large part of the busy-work of the primary grades cannot stand the test of educative value. It is not merely so much performance with material. Much of the so-called teaching is a waste of energy because it resolves itself into “lesson-hearing.” To do no more than to hear a recitation is to have failed.

To quote from a well-known kindergartner :

The kindergarten which is not inspired by Froebel's spirit stands out in sickening relief as a warning example of the wretched results to which the idea may be carried in the hands of a machinist. But the difference between primary schools is just as great, only, unfortunately, we have become used to it, and the kindergarten, being "under fire," so to speak, must be absolutely ideal in its perfection, or it is ruthlessly held up to scorn.

All educational philosophy maintains, and modern psychology has established the fact, that a child's development falls into well-marked stages, each of which has characteristics of its own and each requiring its own mode of treatment. The kindergarten develops the first of these stages.

The old idea of education, and in many instances the present prevailing one, is the idea of quantity, pedantry—so much actual spatial work must be done, so many stages studied, so many lessons learned, and so many books gone over and finished, so much marking to register quantity alone.

The ideal standard for every school should be quality, not quantity; process, not product; culture, not acquirement, in order that the child may leave school a useful citizen. The true purpose of the kindergarten has been to fit the child to enter upon the relations of life. To this end he has been taught self-control, obedience to law, justice, respect for the rights of his mates, and all those virtues which will, when put into practice, render him a respectable, useful member of society. These virtues planted in the kindergarten must be carefully nourished and made to grow in the primary school.

SUMMARY

The kindergarten aims to establish an initial understanding between the home and the school—an advantage to the school. It affords an opportunity to hold back children to a time when they are at a point of maturity when the work of the primary school should commence. It often is difficult to make parents understand the wisdom of postponing the beginning of school-life after the child is of school age. A year lost at five or six may well be two years saved later.

The kindergarten aims successfully at putting the little child in possession of every faculty he is capable of using, and at giving him the wish to learn and the power of teaching himself.

The kindergarten offers the child experience instead of instruction; life instead of learning; a miniature world, where he lives, grows, expands, and learns.

The kindergarten stands for something just as definite and necessary in the life and development of the child as does the primary school. They are one in aim, differing only in means and efforts; the kindergarten using such materials and methods as are adapted to children of that age. There should be no abrupt change between the kindergarten and the first grade, any more than between any other two grades of school.

The need of a closer connection between the kindergarten and the school over our land is acknowledged—"a consummation devoutly to be wished." We all too frequently hear that this union will fail of realization till the primary teacher has had the advantage of a full kindergarten course. A knowledge of Froebel's principles and their application is most desirable, nay a necessity, for every teacher; but that is not enough. The kindergartner must help to bridge the gap by gaining a clear knowledge of and a keen insight into the work that follows here, and of the relation of each part to the other. There should be no fetishism in the kindergarten, but always a study of the children with a view to their development, not a development of material.

No kindergartner should object to the term "teacher," when applied to herself, as if her work were apart from all other educational forces; but when kindergartner and teacher have a common purpose and spirit, the unity in education for which we are working and vaguely yearn will come to a realization. As we come into a clearer understanding of the work of each by the other, as to the purpose, spirit, and end to be reached, then we all, the kindergartners and the grade-teachers, become teachers in the highest sense of the word. We need constantly to rise on "stepping-stones of our dead selves" to higher things, by seeking for a clearer understanding of the general principles of education, by a more intelligent appreciation of Froebel's thought and of its application to the child, by a broader, sweeter, and more catholic spirit toward all our allies, and thereby to recognize the true relation of the kindergarten to all other departments of education.

II

THE PSYCHOLOGIC BASIS OF THE KINDERGARTEN

E. A. KIRKPATRICK
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EDUCATIONAL IDEALS AND EDUCATIONAL PROGRAMS

A sharp distinction should be made between educational programs and educational ideals. Ideas of education, like ideas of what life is and means, are gained from experience and thought, not from special experiments and tests. They are best formulated, not by the scientist, but by the poet, the prophet, the philosopher. Their truth is determined by the completeness with which they satisfy the souls of men; and those ideals which most fully satisfy the inner nature of all men in all ages are most valuable.

An educational program, on the other hand, is an attempt to realize ideals of life through certain processes. In this field the test of truth is not whether the statement of the program appeals to any man or all men as satisfactory and logical. The poet, the prophet, and the philosopher may make lucky guesses as to the results of the proposed program, or they may miss the truth even more completely than a commonplace ignoramus. The test is here not the subjective satisfaction that the program gives, but the more objective results of influencing the physical and mental activities of human beings by the actual use of the program. The results of an educational program must therefore be determined by psychological principles, and tested by observation and experiment, as are facts of other sciences.

Many of the errors that have been made in educational practice in the past, that are being made now, and that will be made in the future, are due to the fact that the results of subjective thinking about educational practice have been accepted without being tested by careful objective observation and experiment. The error and harm of this tendency have been especially great in the kindergarten and in primary education. An adult who has observed his own learning processes and development can form some idea of the processes

in other adult minds, but just in proportion as his mind is highly developed before he studies closely those processes will he be likely to make out a program for children that is unsuited to their less developed forms of mental activity. It may be that the clearer his ideal of what man should be and the clearer his idea of what the child is, the more will he try to take what seems to be the logical method of most surely and quickly changing the child from what he is into what he should be as a man. As we shall see, Froebel was especially subject to this danger.

FROEBEL'S CONCEPTION OF EDUCATION

Whatever I may say of the psychology and the educational program of the kindergarten as planned and carried on by Froebel and his followers, I have nothing but admiration for his general conception of education. He did not originate everything that is good in his conception, nor has he stated the whole truth clearly and in detail. He saw the same deep truths of life and growth that have been seen more or less clearly in one form or another by the great thinkers of all time. I know of no one, however, who has seen so many of the great truths of life in their educational aspect and arranged them in such a complete harmonious unity as has Froebel. I am not now speaking of his ideas of primary education, but of his ideas and ideals of the general educational process. These are as true for the man as for the child, probably more so; and the college needs a program in accordance with them even more than the kindergarten.

Froebel also had a marvelous insight into the child-nature and the ideals to be realized in different stages of development; but modern scientific study and investigation are making clear and definite what was obscure and poorly defined in his mind, and revealing many important truths regarding the physical and mental nature of children and the order of development that were entirely unknown to him.

Froebel in his theory of unity and self-activity (how much those words have been abused!) showed a complete grasp of what education really is—a process of inward growth into harmony between self and environment (natural and human) with one's body and soul and with the Source of all being. He realized that each

person is an individual—a unit, and that he can grow only by his own activity, and that the highest form of development can be reached only by action toward ends that seem desirable to him. One may be trained according to the ideas of another; but to be truly educative such ideas must become the individual's own. Spontaneous ideals must also be permitted to arise in the individual's own soul, given expression, and allowed to work themselves out in play and work. These ideas of what education is and should do are so fundamental and universally true that they are to be studied and understood rather than criticized.

FROEBEL'S PSYCHOLOGY AND CHILD-STUDY

Froebel's psychology is the product of a prolonged study of his own nature, of his reading of the philosophy of his time, and of mystical analogies to the processes of nature; hence it is a mixture of profound truths of mental life with unintelligibilities that may with equal reason be classed as deepest truths or as trivial analogies and (in literal meaning) evident absurdities. Its fundamental assumption that the processes of nature are the processes of mind and that the processes of mind are the processes of nature is, in the sense in which he used it, more in accord with the philosophy of the dark ages than with the theory and practice of modern science. Scientists have once for all given up the idea that the laws of nature can be evolved from the mental operations of man. The final test of truth in nature must be objective observation and experiment. In a similar way the truths of psychology must be tested by observing how the mind does work rather than by studying crystals and plants and thinking how the mind must work.

Froebel's theoretical basis of child-study was also not in accordance with modern science. He believed that by studying his own mind he could determine the stages of development of the human race and of the individual child. We now believe that verifiable truth regarding the development of the human race and of children can be obtained only by prolonged and extensive study of the facts of racial and child life. To depend largely upon introspection, as did Froebel, gives no standard or test of truth when individuals reach different conclusions.

Fortunately Froebel observed children as well as thought about how they must develop. His own nature was also in many respects

childlike, and his attitude sympathetic. Probably no single individual ever so fully understood the fundamental and universal characteristics of child and human nature as did Froebel. Yet his conception of a child was in a large measure that of a man in miniature unspoiled by training and tradition, rather than of a creature differing from an adult qualitatively as well as quantitatively. He regarded a child, apparently, as being nearly as self-conscious and purposive as an adult. He apparently did not realize that the unity in the child's mind is not only less in degree than in the adult mind, but that it is probably different in kind. In so far as a child is like a man and his development is like that of a man, Froebel knew him from studying his own development, but in so far as a child has characteristics not possessed in an appreciable degree by a man, and almost wholly lacks some that adults have, he did not know him. He gained much from observing children, but his observations were organized by his theories and used to illustrate them rather than to test or modify them. His observations of the physical development of children were less modified by his theories, and, though good, cannot, of course, be compared with modern studies in completeness and accuracy.

Froebel's theories of human and child-nature are, on the one hand, most profound, inspiring, and illuminating, and on the other, pervaded by vagueness and unjustifiable—even trivial—analogies. The reader who, because of the part that is evidently true and profound, accepts the rest as being true and so deep as to be incapable of clear expression in words soon becomes involved in his mystic system of symbolism, and is forever condemned (or transported, as one may choose to regard it) to his circle of thought. He can go on developing within that system, continually finding illustrations of its truths in his daily observations and in his own life, but he can never get outside of the system, never perceive any new truth of child-nature, but only fresh and more convincing illustrations of truths already formulated or implied in Froebel's teachings.

The results of the study and practice of kindergarten philosophy are much the same as the varying beliefs and practices of a religious system. In the Christian religion, without departing from the life and teaching of Christ as the basis, we have had rigid, body-torturing asceticism, austere, stoical Puritanism, the joyous shoutings of Methodism, the cold logical theology of Calvinism, and the

liberal thought of Unitarianism. In the kindergarten thought and practice there are as many variations, but they are not so great in degree. Fortunately liberal views are gaining ground.

KINDERGARTEN PRINCIPLES

Froebel is one of the few men who have succeeded in constructing a theory of education, formulating principles to be observed, and devising a program—all of which have proved pre-eminently valuable. Froebel's theory of education is valuable because of his prolonged introspective study and reflection upon the meaning of life. His educational program, the kindergarten, is valuable because of his prolonged sympathetic observation of children and of different modes of dealing with them. The faults of the kindergarten are due partly to misunderstandings of his theories, to misplacements of emphasis as to what is of most value, and to slowness in working out new and more effective modes of realizing his ideas. This, I think, most kindergartners will admit. Many, however, will doubtless be shocked when I say that I believe that many of the errors, defects, and failures of the kindergarten are not due to mistakes of his followers, but are inherent in the system and most prominent where Froebel is most faithfully and logically followed.

Froebel's educational program was constructed by taking the results of his observations which were generally good, and modifying and arranging them to fit into a scheme of development by which unity and the other ideals of education (so his introspection and reasoning told him) must be attained. As already indicated, his ideas of child-development were not well founded, and his expectation that the effect of the various gifts and occupations of the child-mind would conform to the principles derived from his own mathematical, analogical, mystical modes of thinking were more likely than not to fail of realization. Yet it is his principles of development that have dominated the kindergarten practice, determining the choice of material, its special educational value, and the necessary order or sequence of presentation and construction.

For example, why are the balls chosen as the first gift? Because the ball is the symbol of unity of life and motion, and because from it all other forms may be derived. These are the chief reasons for choosing the ball and making it the first gift. In explaining to the uninitiated who have not learned to think in symbols, such minor

facts as these are mentioned: "The child easily grasps the balls, finds them pleasant to the touch, and is much interested in them because of the many things he can do with them;" but Froebel and all faithful kindergartners would not for a moment admit that such facts as these are the real, fundamental, final reason for the choice of the balls as the first gift. To kindergartners they are merely incidental facts illustrating to ordinary minds great fundamental principles that guided Froebel in planning the kindergarten. Kate Douglas Wiggin says that the similar balls of different colors "enable him to make his first clear analysis or abstractions, since the color is the only point wherein the objects differ." Is this a theoretical statement, or is it founded on a study of what children know upon entering the kindergarten? Do children who enter the kindergarten have no ideas of form and color, and will they never get clear ideas of them if they do not have this first gift? The other gifts are chosen for similar reasons; e. g., the cube, as the symbol of rest, colored black and white to symbolize the day and night side of life. In the same way is their order of presentation determined and the modes of manipulating them prescribed by the law of contrast and sequence. The occupations are selected according to similar theoretical principles of symbolism and mathematical synthesis.

Froebel's observations suggested to him gifts and occupations to be used, and many of them are admirable in their effects upon the child, but the real reason for choosing and arranging them as has been done is, in the mind of Froebel and his followers, not primarily observed effects, but theoretical considerations. So long as this remains true, kindergartners can progress no more than could the scholastic philosophers who founded all their arguments upon the teachings of Aristotle and the church fathers.

I do not mean that there is no law of sequence, no arrangement of gifts and occupations that is better than another. If there is any uniformity in child-nature at all, there must be some order of activity of the child's mind that is better than others. What I wish to emphasize is that a sequence conceived as natural and necessary by an adult mind like Froebel's is more likely than not to be, in the child's mind, no sequence at all, because he is entirely unconscious of the characteristics upon which the sequence is based. A sequence must be within the child's own mind instead of in that of an adult.

What constitutes a valuable sequence to him can be determined only by his outward manifestation of attention and interest, and by the way in which the activity of yesterday and last week or last year affects that of today in the kindergarten and out of it.

Again, though Froebel emphasized the truth that the child goes through various stages of development, in each of which his treatment should vary, yet he and his followers, like other educators generally, have based their reasons for doing certain things upon the assumption that because a certain kind of training or knowledge will be needed by adults it should be given the young child. There is also a tendency among kindergartners, as among other educators, to judge of the value of educational procedure by the rapidity with which the child is being made over into the likeness of a man, rather than by the perfectness with which he is being led to realize his highest possibilities as a child. The ideal that the child should attain to the highest possibilities of each stage of development before entering upon the next is upheld by Froebel and his followers, but largely ignored in the principles underlying the kindergarten program.

His principle of the use of type forms, both literal and figurative, is based on the thought that the best type form is the perfect form, whereas psychologically and pedagogically the best type form is usually that which is intermediate between the perfect form and the greatest variation that can be considered as being of the same form. His principle of unity applied to education concerned more his own conceptions of unity than the psychological, actual, concrete unity which is shown in and developed by acts of attention and in related activities.

KINDERGARTEN PRACTICE

Kindergartens vary, but not as much as other schools, because they adhere to a common theory and because the training of their teachers is more uniform. In general, they probably give as good or better education for children under five than the average school gives at any other period of life. The *best* primary schools, however, are certainly superior to the *average* kindergarten, and in my judgment, even to the best kindergartens conducted by strictly orthodox kindergartners.

I have not the time, the preparation, nor the necessary egotism

to attempt a complete detailed criticism of kindergarten practice, saying just what should and what should not be done. A few criticisms may be suggested as illustrations of what might be done.

Froebel's principle of having a thing done or a mental state aroused, and then described in words and expressed in action, is often systematically violated by prolonged dictation, premature explanation, and artificial expression. In many kindergartens the children spend so much time in fine work, in carrying out dictations, in the tremendously difficult task of sitting still *and doing nothing* while some child is getting ready for the next thing, that they are nervous and irritable when they go to their homes.

The principles of contrast and mediation of opposites are probably worked out in many ways that never affect the child's consciousness; and the same is doubtless true of much of the symbolism of the plays and occupations. The children are led to want to do what the teacher wishes and what other children are doing by imitation and love for the teacher, but not because the child's own nature demands the doing of those things. Voluntary imitation is also too often required instead of making the conditions favorable and trusting more to spontaneous imitation.

The children are taught to express, but the idea to be expressed and the mode of expression as such are often in the teacher's mind only. Children in the kindergarten are supposed to see things as wholes and to analyze and synthesize as do adults, when probably they often do none of these, but merely note striking features or those connected with some immediate interest or thing to be done.

The gifts and occupations of the kindergarten involve mathematical exactness of perception and expression, rather than the gradually growing definiteness and accuracy of thought and motion that is the normal mode of mental and physical development. Objects in nature instead of geometrical forms for use as gifts and in occupations would probably be a great improvement, as they have been found to be in elementary drawing.

The children should also spend much more time in the open air, in working and playing with plants and animals, and in expressing their feelings and ideas regarding them. Children might be allowed to work and play freely, alone or in small groups, instead of all doing everything together under the direction of the teacher. A much greater variety of stories, games, and songs might be used, and the

children encouraged to dramatize and imitate in their own way stories and interesting activities of people around them, instead of indulging so much in fanciful analogies and the fanciful stock kindergarten games.

Some kindergartens are charged with teaching too much and demanding too much self-control; while others are said to teach nothing and to fail in developing any tendency to sincere effort. A broader, richer kindergarten program seems to me desirable rather than definite teaching and accurate constructions; but interest should be developed of sufficient strength to produce persistent effort until ends are gained. It is not especially desirable that a child of the kindergarten age shall be conscious that he is learning, but that he shall enjoy a varied experience in his stories, songs, and play, and that he get the experience of success in doing things. The fact that he thinks he has succeeded is more important than that he shall have made something that looks pretty or is well made according to adult standards.

HOW TO IMPROVE THE KINDERGARTEN

Slight modification of kindergarten practice in response to such criticisms as are given above is not likely to result in great or rapid improvement in the kindergarten so long as Froebel's authority and system dominate the thought of kindergartners. What is needed is a change of attitude so that they shall be susceptible to non-Froebelian and even anti-Froebelian truths, and will actively search for such truth. A step in this direction has been taken in the kindergarten training department of Teachers College, Columbia University, under the direction of Miss Palmer, formerly assistant to Miss Merrill of New York City.

Something much more radical, however, is needed—nothing less than an experimental kindergarten where the most cherished principles of the kindergarten shall be violated and the results noted; where the law of contrast and sequence shall be ignored and the child, instead of making one figure from another, shall make chaos of the blocks or tablets from which to construct the next figure; where the order in which the gifts and occupations are taken up shall be varied indefinitely; where forms of life shall be made first, those of beauty next and of knowledge last; where, instead of the regular kindergarten gifts, shall be used nuts, seeds, fruits,

vegetables, grasses, and stems of various kinds, together with boards, nails, spools, rings, blocks, etc.; and where an entirely new set of songs, stories, and games shall be used.

Of course, to get definite results one group of children should be treated in one way and another group in another, the results being carefully noted. The children should be observed not only in the kindergarten under these different modes of treatment, but at home and later in the first grade. A very interesting preliminary experiment would be for students to go into strange schools and try to determine by observation and experiment which are kindergarten trained children and just how they differ from other children.¹

Experimental pedagogy is just beginning, and its most promising field at present, I believe, is the kindergarten. When children first leave the home and are brought together in groups is the time when the results of different modes of dealing with them can best be seen and tested.

Probably no better educational work is done in America today than in our better primary schools. Foreigners have noted that they are also very much alike all over the United States. Why is this? I believe it is due largely to the fact that almost every possible method of beginning various subjects and of occupying the time of children at their seats as well as of adding and omitting subjects has been tried in the first year of school where the necessity of reaching certain conventional results is felt less than in the higher grades. Although these experiments have not been formally scientific, teachers and superintendents have observed the results with open minds, and we have now emerged from chaotic variety in primary school work into comparative uniformity. Our primary school of today, it is generally admitted, is immensely superior to that of the olden time and probably to that of any other country.

The progress from logical plans for teaching to being guided by observed results is perhaps best illustrated in the teach-

¹ A little experiment of this kind was tried by the author, in a first grade of eighteen pupils, ten of whom had been in the kindergarten the preceding year, pine needles being used in free and in dictation constructions. A class of teachers who had observed kindergarten work to some extent observed the children while they worked and tried to pick out the kindergarten-trained children. They succeeded in about half the cases; or in other words about as well as if the selection had been made by chance.

ing of reading. We have had the alphabet method, the word method, the Pollard system, and a host of other systems, each of which was shown on theoretical grounds to be the only logical and sensible mode of procedure. Observation of the results of the different methods show that all have merits and defects, and the best primary teachers are now using various elements of these methods that experience has shown are advantageous and least productive of undesirable results. The fact is that if children can be interested in studying printed words a sufficient length of time, they will learn to read no matter how they begin or what system or lack of system is followed. Doubtless some arrangements make the task more easy than others, but the rapidity of the child's progress depends not so much upon the objective case of the sequence as upon the extent to which the system excites and holds his interest in discriminating words.

The chance for determining what is and what is not desirable in kindergarten practice is much better than it was in the primary school, because the children are younger, the kindergarten is not expected to fit specifically for the first grade, and because more systematic experiments and more exact observation of results may now be made. The actual improvement in kindergarten practice may not be so great as it has been for the primary school, because the present kindergarten is better than the old-time primary school ever was. However this may be, the merits and faults of the kindergarten can be determined only by changing kindergarten practice and noting the results.

Doubtless many faithful kindergartners will be afraid to go directly against Froebel's theories of the laws of development, lest the children be injured for life by such procedure. Notwithstanding the confidence they have in the child's nature and self-activity, they have more confidence in Froebel's program for developing him than in the child's own power to select, assimilate, organize, and unify all sorts of experience either systematic or chaotic for his own good. Now, I have more confidence in the child and in the judgment of sympathetic kindergartners in direct contact with him than I have in the theoretical principles stated by Froebel or anyone else. If the children are interested in the work and the teachers can see no harmful results, I do not believe harm will result from any method of procedure that may be adopted. Any procedure that

fails to interest the children or that appears to kindergartners to produce immediate harmful results need not be long continued.

By interest I do not mean mere amusement supplied by someone else; I mean rather the child's enjoyment of what he is himself doing; and I measure it not by its momentary intensity, but by the length of time it continues, the amount of activity it calls forth, the extent to which it leads to other more complex activities and especially the extent to which he carries on that and other activities without the continued stimulus and direction of the teacher. However varied and chaotic a child's impressions and activities may seem to be to an adult, they may be unified in the child's mind by interests that to him relate and unite them.

In some respects it is unfortunate that the kindergarten was so well planned and so successful in practice. It has had no rivals as have the various theories and methods of teaching reading and arithmetic; the only variations have been within the system in the form of different interpretations of Froebel and in details of the program. There has been no opportunity for the good features of several theories and programs to be selected as the fittest to survive as has been the case in primary work. Since such rival theories have not come forth, it is desirable that an experimental kindergarten shall be established somewhere for studying the effects of various methods of dealing with children of kindergarten age. Such an experimental kindergarten should be guided in making its experiments, not by kindergarten principles, but by the best established truths of psychology and child-study, every interest that is prominent at the age of three to five being appealed to; but the final test of the results of the programs must be the effects upon the children.

It is also desirable that kindergartners both when training and in later practice shall spend less time in trying to interpret and apply Froebel's theories of how to develop children and more in observing just what effects are being produced upon the children. The highest possibilities of the kindergarten can be realized only when, without abandoning Froebel's ideals, kindergartners are freed from the authority and tradition of kindergarten theory and practice, and have become as earnest, faithful, reverential, and efficient students of children and of principles of development as they have been and now are of Froebel.

SUMMARY

1. Ideals of education and theories and practices of education are to be judged on a different basis.

2. Froebel's ideas were good; his theories based on his psychology and his ideas of the laws of development are a mixture of truth and error, and the kindergarten practice based on them is a mixture of good and bad.

3. The kindergarten program should be changed radically in accordance with the latest truths of child-development and the results of such changes carefully observed, tested, and compared with the results of typical kindergarten practice that the good and bad of each may be determined and the best of each selected.

III

AN INTERPRETATION OF SOME OF THE FROEBELIAN KINDERGARTEN PRINCIPLES

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FROEBEL'S FUNDAMENTAL IDEAS AND THEIR EDUCATIONAL BEARING

A man who yields his entire being to his ideals, sacrificing every selfish interest to his spiritual tendencies of loving service for his altruistic ideals, the inspired enthusiast whose every thought and word and deed bears the imprint of his devotion to his mission, is a being whom no one susceptible of great and noble sentiments can approach without admiration and awe. Such a man was Friedrich Froebel. No doubt this man was the incarnate union of unusual vigor, with a love almost motherly—a union requisite to constitute a person an ingenious educator of the young and a friend of childhood.

To receive and to return love is to the child an essential condition of full growth and the enjoyment of life and happiness. Froebel had an instinctive feeling of this happiness of the child; and he found the full satisfaction of his desire for love in this communion of his mind with the mind of childhood. This trait of character was the key that opened the character of womanhood in general to the understanding of Froebel and made him the most sagacious interpreter of the wants and the vocation of woman. This is the explanation of the remarkable fact that Froebel's method of education attracted few young men students, and that there is rarely found a true woman who on being introduced to the principles of the kindergarten does not understand them and begin to practice them with an enthusiasm akin to that of Froebel himself.

The difficulty of understanding Froebel's writings in the original is so great that there are few persons who would attempt to interpret his meaning; and the difficulty would be further increased in an exact translation.

Froebel was convinced by experience that education, in order to be fully efficacious, must begin much earlier than at school age;

and he engaged the sympathies of womankind to carry this out. He saw clearly that the education of man must begin at his birth; or, to be quite correct, years previous to his birth. Such an education must necessarily be self-education. Naturally, and almost exclusively, it is found within the power of woman thus to educate herself. Froebel looked upon woman as the true natural educator of man. The conviction that education was the vocation of woman grew to the intensity of a faith in Froebel's mind, dominating his whole being. This faith proclaimed that woman had not a holier vocation—if in fact she had any other—than that of the education of man. And thus Froebel speaks of the training of woman in normal classes for her sublime mission.

Froebel's aim was the advancement of the interests of early childhood and the progress of the education of man in general. With this conviction Froebel stepped out beyond the narrow boundaries inclosing the kindergarten and the school, and began looking upon the whole life of man as a realm in which to render effective the art of the education of man.

Froebel recognized the threefold nature of the child; viz., (1) a child of nature; (2) a child of man; (3) a child of God.

As a child of nature he has a body which unites him with the material world. As a child of man he attains through his senses the power of thought, having that which no other animal has, namely, intellect, mind. As a child of God he has a soul, a spiritual nature apart from his body, and eternal life.

Inner connection is Froebel's chief category; and finally he comes to seek a correspondence between the inner connection of the unfolding faculties of the child and that which exists in nature. Thus we find in Froebel's philosophy of education (1) inner connection between objects of nature, namely, evolution; (2) inner connection between the faculties of the mind, namely, mental development, or education; (3) inner connection between the subjective and the objective, between mind and nature.

The basis of the kindergarten is *organic unity*. Its characteristic process is *creative activity*. The law which brings the means for work and play into a whole is the law of the *connection of contrasts*. These contrasts do not refer to things in themselves, but to qualities common to all things.

Every object in the kindergarten must be considered as a key

to the outer world and as an awakener of the inner world. In other words, each object must interpret the external and rouse all the activities of the child. Hence the following rule: Appeal to the thoughtful nature of the child: (1) to his thought by the suggestive and explanatory word; (2) to his feelings by the association of each play-gift and occupation; (3) to his activities by requiring him to handle, to divide, to reconstruct, to transform, to combine, and to create.

Evolution is the principle in the kindergarten work, all things being developed one from another in progressive stages. All that seems merely play to the child has a definite purpose; and this is true throughout all kindergarten work. The child, by the intended uses of the kindergarten play and occupation means, also develops originality by the exercising of his power of invention. He learns concentration and a willing obedience; by being active his hands acquire alertness in making the many different forms; he learns to use his eyes, to compare, to observe and imitate the things that he sees around him every day; his mind is developed by the constant use to which it is put; and he acquires mental activity by reproducing and comparing forms. Thus, by playing, the child's manual, mental, and moral activities are strengthened; and his character development is considerably advanced.

Kindergarten work without the kindergarten idea, like a body without a soul, is subject to rapid degeneration and decay.

The scheme of Froebel's first kindergarten was "not only to take under its care children under school age, but also to give them occupation suitable to their nature, to strengthen their bodies, to practice their senses, and to keep busy the awakening mind; and in a pleasing manner to make them familiar with nature and man by properly directing their minds to the first cause of all life—God, and to harmony with themselves."

Froebel called his institution "kindergarten," because he held it necessary that a garden should be connected with it, and because he wished symbolically to indicate by this name that children resemble the plants in a garden, and should be treated with similar care. In a letter to one of his pupils Froebel states what he meant by a "true and genuine kindergarten," and compares the kindergarten with the German oak, saying:

In a true kindergarten I seek the same thing that I find in the young oak tree, which was to the Germans of old the symbol of power, perseverance,

etc., and the bearer and harbinger of a higher life. The oak answers the idea of kindergartens, as I understand it. An oak is a tree; and the idea of *tree* is therefore also contained in the idea of *kindergarten*. Persons who hitherto mostly founded kindergartens range them merely under the general idea of "tree;" but as birch trees, fir trees, elder trees, poplar trees, linden trees, and beech trees are all trees, so there are kindergartens which are like the delicate birch tree, or the talkative poplar tree, or the egotistical fir tree, or that have a similarity with the abundant foliage of the beech tree; but none of these are like a young, firmly rooted, symbolic German oak, from which in time would develop a sacred oak grove where the gods dwell, and which would generate a sacred race and people among whom the gods would like to dwell. And for this are required a good and rich soil, suitable surroundings, and persons who in their will and action resemble the oak; who, so to say, are oaks. Without the aid of such people we shall never reach our aim.

The fundamental principles expressed are that the thorough improvement of our educational systems is to be secured by beginning with the life of the individual; that education should assist, but never disturb, a free development of the individual in accordance with human nature; that the general aim of all education is to educate morally free and practically able religious men and women; that the present time requires particularly that education should tend to the formation of character, to develop power of will, and to do what is ideal, beautiful, and sublime—to cultivate the heart.

Froebel's education is the safest foundation for the early education of children, holding within it the leading features of all degrees of higher education; and to adhere to his simple and beautiful ideas based on nature means progress in every direction, even as nature moves on, naturally, but unerringly.

Much of the success of the kindergarten is negative and consists in preventing harm; and its positive success is so simple that it cannot be expected to attract more notice than fresh air, pure water, or the merit of a physician by whose efforts a family is kept in good health.

As never before the fact is understood how detrimentally premature schooling affects the sound development of body and mind, how it destroys all the freshness and pleasure of learning, and how frequently it burdens a whole life with the most mischievous consequences.

The first impressions are verily controlling for all subsequent periods. "Make the bridge from the cradle to manhood just as long

as you can, by having your child a *child* as long as possible. Be not in haste to force your child into premature development by intelligence, or by anything else. Let it be a child, and not a little ape or man running about the town." Froebel writes:

Can you tell, O mother, when the spiritual development of your child begins? Can you trace the boundary line which separates the conscious from the unconscious soul? In God's world, just because it is God's world, the law of all things is continuity, and there are and can be no abrupt beginnings, no rude transitions, no today which is not based upon yesterday. The distant stars were shining long before their rays reached our earth; the seed germinates in darkness, and is growing long before we can see its growth; so, in the depth of the infant soul, a process goes on which is hidden from ken, yet upon which hangs more than we can dream of for good and evil, happiness or misery.

Froebel's book, the *Mother Play and Cossetting Songs*, was written for mothers. From mothers he has learned what he has written. The book addresses itself to all women who have charge of children, and thus represents the mothers, assisting them to the consciousness of their duties toward children, and to a lofty conception of those duties. Froebel follows in this the instinct of mother and child. He exercises the child's limbs and senses by making proper connections with his experiences. These exercises are entertaining for the child, and as the child grows and develops he finds pleasure in the movement of things he may see about him; and Froebel draws these into his "play and song circle," so that the children may be in living familiarity with what is in nature outside of them. With this is always connected the representation of that which is seen by the child, thus satisfying his inborn desire to express his strength, his self-activity; and as imitation and imagination are strong in children, when older they may proceed to represent the actions of creatures and movements of things represented in these songs. Woman becomes here the educator. In watching the many-sided development of the child's character, it will be constantly seen that there arise endless varieties and conditions. Within the child there may be found defect germs, as also slumbering talents, both having chances to develop in later years; and hence it should be the educator's aim to strengthen the good in the child. This book was not intended by Froebel for a practical handbook. In its simple form all are enabled to understand its contents; and

it should be in the hands of every woman so that one of Froebel's principles may be practiced by them; namely, to draw out for themselves from it what may be needed in their family. This would not exclude a better revelation and insight given to them in mothers' classes or conferences.

Froebel's aim was ever that his principles should be rightly understood, and also that these should be correctly practiced in the task of the children's education. He provides for the little child precisely that recognition of a "God-given power" within him in which is contained a power capable of changing the world. The child who starts life with the sense of divine self as the true self is safe indeed. And young girls and simple-minded mothers can understand this.

Froebel becomes ever more understood owing to the thought of the evolution of spiritual life. And hence it will be ever better comprehended that, for instance, the aim in setting the child to work in one or another of Froebel's play-and-occupation means is not to tie the child down merely to the mechanical action, but to put him at once in the right relation to the material (matter) and to the Creator; and not merely as an investigator of the material world. That this correct relation might be brought about, Froebel provided materials exactly fitted to tempt the child to use the same. Thus, the fingers learn skill, and the eyes learn to see color and form correctly; and the senses are pleasantly and skilfully trained.

Froebel insists that by his plan the child is spiritually trained. He also provides for the universal law of symbolization by which everything stands for some idea. The symbology of the occasion satisfies the child's fancy. Further, he insists on the great spiritual law that we can see only what our eyes are ready to see; and that we can know only what we are ready to know; and that we do only what we put our will into.

Froebel constantly asserts that our aim is to have life, and to have it more abundantly. The aim is absolute self-control over self and life, and its affairs. "The kindergarten was created as a protest against that power which would retard free thought and self-expression; and, true to its inherent possibilities, there is scarcely a vital life-interest which the kindergarten does not touch. Froebel's system is the only one in which the details of actual practice are the real outcome of sound psychological principles, and

in their application are continuously governed by those principles. *If ever the practice in its logical outcome should cease to be the distinct expression of the psychology, the plan will cease to be Froebel's.*"

Speaking of the historical (evolutionary) Froebel said: "A new creation must always spring from the old; and that which follows is always conditioned upon that which goes before; I make little children see this through my educational process." The so-called gifts show this in concrete things. Ball, cube, cylinder, and cone are contained one form in the other; and through manipulation Froebel makes this apparent to the little child.

Froebel said: "The experiences of my own life are to me the clearest proof of the length of time which an idea, a thought, needs for development and cultivation."

Evolution, or development, consists not so much in an increase of bulk or quantity in the kindergarten as in an increase in complexity or structure, an improvement in power, skill, and variety in the performance of the natural functions.

In regard to the effects of the kindergarten play-and-occupation means, as wisely and understandingly presented, Froebel says:

No one would believe, without seeing it, how the child's soul, the child-life, develops when treated as a whole, and in the sense of forming a part of the great interrelated life of the world, under the guidance of a skilled kindergartner; nay, even by one who may only be simple-hearted, thoughtful, and attentive. Oh, if I could only shout aloud with ten-thousand lung-power the truth that I now tell you in silence, then would I make the ears of a hundred thousand men ring with it! What keenness of sensation, what a soul, what a mind, what force of will and active energy, what dexterity and skill of muscular movement and of perception, and what calm and patience will not all these things call out in the children!¹

"As the basis of a true kindergarten activity can only be built up upon the reform of family education, and as the kindergarten has not had its beneficent influence on generations by becoming an institution of the community, and has not produced enough well-prepared pupils, so we have not as yet the true, ideal kindergarten, and cannot speak of such institutions as completely carried out."

The kindergarten may be regarded as the "nursery of mankind." This fact speaks in itself for the importance that is attached to the true training of the mother and the kindergartner.

¹Froebel's *Letters on the Kindergarten*, p. 145.

According to Froebel it is of the highest importance, not only for the religious development of man, but for the expansion of all his faculties, that his education, starting from one point, should follow a progressive course, and should advance toward the goal uninterruptedly without breaks or sudden changes. For nothing is more hurtful to the development of the individual than to consider any stage as detached or isolated from the rest. The periods known as childhood, youth, adolescence, manhood, old age, are but the links of one and the same chain; and consequently the little child, the youth, the man in his maturity, cannot be looked upon as different beings, strangers one to the other. Life in all its various phases presents one complex whole, of which it must be our care to consider the starting-point and the ultimate goal.

Froebel considers each human being as a "part-unit" equipped with talents and powers belonging only to him; and as such he is to be respected. As part-unit the human being is limited to certain degrees of development, and has to subject himself to certain laws. The child also has to subject himself to the order and regulations of the family, the playground, the kindergarten, school, etc.; and neglect means abandoning one's duty. To find the equilibrium—this is the educator's duty.

From this it may be inferred why Froebel laid so much stress upon the idea that the kindergarten play-and-occupation means form a whole, and that each part of it, singly, is to be regarded as a thing by itself. The law of the connection of all things shall govern the kindergarten; and this should be brought about clearly and simply, so that by means of his play-world the child may be led to find his way in the world that surrounds him. Lengthy explanations cannot do this; but the kindergarten materials offer the means; and the law of the connection of contrasts used by the child in the kindergarten is the same as that which governs the world, transforming one thing into another. Thus the kindergarten work, being in the service of education, cannot be the aim and end; it serves as a means to educate the child. Hence the value is found in the influence of the work; it leads to a better acquaintance with and insight into the outer world, the world of the senses, and the connection the things are having one with another. To break this connection would be to lose Froebel's idea.

The better the proposed aim has been understood, the better the

method used and the process followed, the more active part the mind takes in what is done, the higher will be the result. Mechanical imitation is the lowest degree of the series in all steps, while the highest is "free creation" of forms generated in the mind. Between these two there is a whole scale through which the crude work of the hand rises later to a work of art. There is no other way to give to childhood that preparatory education which is needed for life.

Health ought to be the aim of the educator's care and efforts in regard to the child, both moral and physical health.

The child is the product—the result—of the generations which have preceded him; he is the visible link which connects the past with the future; and he bears within himself the consequences of all that has gone before him. In him are the germs which may be developed for good or for evil. The main aim is to try to develop what is good, and subdue what is evil.

Education begins from the birth of the child; and, to be rational, education should consist in a wise employment of the resources to be found in nature; above all, it should not be the instrument of the will or fancies of the educator. To wish to improve on a child's own tastes and occupations or ideas is a puerile and selfish way of contemplating childhood, and sometimes leads to struggles which are dangerous to the character. Simple teachings in direct lessons—an atmosphere rather than a code of regulation—prove the best and surest means for the child's education. The child is not hurried by direct teaching. He is taught by the atmosphere about him. Experience becomes his teacher as in adult life, and his lesson is learned all unconsciously without a perpetual "Do it so," or "Do not do it so." Members of a little community, they adopt its manners and morals.

The games of the kindergarten represent valuable appearances from the life of man, animals, plants, etc. In these games children find opportunity to view life known to them in a new aspect; for instance, representing pigeons and their life. When later seeing the real pigeons and their house again, the children are awakened to look at them with more interest than they would have done without such a game. A live pigeon may be brought to the kindergarten; its walk across the floor may be observed, how it turns its head, closes its eyes, and coos; even the flight of the bird is observed, how the wings spread and move. And in their imitation it will be per-

ceived that the wings remain straight, that there is no undulating motion, no joint moving in the end of the wings. The child's individual development is quickly advanced in such natural manner, and true benefit derived mentally and bodily. In this game the child learns to breathe properly, to move noiselessly, to coo with a low and gentle voice. It is not *that* the child plays "pigeon," but *how* he does it. This applies to all games, play, and work of the kindergarten. If not thus carried out, all games, play, and work would be degraded, would become mechanical.

In the games the child learns intuitively actions and their meaning; and a development of the senses of form, comparison, etc., takes place. And in order to be successful, the child has to subject himself in willing obedience to the rules of the game. If the child were to grow up without such willing obedience to rules, his freedom would be just as much endangered, as if he had no freedom whatever. The games occupy a distinct place by themselves. Plays are mentally spontaneous. For the games there should be simple music and correct action.

In Froebel's methods ethical culture occupied at starting, a large place. The ethic faculty is one of the first to unfold in the mind of a child; hence, its training and culture have immediate claim on the educator. The fact that faculty is there is sufficient to show that it is one of the essential roots by which means the child's nature receives nourishment needful for his perfect, healthy, and vigorous growth.

Stories are the child's first introduction into the great world of the ideal in character and life. The imaginative faculty of the child's mind should be dealt with very carefully. All stories should have an educative value, rather than instructive.

THE GIFTS AND OCCUPATIONS DISTINGUISHED

Froebel's play-means of the kindergarten consist of two groups, the Gifts and the Occupations. They constitute one united whole, each one the outgrowth of the previous, bringing about the inner connection and relation of the law as utilized by Froebel; and in this relation both gifts and occupations become a means for the child's development through the application of this law by self-activity.

The difference between gifts and occupations is the following:

The gifts are derived by analysis from the solid, while the occupations are evolved by synthesis from the point. Furthermore, the different gifts, after having been changed into the greatest variety of forms, at the end of the play take the original form, which is found entirely unchanged; whereas in the occupations there is transformation of the material itself, which cannot take the original form again.

There is this wonderful unity of design which characterizes Froebel's given material, and his natural, simple, child-befitting plan, thought out so logically and beautifully. The chief aim of these educational means is the self-development of the child entire.

The gifts and occupations are meant to aim at giving the child impressions of form, size, direction, motion, color, etc., leading him to analysis and construction, to development; i. e., to the exercising of the inner and external senses of form, number, size, etc., in order to assist the exact perception of objects, their properties and sizes, placing the children in a condition to translate immediately these appreciations by external representations, and, by so doing, strengthening the faculties of observation. Thought and originality are stimulated, as also investigation, which, if not satisfied, would eventually lead to destructive tendencies. The elemental powers are developed to logical thought by means of logical action; and the child is thus assisted to give outward expression to his inner thought. Further, the aim is to stimulate attention, comparison, love of order, and mutual helpfulness.

Within these gift-and-occupation means is held a power of suggestion for the utilization of the play-spirit. The ear hears sounds, language, music; the eye-sight is trained to distinguish better, more minutely. The child's mind is being filled gradually with images of actual life, and the intellect is built up on this basis. This leads to comparisons and establishes the idea between cause and effect, between object and language, and between the concrete and the abstract—a valuable preparation for after-life.

THE GIFTS AND THEIR USES

Froebel gives experience instead of instruction; he puts action in place of abstract learning. His kindergarten gifts are nothing but the working-out of his theory. The ball of the first gift is the primitive form from whence issue all the others. This gift consists

of six worsted balls, each ball having one color of the rainbow, and represents the elements for intuition; form, color, motion, direction, material—all gained through playful exercise.

The ball on a string illustrates swinging motions, revolving motions, pulling and pushing motions, hopping motions. Grasping and catching the ball strengthens the muscles of the hand and arm; and the eye is educated at the same time. The games with the ball in the open air excite the healthy action of the entire body. They are the best teachers of gymnastics for the child; as, for instance when the ball hops the child may hop. Swinging the ball on the string the child may not only play "tic-tac," like a pendulum, or "ding-dong," like the church bells, but he may receive ideas of "here-there," "front-back," "right-left," "up-down," "slowly-quickly," "near-far," etc.

Whatever is expressed in the playful instructions should be articulated accurately and distinctly, in order to develop the organs of speech. If children are taught to speak well before they learn to read, they will not require special instruction in the art of reading with expression.

To catch the ball, all the child's energy is required. The mind's development must be assisted in its first stages.

The second gift, which consists of four bodies—the sphere, cube, cylinder, and cone—represents contrast of form, and addresses the intellectual rather than the physical nature of the child. Revolution upon the axis of each body gives intuition of the inner relation of these bodies.

With the child, its first play-object should be succeeded by others which give the earliest opportunity for instituting comparison. In the cube of the second gift Froebel offers the primitive form of crystalline action. The two contrasts, sphere and cube, are connected by the cylinder and the cone—which participate in the qualities of the two other forms. By revolving these four fundamental bodies the child discovers the relation that exists between the sphere, cube, cylinder, and cone. To these four bodies can be retraced all forms and existing bodies. And this second gift thus constitutes the pivot of the play-and-occupation materials proposed by Froebel. "Innocent plays" are connected with the use of these bodies.

The third gift is a cube $2 \times 2 \times 2$, divided once in each direction, resulting in eight equal smaller cubes. Here, as also in the follow-

ing three building gifts, both the intellectual and the physical nature of the child are exercised.

Without a division or resolution into its component parts, the examination and thorough knowledge of any substance is impossible. The study of material knowledge serves as a basis for the study of the intellectual things; and divisions arbitrarily chosen leave no clear idea in the mind. It is therefore indispensable that all divisions be regular and conformable to "law," even as nature. In the third year the child endeavors to investigate the interior construction of things. This was what suggested to Froebel the divided cube as a plaything; and it is designed to foster the spirit of investigation in the young mind, while at the same time it stays the destructive element. The cube is separated, and its several parts are again united so as to form a new whole form. Little stories, comparisons, conversations, aid the child in the expression of his own ideas. The child divides the cube into two, four, and eight equal parts, offering a means by which the child may acquire mathematical conceptions. Such forms are, therefore, termed forms of knowledge; they correspond to the forms of knowledge in logic. For instance: The eight cubes can be placed in line, and the one-inch checkers—which correspond to the part-cubes of the third gift—will be of great assistance for the guidance of the child. Placing the eight cubes in line, they may be connected, subdivided into halves, quarters and eighths.

The exercises may be varied in this manner:

1. Make the cube; take the two upper front cubes and place them upon the two upper rear cubes, and the form represents a miniature chair—for father or mother.
2. This chair may be divided—resulting in two chairs.
3. These two equal chairs may be placed back to back—resulting in the form of a house, etc.; always one form being the outgrowth of the previous one until finally the cube has been formed again.

With each of these forms some instructive remarks may be connected, or some truth inculcated.

Rhythm can be taught by means of simple symmetrical forms. Their object is to cultivate the sense of the beautiful and the esthetic—the result of order and harmony. These forms train the eye to see quickly and distinctly, and the feelings to reject what is unsightly, inharmonious, and untidy.

These forms are again brought about in continuous steps, having a solid center of four small cubes, and revolving the other four cubes symmetrically around this central square, adhering to the "law of opposites;" i. e., if, for instance, an upper cube is moved to the left, the lower corresponding cube is moved to the right; if the left-side cube is moved forward, the right-side cube is moved toward the rear; etc. The child exercises his mental powers and learns to express himself. After each exercise or sequence the child is left to the full freedom of using the blocks.

The basis of the kindergarten gifts is mathematical; they illustrate successively the solid, the plane, the line, and the point. The progress from the undivided bodies to separate and independent elements further on awakens the mind.

The earlier gifts are rich in suggestions, while the derived gifts extend the former range. The object pursued is to aid the mind to abstract essential qualities of objects by the presentation of striking contrasts, and lead to classification of external objects by the presentation of typical forms. They illustrate simple truths through simple application, and stimulate creative activity. The natural tendency of thought is thus accelerated by carefully abstracting from material things their essential qualities.

Each gift throws some distinctive attribute into relief. In the first gift there is contrast of color; in the second gift contrast of form is found; the third gift offers contrast of size; the fourth gift offers contrast of dimensions; the fifth gift gives contrast of angles and number; the sixth gift presents proportion of different parts in respect to size and facility to inclose space.

All exercises with the gifts can be grouped under three distinct heads, viz.: (1) forms of life—i. e., objects we see around us; (2) forms of beauty or symmetry; (3) forms of knowledge or mathematical forms.

The thinking, searching, parting, and dividing processes of the understanding—that is, analyzing—should be preceded by the taking-apart—that is, analyzing—of the solid bodies; for an arbitrary division can never lead to clear representations. The next step is the transition to the plane given in the thin wooden tablets in the form of simple mathematical ground-forms.

With the tablets, the seventh gift, the child can no longer represent real objects, as was done with the building-blocks, but only pic-

tures of these. The shape of the tablets is of two kinds, square and triangular. The latter are again divided into four kinds of tablets, viz., right-angled isosceles triangles, equilateral triangles, right-angled scalene triangles and obtuse-angled isosceles triangles.

The forms made with each kind of these tablets are again grouped under three heads; life forms, symmetrical forms, and forms of knowledge. The child proceeds slowly, and connections are made with objects surrounding him and with his experiences. The combinations of forms in each series are numberless; but the elementary forms are few in number and limited in variety.

The connected and disconnected slats of the eighth and ninth gifts render the contrast of form even more striking by the child's self-production of the same. These slats represent partly the surface and partly the edge of the forms of the previous gift. The connected slats, by means of rivets which connect the ten equal slats, can be shifted into various outline forms, grading the process by number and in the slat-interlacing of the ninth gift single slats are interlaced into a variety of forms. These gifts form a starting-point for becoming acquainted with angles and the direction of lines; parallel lines are distinctly seen, and geometrical outline forms are easily derived by the child's own effort.

With the single disconnected slat not only direction of lines are playfully reviewed, but the slat can be used for measurement; the elasticity of the pliable slat offers many happy exercises in regard to sound and rhythm; while the interlacing of many slats leads the child again necessarily to the exercising of the law of opposites, to the appreciation of forms of use and forms of symmetry. It is the perfect simplicity that makes the play-work so clear and strong.

In the tenth gift, stick-laying, the little sticks from one to five inches long represent the embodied edges of the cube, carrying the child another step in advance from the concrete to the abstract. The sticks form the material for making outlines of objects, sketching outline-forms with embodied lines. The child receives at first only one stick, gradually increasing the number, which are held together with a string. In opening such a little bundle the child instinctively divides the bundle of five or six or ten sticks into five or six or ten units. The possibility of these sticks in the development of forms of life (forms of objects surrounding child-life), forms of symmetry, and forms of knowledge is capable of worthily engrossing the

maturer mind and intellect. The imagination of the little ones is a factor without limit. Its material can lead the child to the different avenues of observing wooden objects and their uses, as also to nature whence the stick has been derived. The network of squares on the kindergarten tables is here again a valuable guide. The sticks are admirably adapted to teach numbers and the rudiments of the rules of arithmetic.

The letters of the alphabet can also be laid and may be combined into short words, if the child is sufficiently advanced to do so of his own accord. Froebel gives an excellent example of this in his letter to his god-child. The main point of this gift, again, is that the child develops through creative activity.

The eleventh gift, ring-laying, consists of wire rings or circles and half-rings, of three sizes: one inch, one and a half, and two inches, respectively, in diameter. By means of these the child becomes familiarized with the properties of the curved line, by laying them in different positions and arranging them in various ways and combinations. The symmetrical forms predominate in this gift. The method is the same as in stick-laying; number is the guide. The material of these rings becomes a new point of interest. And finally the tenth and eleventh gifts are used combinedly, always adhering to the method, yet after each exercise giving the child freedom to shape and form as he pleases.

In the twelfth gift, the thread-game, a worsted thread of bright color, representing the pliable line, is used. Its ends are joined illustrating the circle as an equally distant line from its center; this the child has to arrange himself. The thread must be saturated in water and is used upon the surface of a wet slate to which it adheres; and with a little stick or slate pencil and the fingers the thread is moved about to produce the three groups of forms. This is "drawing with a given pliable line." The dry thread is also used for various hand games, "cat's cradle" for one. Also knots can be made in pretty variety, letting number take the lead. An amount of general knowledge will again be acquired; the materials—the thread, slate, and water—inducing the child to bring forth his little store of facts.

The thirteenth gift, the embodied point, represents the smallest portion of the body. Seeds, pebbles, or small shells may be used, such as are qualified to form lines. The materials lead to grouping and assorting, the aim being to make the habits of the mind and

body orderly, practical, and logical. The material is again used in relation to the network of lines, and in accordance with the three groups of forms found in all of the previous gifts. Points are joined to form lines; and lines of various directions are combined to make outline forms.

THE OCCUPATIONS AND THEIR USES

In the occupations of the kindergarten the material is of a more flexible kind than that used in the gifts; but the same general principles are applied. The occupations are evolved by synthesis from the point; and there is transformation of the material itself which cannot take the original form again.

The occupations have a far higher aim than merely to develop dexterity of the hand; for this would degrade them to mere mechanical work by leaving the principle and aim of the kindergarten entirely out of sight. In the first occupation the point is simply treated. Perforating is one of those occupations of the kindergarten which are greatly misunderstood. This occupation represents that which is beautiful, not only because it is the child's activity, but mostly because it is the child's invention. The child gains the habit of seeing sharply and accurately, of judging distances and directions; and the intellectual faculties are called into action while the child is perforating the various forms. The most important feature is the effect on the esthetic nature. And the product of his activity not only gives pleasure to the child, but serves also to give joy to others. Mathematical intuitions are brought near the child by his own effort, but also an opportunity is given to impress on the mind forms of things that surround us. A piece of card is given, covered with the usual network of lines; and upon this the child finds and marks—perforates—his forms with a coarse pricker. Illustrations of contrast similar to those illustrated in the gifts are further applied in all the occupations. The true kindergarten idea is centered in the all-pervading connection between the things of sense and the things of thought. According to law the mind moves from the known to the unknown. The first use of the occupations is to train the eye and mind to become ready servants of the will. Froebel uses the full-grown and the mature human being in the babe. Therefore his method is that of

nature herself, which always has reference to the whole, and keeps the end in view in all the phases of development.

The second occupation, sewing-out, calls the dexterity of the hands and fingers and the muscles of these into activity, and trains the eye in accurate measurement. Perforating and sewing-out complement each other. Sewing-out may be regarded as a kind of drawing with various colored threads upon a network of lines forming squares for a guide. While Froebel applies this occupation in a way which trains the mind, yet it is often allowed to be performed mechanically. The child, in the proper application of this occupation, is obliged to think, to count, to plan, to be attentive. The inventive power is again incited and further developed, always considering the age and development of the child. The mode of process here is determined by the peculiarity of the material used (perforated cards and worsteds) and the lines to be used. It is a process peculiar to itself. The law of opposites is easily recognized in this occupation. Forms of life may be represented—the child “finding” his own forms. Also simple outline forms of objects, flowers, insects, birds, and animals may be given and sewn in appropriate colors.

The third occupation, drawing, is commenced by Froebel at an early age; he regarded it as an early means of culture, and, as such, demands observation, attention, recollection of what has been seen, power of invention, logical thinking.

Froebel has prepared a system of linear drawing so simple that it is easily understood by children, and yet is sufficiently involved to tax the powers of mature minds. This drawing series is a microcosm of the whole plan of kindergarten education. The elements are simple in the extreme, and few in number; each series has different lines to deal with. According to the law of opposites or contrasts these lines are arranged, rearranged, and composed into larger forms. Ever new combinations are developed, leading the child finally to find the points, by connection of which a circle may be drawn without other help. Children having entered the kindergarten when four years of age will be able to draw these forms, according to direction, without much effort when six or seven years old; and this leads to a correct representation of the curved line, quarter, half, and whole circles.

As in all the gifts and occupations, so here a certain freedom is

granted, the child using certain lines, drawing these either to represent symmetrical star-like forms, or simple representations of objects he sees about him. The creative power will here develop again. By conforming to a certain rule, the imagination will expand, whereas otherwise it would degenerate, and simply wander aimlessly about, bringing forth no results. Even the greatest artists and inventors are compelled to obey some law.

The fourth occupation, coloring and painting, combines the chief elements of graphic art: form, light, shade, and color. The network of lines used in coloring is of a larger size than that used heretofore. The process is from line to surface. Crayons of primary and secondary colors are used, outline forms (geometrical) are made and filled in with parallel lines, until the child is able to produce a surface in orderly manner. This first drawing with colored crayons corresponds to the tablets in the seventh gift. Soon the possibilities of pretty designs will be increased, always using the rule of "freedom" with certain limitations. The brush will be substituted for the crayon, when the child experiments in making his own colors by mixing the primary colors and represents surface forms on a large network of lines. These forms are again classified under the three heads as before. Also, free exercises without limitation are allowed after each serial exercise.

The fifth occupation, paper-interlacing, leads over to net-weaving. Long strips of colored paper are interlaced into pretty symmetrical designs upon the basis of simple geometrical forms, showing that these, when combined, produce figures of much beauty.

The sixth occupation, mat-weaving, is used to weave strips of paper into a continuous web, representing a surface, teaching the child combination of colors and calculation of numbers, to produce patterns within the limitation of the first five numbers. This leads again to an independent effort, resulting in free-weaving, easy cane-work, and basket-making.

The seventh occupation, paper-folding, consists in bending and folding over the edges and corners of a given piece of paper—square, oblong, triangular, or circular. This occupation applies to the child's sense of form, of place, number, and size, as well as of objects resembling the forms folded. Valuable instruction is here again interspersed. Fundamental mathematics are thus taught to the child up to the tenth year, and are then elevated to ideas. Hence,

this occupation, after having served as a means of play and employment in the kindergarten, becomes for the same child, later, an esthetic, technical means of culture.

The eighth occupation, paper-cutting and mounting, represents the separation of the surface and the reunion of the parts to a whole form. Analysis and synthesis are here combined. This occupation also corresponds to the tablets. A 5×5" square piece of paper is folded into an eight-fold double triangular ground form, containing a network of lines upon its upper surface; and by this the child is guided to cut the ground-form vertically, horizontally, diagonally; i. e., once or twice in parallel lines; or, as advancement takes place, parts of the form are cut out; and the form and its parts are then assorted, rearranged, and mounted symmetrically. It is drawing with scissors without pencil-marks, the only guidance being found in the network of lines on the ground-form. The forms of knowledge thus cut from the ground-form are based upon geometrical calculation. Free cutting is cultivated after the regular exercises.

The ninth occupation, pea-work, consists in the connection of peas and sticks, to form the outlines of surfaces and the skeletons of solid bodies. That which in the preceding gifts was solid is in this occupation transparent. The child makes here again in outline, all the forms of previously used gifts and occupations, geometrical outline forms, symmetrical forms, and miniature forms of real objects. Prisms and pyramids and crystalline forms can be represented with little effort. The letters of the alphabet may be made.

In the tenth occupation, paper-modeling, the previous forms are reviewed, while here the surfaces receive the chief consideration. Paper, covered with a network of half-inch squares, is measured, cut, folded, and shaped to represent, as in former instances, (1) forms of knowledge, (2) forms of life, and (3) forms of symmetry.

Children can easily learn how to make a box; and this is used in teaching them numbers, addition, and the multiplication table by their own work.

In the process of synthesis, paper modeling stands between planes and solids; these forms are now built up from the plane. Thus a set of prisms and pyramids are designed, made, and combined, starting with the cubic form and reaching up to the dodeca-

hedron and icosahedron. Free work is finally the outcome of each directed set of forms. This is indeed a valuable foundation for the future study of mathematics.

The eleventh occupation is modeling in clay. The first steps in this occupation are very simple. The beginning is made with damp white sand on a sand tray. In clay-modeling the so-called "forms of life" are at first predominating. The child becomes, by imitation, a tradesman, shaping small forms of bread, making a ladder, a boot, a hat, etc. Fruit is imitated in miniature forms, also vegetables; imprints of leaves are taken, becoming a first lesson in botany. Chinaware is imitated, and tinware; furniture even is attempted. These forms are developed from the four fundamental bodies of the second gift, and their division into halves; and further from the surface of the half-body. For instance: It is easy to shape an apple from a sphere; from the half-sphere, a bird's nest or a basket; from the flat surface of the half-sphere, a plate or tray. The cubic form could by slight addition be shaped into the form of a trunk, etc. All the previous bodies of the gifts can be reproduced by means of the pliable clay, and used for fundamental forms of objects.

Flowers can be copied and arranged on a plaque, and by so doing the children will be led to discover many things by themselves. The fourteen stereometric ground-forms are intended to be made by older children. The different geometric bodies can further be applied by joining several of them. And, finally, a first step toward the understanding of art may be taken by leading the child to represent the column; and this may lead to the representation of a building.

Froebel means for the educator to go slowly and surely, thus impressing the child far more than if he were assailed by a crowd of new forms, sights, or sounds. And, as the child moves the objects, measures and shapes them, talks and sings, he is imperceptibly guided to move in accordance with them. Conjointly with this, the way is opened toward training the will in the right direction. And as there are many opportunities given for bodily exercises during the gift-and-occupation work, so there are also many for moral culture. Equally the affections and the artistic powers receive notice, while companionship is influenced in developing social qualities. While playing with the gifts, there should be

connected with this body movements whenever possible, thus reducing any strain that might otherwise occur.

From the objects and forms made in the gifts the possibilities of rich symbolism are striking, furnishing means for development of mind and body.

Language is developed, and the tone of the voice is trained. This is one of the points which should receive special attention as a preparation for the school; and this point is of importance. All actions should be connected by word; and hence free and personal conversation should be encouraged.

The process of both gift and occupation-work is again from imitation to dictation, being followed by suggestion, leading eventually to original work, invention. The guided work always precedes the free work; and the law introduced into the guided work, being gradually absorbed by the child, will later rule the free-inventive work. Froebel gives to the child freedom within certain limitations. His careful analysis of child-nature and his intimate knowledge of children afforded him the practical insight into the early educational process that makes his ideas so fruitful and important.

The key to the arch of the occupations of the kindergarten is the transformation of material. The related continuity is here again of the greatest value. The work is merely the means of educating the child. The visible, material production of the hand has a subordinate value, because the value lies in the influence which the work has upon the child. All-in-all it is the spirit which prevaleth, which cannot be exploited as a method. Nor can this spirit or harmonious atmosphere in the kindergarten be analyzed, for it is a subtle one. What is needed is the breath of the spirit which lives and breathes in Froebel. And wisdom is needed, to discern those things which make for true freedom. Froebel gave the suggestions and the examples, whereby he merely pointed out the way and the manner, not meaning them for imitation. The great law which finds expression in manifold nature is not limited. By means of using the same great law, true freedom is attained in the highest possible degree.

Nothing can take the place of gifts or occupations. Nature material may at times prove a greater incentive to expression than the gifts, though it cannot supplant them. Nature material has its own value, being used advantageously to enrich and to expand

the kindergarten materials as seasons or occasions may offer. To leave out but one or another of the gifts or occupations from the plan would create a gap in the logical process which makes it all so valuable and important.

An important question arises as to whether the child should be permitted the necessary length of time in the kindergarten, or whether, as designed by Froebel, the gifts and occupations should be continued in their extended development in the connecting class—the primary and the elementary school.

In the kindergarten we deal with pedagogics, and not with the invention of a number of entertaining occupations and plays. Were this idea left out, the kindergarten might be abandoned altogether. Froebel's series of play materials have the singular advantage of being all linked together, leading from one to another. It is true and practicable that most of them can be used separately, while they retain their educational value in providing children with a useful material on which they can exercise their industry, constructiveness, and inventive power. The greater value, however, lies in the fact of following one another by reason of connective necessity. This is true not only in the connection shown by the kind of material, but also by their adaptation to the age, and mental and physical powers, of the child.

Froebel designates the spirit and character of his play-and-occupation means thus:

They proceed from the unit resting within itself and develop according to the laws of life in all manifoldness. They commence with the simplest, just as they recommence on each new step again conditionally with the simplest, but later progressing to the nature of things and to the laws necessarily resting within them from the simple to the complex, from the undeveloped to the perfect. Each part that is being offered is always in itself a complete whole, and may thus be regarded as a seed or a bud from which necessarily new formations have to emanate. And these play-means have to embrace, as a whole, in process of their exhibition the entire field of the general intuition instruction, the foundation of all future instruction.

And Froebel's practice corresponds wonderfully with his theories.

The law of contrasts and their mediation Froebel recognized as being the law of development in nature and in man's life, and thereon he founded his play-and-education means. Each single

form offered—let it be ever so small and simple, or ever so large and complicated—is within itself a complete whole, and he thus likened it to a seed or bud from which necessarily proceed new formations. According to this condition, all the different gifts and occupations are gained necessarily as an outgrowth from one another in logical sequence; and hence, leaving out but one of them, the chain, linked so beautifully, so naturally, i. e. lawfully, is broken, and arbitrariness or disconnectedness sets in. And as a reflex and impression of all the child's doings will be found on his mind and character, the influence of cause and effect can readily be detected.

It is not in Froebel's plan to follow a program at the expense of sacrificing the true development of the child. The idea is that a program should fit the needs of the individual child's development, and not the child's capabilities be made to fit the program. Neither is it in the idea of Froebel that even an attempt be made to do a certain amount of work in a given time without regard to the individual.

The child is led to find succeeding steps, while dictation is valuable because of developing correct attention. The free activity in accordance with law gives a true measure of the limits of the intelligence and stage of the child's development. And, if doing healthy work, the child will foreshadow the next step following. The proof of the greatness and naturalness of these laws is seen when children of different generations arrive at like results.

Froebel says:

These employments aim at, and produce in man first of all, an all-sided development and presentation of his nature; they are, in general, the needful food for the spirit; they are the ether in which the spirit breathes and lives that it may gain power, strength, and extent, because the spiritual qualities given by God to man, which proceed from His spirit in all directions with irresistible necessity, appear necessarily as manifoldness, and must be satisfied as such, and met in manifold direction.

According to Froebel, the gifts and the occupations contain the universal elements of proper work for childhood; though they must be so understood as to be applied by the child according to the principles laid down by Froebel, or else they lose all their power for good, and may even tend to become harmful. To develop self-activity in the child does not mean his being busy; but that by his own effort he learns to overcome difficulties and perform duties unassisted, enlisting his entire self.

The gifts and occupations must not be regarded merely as toys. The educational value of each must be brought out. Each one is a means by which the child is assisted and led to observe, to examine, and to remember. To bring out a thought each day, making a change at the right moment, and not binding one's self down with iron-clad rules, will be found the true method. Lengthy sequences often forced on children's conclusions, and wearisome to the little child who only just begins to make connections, are not in place, and must prove harmful. Also what may be termed lessons in botany, zoölogy, geometry, etc., are out of place as separate studies. However, conversations and stories about flowers, animals, birds, and insects, introduced at seasonable times in simple, pure language, leaving out all technical terms, but emphasizing the most important characteristics, will leave a much more lasting impression than the most imposing language which conveys no idea, but remains scarcely a matter of sound to the little ears.

Children love change; and one subject carried on for days will tire the young brain. There is also harm in detailing too much in work or play. The whole plan or disposition of the future adult being is revealed in its most delicate lineaments in the child's playful activity. Whether the future life shall be sullied, peaceful, or rent with passion; industrious or indolent; whether it shall be a kind of dull vegetative existence, or a life full of high, conscious purpose; a life at peace or at war with society—all these questions are raised, and in part determined by the nature of and the conditions under which a child plays. In play these relations are revealed in nascent simplicity and in the unity of unconscious life. In the play, according to Froebel, may be found the germ for work. The right kinds of materials are provided upon which a little child might exercise his creative-productive energy under direction.

With Froebel this question of the right training of the creative-constructive activity from its earliest beginnings was akin to religion; it was, in fact, only another side of religious training. "Important as the first religious training is," he says, "early training to industry is every whit as momentous."

Froebel must not be copied; but the spirit and the law he put into his system must clearly be understood. The educators of these young children must not be mechanics of the kindergarten, but artist-kindergartners.

The object of Froebel's constant observation and reflection was *the growth of character*. And the practical measures he advocated have deeper reasons than those of expediency; for they lie in his views concerning the constitution of man, and his relations to the world, and to his Maker.

Froebel, a religious man, calmly adopted in 1826 the conception of evolution as a revelation of the Deity, applying it to a body of facts very different from those of physical science. Froebel turned a microscopic gaze upon the dawnings of individual mind, which is in harmony with his wider outlook upon the world of living men, of history, and of nature, and which must be seized in their reciprocal relations and with inevitable reference to the great goal of all things.

A very strongly marked characteristic of Froebel's mental activity was a craving to bring isolated things, facts, into some general relation. Froebel's sensitiveness to the relation of facts, moral and intellectual, the strong search to establish harmonies of relation as a principle to be kept in view in the field of education, is impressed upon everything Froebel ever did or said. This truth he symbolized in the *Mutter und Koselieder*, saying:

Treib mit deinem Kinde Nichts beziehungslos,
Sonst wird es dadurch leicht erziehungslos.

"Do not practice with your child anything without relation,
Or else he may become thereby bare of all education."

On the vast bearings of this principle are built up the kindergarten gifts and their uses, and the kindergarten occupations in their intelligently connected relations. Man is endowed with creative power—and this is the deeper meaning of all work. We do not work to get a living, but because it is the appointed means whereby alone we can develop the divine possibilities within us.

Children are much nearer the inner truth of things than the adult is; for, when their instincts are not perverted by the superfine wisdom of their elders, they give themselves up to full vigorous activity. "Their's is the kingdom of Heaven."

SUMMARY

To assist natural development toward its destination, education is to begin with the child's birth.

As the beginning holds the entire after-development, so the early education is of most importance.

The physical and spiritual development are closely connected.

The physical organs are the first of perceptible development; and these are the instruments for the spiritual development. Early education, therefore, deals directly with the bodily development, by which the spiritual development is influenced through exercises of the senses.

Nature has indicated the right way to proceed in the exercise of the senses, in the utterances of the child's instincts; and the natural basis of education can only be found through these. Not only physical, but also spiritual wants are expressed by the child's instincts; and both have to be satisfied. The development of the limbs by means of movements stand in the first place. Play is the natural form for the first exercises of the organs; hence play with the limbs is necessarily connected with the simplest spiritual cultivation. The child's soul can be awakened early in life only by physical impressions; and these should be regulated, and not left to chance.

Froebel's play-exercises are intended so to regulate the natural and instinctive activity of the limbs and senses that the purpose which nature intended may be attained. The child thus gradually awakening, his instinctive activity will gradually become conscious action, which, as further development takes place, becomes productive action or work.

The hand—the important limb as regards all active work—has to be called into play and development from the first. And Froebel has many hand-games and finger-plays by means of which are associated the most elementary facts and observations from nature and human life.

In all organisms all later development results from the earliest; as all that is greatest and highest springs from the smallest and lowest beginnings, so education must endeavor to emulate this unbroken continuity of natural development. And Froebel supplies the means for bringing about this result in a simple system of gymnastic games for the exercise of limbs and senses, which contain the germs of all later instruction and thought; for physical and sensuous perceptions are the points of departure of all knowledge whatever.

Froebel discovered a true and natural basis for infant educa-

tion, and in his *Mother-Play and Cossetting Songs* he shows how this education is to be carried out and made the foundation of all future development. And if the full benefit is to be derived from the kindergarten, then it is essential that the educational principles and methods of Froebel should be carried out from the child's birth, as indicated in the mother-play and cossetting song book.

The starting-point should therefore be the training of mothers and all who have the management of young children. They should know how to apply Froebel's first principles of education. This is of immense importance. Woman's true development in all classes will best be accomplished by training them for their educational calling; for nature has pre-eminently endowed them for this work.

The multiplicity and variety of the kindergarten materials as now manufactured have, so to speak, corrupted the simplicity of what Froebel intended; for his idea was to use elementary forms exclusively, and simple materials, and as much as possible of these being prepared by the children themselves.

Children under seven years of age are very much alike in all countries and ages.

The heights and depths of the moral and religious nature of children will open more and more on mankind, and on the educator's deeper and clearer views of Froebel's moral idea, as progress is made in moral refinement.

Froebel took the ground that the mother should be the educator of the child until seven years old; but observation told him that no mother had the leisure and strength to do for her child all that needed to be done in these first seven years without assistants and in the narrow precinct of a single family; for the social and moral nature after the child is three years old requires a larger company of equals.

The kindergartner has always to be guided by the abilities and fitness of the child; and should bear in mind that she lays the foundation for the elements of the branches taught in school. The kindergarten does just what neither home nor school can do for the child.

Although there is a multiplicity of play-gifts and occupations, Froebel limits them with the little child at first to only few forms, small numbers, and simple colors. As in nature and in art, all forms can be led back to a few fundamental forms.

Froebel's gifts and occupations of the kindergarten form only

a part of his educational means. Language, songs, stories, pictures, conversation, garden-work, the care of plants and animals—all are intended to train and influence the child. Example does much for the child. The spirit reigning elevates work and play to educational means; for the kindergarten is not meant for a pastime merely.

With the completion of right action today, the succeeding day has been already prepared. If today by a little effort the child progresses, his courage is growing to make a better effort tomorrow. Thus the beginning is made by the child toward becoming later a useful man or woman who will give all for the good of mankind.

IV

SOME CONSERVATIVE AND PROGRESSIVE PHASES OF KINDERGARTEN EDUCATION

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This article is undertaken with the full consciousness of the fact that fairness and justice can only be approximated in any attempt to give an adequate account of the conditions and causes which gave rise to the reactionary movement in kindergarten education. The attempt is made with due humility and a sincere desire to be fair to all parties, in both wings of the kindergarten movement; therefore, any unfairness which creeps in must be regarded as a result of the partial view and necessary limitations hardly to be avoided by a participant within the ranks.

In days past kindergartners were accused of being peculiarly satisfied with the system of education which they represented. In many instances this criticism was fair, though the critics must remember that the satisfaction was with the system and philosophy of Froebel rather than any individual exposition of these. This, however, would hardly be a fair criticism of the kindergarten attitude at present, for doubt has penetrated the very heart of the movement and "divine discontent" has wrought miracles here as in all other departments of life. History repeats itself in all ages and movements, and heresy has entered the paradise of the kindergarten world, destroying the peaceful satisfaction and pedagogical egotism of happier days in our early history.

The large number of kindergartners attending educational congresses and summer schools gives ample evidence of the present eagerness for better things. Members of this profession are in evidence at all educational centers, studying philosophy, psychology, nature-study, art, music, literature, primary methods—in fact, a little of everything in heaven above, the earth beneath, and the waters under the earth. The pursuit of the university degree is among us and kindergartners are candidates for degrees in all the large universities which have opened their doors to them.

In this article the attempt will be made to treat the subject of the new movement in kindergarten education under five heads:

I. Conditions and causes which gave rise to the reactionary movement.

II. The present status of the two movements.

III. The fundamental theoretical points at issue.

IV. The points of difference in practice between the conservative and reactionary movements.

V. The present and future needs of the kindergarten.

I. CONDITIONS AND CAUSES WHICH GAVE RISE TO THE REACTIONARY MOVEMENT

More than a half-century ago in an obscure German village, remote from the centers of commerce and learning, there arose a new movement in education which its founder, Frederick Froebel, christened "the kindergarten." Ushered into its uncertain existence amidst the most discouraging influences of poverty and obscurity, the new idea called for the most rigid self-sacrifice on the part of the unknown philosopher and seer who originated it, and inspired unquestioning loyalty in the devoted disciples who gathered about the expounder of this gospel of childhood.

There is something inspiring, and at the same time pathetic, in the history of this group of idealists, who gladly renounced careers, forfeited paternal approval and bequests, and endured separation from loved ones in order to consecrate their lives and worldly goods to the service of Froebel, by going into the world to spread this new gospel among parents and teachers. In many respects the devotion of this small unworldly group to its educational ideals is as unique and interesting as the Brook Farm circle, bound together by the transcendental philosophy of that period.

It was a time when romantic souls craved a mission, and all who came under the spell of Froebel's enthusiasm, men and women alike, were inspired with the same consecration to the cause and a remarkable personal faith in and devotion to Froebel. This not only continued throughout his lifetime, but, strange to say, is found in kindergarten circles at the present time; there still being a large body of kindergartners who bitterly resent any criticism of Froebel's philosophy or methods. This attitude of devotion and zeal has been admirably successful as a method of propaganda, for in less than a

half-century after Froebel's death, his followers, working against tremendous odds, have through their enthusiasm and devotion succeeded in planting the kindergarten in the most remote corners of the earth.

While such unanimity of opinion and unquestioning loyalty were necessary in the establishment of this, as of all other new movements, the usefulness of the unquestioning acceptance of Froebel's message came to an end when the kindergarten became an established fact. In the course of events this attitude had to be superseded by a more critical attitude toward the work of Froebel, as well as of ourselves, if the kindergarten was to keep pace with other movements in education. Consequently, as the circles of influence spread away from this center of devoted followers, those who entered the work began to look at it more critically and impersonally. Up to this time most of the criticism had come from those outside the ranks, and he was a brave man indeed who dared to tread on the sacred ground of Froebelian education.

However, as the kindergarten gained ground and bid fair to survive, kindergartners themselves began to doubt the infallibility of the system, and criticism arose within the ranks. It was impossible for this more critical attitude to develop among kindergartners as long as the cause was struggling for a bare existence, and kindergartners were constantly on the defensive for it; but, when survival seemed a certainty, the next step necessary to promote growth and guarantee a future in education was doubt, and a right to difference of opinion among kindergartners themselves. This critical attitude spread rapidly within the fold, and, as conviction was equally strong with all parties, an unconscious and unpremeditated division was the only possible outcome with conscientious thinkers, holding opposing views.

It was a delicate task indeed to designate these opposing parties in terms satisfactory to each, whether distinguished as "orthodox *vs.* heterodox," "conservative *vs.* progressive," "traditionalists *vs.* radicals," "loyalists *vs.* secessionists," or "old school *vs.* new school." There are many who object to any of these terms as designating the position they hold. These would have a third party organized, which is supposed to stand upon a sane middle ground. They, however, fail to realize that, no matter how conservative or radical opponents may consider one another, no one ever considers

herself extreme, and each would classify herself as one standing on this *sane* middle ground, avoiding the fanaticisms of extremists in either direction.

Naturally, the conservative wing of the kindergarten considers the radicals dangerously heretical and revolutionary, while the radicals are equally sure that the conservatives are narrow, unprogressive, and fanatical. There is still much anxiety among kindergartners as to the outcome of this division in the ranks. Some fear that it is an illustration of the house divided against itself; others, that it is a most healthy indication of growth—the kindergarten's sole guarantee of survival and an honorable position in the future history of education.

II. THE PRESENT STATUS OF THE TWO MOVEMENTS

Nothing better reflects the history and development of the kindergarten movement than a comparison of kindergarten conventions in the past and those of the present. In the earlier days of kindergarten conventions only such subjects as "The Threefold Nature of the Child," "Unity in Diversity," "Harmonious Development," "The Law of Opposites," or eulogies of Froebel and the kindergarten were given the sole right to a place on the program. At these gatherings one listened to inspiring addresses on themes with which all were familiar and upon which all unanimously agreed. This was all well and good in the early history of the kindergarten, when strength and encouragement were needed in order to maintain faith in Froebelian thought rather than suggestions along the line of modifications and growth.

Later came those epoch-making conventions when some bold critic, outside the ranks, dared to voice his doubts as to the advisability of keeping intact the traditions of the kindergarten as the best means of meeting present needs and future conditions of growth. Needless to say, there were no words of approval or encouraging applause, but rather an ominous silence, combined with a frostiness in the atmosphere which made the critic feel that he had come ill-clad for so chilling a temperature.

Fresher still in the memory are the more recent meetings of the International Kindergarten Union and Committee of Nineteen, where all the points at issue were freely and frankly discussed by representatives from both wings of the kindergarten, and a most

respectful hearing given opposing opinions, whether voiced by one of the kindergarten profession or by critics from other departments of education. Since this time kindergartners have been learning not only to agree to disagree, but to value criticism from those holding opposing views.

The printed programs of the International Kindergarten Union and all its branches show a goodly array of noted specialists in philosophy, psychology, sociology, art, literature, and music. These experts are not only invited, but urged to give their criticism of kindergarten methods in the light of their specialty, and these criticisms, together with the opposing views held among kindergartners, are shaking the earlier pedagogical egotism to the foundation, and slowly, but surely, kindergartners everywhere are learning to welcome respectful criticism and to value truth from any source.

III. THE FUNDAMENTAL THEORETICAL POINTS AT ISSUE

Many of the theoretical points at issue in the kindergarten profession are mere differences in interpretation, and hence are of greater importance to kindergartners than to educators in general. However, as the kindergarten is being incorporated in the public-school systems in all our large cities, these differences in both theory and practice are becoming increasingly important to all the superintendents, principals, and teachers of our common schools.

While there are many vital phases of philosophy which all kindergartners hold in a common faith and love, there are points upon which the two schools of kindergarten vary fundamentally, even though the uninitiated can discover no significant differences. Some of the most marked differences are here, as elsewhere, due to temperamental causes, repeating the universal tendency to opposing views in philosophy, theology, literature, music, and art. In fact, temperament and training will easily account for the different valuations and emphases which kindergartners place upon the following aspects of thought: a more or less static *vs.* a dynamic interpretation of the German philosophy of the early nineteenth century; the rationalistic and introspective *vs.* the genetic and social psychology and child-study; the standards of civilization *vs.* the standards of the child's impulses, interests, and stages of development; the importance of stirring in the child's heart and mind symbolic premonitions and spiritual ideals *vs.* the importance of providing

the social situations which lead to the formation of unconscious habits of social worth; the poet *vs.* the scientific; the esthetic *vs.* the industrial; the diffident, mystic, and remote imagination *vs.* the sensorial, plastic, and practical imagination; Froebelian authority in theory and practice *vs.* experiment and research for truth from other sources, or better methods of applying Froebel's principles.

Attention is again called to the fact that these are mere differences of *emphasis* and *accent*, as no individual or school of kindergartners would eliminate either antithesis. However, all are guilty of emphasizing one phase of truth at the cost of its apparent opposite, and the much-talked-of "mediation of opposites" and "harmonious development" are sacrificed to a dualistic interpretation of that which a deeper study would reveal as different aspects of an underlying unity.

Some of the theoretical differences among kindergartners have no outcome in alterations or modifications of practice, being merely variations in terminology or interpretation. For example, the same activity of the child may be under discussion, and one group will interpret it as an evidence of the child's "premonitions," "presentiments," and "foreshadowings" of mature truths of significance to the adult only, while the other refers to the same activity as a native impulse, interest, or as a rehearsal or reverberation of deeply rooted instincts dating back to a prehuman or savage ancestry.

This causes grave accusations to fly backward and forward, the radicals accusing the conservatives of imposing premature standards upon the child and interpreting his activities from the adult point of view; on the other hand, the conservatives deplore the tendency of evolutionary interpretation to arrest the child's development upon the plane of the brute and the savage. The conservatives rightly emphasize the need of interpreting the results of child-study in the light of their ideal fulfilment in the life of the adult and the standard achievements of civilization, and the progressive school readily accepts this, but feels that no activity is fully understood until it is seen in the perspective of its place in the evolutionary process, and interpreted in the light of its origin as well as its spiritual destiny.

While both conservatives and radicals have their psychological creeds, the former tend to accept the rationalistic and introspective psychology which is felt to be more in accord with what may be

designated as Froebel's philosophy; the radicals tend to accept as a working basis the genetic and social psychology of the present day. This readily explains the emphatic differences of opinion upon the following points in psychology and child-study.

1. The relation of instincts and impulses to the higher capacities and powers.

2. The relation of desire to effort, or interest to will.

3. The relation of sense-perception to imagination and expression.

4. The relation of imitation to originality and invention.

5. The relation of sense-perception and experience to the formation of the concept.

6. The dawn and evolution of the analytical powers.

7. The dawn and evolution of the ability for abstract thinking.

8. The dawn and evolution of the esthetic sense.

9. The psychological resemblances and differences between work and play.

10. The relation of activity to knowledge, or expression in relation to the rise and formation of the image and idea.

The position of both conservatives and radicals upon the foregoing points is so decided as to give rise to the marked differences in practice, which in turn gave rise to the necessity for a reactionary movement in kindergarten circles. These opposing views are having a most salutary influence upon each movement, and at present we cannot afford to dispense with the views or methods of either group.

Wholesale conversion would be most disastrous, for out of these opposing views will be sifted the safest and best held by each, which will give rise to a more balanced kindergarten system in the future, one that has gleaned much from both the faults and virtues for which each stands. Aaron's rod has put forth leaves. If such a wholesome state of affairs has come about within kindergarten ranks, it is a prophecy of great promise for the regenerated kindergarten of the future.

IV. THE POINT OF DIFFERENCE IN PRACTICE BETWEEN THE CONSERVATIVE AND REACTIONARY MOVEMENTS

The points of difference in practice between the conservative and reactionary movements as exemplified in—

- (a) Programs.
- (b) Gifts.
- (c) Occupations.
- (d) Art.
- (e) Plays and games.
- (f) Literature.
- (g) Music.

It demands keen discrimination from a visitor who is not familiar with modern educational theory and the technique of the kindergarten to draw any distinctions of significance between the work of a conservative and a progressive kindergarten. In fact, to the ordinary observer the children seem equally happy, industrious, orderly, and healthy, and such a guest is likely to conclude that our heated discussions are a case of "much ado about nothing." On the other hand, a visitor with a fair knowledge of modern educational theory and the technique of the kindergarten will at once detect a difference in the conception of discipline and a marked difference in the uses of the gifts, occupations, and games.

(a) *Program.*—As it has seemed almost ridiculous to refer to a course of study for the tiny children in the kindergarten, the word "program" has been substituted for the more formal term.

Leaders in the conservative movement of the kindergarten have mapped out a program which was formerly called the "Uniform Program." This has been in use for years in many of the kindergartens in our large cities. It represents most careful study and thought in all its minute details, and has the distinct advantage of having been planned originally by a kindergartner of wide learning, scholarship, and experience. It was then submitted to the judgment of practical workers of less experience, until, as it stands today, the program is supposed to have been filtered through many minds and represents the "collective mind" of a large number of supervisors and training teachers "in close touch from the theoretical point of view."

This "Uniform Program" is finished in detail and ready for use in the kindergartens of all cities for all children of all classes. The subject-matter of this program consists in what are called "pattern experiences" or "typical activities" which are drawn from Froebel's *Mother Play Book*. Though this was undoubtedly an epoch-making

book, many of the progressive kindergartners feel that it is most suggestive when studied in the light of its period and natural setting; that is, as a book of plays and games written for mothers and children living in the peasant villages of Germany more than a half-century ago.

This program is arranged to meet the needs of a sort of "universal child-mind," and its adherents are strong in their denunciation of any program that emphasizes the need of adaptation to the social situations, in which particular groups of children "live and move and have their being."

When Mr. Courthope Bowen, of England, suggested that only the principles of the *Mother Play Book* should be followed, and that little children living in England or America should have plays and games reflecting their own environment just as the *Mother Play* reflected the surroundings of German children, he was met by this argument from the kindergarten: "In opposition to this view I hold that Froebel's games dramatize ideal experiences which *all* children may and ought to have, and that consequently they should be played by children of *all* nations and *all* conditions of life."¹

While the radicals would not accept the particular substitutes which Mr. Bowen suggests, they do feel that the principle of adaptation is a valuable one.

This carefully systematized program certainly has many points of excellence when used as a basis for selection or suggestion; but when a supervisor in one of our large cities, where the Uniform Program is in use told us that she could look at her watch at any moment and know exactly what was being done in every kindergarten under her supervision, one can but feel that the individuality of the kindergartners carrying out such uniform details, and the best interests of the children of different experiences and capacities, must be unduly sacrificed to such a pattern system, no matter how good it may be in the abstract. Even such minute details as to what questions are to be asked, what illustrations chosen, and not only what gifts or occupations are to be used, but also what moves are to be made with them and in what order of sequence, are prescribed and prearranged. No primary or elementary course of study in existence leaves so little to the initiative and judgment of the teacher.

The new school of kindergartners feels that the tendency of such

¹ *Symbolic Education*, p. 169. Susan E. Blow.

a program is to blight the individuality of the kindergartner, to kill the incentive to study and plan her own programs, and to tempt her to put all children through the same set régime whether they live in the crowded tenement or suburban village, at the sea-shore or in the inland town.

On the other hand, in all justice it must be accorded that some of the radicals must plead guilty to too great laxity in leaving programs to the limited experience and judgment of immature kindergartners. However, they do believe that, if the object of education is to help the child to an intelligent participation in the most significant experiences of the situations in which he lives, this tendency to accept *any* one program for all children of all experiences, capacities, and environments violates the most fundamental demands of modern educational theory and practice.

While it is but fair to the able authors of this program to state what their plea is and that it should be used suggestively rather than literally, the practical result with the kindergartner has often been the formation of habits of undue dependence upon the plan of such well-known authorities, and the feeling that its wholesale acceptance is safer than any variation which her lesser experience suggests. The outcome with kindergartners, who form the habit of dependence upon any fixed program during the years of professional growth, appears to result in an unquestioning acceptance of the infallibility of the same, in proportion to the number of years it has been relied upon. In many instances there is also noted a singular blindness to the virtues of any other programs which vary fundamentally from the one adopted.

While it must be freely acknowledged that such conditions result from an abuse of this program, which is contrary to the spirit of its author, it is equally true that such a detailed course of study given by *any* able authority tends to overpower the judgment of immature teachers and cause them to fall back upon any ready-made program which relieves them of individual responsibility, saves time, study, and individual planning from day to day.

(b) *Gifts*.—It is taken for granted that the readers of this article are familiar with the fact that Froebel's so-called "Gifts and Occupations" form a series of educational materials based upon the principles of analysis and synthesis. The gifts begin with the ball or sphere analyzing through solids, surface, and lines to

the point; while the occupations reverse this order embodying the synthesis of form from point, through lines and surfaces, back to solids. The traditional procedure has been to cling to this logical circle of materials and so use them that "the child will gradually grow into a consciousness of their geometric relations," types, and evolution.

The progressive school believes that little children cannot appreciate the geometric evolution of such a logically planned series of objects, and in breaking through the charmed circle of geometric logic, this school tends to select or emphasize only those gifts in the Froebelian series which they feel are suited to meet the experimental and constructive needs of childhood. This results in an emphasis upon those gifts which are blocks, rather than upon that portion of the material which grows smaller and more abstract as the series is analyzed through surfaces and lines to the point:

The different uses of the gifts and occupations, now under discussion in the kindergarten, seem to correspond to the different attitudes held toward the use of the alphabet and the technique of reading and writing in the primary grades. The question of paramount importance is, Shall the gifts and occupations be used to bring to consciousness the qualities and geometric relations existing in and between themselves, or, shall they be used for experiment, expression, and construction first, leaving to a much later consciousness the fact that they are made of spheres, cubes, cylinders, corners, edges, squares, surfaces, angles, points, etc.?

In the Uniform Program used largely among conservative kindergartners the gifts and occupations do not seem to be emphasized as a means of expression and representation. On the contrary, they seem to be used as the A.B.C. of form and geometric evolution.

Fortunately the day has dawned when kindergartners bound by the closest ties of friendship can disagree frankly, yet for fear unfairness may have unconsciously crept into the above statements the following quotations from some of the most prominent conservative leaders are given.

Through using the gifts in productive *exercises* the child is incited to observe the elementary qualities of all material objects. The qualities form the alphabet of nature, and Froebel has so organized his gifts that each letter in the alphabet shall be almost unconsciously learned.²

² *Report of the I. K. U.*, 1900, p. 51. Susan E. Blow.

Again we have from one of the more recent writers on the use of Froebel's gifts and occupations the following:

As the kindergarten gifts are designed to serve as an alphabet of form, by whose use the child may learn to read all material objects, it follows that they must form an organically connected sequence moving in logical order.⁸

The radicals value Froebel's gifts because they offer opportunities for—

- (1) Play,
- (2) Free investigation and experimentation,
- (3) The development of the constructive instinct,
- (4) Expression and representation,

and do not emphasize, *save in the most incidental way*, the use of the gifts as—

(1) A means of bringing to consciousness the geometric or symbolic qualities and relationships inherent in the gifts themselves;

(2) As a means of helping children to form the habit of classifying all the objects in their environment under some type form, color, or activity;

(3) As a means of abstracting from their natural setting the qualities of form, number, color, motion, direction, and position, which naturally come to consciousness at a later stage, and then through first-hand contact with the natural objects in which they inhere.

The radicals believe the gifts should be used as a means to an end; that is, they believe that the child is naturally trying to express, through the medium of the gifts and occupations, the images and ideas which come to him in his social and natural environment. The kindergartner accordingly fulfils her highest function when she helps the child to do, with educational value, that which he is seeking to do alone; in other words, that through the child's own impulse to express and represent his social environment through the medium of play she brings to his consciousness the industrial and esthetic and ethical values bound up in his own most significant experiences.

↖ We have Froebelian authority for the truth that what the child imitates he is trying to understand, and radicals gladly accept this statement, provided they are not asked to believe that it is the formal

⁸ *Froebel's Gifts*, p. 8. Nora Smith and Kate Douglas Wiggin.

aspect of objects and results that the child is trying to understand through imitation.

All the experiments of Barnes and Binet go to prove that the abstract attributes, such as form, color, etc., play a very small part in the child's consciousness at this age; on the contrary, investigation points to the fact that it seems to be function, purpose, use, or service which the child is trying to understand; that is, he is trying to establish some kind of a rational relationship between objects and personal and social needs.

While the cognizance of attributes of objects enters unconsciously into the apperceptive process of the little child's thinking, it seems legitimately to remain below the plane of consciousness. In fact, the mental activities by which the mind is constantly observing, discriminating, and classifying objects in the light of their attributes may be compared to the automatic and reflex activities of the body, in that, while fundamentally important, the degree to which their working remains below the plane of consciousness is an indication of their normal activity and the good health of the subject.

Binet sums up the result of his investigations as to what elements enter into a child's thoughts about and definitions of things in these words:

It is almost never a question of the visible aspect of the objects. The responses bear almost entirely upon the uses of the objects. Bread is for eating; a chair is for sitting upon; a table is for putting lamps or books upon; . . . they are utilitarian above everything; . . . the child is naturally attentive to the uses of objects.⁴

There is strong evidence pointing toward the fact that Froebel used his own materials in this more playful, natural, and childlike way as long as he came in direct daily contact with the children themselves, and that the more formal methods crept into his procedure as he devoted more of his time to the training of the adult. However true this may be, Froebel certainly was impressed with the little child's very personal interests in the use or function of the object; for he said:

The child, though as yet very dimly, connects with the something the perception, the idea of a purpose for this something; for example, he connects with a chair or bench the idea that someone can sit upon it.⁵

⁴ "Perceptions d'enfants," *Revue philosophique*, December, 1890.

⁵ *Froebel's Pedagogics of the Kindergarten*, p. 128.

The studies of Barnes ⁶ and O'Shea ⁷ emphasize the same point; the returns indicating an overwhelming interest in and appreciation of utility as compared with the more formal aspects of form, color, material, etc.

There doubtless may be justification for a *limited* use of the gifts and occupations in the construction of "forms of knowledge and beauty" from the fact that there are some *slight* evidences of the child's interest in abstract knowledge and his enjoyment in the construction or possession of objects for purely esthetic reasons.

However, if the results of these investigations are trustworthy, it seems that they should lead to an increasing valuation of the gifts and occupations for the construction of "life forms" and a decided limitation of the traditional use of these materials in the constructions of forms of "knowledge" and "beauty" as mere ends in themselves.

The radicals believe that the mental habit of observing all objects in the light of their form, color, position, etc., tends to mental perversion and arrested development. They believe that all these points should be subordinated to function and should be brought to the child's consciousness only in so far as they serve function and lead to truer expression. In other words, the gifts should be used mainly for experimentation, or as a means of social *representation, interpretation, and clarification*, through the medium of play. Just as the new education has struggled to subordinate the technique of reading and writing as an end, and make the mastery of them a means of expression and communication of thought and social values, so the radicals would deal with the gifts.

Used in this way the gifts are a means of relating the child to the life around him. The kindergartner, presenting the ideal of social service, throws the children upon their own resources in creating forms that embody that function. Utility is considered very materialistic by the conservatives, but if use is interpreted in the light of social service, it embodies one of the highest ideals which the child's mind can grasp, and one which makes him a more intelligent and helpful member of society.

A prominent kindergartner criticizes this use of the gifts as a means of reproducing and interpreting social life in these words,

⁶ *Studies in Education*, Vol. I, No. VI.

⁷ *Dynamic Factors in Education*, p. 72.

which will illustrate the typical differences in the use of the gifts in the two schools of kindergarten: "It must be remembered that the building gifts are not intended so much to illustrate the real or vicarious experiences of life as to acquaint the mind with the general properties of matter."⁸ In answer to this statement the radicals would reply that it is not only unnatural, but a distinct mental perversion to cultivate in little children this habit of thinking of objects primarily in terms of form. Such methods easily lead to arrested development on this plane, for, as Dr. Harris maintains, "arrested development on the stage of number or color of any other *abstract* phase of things is injurious to the mind. . . . *The kindergarten has its dangers of arrested development.*"⁹

On the other hand, to help a child deepen his natural tendency to approach and interpret objects from the standpoint of their social purpose, or significance, at once establishes a rational association and relationship with his environment. It enables the child to play an intelligent part in life, helps him to gain control over his surroundings and to form sensible habits of behavior when confronted with social problems.

The important things for a little child to realize in the presence of objects is not that they are circular or triangular, but that they have social utility (or meaning) the significance of which he must gain if he is to "orientate himself intelligently in social situations."

The important thing for a child in the presence of a rolling-pin, a wheel, or a hoop, is not that he shall classify them under certain geometric types, but rather, if he thinks of form at all, that he may through the use of the objects be led to see that being circular makes certain functions or activities possible. The following story well illustrates what radicals consider the legitimate outcome of these formal methods with the gifts in developing in children the mental habit of thinking of objects primarily in terms of form.

A small boy of five came into the kindergarten one morning with radiant face and sparkling eyes, crying out in joyful tones: "I have something for you! It's hard and long and has four edges and two ends!" The precious object was held behind him, while he danced around in fond anticipation of the pleasure he was about to give his teacher, of whom he was very fond. "What can it be?" she answered, entering sympathetically into his pleasure.

⁸ *The Kindergarten Building Gifts*, p. 83. Elizabeth Harrison.

⁹ *Kindergarten Psychology*, p. 6.

"Do show it to me." In proud triumph the hand which held the treasure was extended, and in the palm lay a burnt match. And the kindergartner accepted it as a gift of value, for had it not helped to unlock the great world of form and its elements—faces, corners, and edges?¹⁰

If only that knowledge is of most worth which arises in social experiences and in turn interprets and enables one to gain control over them, this accumulation of formal knowledge seems to be purely extraneous, in no way furthering the little child's intelligent participation in the life around him.

It is interesting to know that criticisms of the formal use of Froebel's gifts are not confined to present-day critics alone. We are told that at the Rudolstadt convention, when Froebel himself had shown the German teachers of that day what could be done with his gifts in mathematical forms, the following criticism was made by an auditor:

I hold that it is an injury to child-nature to lead too early to observing and discriminating the geometric forms, as illustrated in the cubes, oblongs, etc. The Froebel gifts, as they are supposed to be presented to the child, suggest too strongly the dissecting-knife method. Froebel will not stubbornly hold to his method of presenting the same, if we can show him a more normal and natural application of his kindergarten idea.¹¹

(c) *Occupations*.—If the activities which the kindergarten and primary school hold in common could be designated by similar terms, it might serve to bring to the consciousness of both the kindergarten and the primary teacher the unnecessary break between these two grades of education. The kindergarten refers to hand-work or industrial activity as "occupations"—a term which frequently passes out of use in the industrial activities of the grades.

The traditional occupations of the kindergarten begin with the geometric point exemplified in a sequence of exercises in "pricking" or perforating a series of points into lines; this is followed by exercises in lines and surfaces, culminating in the cardboard and clay-modeling which embody the solid. The occupations thus reverse the order of analysis in the gifts and, by the principle of synthesis, complete the other half of the circle of unified material. Many new-school kindergartners believe that these Froebelian occu-

¹⁰ *Kindergarten Building Gifts*, p. 52. Elizabeth Harrison.

¹¹ *Girlhood Days at Keilhau*.

pations are logically planned exercises in geometric evolution, and *as such* do not appeal to the interest and self-activity of the child at the kindergarten period. A number of the exercises in sewing and weaving, etc., are fine and small, demanding the use of the accessory muscles of the eye and hand which are so easily fatigued at the kindergarten age, thus tending toward abnormal exhaustion and nerve-strain.

They also believe that these sequences in sewing, weaving, folding, etc., are too abstract both as to process and product and that, as sequences, they meet no need in the social experience of the child. The activities of sewing, weaving, folding, etc., are interesting to the child and fundamental industries in race-life, but when confined to the production of endless geometric exercises in the creation of products which serve no purpose in the child's life, they fail to fulfil their most educative end. Some of the new-school kindergartners have retained these historic race activities, substituting larger, and more durable materials for the more perishable ones used in the traditional occupations.

These new occupations have been called constructive because they were planned to meet the constructive instinct of childhood. As representations they are more real, and being constructed in three dimensions they offer quite a contrast to the flat picture occupations of the orthodox type. For example, a real kite is constructed instead of a geometric form, vaguely and often poorly representing a kite; a doll hat or doll rug is woven instead of a series of paper mats to be pasted in a book, or hung upon the wall.

In fact, some radicals go so far as to say that the production by the child of his own toys might serve as an excellent transition from the attitude of play to that of work, in that, while toys represent a conscious need of childhood, their production demands a subordination of the process to the accomplishment of a product and application to an end, which is quite characteristic of the attitude of work. Such products of child-activity are necessarily crude, and if judged by adult standards of beauty they will be weighed and found wanting. However, they call forth the child's interest and determination—his self-activity—as the weaving and folding of geometric sequences as such never can.

Such occupations as these easily develop into the more finished and esthetic occupations of the modern primary school. In fact, if

an exhibit of the traditional occupations of the kindergarten and those from a progressive primary school are placed side by side, one cannot but be impressed with the small, fine, abstract, and unchildlike processes and products of the kindergarten occupations. There is in truth no more damaging evidence against the kindergarten occupations of the orthodox type than such an exhibit furnishes.

As it seems best to give the opponents' point of view in their own language, the following quotations from one of their most recent guide-books is in order:

Thus the child has been guided in a logical manner from the solid body through its divisions, and through its embodied plane, line and point, in matter and by matter, to the borders of the abstract; and if the work has been properly done, and if the other instrumentalities of the kindergarten have been wisely managed, the child is ready to build the conventional studies of the school upon the foundation of his objective knowledge.¹²

This last statement the new-school kindergartners would decline to accept, as they feel that no good modern course of study for primary education could be based upon, or normally grow out of, any such mature, abstract, formal knowledge.

(d) *Art.*—In years past the fundamental differences in kindergartens were largely focused upon the use of the gifts and occupations; whereas in the last few years they seem to center more and more around the art activities. The effects of the mechanical and formal school of drawing planned by Froebel have been so strongly criticized by artists that kindergartners of all creeds and faiths have practically substituted the more spontaneous free-hand drawing.

A large proportion of the series of occupations in the kindergartens of an earlier day involved the production of unending sequences of symmetrical figures called "beauty forms." The gifts were also used to this end, and the consequence has been an undue emphasis upon the use of these crude, symmetrical figures in borders and designs. For years the art-training of the children in the kindergarten was largely limited to these forms, but again the artists have dared to criticise the theory of Froebelian art and have denounced the effects of these beauty forms on later art expression. While the artists were criticising the crude and inartistic effects in these forms, the psychologists were equally decided in the denunci-

¹² *Kindergarten Occupations*, p. 15. Smith and Wiggan.

ation of their value in meeting the needs of the child at the kindergarten period.

The new-school kindergarten has reacted against the undue proportion of "beauty" and "knowledge" forms compared with the more natural impulse of the child to construct life-forms, which reproduce the familiar objects in his social environment.

While the kindergarten child's esthetic sense is most worthy of deep consideration, it is so closely bound up with the instincts of construction, representation, and personal decoration as to warrant little in the way of a direct appeal. Notwithstanding this fact, with the recent influx of art work into the kindergarten a conscious appeal is being made to the mature principles of composition involving relations of space, line, color, tone, and hue.

Caroline Frear Burk sums up the results of her study of the child's natural impulses toward the production of "life," "knowledge," and "beauty" forms in exceedingly sane language. She says:

It is evident that the kindergarten child's spontaneous activity and interest are toward natural and life forms rather than toward forms of beauty and geometric design, although clearly there are some traces of the art instinct in this latter line. . . . Interest in concrete representation far outweighs that in abstract form and design arrangement.¹³

Perhaps a goodly proportion of radical kindergartners would agree with Eby, who, after his study of the esthetic sense of the kindergarten child, says:

The esthetic awakenings of children begin to make themselves active in a remarkable way, during the kindergarten age. These interests center in drawing, painting, music, looking at pictures, clay-modeling, paper-cutting, and many other simple forms of childish activity, which are set off more or less by the imitative impulse. The chief thing noticeable in all these well-known performances is that they are as yet rather a means of expressing thought on the part of the individual and not directly an attempt to produce the beautiful.¹⁴

Sully also is quite impressed with the lack of esthetic intent and motive in the productions of earlier childhood.

The present tendency with both wings of the kindergarten is to make an appeal to a mature consciousness of the beauty in both

¹³ *A Study of the Kindergarten Problem.*

¹⁴ "The Reconstruction of the Kindergarten," *Pedagogical Seminary*, Vol. VII, July, 1900.

nature and art composition which is characteristic of a later stage of development than the kindergarten. As a result you find tiny children in the kindergartens painting landscapes long before any such harmonized conception of beauty can possibly mature in the child-mind. From the external point of view these results are beautiful, but when measured by the standards of true self-expression they seem to be, largely, extraneous devices, and impositions of a mature sense of beauty in an art form far beyond the conception of the kindergarten child.

The method of securing these esthetic results is very deceptive to the teacher, as the child's love of washing in color, in masses, is so strong that he will fall in with any scheme which makes this possible, whether the form of expression to which he is led is a realization of any imagery of his own or not.

In addition to this mature landscape work there is a tendency, through the use of borders and designs, to bring to consciousness prematurely the problems of space, line, color, etc., involving a sense and appreciation of art relationship which belong to a later stage of development. It is undoubtedly true that even the kindergarten children need careful guidance, suggestion, and tactful criticism if we wish to prevent the tendency to arrested development on the plane of the crude spontaneous expressions of child-life at this period. But in all this carefully directed art work, which is certainly on the increase in *all* kindergartens, we need to be reminded of the fundamental importance of spontaneity *at this age*. There is a grave danger of blighting rather than guiding that spontaneity which is after all the pearl of great price, especially at this stage of the child's development.

The tendency to emphasize art-training at the cost of industrial training, which seems equally valuable, is voiced by one group of kindergartners in these words:

We deplore the tendency to make industrial aims paramount in education, and believe that the accent of the kindergarten should be placed upon the beautiful rather than the useful, upon the embryo artist rather than upon the embryo artisan.

The most trustworthy investigations in child-study seem to indicate the fact that the characteristics of the artist and artisan are merged in early life. They have not separated into a consciousness of the useful as something distinct from the beautiful. Guided by

this idea, the best effort in the art education of the elementary school is toward an attempt to unite the two, so that one may not be accented at the cost of the other.

On the other hand, granting for the time being that the sense of use and beauty have separated into a distinct consciousness at the kindergarten period, these questions arise: Why should one be emphasized at the cost of the other? Is not the ideal that of the embryo artist-artisan rather than that of the embryo artist or artisan?

(e) *Plays and Games.*—In the matter of plays and games kindergartners of both persuasions are rapidly approaching a common point of view. Until recently there was a marked division and varied opinions regarding the symbolic value of games: the conservatives emphasized only those games which were supposed to have symbolic values; the radicals went to the opposite extreme in valuing games largely from the standpoint of health, physical training, and hygiene. The problem of symbolism in games is on the decline, while the importance of the consideration of health is decidedly on the increase with *all* kindergartners.

Little has been said in this article with respect to the symbolic significance of the gifts, songs, and games, as the symbolic problems of the kindergarten seem to solve themselves in proportion to the degree in which they are ignored. While symbolism was the most significant cause of division among kindergartners originally, saner statements are now on the increase every day, and a few years of silence will do much to reduce the tendency to emphasize the statements of an earlier period regarding the child's "premonition," "presentiments," and "foreshadowings" of mature truths far beyond his grasp.

The degree to which children dramatize nature is under discussion in the kindergarten, and there is a growing conviction that dramatizations of moon-beams, nodding flowers, etc., are not so natural and wholesome as the dramatization of the activities of human beings in vital social relationships.

The problem of introducing formulated games into the kindergarten is also under investigation, as observations indicate that little children do not play formulated games to any great extent. The same observations suggest, too, the need of playing in smaller groups than any kindergartens at present have been able to arrange.

(f) *Literature*; (g) *Music*.—The kindergartners of all schools come nearer reaching a uniform conviction regarding music and stories than upon any other phase of the kindergarten program. While there is the old discussion with reference to the imposition of premature spiritual ideals in stories, and mature standards in music before the child can appreciate either, there is a healthy reaction in both wings of the kindergarten, and careful consideration is also being given the equally important danger of introducing cheap forms of music, literature, and art under the plea of simplicity.

THE PRESENT AND FUTURE NEEDS OF THE KINDERGARTEN

The points which follow seem to the author to be the imperative needs of the kindergarten in the future. They are given with the sincere desire that they may help to unify diverse opinions sufficiently to make it possible for kindergartners, with opposing views, to work together in happier relations in the future.

It is also equally important to point out any of the difficulties in adjustment which cause the break in the child's growth as he passes from the kindergarten into the primary grade.

(a) Kindergarten training-schools should be affiliated with normal schools or universities where kindergarten students could be trained with teachers in all grades of education, sharing with them the general courses in philosophy, psychology, methodology, art, science, etc., taught by specialists, who have in mind the educational problem in its entirety.

While this is a vital need, there should also be a kindergarten training-teacher who helps the kindergarten students to see the relation of these studies to the particular problem of the kindergarten; they should be specifically applied to the kindergarten problem, after a survey of the broader field of the general educational situation presented in classes with students preparing for all other grades of education.

It is true that kindergarten training-schools have been separate and apart from education as a whole. The students were often taught Froebel, and Froebel only—his philosophy, his gifts, occupations, and games. The psychology and philosophy were studied in Froebel's *Mother Play*, etc., and students had no standards of comparison. They did not see Froebel in perspective, and know his place in the history of education; consequently they looked upon

him as the sole prophet of truth, slavishly following his letter rather than his spirit, and felt that any variation was heresy.

(b) The second need of the kindergarten movement is the co-operation of scholarly men, for it has been too exclusively a woman's movement. In the past the work was largely propagated and supported by boards of women, the instructors in the training-schools, the supervisors were women, and of course the work with the children had to be in the hands of women.

The practical ways in which the co-operation of men is needed are these:

First: A sympathetic, unbiased study of Froebel by professors of philosophy, psychology, and education. Too often we have Froebel dismissed with a few condescending paragraphs; we find him criticised unfairly, or, worse still, ignored entirely. Fortunately this attitude is already changing rapidly and the philosophy of Froebel is becoming the subject of fair, unbiased study by scholarly men, as well as women, who, in the light of the fact that they are not kindergartners, can more easily see Froebel impersonally, realizing his limitations as well as his genius.

Second: School superintendents and principals are needed who have studied Froebel. A large proportion of them at the present time know nothing of his real worth or equally real limitations, and consequently assume one of two attitudes; they either honestly state their ignorance regarding Froebel and the kindergarten, and leave the kindergartner to run things her own way, without the intelligent criticism given other teachers; or, thinking the whole kindergarten situation rather a farce, they criticise the idea unintelligently and ruthlessly. A school superintendent or principal who is capable of giving an intelligent helpful criticism to kindergartners under his supervision is rare.

(c) The next need of the kindergarten is intelligent co-operation with, and a more sympathetic relationship between, the kindergartner and the primary teacher. This can be brought about in two ways: (1) Every kindergartner should study primary methods and aims, so that she can work intelligently toward the primary grades, thus preventing a break in the child's development. (2) Every primary teacher should study something of the kindergarten, in order that she may know what to expect of the kindergarten child, and so be enabled to lead him on intelligently. In fact, the separate

training for kindergarten and primary teachers to the degree we have had it in the past should not exist. They ought to study much in common, and, in specializing, each should know, not only her own problems and methods, but those of the other. Until there exists this mutual insight and understanding we can neither expect intelligent co-operation between kindergarten and primary teachers, nor a bridging of the gulf between the kindergarten and the primary school.

(d) This last suggestion is given with some hesitation because one cannot be certain that the evils resulting might not be greater than the good which would follow. Nevertheless, it seems possible, provided supervisors could have good training in the theory and practice of both the kindergarten and primary grades, that a common supervisor could do much to unify the work of the two departments.

This would no doubt raise legitimate objections among kindergartners and primary teachers, unless the supervisor could be equally trained in the methods of both. It is true that, when this has been done in the past, if the supervisor has had training and experience in the primary alone, the kindergartens have been unduly sacrificed to the demands of the school. On the other hand, when the supervisor has had kindergarten training and experience without the same in primary work, too many methods of the kindergarten have crept into the grades, arresting the growth of the school children on the plane of play.

I believe that the kindergarten is the foundation of education, that it is no fad, that it has come into education to stay; but in order to place it in the right relation to the school system we must have the intelligent co-operation of superintendents, school principals, supervisors, primary teachers, and kindergartners. The kindergarten is in danger of becoming an excrescence instead of an organic part of the public-school system, and it will take the willing co-operation of all to make the bond between the kindergarten and school a truly organic one.

It is acknowledged that the kindergarten has suffered from its isolated position in education and developed many faults, but it has also carried a message of humanity into the field of education. Again, it is acknowledged that kindergartners have often been sentimental, but they have brought a motherly love into the school;

they may have resented criticism of their system of education, but they can never be charged with indifference; they may have been overenthusiastic, but they have ever been devoted to their work; they may be divided among themselves into different schools with many different aims and methods, but there is one point upon which all kindergarten schools stand forever united, and that is an intense devotion to the child and a loyal consecration to what each considers the child's highest good.

The motherly devotion and care bestowed upon childhood, irrespective of caste and position, by every kindergartner, no matter what school she represents, is something beyond price, and, as Davidson has said, any criticisms upon such work as this may be fair, but after all "they are only spots on the sun."

V

THE EVOLUTION OF THE KINDERGARTEN PROGRAM

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INTRODUCTION

The organization of a program, or course of study for any department of education presupposes a background, or foundation of principles which admit of universal application and adaptation. The kindergarten as a department of education has such a body of principles, and relates richly and harmoniously with the best prevailing systems of thought. Its philosophy is in harmony with the highest philosophic thinking. Its fundamental principle of organic unity—which is in keeping with the profoundest generalizations of scientific thought—is regulative of both its theory and practice. Its aims are in accord with its philosophy and principles, and reflect a world-view that is primarily spiritual and esthetic. Its psychology is genetic and dynamic. It recognizes evolution as the method by which the self progressively manifests itself and assimilates the nurture of a progressive experience to its own development. It accepts activity as the resident force that reveals the unitary life of the child, whose development depends upon two interrelated factors: first, the recognition of the child as a responsive agent capable of self-revelation and self-realization; second, the selection and arrangement of subject-matter or experience, educative materials, and activities as furnishing the situations or environment in which the growth and development of the agent takes place.

The kindergarten program records the efforts to synthesize into organic wholeness the philosophy, psychology, principles, aims, subject-matter, educative materials, activities, and methods of the system for the guidance of daily practice in the kindergarten. These efforts are characterized by limitations of knowledge and errors of judgment such as are found in the attempts that have been made to formulate courses of study for elementary grades of instruction. At best, the program represents the working hypothesis of the kinder-

garten proper, and is subject to criticism and reconstruction by the evolutionary method, as insight into the meaning of education is deepened by constant reflective thought, and clarified by conscientious practice. To formulate a program for the kindergarten based upon educational principles of universal validity and acceptance, the application of which shall minister to the essential needs of childhood; to enter the storehouse of human achievement and culture, and from its riches select and arrange suitable subject-matter for its development—constitutes a difficult and delicate task.

In the evolution of the kindergarten program—the movement of which can be traced from Friedrich Froebel, the founder of the kindergarten, to the present time—at least three conceptions of the subject are represented.

In the first conception may be seen an apotheosis of childhood. It accepts Froebel's major premise—that each human being in its unitary life is a child of Nature, a child of Man, a child of God. Only through self-activity can this threefold nature be revealed or realized; hence, the emphasis upon the child as the spiritually determining factor in the program. The relationships to nature and to man are co-ordinate factors the first of which demands a quantitative and qualitative key to unlock its mysteries—which is furnished by the gifts and occupations—while the second emphasizes human relationships through the experience content of daily life.

The second conception of the program accepts type aspects of experience as its determining factor. It regards the child as the bearer of a life in which are blended characteristics that are distinctly natural, human, and divine. It seems to regard the child as a concentration and conservation center; and seeks, through the selection and arrangement of subject-matter, to engraft upon the native stock of child-life, the scions of whatever is most "generic, historic, and characteristically human," making use of the gifts, occupations, and subject-matter in conformity to the fivefold aspects of human experience that represent the sciences and humanities.

The third conception of the program regards the child as its determining factor, not as an individual independent of experience—since in his corporate life he is a bearer of all experience—but as having a life endowed with "experience fulfilling" capacities. These endowments, through processes of realizations, reveal his heirship and indebtedness to a natural, human, and spiritual inheritance, and

at the same time vindicate his right to be called an individual, a person. This conception of the child as the center involves the presence in the program of the elements which give validity to his "experience fulfilling" capacities which are none other than the experiences of the life that now is and the experiences of race life. These experiences are the dual aspects of the subject-matter of the program, which, together with educative materials, are the means through which, in adjustment and adaptative processes, are realized both the individual and racial aims.

In the threefold movement that has developed the program as related to the kindergarten, we may discern a general position, or thesis, which regards child-life as the determining factor in the first; the antithesis of this position in the second—which regards subject-matter as the determining factor; while the third, regarding both as necessary factors, attempts to synthesize them into an organic whole. Divergent as these three conceptions are in many particulars, they are dominated alike by two constant factors: first, the immature human being, contributing energies and activities; and second, experiences as furnishing the situations in life to be interpreted in terms of truth and worth to and by the child. Each solution of the program thus far offered must be regarded as tentative, since the final issues of a course of study must wait, in large measure, upon the development of an epistemological interpretation of experience, to which the kindergarten shall contribute the insights gained in its attempt to interpret and meet the needs of childhood.

It is the purpose of this undertaking to present these three conceptions of the kindergarten program, stating their respective attitudes towards the child, the subject-matter, educative materials and methods, briefly indicating the implications and results of each point of view. The word "stating" is used by intention, since the subject is of such dimensions that the principles involved receive little more than statement; while the presuppositions and implications of the views presented, need extended explanations that are not warranted in this connection. Therefore, I can only hope to indicate the points of emphasis in the subject, fully appreciating the fact that an ideal solution of the course of study for the kindergarten, as the latest development of school, cannot thus early be accomplished, when the school proper still pursues its quest of an ideal curriculum. It is my purpose to indicate the directions in which thought and action

are moving in the kindergarten, with the hope that, although the general position assumed fails to meet approval, it may at least prepare the way for more general discussions of the office of the kindergarten in its relation to the child, and its articulation with the school system.

I

The First Conception of the Kindergarten Program is characterized by exceeding simplicity and informality, and on the side of subject-matter is marked by the absence of anything like a formulated, continuous scheme or plan. However, self-activity is accepted as the guiding principle of the kindergarten, and the activities of the children, in response to the conditions of environment and the seasonal changes of the year, furnish the point of departure for daily kindergarten procedure. Under this régime the educative materials—gifts and occupations—are used to foster self-activity in the children and to interpret the experiences of life as manifesting three typical groups of concepts; namely, concepts relative to human activities; concepts of number, form, position, and direction; concepts of symmetry, proportion, and beauty. The pendulum of method oscillates between the extremes of free play and dictation, with—strangely enough—the balance of emphasis being placed upon dictation and logical sequence in gift and occupation exercises.

It is probable that this first conception of kindergarten procedure dates back to Froebel's own time and practice, since one may search his writings in vain to find sanction for a set program—understanding the term to mean the sum total of prearranged experience that shall take place during a stated period. With Froebel, the activities of the children and the common experiences of daily life furnished the two dominant factors of kindergarten practice. Freedom and joyousness seem to have pervaded all his associations with children. There is no evidence that in his use of the educative materials with the children overemphasis was placed upon the elements of number, form, position, and direction; it is Froebel's *theory* of kindergarten materials that sanctions the embodiment of these elements in sequences of constructive building with the gifts, and "schools of work" with the occupations, that still burden the kindergarten—especially in its training-school aspects—with an amount of hand-work involving great loss of time and waste of energy that might be conserved to more profitable uses.

In the inception of the kindergarten in this country the gifts and occupations afforded the line of least resistance in the system. They were tangible, concrete objects to be mastered by means of mathematical and geometric formulas, and, hence, were elaborated and extended almost indefinitely; while the philosophic and psychological aspects of the system presented great difficulties, and received but partial and inadequate interpretation, the attitude toward them being that of unquestioning acceptance, rather than that of enlightened understanding.

Whatever may have been the practices of Froebel and his immediate followers, much of the early kindergarten procedure in this country embodied more of the spirit of Rousseau than of Froebel. Following the *child* as the determining factor, partial understanding and unquestioning acceptance of Froebel's idea that education must be far more passive and following than prescriptive and categorical created a sentimental attitude toward the child, and resulted in an absence of discipline which subjected the kindergarten to criticism that was as unjust to the spirit of Froebel, as it was salutary for the development of the kindergarten; while the use of the gifts and occupations in logical mathematical progression, minimized the purpose they were supposed to accomplish; namely, the development of true self-activity in children.

It is safe to assume that practice according to the first conception of the program is practically obsolete. Its limitations and failures were due, primarily, to the establishment of a dualism that, on the one hand, interpreted the child and his experiences in terms of feeling and emotion, and, on the other, interpreted the gifts and occupations of the kindergarten in terms of knowledge. With all its errors it contained the dynamic elements of truth that eventually demanded a relatively new interpretation and embodiment of the Froebel system.

II

The Second Conception of the Program in its philosophic and psychological foundations presents many points in direct antithesis to the first conception which is dominated by intuition rather than insight. In the first, self-activity is the psychological principle, by means of which *the child reveals himself*, and, under guidance, adapts the experiences of daily life to his own developing needs. In the second, self-activity is the regulative principle, through the func-

tioning of which the *child can be adjusted* to the fivefold riches of human experience. The preservation and transmission of universal experience seems to be its primary aim, and the development and interpretation of individual experience its secondary purpose. This conception of the program is a more or less conscious attempt to present to children the quantitative and qualitative aspects of experience; that is, to present the rudiments of time and space relations representing the sciences, and the generic ideals of human experience as they are revealed in literature, art, and the great divisions of institutional life, representing the humanities. Thus it becomes the office of instruction and training in the kindergarten, through the selection and arrangement of subject-matter and educative materials, to bring the child under the organized stimuli of typical experiences, the light and truth of which, pouring their radiance through the "five windows of the soul," shall become constitutive and regulative of its development.

Under this régime there are exceedingly definite ideas concerning the organized agencies of the kindergarten, and the method of making them effective. The child is subject to two co-ordinate lines of stimuli: first, typical human experiences which present concepts of deep significance; second, the gifts and occupations which are considered as materials of intrinsic worth, each gift and occupation having its own peculiar principles and laws to be demonstrated through play exercises. Method, under this plan, provides for a drastic separation between the experience content of the program and its educative materials. The situations and interests involved in the former in no way consciously condition the play exercises with the latter.

The first of these two classes of stimuli presents the experience content of the program in a selection of Froebel's "Mother Plays" which fall into five distinct groups. These plays are logical, not in the sense of being a time series, but in their movement from relatively simple to relatively complex experiences. The first group presents rudimentary aspects of movement, process, and time; e. g., "The Weather Vane," "Grass Mowing," "Tick Tack." The second group presents experiences involving form, size, and number; e. g., "The Family," "The Finger Piano," "The Target." The remaining three groups present human dependencies and obligations; e. g., the "Trade" plays, the "Light" songs, and the "Knight" songs. All of

these are elaborated by means of related stories, pictures, songs, and games.

The gifts and occupations constitute the second appeal to the child's activity. Exercises with these materials fall into three distinct groups; namely, exercises that emphasize human relationships, exercises that emphasize movement, change, number, form, position, and direction; and exercises that illustrate symmetry, balance, and proportion. Logical sequence is the regulative principle in the gifts and occupations, by means of which the formal ideas embodied in the series unfold in systematic order, moving from simple to relatively complex and elaborate ideas of form, size, number, position, and direction, all of which are clothed in alluring devices that they may be made interesting to children.

The method of using the gifts and occupations is primarily that of free play and suggestion—the method of discovery and investigation based upon the idea of “restricted freedom.” The child becomes, as it were, a discoverer; his freedom is restricted by the kind and amount of material presented for his play; and his activity, in response to the presented object, results in the discovery of the idea next in order in the logical sequence of the material; e. g., in the sequence of the materials, it becomes necessary to develop the right angle, and to illustrate contrast in size by laying a series of right angles with sticks measuring from one to five inches in length. The child is first presented with two sticks, and by playing with them and laying them in different ways he discovers many different forms which are named; e. g., tent, hammer, umbrella, flag. In the last example the child is supposed to have discovered the right angle. From this point the exercise concentrates upon the idea “angle.” The child is encouraged to lay the graduated series of five angles; other children are incited to do the same; these are again named; often they are grouped under the family idea—whose numbered unity is determined by five—and named “father angle, mother angle, brother, sister, and baby angle.” “In kindergartens where the logical geometric sequence of the gifts is held inviolate, the children play through exercises that emphasize sphere, cube, cylinder, square and oblong. They count faces, corners, and edges, first on the gifts, and then on objects around them. They discover vertical, horizontal, and oblique lines, angles and triangles of every description, while prisms—square,

triangular, rhomboidal, trapezoidal, etc.,—are made to develop in logical progression; and the road to discovery is so hedged about with limitations and restrictions that no element of chance enters to prevent the prearranged-for achievements.”¹ Song and play are the accompaniment of the gifts and occupation exercises, which leads one writer to say:

Slowly and gently, by many repetitions, may be sung sweetly into the child's awakening mind the fundamental concepts by means of which all after organizations of form, color, position, direction, size, and number are based, as well as all essential movements in space.²

Thus, through the selection and arrangement of typical experiences from the “Mother Play” with their related songs, stories, and games, and through the gifts and occupations with their emphasis upon the rudiments of knowledge of form, and number, the child is given a “rational insight into the world of nature and the world of man.”

It is undoubtedly true that sanctions for these theories and practices are found in Froebel's statements concerning the gifts and occupations with their emphasis on number, form, etc.³ The use of typical experiences selected, from the “Mother Play” also finds sanction in the fact that the aim of the “Mother Play” is to present to mothers and teachers the philosophy of the system as it is reflected in concrete, isolated experiences of child-life; and also in the secondary purpose of the book which is to preserve to the child a too easily forgotten past. The fact that Froebel looked upon it as his highest achievement, and used it in his classes, gives to the practice an added sanction.

In attempting to summarize the second conception of the program, its primary characteristic arrests attention at the outset. Here, all is certainty. Here is a guiding principle, namely, the Universal determines and conditions the Individual. By this plan of action, childish experiences are dislodged, as it were, from their solidarity in the serial experience of life. The correlative experiences are selected from the “Mother Play,” the selection being

¹ For fuller treatment of this subject, see my article “The Kindergarten Gifts,” in *Teachers College Record*, November, 1904.

² *Kindergarten Building Gifts*, by Elizabeth Harrison, p. 6.

³ See *Pedagogics of the Kindergarten*, chaps. 5, 7, 9, and others.

determined by the standards of the universal and necessary, and also by the standards of the truths and worths they embody. Their arrangement is logical with reference to their "relative simplicity and ease of acquisition" by the child. In other words, these universal truths and worths must be broken into fragments in order that they may be made prepotent in the unfolding life of the child through the functioning of his activities in adjustment processes of mimetic and repetitive character. The child is conducted *from* his immediate and unevaluated experience into the pre-existing and predetermined universal experience of the "Mother Play" which conditions the experience, particular or individual.

The element of certainty may again be noted in the necessary definiteness of its starting-points, that take some natural experience in the world at large, or some induced experience in the kindergarten, as the point of departure. Definiteness of goal, or aim to be realized, is found in the *significance of certain universal truths* embodied in the typical experience of a related "Mother Play." Songs, pictures, stories, and plays are used to enhance this universal significance. Each embodiment or setting of the idea is a *particular* to be apprehended as conditioned by the universal truth. The number of "Mother Plays" used during one year varies; but, great or small, their use according to this plan necessitates successive points of departure, and the establishment of successive goals to be achieved. The implication is that each achievement is a new determination involving a new point of departure, a new goal to be achieved, *ad finem*. But where is the guarantee that the goal has been achieved? Have these initiations and excitations been translated into any adequate system of purposes or transformed into working power for their realization? The inference is that they have not, since method in this plan maintains a separation between the experience content of the program and its educative materials, and thus shuts the child away from the most adequate means by which the experience can be "psychologized," i. e., "turned over and translated into the immediate and individual experiencing within which it has its origin and significance."⁴

Does not the rational and logical development of experience in this conception of the program, with its emphasis upon the universal significance of the *ideas* involved, articulate with the general intel-

⁴ See *The Child and the Curriculum*, by Dr. John Dewey, p. 29.

lectual position of Herbart, rather than the general voluntaristic position which implies a more or less conscious recognition of the presence of an integrating, practical end for all activities?

The second characteristic of this conception of the program is noted in the dualism maintained between the foregoing experience content and the gifts and occupations; and also in the triple separation that is maintained within the latter series, in the so-called, life, beauty, and knowledge forms. The primary dualism has been touched upon in an earlier statement. It is by conscious intent that the experience content and the gifts and occupations are held as independent realities, the functional significance of which pertains to two distinct realms represented by humanity and nature. Method with the gifts and occupations is conditioned by the perceptual activities of the child and the structural aspects of the materials. In the play exercises with the gifts and occupations there is constant appeal made to perceptual consciousness by the presentation of additional materials and technical elements of universal import. The responsive energy of the child is conditioned by universal, independent energies of form, number, etc., which are imbedded in the logical sequence of materials. Constant handling of kindergarten materials that present these universal factors to perceptual consciousness is to the end that their cogencies may become constitutive and regulative of child-development. Both experience content and educative materials, in their respective isolations, are bearers of universal ideas that condition and determine the course of individual energies and must be made increasingly potent, as through successive differentiations and integrations the developing soul pursues its quest of freedom.

Over against such a plan of action, with its consciously arranged separations, are set the limitations of the child whose tendencies and reactions have psychological rather than logical determinants. The child seeks and finds unity within the circle of his own experience, or he can bridge the gaps that separate him from the relatively unknown experience, real or imaginary, at a single bound, caring naught for distance, nor feeling any need to traverse the seried steps that intervene between him and the object of his desire and activity. The implicit freedom to traverse the universe at will, gives to childhood its uniqueness, and shapes its first interrogation of experience in the question, What? Childhood has its golden

age of acceptance wherein all truth, beauty, and goodness are open before it, and needs neither adult logic nor adult interpretation for its fulfilment. It is the period of unconscious tuition, in which, through the unitary life of feeling, is laid the foundation for the development of the intellect and will.

In its second interrogation of experience, childhood asks the why of things. Having built a unitary world on the basis of its first interrogation, it seeks to transcend its own interpretation of that world by the question, Why? This indicates that feelings of meaning are shaping its unitary life into some system of purposes. Does not this question at this time demand answers in terms of [feelings of] meaning rather than in terms of knowledge? Is it not in thinking the child a miniature adult with all the capacities and capabilities of the adult written small that leads to the practice of separating knowledge into fragments for the child, and then assisting him to rebuild by accretion the temple of knowledge, by concentrating first on one fragment and then on another? The practice of morselizing experience according to the principle of "relative simplicity and ease of acquisition" is an attempt to meet the needs of child nature. These fragments of rudimentary knowledge may seem valuable from the adult standpoint, but can the average child of five years of age perceive or conceive their significance, or establish relations between them? Is it a "necessary characteristic of primary and elementary instruction that it must take the world of human learning in fragments, and fail to give its pupils an insight into the interrelations of things?"⁵ Is it not the tacit

⁵ *Psychologic Foundations of Education*, by William T. Harris, p. 335.

acknowledgment of the inability of the child to perform relating activities that leads to the practice of clothing the—in itself—uninteresting fragment of knowledge in a garment of device? May not the teacher be laboring under the self-deception that the children are getting the kernel of truth, when in reality they are feeding only upon its husks? Is it not just this necessity of making interesting that which is in itself uninteresting, that has made the teacher, too often, a neophyte in method and a master of device? And have we not here the primary conditions that result in overstimulation on the one hand, and stultifying inertia on the other?

Again, may not the practice of constantly appealing to perceptual consciousness, with its concomitant activities, tend to arrest

the child upon the plane that demands constantly increasing external stimuli?⁶ The "passive impressibility" of childhood is not a condition to be cultivated, but rather to be eradicated by educative activities. Furthermore, may not the very perfection of the kindergarten materials that yield such facile results, leave the child—inured to such achievements—helpless and overwhelmed when less perfect and facile materials are put into his hands? In this connection, one may question whether the method that restricts freedom to the discovery of the formal ideas in the series and reproductive activities, and that seldom establishes aims to be consciously realized by means of these materials, furnishes adequate training; since it leads the child captive to knowledge that can give no rational account of itself to his consciousness. Having no real insight into the truths thus acquired, the child lives and acts a pallid and unreal part, since reason and understanding are necessarily lacking.

Within the series of gifts and occupations with their separate classes of exercises—those that emphasize life-forms, again beauty, and yet again knowledge forms—one may detect a survival of something akin to faculty psychology. To seek to develop these, then, as distinct, is to work by the methods of an obsolescent science. Beauty and knowledge as factors in human development took their rise *within the life-processes*; and unless the little child again finds them

⁶ The following incident took place in New York City, with a group of nineteen medium-class children whose average age was, apparently, five and one-half years. The materials used in the exercise were the third and fourth gifts in combination. Noting, especially, the work of one well-developed boy, I counted fifty-eight modifications of the materials in the first three minutes of an exercise that lasted one-half hour. Throughout the entire period the stream of perceptual activity flowed unchecked and unevaluated through consciousness. The objects of activity were experienced, as they came and went, with no other purpose than to follow the teacher's suggestion, "see how many things you can make with your blocks." These activities continued throughout the entire period, being interrupted occasionally to name a form, but without interpretation of any kind. The work was individualistic in the extreme, the social spirit being entirely lacking. The modifications of the materials in this single period ran into thousands, and, so far as I could judge, left only a taste for amusement. No doubt the children "discovered the possibilities of their materials," but possibilities yoked to no higher service than perceptual control by motor activity alone is of doubtful value in a scheme of purposeful education. This observation could be multiplied by hundreds of similar character. In this class of exercises I find a tendency to habituate the mind's responses to the immediate objects of sense impression, which retards the development of higher possibilities.

there, he may seek them elsewhere in vain. The artistic elements of regularity, symmetry, and harmony must be the *outcome* of human situations and interests. To give them separate embodiment and expression, and expect appreciation would imply a degree of psychological development rarely attained by a child at kindergarten age.

Assuming, at the outset, that the child is a being to be adjusted to the typical aspects of life under a fivefold classification, progression may be made in systematic and logical order from simple to very complex situations in life; yet, however adequate these situations may seem from the adult standpoint, they fail in the presence of the psychogenetic problems of child-development, since a child's experience can never be deciphered by the mechanical categories of causality, time, and space, or by number, form, position, and direction; nor can the perfected charts of typical human experience take the place of personal excursions into the immediate fields of human interests that condition the child's life, nor can control over the former take the place of intelligent control over the latter.

Again, while this method of maintaining a conscious dualism between the experience content and the exercises with gifts and occupations, and also the separation within the latter series, is undoubtedly sanctioned by Froebel, is not the principle involved in direct opposition to his general monistic position? And in emphasizing this dualism both in the theory and practice of the kindergarten, is there not danger of perpetuating one of the primary inconsistencies of the Froebel system? An unbiased study of Froebel's general position reveals that as the child gets at human nature through human life, through a human medium; so "the child gets at nature through human life, through a human medium."⁷

And, finally, are these experiences such as will enable the child to enter upon his primary-school work, without encountering serious obstacles that call for an entire readjustment of thought and behavior? The habit of instantaneous response to situations in the kindergarten does not always merge happily into the consciously reflective response required in the first grade. From kindergartens where the habitude of realizing consciously conceived aims has received only minimum development, the child passes into a realm

⁷ Dr. John A. MacVannel, in *Teachers College Record* for September, 1905, points out some of the implications of this dualistic position as inconsistent with the general philosophical position fundamental to Froebel's system.

characterized by two very definite aims; namely, to learn to read, and to learn to write, which calls for concentration, attention, and more or less inhibition of motor activities. After the ever-shifting procession of typical experiences with their varied appeal to perceptual consciousness, and the experiences with kindergarten materials in great variety, it is almost unavoidable that there comes a period of readjustment, during which the child may assume a *blasé* attitude towards the undoubtedly simpler curriculum of the primary school. In more or less modified form, this second conception of the program governs the practice in many kindergartens at the present time. It presents strong points in contrast with the first conception, and has performed a very necessary part in the development of the work. But too strict adherence to this conception may hinder the development of the kindergarten. If the basic idea of the kindergarten is truly great, it will attest that greatness by growing, and—if need be—by outgrowing all its earlier formulas. If, in this process of growth, many Froebelian features of the kindergarten are eliminated, it is because the reach of Froebel's spirit is greater than any of its present crude embodiments.

III

The development of the Third Conception of the Kindergarten Program was conditioned by at least four prime factors: (1) that all education must be relative to the society in which it is given; (2) the scientific generalizations of evolution that resulted in a widespread interest in child-development; (3) the growth of idealism as a principle of interpretation that "affirms the organic unity of experience;" (4) a rational study of Froebel that revealed the essentially dynamic character of the principles underlying the kindergarten.

The third conception of the program, seeking a new determination for thought and action, attempts to synthesize the ideals of earlier programs into an organic unity. It interprets the generic idea in each plan—the self-activity and capacity for joyous response of the child to stimuli that obtains in the first, and the dignity and riches of typical human experience that dominates the second—to be terminal aspects of one unitary process of experience or reality, either of which is meaningless without the other. Hence, there are no hard and fast distinctions between the child as the object of the

educative process and human experience as its subject-matter. Method, by this plan, is conceived as the outcome of interaction and interrelation processes between the undeveloped human being and the facts and worths in his inheritance of race experience. In the third plan, the child is recognized as the agent of his own self-revelation and self-realization, the bearer of instincts and impulses, tendencies and aptitudes, which are the "given" dynamic factors of human life. These factors function into processes by which the individual responds to his environment and adapts it to his own developing needs. And, further, this plan recognizes civilization and society as furnishing the situations or environment into which life must function, both for its acquisition of the world of knowledge, or fact, and the world of appreciation, or interpretation.

THE PSYCHOLOGICAL BASIS

Here we are at once confronted with questions of profound import. How, or in what, does knowledge take its rise, and how account for the "feelings of meaning" which are its invariable accompaniment? What do we know of the genesis of experience, and how does the vague continuum of the child's sensory experience become differentiated into presentations of perceptual and conceptual import? The ideal course of study for the kindergarten, as for the school, waits upon the solution of these problems and others of equally obscure nature. The best that can be done is to determine, as carefully as possible, the constant factors involved in experience processes, and upon these build a working hypothesis for the kindergarten.

Experience presents three constant factors; namely, unity, activity, and development. The unity of experience exists, not for some thing, but for "a person" for whom it constitutes a possession indissolubly linked with a self that is changing, yet permanent, in an environment dominated by the same characteristics. Activity is the productive method of experience both in its changing and permanent aspects, and leads to development processes within which it is possible to discern a threefold, yet one movement: (1) the *unfolding* of individual life from within from "inner necessity"—which, in its nascent stages, functions through instinctive and impulsive forces that, under the development of reason and judgment, tend to pass into conscious control; (2) the *infolding* of an environ-

ment that is conditioned by the developed products of human experience, or civilization, to which individual experience must become adjusted. These unconscious and conscious infolding and adjustment processes make for the conservation and perpetuation of the past. (3) This movement presents the adaptive activities of the individual—the manifestation of the “propensities to variation,” upon the functioning of which the progress of civilization depends, revealing man and humanity as in process of becoming.

This third movement is the limit-transcending power that enables the aspiring soul to say:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free
Leaving thine outgrown shell by life's unresting sea.

The kindergarten philosophy accepts as its working hypothesis, the unitary character of experience in its individual and racial aspects, the solidarity and elasticity of which are maintained by its constant factors of unity, activity, and development. Education, natural and telic, is conceived as the integrating or mediating factor between the individual and racial aspects of experience. To admit the possibility of mediation is to acknowledge essential identity between the factors to be mediated. Froebel writes:

Where mediation takes place there is always identity in some respects at the foundation of what is mediated, but the identity appears in the opposite way; or, in other words, mediation presupposes opposition in appearance, but identity in nature—that is, mediation can only take place between and with opposites which are yet identical.

The kindergarten stands first in the system of mediating agencies of telic education. Its office is to aid the undeveloped being in his self-initiated efforts to control and interpret experience by encouraging suitable reactions to a carefully selected environment and suitable educative materials; by mediating between the home with its more or less conscious tuition of child-life on the one side, and the purposeful, conscious education of school on the other. Accepting unity as its productive principle, kindergarten procedure must have its retrospective, immediate, and prospective references. It must

avail itself of what has been formative in child-life during pre-kindergarten days, for the adequate fulfilment of present needs as preparatory to the next stage of development.

The third conception of the kindergarten program is an attempt to take the experience processes and products of early childhood and give some rational account of them as revealing the dominant characteristics of this period. These early experience processes and products are to be interpreted and evaluated by the standards of the larger experience unit—civilization. This plan assumes that the child does not come to kindergarten with an achieved self, or an organized body of experience. The child of five years of age has begun all the processes involved in achievement; but feeling is regnant, thought is conditioned by the immediate presentations of the senses, and "the child's will is his unthinking response to his uppermost idea." The young child's mental life has the character of "consecution"—to use Leibniz' word—wherein is registered an infinite number of impressions; it is a vague continuum or flow of sensational, perceptual, and very rudimentary conceptual activity.

The child's first feeble control of the course of experience lies in the activity of perceptual consciousness, with its true correlative of restless physical activity which is not merely an accompaniment of perceptual consciousness, but is the very condition of its development. In the early stages of child-development, the stream of perceptual activity flows practically unchecked through consciousness, subject to little or no evaluation save as it is detained for an instant for recognition and naming as one of the constituent objects of the environment. On this plane of development everything is equal to everything else. The child's language, play, and expressive acts mirror exactly the staccato character of his mental condition. In language, he is satisfied with a naming control of the objects he sees. In play, he contents himself with many repetitions of a new-found power or experience; such as repetitions of syllables and sounds, or repetitions of activities and movements by which the physical body becomes a part of the objective world and is thus brought gradually under control. Or again, the child moves rapidly from one amusement to another, his activities being conditioned by the presence of perceived objects. Gradually, however, the implicit unity of experience that constitutes the child's world on the plane of sensation is differentiated through perceptual activity, and becomes

increasingly explicit under the aspect of things. "The unity and distinct behavior of the individual thing is for it (perceptual consciousness), unconditional and ultimate."⁸ With the emergence into consciousness of the definitely perceived object, there stirs within the individual a vague feeling of distinction between itself and the objects it perceives. This vague feeling of distinction is the dynamic factor in perception which leads to the level of conception wherein the unity of consciousness becomes organized into system and relations accompanied by the recognition of self and not-self.

A thorough study of the significance and implications of the perceptual stage of human development reveals the presence of the normative elements involved in the construction of an ideal self and an ideal world. Perceptual activity, as a factor in human development, cannot be overlooked. It must be clearly understood and used, not as an end in itself, but as a means by which experience is carried up to the level of thought, to be subjected to the constructive activities of conceptual consciousness. To use as an end would lead to arrested development on this plane. Lives of the feeble-minded and idiotic are a constant witness to control by perceptual consciousness.

Although the normal child's life is under the domination of perceptual consciousness, it needs but little observation to discern the presence of rudimentary conceptual activity. Very early, life begins to take on purposes. The child "takes himself into his own hands" and seeks to interpret and control the course of experience. His futile attempts, his hasty generalizations, and general instability of action, arising partially from his lack of perspective, gives to the purposeful education of the kindergarten its primary determinations.

In order to facilitate the self-initiated efforts of the child to control the course of experience it becomes necessary to search the past of child-life for experiences of unimpeachable validity, and, by guiding the child into some conscious control of them, begin the development of a "vigorous faith" as a basis for present achievement, and the foundation for subsequent development.⁹ A retrospective reference to pre-kindergarten days shows that the child

⁸ Stout's *Manual of Psychology*, p. 319.

⁹ See *Commentaries of Froebel's Mother Play*, translated by Miss Blow, p. 69.

has been under the stimuli of an environment arranged mainly with reference to adult appreciation and well-being. His time has been largely spent in adult companionship; he has listened to conversations that were to him a strange jargon of meaningless words; he has witnessed behavior that was inexplicable to his reason and judgment; the world of nature has formed a part of the pageantry of life that has moved swiftly and steadily from day to day. In this "vertigo of conscious life" the child's mind has flitted with bird-like rapidity from one impression to another, while his motor response has reflected the same flitting tendency and characteristic.

The child has no organized body of knowledge to which the teacher may appeal; the kindergarten has no studies—in the narrow use of the term—as a basis for instruction and training. The experiences of pre-kindergarten days must, in large measure, furnish the subject-matter for the program, since they are fundamental to the understanding and interpretation of the immediate experiences of the kindergarten. The child has begun the life of control in response to a varied experience that he can in no adequate fashion interpret or evaluate. There must be a winnowing and sifting of these pre-kindergarten experiences, many of which are neither timely, nor worthy to become a permanent possession to the child. Nor can childish experience alone furnish the standard or principle for selection and arrangement of subject-matter for the program. This principle must be found elsewhere. It must be a principle that has enduring validity and universal application, it must be as clear when written in small characters in harmony with child-life as when written in characters that span centuries of civilization.

Turning to the child itself for a guiding principle, we can affirm that the child is human and essentially social; his world is a world of persons as well as things; his desire for recognition is, "at all times, the deepest hunger of the human soul"¹⁰ and can be satisfied only through his reactions to persons. The child seeks to unify himself with the object of his desire by means of imitation, which is manifested in language, play, and the constructive and expressive activities. Later, his desire takes that form of "social opposition" which compels recognition by "contrasting one's self with one's fellows in behavior, in opinion and in power."¹¹

¹⁰ *Symbolic Education*, by Susan Blow, p. 112.

¹¹ *Outlines of Psychology*, by Josiah Royce, p. 277.

THE SOCIOLOGIC BASIS

When the child enters the kindergarten he passes into a new world conditioned by two prime factors for his development and progress in the life of control; namely, community and environment. He enters into the companionship of many children of his own age, with interests and activities relatively similar to his own; and there stirs within the child the "consciousness of kind" that gradually comes to the recognition that in his response to the common bond, the common good, the common will of the community, lies the conditions of his happiness and the fulfilment of his desires. Here, in a selected environment arranged in sole reference to child-needs, is the arena for the normal expression of the dominant activities of child-life. In the child's unconscious and conscious reactions to an environment conditioned by human interests, we may discern the working of a preponderate principle of Humanitarianism¹² as regulative of the child's efforts in the selection, arrangement, and control of the course of his experience.

Turning now to the progress of Civilization—understanding the term to mean "the organization of human life thus far attained"—for a guiding principle we may learn, from history and social philosophy, that its evolution has been marked by distinguishing characteristics in three distinct stages, none of which is obsolete; namely, the Age of Militarism, the Age of Industry, and the Age of Humanitarianism.

The Age of Militarism called for the subjugation of the self to the idea of obedience and submission to authority. Obsolete and obsolescent civilizations are a witness to the fact that within the "solid unity" of Militarism are the elements of its disintegration and overthrow. In the state of continuous warfare and in the subjugation of alien communities and peoples, which created slavery and established within society the two classes of bond and free men, we may trace the conditions that define the problem of labor and eventually developed into the Age of Industry—an age of invention wherein the boundaries of thought, space, and time receded before the interrogating, investigating spirit of humanity.

¹² The term "Humanitarian" designates the principle that all that exists is essentially bound up in the nature, needs, interests, and aims of human life. It is a productive principle that yields a progressive realization of an indwelling spiritual essence increasingly manifest in both nature and humanity.

Its characteristics are great resourcefulness and great wastefulness. To humanity it brought great benefactions as well as great perplexities and conflicts in every field of life. Its greed of material wealth and its violation of the right of property, have been, and are, the very forces that make for its reconstruction. Bondage to mechanical conditions under an Industrial régime is no more compatible with human spirit than bondage to authority and tradition under the reign of Militarism. Not only are the disintegrating and negative elements present within each age, but the dynamic elements of the freedom-seeking spirit of humanity have also been the constant factors in each age, which have carried civilization into the third and highest stage yet attained—the Age of Humanitarianism. Great benefactions, philanthropies, and great public enterprises for the uplift of humanity are among the witnesses to its reality. Not the acquisition of material wealth, nor the maintenance of material power, but the “Humanization of Mankind,” is its keynote.

Again, seeking guidance in the realm of child-life, we find that his interests have taken their rise in the institution of Home and the life of the family, and in Nature as its most fruitful relationship.

Interrogating Civilization once more to ascertain the elements that have been persistently formative in the life of the race, we find that Home with its family life has been the most constant factor. Against this great source of race nurture and integrity, the Age of Militarism and the Age of Industry have beaten in vain. “The unit of the family still retains its integrity, and home is now, as it has ever been, the primary school for character of mankind:” In each Age, also, Nature has been the beneficent instructor of humanity, yielding her beauty, nurture, and resourcefulness for the increasing inspiration and service of the race.¹³

Thus in the nature and needs of the child and in the arena of his little life, and also in the highest reach of civilization with its most constant factors—home and nature—is revealed the principle of Humanitarianism by which to select and arrange the subject-matter of the kindergarten program. Not only is this principle adequate as a basis for the selection and arrangement of subject-matter, it also furnishes a standard for evaluating the

¹³ See *Introduction to Social Philosophy*, by MacKenzie.

instinctive and impulsive activities of the child, and may determine the selection of those most valuable and helpful to his development.

Froebel names four primary activities that reveal the nature and needs of the child and condition his development; namely, the talking, the playing, the investigating, and the drawing impulses, through the functioning of which physical, intellectual, and moral control takes place.¹⁴ Modern psychology but corroborates this view when it subjects the total output of instinctive and impulsive activities to the test of worth in order to ascertain those that are primarily involved in the development processes, and are most available to purposive education. In broad outline they may be classified as the language, constructive, investigative, and expressive, or art impulses.¹⁵ The child furnishes the energy; but society, through purposive education, selects the situations of human experience as the functioning medium. A single instance will suffice to illustrate this thought; the impulse on the part of the child to utter sound is manifestly self-initiated and clearly a mode of self-expression; but society, or civilization, must supply the words and invest them with meaning. Thus the kindergarten, representing the first stage of purposive education, recognizes the child as the agent of dynamic, instinctive, and impulsive forces; but the opportunities for their functioning must be supplied by the program in a selection and arrangement of the child's experiences, as containing the norm and the possibilities of development into the larger unit of race experience.

Specifically, the experiences of home, the changing aspects of nature, and the great festival days of the year, are all familiar phases of pre-kindergarten life; but through reliving them; finding them the center of common thought and action for the present life of the kindergarten; talking and playing about them, and expressing them through constructive and graphic materials, the life of conscious control of a selected experience develops and becomes a personal possession of enduring validity to each child. Keeping within the unity of home, and nature in its relation to home life, the various exercises of the kindergarten—its songs, stories, plays, games, gifts, and occupations—take on the essential

¹⁴ *Education of Man*, pp. 49-93.

¹⁵ See *School and Society*, by Dr. John Dewey, chap. 2.

character of studies, since they are the means by which the "individual gains control over, and help in the interpretation of his own experience."¹⁶

But the office of the kindergarten is not fulfilled by selecting suitable experiences and educative materials as stimuli for childish activities. The experiences of childhood must not only be organized, they must be amplified, enriched, and corrected by means of the riches of human experience as represented in art, music, and literature. In beautiful pictures, the child may see himself and his interests projected as upon a screen. In music and song the feelings of meaning that stir within the mind become articulate. In the story, which presents the known experience in an ideal form, the child may leave the field of personal experience, and enter the storehouse of race-experience, from which he may return with a measure for his own life and spirit. The movement that began in the concrete experience of the child's own world has gone out into the related unknown and returned freighted with an increase of joy in a world whose enriched content expands heart and soul, strengthens the mind, and unfolds life in power and freedom. "Thus the pupil in a great meandering circuit has returned to the home from which he started on his explorations of nature and the outer world, has returned to the center of all earthly human endeavor."¹⁷ Out of the remembered past, in the social relationships of the present, and in the forward reach of the mind, the factors of conscious development evolve, begin their functioning, and institute the life of purposeful control of experience, marking the beginning of that ideal construction of self that fashions thought and behavior in harmony with the requirements of the environment, which includes the relationship of the individual to other selves and their relationship to him.

There is no warrant for introducing into the kindergarten, materials and experiences that have no functional value in either retrospective or immediate reference to child-development. It is conscious control of what has been and now is that constitutes the problem of the kindergarten. In the movement that harmonizes these two aspects of experience is generated the prospective refer-

¹⁶ See "College Course in Principles of Education," by Dr. MacVannel, in *School Record*, February, 1906.

¹⁷ *Education of Man*, p. 261.

ence of the program, since "that which is intrinsically best in any particular stage of development is the best possible preparation for the stage that is to come."¹⁸

The third conception of the program makes use of the gifts and occupations as means, and not as ends in themselves. In truth they are all occupations, since in the hands of children they are the means of expressing some form of human experience, whether it be building (plays with blocks), modeling in clay or sand, sewing, weaving, cutting, painting, or drawing. They are the materials by means of which the child may express himself. They facilitate physical development, and they further the development of constructive and artistic impulses. Their functional significance in furthering the processes of control is fundamental; and the structural elements of form, number, position, and direction are subordinate to the vital interests of the experience content of the program. In the natural constructive and graphic plays of children, object-forms predominate over those of knowledge—form, size, etc., or of beauty—forms of symmetry and proportion. Wherever forms of knowledge or symmetry appear they are considered incidental to the life-forms, which, from the child's standpoint, are the centralizing element throughout.

METHOD AND ITS DETERMINATION

The principle that determines the attitude towards the child, and the selection of subject-matter and educative materials, determines also the method. It is in the light of the aim of the kindergarten and its place in the educational system that method becomes intelligible as measures, or plans of action for the control of experience, initiated by the child and supplemented by guidance that distinguishes clearly between method and device.

Method is conceived as the way in which certain mentally conditioned tendencies of the child arise and gradually eliminate excessive restless and aimless response, in favor of increasingly purposeful measures of control. (This movement of method can be traced in imitative reactions, in constructive and graphic activities, in the acquisition of language, etc.) Eagerness, restlessness, and persistent action accompany the child's efforts to control experience. Herein lies the sanction of the teacher's office,

¹⁸ *Meanings of Education*, by Dr. Butler, p. 146.

which is to devise ways and means—both in the selection and arrangement of subject-matter and in the use of educative materials—that shall facilitate the child's method of organization of experience. Device, in education, under this régime loses its stigma, since it is the teacher's plan of action in response to the child's initiative. The given experience or situation to be controlled is the factor that calls forth "rational interest." The ways and means of expression, as facilitating control of the given situation, must be absolutely conditioned by the character of the child's initiative and the nature of the given experience.

In the third conception of the program, the gifts and occupations are the ways and means used in the kindergarten for the functioning of childish activities, in which it is possible to trace the evolution of conscious purpose. Activities that begin in free play and aimless response pass into self-imitation, and from imitation of self to imitation of others. This stage is marked by increasing susceptibility to suggestion, which gradually passes into the stage wherein the will can withhold action and accept direction, until, finally, the child moves again into free play that is no longer aimless but purposeful. In the evolution of conscious purpose the child is given opportunities for inventing plans. Powers of concentration and will are exercised in executing them. Skill and judgment are constantly developed in constructive plays, and in the comparison, by the child, of the results of his own play with that of others. Method is flexible when it utilizes the child's initiations, and permits their free expression in spelling out, through play, the meanings of experience, real or vicarious. The teacher is a master of method in being "far more passive and following than categorical and prescriptive." In her dual office as guide and interpreter she can evaluate the activities of the child's experience in the light of the larger unit of race-experience; she can guide the child in the exercise of powers whose functioning best fulfils the conditions of his development; and by means of suggestion and correction she can lead the child to clearer thinking, and to consciously controlled activities.

RESTATEMENT OF AIMS AND GUIDING PRINCIPLES

It is clear, then, that the kindergarten does not exist for itself, but for a purpose. Its office is not final; it is mediatory and

transitional. Past experiences of childhood are here re-collected, reproduced, and reconstructed. The present life of the kindergarten must be reinforced and interpreted by these previously familiar experiences. Past and present experiences are, alike, to be substantialized and enriched by the related experiences of the race. Materials and devices are but ways and means to the increasing control of self and the organization of experience—and all to what end? That each child may become, in reality, what he is potentially—a center of freedom, self-controlled under conditions that he can only partially control.

Dominated by the principle of Humanitarianism, the third conception of the program finds, in the distinctly human aspects of individual and race-experience, an indissoluble unity. On the side of the individual, the differentiating and integrating factors are psychological attitudes and activities—experience-fulfilling capacities. On the side of the race, the differentiating and integrating factors are sociological activities and values. To insist that either one—the child or the race—is ultimate, is to rob the remaining one of its vital coefficient. Had the race no patrimony to transmit; had posterity no capacity to receive and transform its inheritance into an ascending knowledge and appreciation, the history of civilization, as a record of human struggle and achievement, had never been written. The educational position that recognizes the essential unity and necessary interaction between these organically related factors makes for *a wise conservatism and a rational progress*.

THE PROSPECTIVE REFERENCE OF THE KINDERGARTEN

Turning now to the prospective reference of the kindergarten under this régime, many practical questions arise. From the side of school, what are the results of this conception of the program? What benefits accrue to the child from the tuition of the kindergarten? Shall his promotion to the primary school be determined by the standards of knowledge or the standard of behavior? From the standpoint of the third conception of the program, the standard for promotion is both behavior and knowledge. First, behavior, in that the child has a developed capacity for joyous response to the demands of each new development of experience. In the kindergarten the child has had the opportunity of co-operating and

participating in a common social life with his fellows; he has acquired habits of obedience, of cheerfulness, of courtesy, of kindness; and he has been subject to conditions that called for "the gradual substitution of an integrating end of conduct, for the mere pull and push of desire, as the cause of action."¹⁹ Second, experience—knowledge, in that the child carries into the primary school a partially organized body of experience concerning the common interests of home and nature, with a related body of songs and stories, over which he has some language and esthetic control. His ideas of number and form are concrete rather than abstract, their function having been to designate, in relation to practical ends, the educative materials of the kindergarten. Thus equipped, the child is ready to begin the conventional control of experience that characterizes the next stage of his development, which is provided for in the elementary school. It will be joy enough to read and write about the experiences with which he is familiar, and to find the activities of the kindergarten constantly enriched by the more definite lines of manual and art work. Thus, in the conventional control of the experiences of the kindergarten through reading and writing—as in the kindergarten, the child gained practical control over the experiences that were fundamental to pre-kindergarten days—one may discern the working of the productive principle of organic unity that yields progressive development. "Out of the previously familiar there emerges the quantitatively and qualitatively new experience." Thus the kindergarten fulfils its mediatory office in the scheme of purposeful education, and the separation between home and school is effectually and happily bridged.

In the meaning of the kindergarten lies its aims. Its purposes are defined in terms of humanity, and are distinctly social. It is a society in which each member is under an evolutionary process that defines the characteristic of a "socialized individual." The dominant physical activities and the mental initiations of the individual furnish the energies that make for social control; while the corporate life of the kindergarten—including its membership and all other agencies—furnishes the medium or culture ground for the development of the human, social capacities of the individual. The kindergarten seeks to preserve and make increasingly definite the

¹⁹ *Moral Education*, by Edward Howard Griggs, p. 40.

social aspects of pre-kindergarten experience. The emphasis placed upon language and constructive and graphic expression is for social, rather than intellectual, control of experience. Intellectual control is incidental, not accidental to the social and ethical purposes. Not only are the relationships to humanity dominated by the social ideal, but human relationships to nature are presented as essentially social and ethical. It is, first, a world of beauty and appreciation, and, second, a world of act and description; neither of which can be separated from the dominant social point of view.

The impulses and "experience fulfilling capacities" are the child's own, manifested in his eager, persistent activities to control self and his environment. The kindergarten exists to recognize and encourage "the impulse to self-culture and self-instruction through self-shaping, self-observation, and self-testing." It exists to mediate to the child the stories of spiritual interests and values incarnate in human experience, by which the individual may validate and fulfil the potentialities of his being. The kindergarten is under the propulsion of the principle of unity which affirms that life is all of one piece. It is regarded as one factor in the system of purposeful education, and exists for the purpose of making the implicit unity of experience increasingly explicit and formative in the life of each member of the kindergarten, not by a process of engrafting or inoculating, but by processes of development and growth. Development is not considered as static reconstruction or reproduction, but, rather, as dynamic reconstruction and reproduction in harmony with each advancing stage of society. Growth is the factor that reveals the "essential uniqueness" of each individual, and prevents his submergence into the corporate life.

Froebel recognized the dual function of purposeful education when he wrote:

The purpose of teaching and instruction is to bring ever more *out* of man rather than to put more and more *into* him; for that which can get *into* man we already know and possess as the property of mankind, and every one, simply because he is a human being, will unfold and develop it out of himself in accordance with the laws of mankind. On the other hand, what yet is to come *out* of mankind, what human nature is yet to develop, that we do not yet know, that is not yet the property of mankind; and, still, human nature, like the spirit of God, is ever unfolding its inner essence.²⁰

²⁰ *Education of Man*, p. 279.

Humanization of the child as a factor in the humanization of mankind cannot take place without increasing recognition of man's dependence upon the past with its achievements, which gives validity to faith; without the realization of a present replete with opportunities for loving service; without the allurements of a future that is radiant with hope.

Such are the ideas and ideals of the third, and latest, conception of the kindergarten program. Those who are working consciously under its guidance believe it to be in accord with the best that modern philosophy and psychology have to offer to the teacher. They also believe that it is in accord with the principles of the Froebelian philosophy.

Such, then, are the three conceptions of the kindergarten program. They cannot be considered as isolated entities, but, rather, as factors in one movement that makes for the establishment of the kindergarten as a universally necessary department of purposeful education. No one claims to fully understand the meaning or significance of childhood; and when, in the progress of evolution, we pass to a higher conception of the program, led by clearer insights into the nature and needs of the child, and by deeper philosophic and psychological insights, we may still follow Froebel, since to be truly Froebelian is to follow the spirit of his life-work, rather than the letter of his imperfect system.

VI

THE HISTORY OF KINDERGARTEN INFLUENCE IN ELEMENTARY EDUCATION

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THE KINDERGARTEN'S CONTRIBUTION TO EDUCATION—IN GENERAL

The kindergarten has been one of the vital influences in American education. Its influence has been exerted along many different lines and upon many different groups of people. It forms a happy memory in the lives of the three million or more children who have participated in its procedure since the first kindergarten was opened in America. It has interpreted life from a higher standpoint to the twenty-five thousand or more young women who have taken courses in kindergarten training. It has aided the thousands of mothers who have made a study of its principles in meeting the daily problems of the home. It has enabled the Sunday-school teachers of the land to organize the religious instruction of little children upon a more fundamental basis. It has given teachers of every grade a new insight into the educational process, and has taught them to direct the development of their pupils with more wisdom than before. That the attitude of the world toward childhood has been revolutionized during the present generation; that motherhood has taken on a new and higher significance; and that primary education has been transformed in recent years largely as a result of kindergarten influence are facts so thoroughly recognized as to need but a passing mention. In enriching the lives of the children who have participated in kindergarten procedure, in interpreting the significance of motherhood anew to the women of the land, and in setting a new and different standard for the teacher, the kindergarten has rendered an invaluable service. As the value of its influence is recognized, the extension of the kindergarten has become one of the features of educational progress.

WHAT THE KINDERGARTEN HAS DONE FOR THE PRIMARY SCHOOL

Great as the value of the kindergarten may be to the children who participate in its exercises, its greatest service to education can not be rendered by the mere addition of kindergartens to the graded school system. If the principles upon which kindergarten practice is based are valid, they must be valid not alone for the stage of development which the kindergarten covers, but also for the other stages as well. The powers awakened during the kindergarten years need progressive and continuous exercise to reach the development of which they are capable, and unless the work that follows is based upon the same general principles the development is arrested. The fruit of the kindergarten tree needs a longer time to ripen than that afforded by the kindergarten years alone. The transformation that the work of the primary grades has undergone in recent years bears testimony to the recognition of these facts. The progress of the kindergarten movement is measured in part by the increasing number of kindergartens. It is measured no less by the increasing application of its principles to grade work. The multiplication of kindergartens is relatively a simple matter. The reorganization of the elementary school has been a task of far greater complexity. The kindergarten embodied a new ideal of education; it implied a different attitude toward childhood; it utilized for the child's development means other than the traditional ones; it employed different methods of procedure. The application of kindergarten principles to primary-school practice meant nothing less therefore than the reorganization of the school—the reconstruction of its ideals, the enrichment of its curriculum, the adoption of new and different methods. Since the kindergarten embodied the principles of the new educational philosophy, it alone would in great measure have effected the transformation of the school. But at the time when its influence began to be felt other forces were at work in American life—forces which created other movements destined to play a part in the transformation of American education. These movements differed in origin, aim, and scope, but all reinforced the influence exerted by the kindergarten and hastened the transformation which it would have effected. The modern primary school is the complex product of these many influences.

OTHER MOVEMENTS THAT HAVE REINFORCED THE KINDERGARTEN

While the present procedure of the primary schools bears the stamp of the kindergarten too unmistakably to leave one in doubt as to the source from which the transforming influence has come, other influences have played their part and have left their impress. Of this the art and manual-training movement, which next to the kindergarten has been the strongest influence in the transformation of the school, is an illustration. The child-study movement and the Herbartian movement of a later date are other examples of movements that have influenced the aims and methods of elementary education and left their mark upon school work. Any discussion of kindergarten influence that does not recognize these other movements and their reciprocal influence upon the kindergarten and upon each other must therefore be inadequate. To comprehend the primary school of the present it is necessary to glance briefly at its past, and at the movements that have played a part in its transformation.

THE PRIMARY SCHOOL WHEN THE KINDERGARTEN CAME

The primary school, as that term is now understood, has been in existence but little more than forty years. The system of grading that created it did not come into general use until after the Civil War. The traditional curriculum of the "Three R's" with which it began was gradually modified by the addition of new subjects, and as early as the seventies it showed signs of progress. Object-lessons had become general as a result of Pestalozzian influence, emanating from the Oswego Normal School. In 1870 drawing had been introduced into the schools of Boston. This was the indirect result of the London and Paris Expositions in 1851 and 1867, which had shown the value of art instruction as an educational factor. Although these additions had been made in the more progressive communities, formal instruction was the rule and the repression of childish activity the established form of procedure. The word method of teaching reading had, it is true, supplanted the time-honored drill in the ABC's, but with few exceptions the methods of instruction had not yet been touched by the new spirit. The musical instruction for which such books as Loomis' *First Steps* furnished the basis was formal in the extreme and the rote song

was unrecognized. The instruction in drawing was based upon geometrical principles, and had no foundation in children's native interests. Form study did not become the basis for art instruction until 1880 and not until much later did color work become a recognized feature. The free expression of the children's ideas by means of clay-modeling, paper-cutting, or painting was unknown in school work. The need of physical activity in the form of play and games, and the value of contact with nature, were also unrecognized. The teachers having the least training and experience were placed in charge of the youngest children and paid the lowest salaries. Such was the primary school in the early seventies, when the kindergarten came.

DIFFERENT INFLUENCES THAT HAVE MODIFIED ELEMENTARY EDUCATION

As has been stated, the changes that have taken place in elementary education during the past thirty or more years have been the result of many different influences. These influences may be grouped into two periods; the first beginning at about the time of the Philadelphia Exposition and continuing until about the time of the Exposition at Chicago; and the second beginning with that event and continuing until the present time. The movements exerting the greatest influence during the first of these periods were the kindergarten movement, the art and manual-training movement, and the nature-study movement. These movements continued their influence during the second period, but they were reinforced by the new psychology, child-study, and Herbartianism. The Philadelphia Exposition was a great stimulus to art education, and in a lesser degree to the kindergarten also. "Throughout all the long hundred years in which they had been building a nation, Americans had shown themselves children of utility, not of beauty," says Woodrow Wilson. "Everything they used showed only the plain unstudied lines of practical serviceability. The things to be seen at Philadelphia, gathered from all the world, awakened them to a new sense of form and beauty. Men knew afterwards that that had been the dawn of an artistic renaissance in America, which was to put her architects and artists alongside the modern masters of beauty and redeem the life of her people from its ugly severity." As a result, "an immediate wave of art enthusiasm spread over the country,"

and art instruction became a part of the school curriculum in every progressive community. The kindergarten movement also felt the stimulus of the exposition. In 1870 there were but ten kindergartens in the United States. In 1880 the number had increased to four hundred. In spite of the fact that, with the exception of those in St. Louis, these kindergartens were all private or charitable, they exerted an influence upon the school system of many a city, even upon those that did not adopt them as a part of the public school system later.

The nature-study movement had a different origin. The introduction of science into the colleges and universities had shown the necessity for cultivating the children's powers of observation during the early years; hence courses in nature study for the grades were advocated and attempted. The new interest in literature called also for the beginning of literary instruction in the elementary school, and hence the story began to receive recognition as an educational instrument. The influences that combined to reconstruct elementary education thus came from three different sources: from the industrial world, which demanded art instruction as a preparation for industrial life; from the colleges, which insisted that the proper intellectual habits should be formed and formed early; and from the educational reformers, who proclaimed the doctrines of Pestalozzi and Froebel as a means of awakening the people to a realization of education as something more than instruction in the traditional school arts.

THE DECADE OF TRANSITION—1880—1890

Since it took time for the new influences to make themselves felt, the breaking-up of the old régime did not become general until the decade between 1880 and 1890. That decade may therefore be called the decade of experiment and transition. To the uninitiated it was a decade of confusion. The addition of new subjects meant either the displacing of established ones or the overcrowding of the program—at least a disturbing of the established order. The new subjects called also for the use of new and unfamiliar methods—another element of uncertainty. Since teachers and even superintendents did not always understand the purposes of the new subjects, their relation to the traditional ones, and the methods to be used in presenting them, it is not strange that the results should

have been unsatisfactory many times, and that discontent should have been rife, both in the teaching ranks and in the community. In course of time an adjustment to the new conditions was effected. The ideals that called for new subjects and new methods were more clearly apprehended, and a new unity was worked out, both in curriculum and methods. The curriculum of the present has an organic unity of its own, based upon the experiences, the activities, and the interests of children in the different stages of development, but the school in which such a curriculum obtains is separated from the school of the eighties by an immeasurable distance. The progress made since that time is due to the kindergarten and to the movements that characterized the decade between 1890 and 1900—the new psychology, child-study, and Herbartianism. The effect of these will be touched upon later. There have been three stages, therefore, in the evolution of the modern primary school; the first, in which the old ideals prevailed; the second, in which a transition from the old ideals and methods to the new was in progress; and the third, in which the new determine both curriculum and method. But since progress has not been equally uniform in all sections of the country, schools may be found representing each of these stages. Some still embody the old ideals and have not, therefore, progressed beyond the first stage; others, the great majority in fact, have accepted the new ideals in theory, but are still struggling with the problems of their application; still others relatively few in number but constantly increasing, have satisfactorily worked out the new ideals in practice.

Toward the end of the decade between 1880 and 1890 certain positive results had been realized from kindergarten influence. The spirit and manner of the kindergartner had become the accepted standard for the primary teacher because the attitude toward childhood for which the kindergarten stands had been accepted as the true attitude. The fundamental principle of the kindergarten-education through activity had been recognized as the principle upon which primary teaching should be based, since an acquaintance with the kindergarten had shown its validity. The external features of the kindergarten—its songs and games—had been adopted in many schools. The methods of art education had been radically reconstructed as a result of its influence, and the reconstruction of the

methods in teaching music, nature-study, and physical training was well under way.

CHARACTERISTIC ASPECTS OF KINDERGARTEN INFLUENCE ON
PRIMARY EDUCATION

The knowledge of educational conditions thus outlined is necessary as a background for the study of the kindergarten influence and progress. It is not difficult to see how the drawing and manual-training, or other movements have influenced the character and methods of the school. When the adoption of a new subject was decided upon, its adaptation to the several grades was carefully considered, the teachers were given instruction in the methods to be employed, and adequate supervision was provided to meet the problems of administration. In the case of the kindergarten it was very different. When kindergartens were added to the school system, a supervisor was engaged in the larger cities, it is true, but her duties seldom included instruction to the grade teachers in the methods of applying kindergarten principles to their particular work. In fact, so little direct effort was made to bring kindergarten influence to bear upon school work that one may well ask: What means did the kindergarten adopt to affect school procedure so vitally? The introduction of drawing, music, manual training, and physical exercises into the school curriculum lessened the apparent difference between the kindergarten and the school, but did not necessarily carry with it the spirit and method of the kindergarten, nor did it insure the attitude towards childhood for which the kindergarten stands. The primary teacher of the present has absorbed the spirit of the kindergarten by observation and training, though she may be unconscious of that fact. The approval which the kindergarten received compelled the teacher of the early day, steeped in the formalism that characterized the school work of that time, to acquaint herself with kindergarten procedure, and as far as possible to adopt its spirit and method. This was no easy task. Where kindergartens existed, teachers diligently visited them; where they did not exist, the teachers' only resource was the available literature of the subject or attendance at some of the summer schools, such as those conducted by Colonel Parker at the Cook County Normal School, or W. N. Hailmann, at La Porte, Indiana, that made a speciality of the kindergarten and its principles. While

the study of kindergarten theory did much to produce the change in attitude, the main source of inspiration was the kindergarten itself. The primary teacher who visited a kindergarten could not fail to be impressed by the kindergartner's attitude toward her children—by her co-operation with them in the spirit of comradeship, and by her sympathetic insight into their interests and needs. She was impressed no less by the children's attitude toward their work, by the spontaneity of their interest, and by their delight in the use of the bright-colored material. The games were a revelation to her, since they showed that there could be freedom without disorder; the interest which the children took in the kindergarten songs made her own drill on scales and intervals seem little better than drudgery; and the attractiveness of the kindergarten room gave her helpful suggestions concerning the value of beauty as a factor in education. In short, recognizing that there was possible an order of things very different from that to which she was accustomed, she determined to profit by the lesson. If kindergarten procedure could be made so interesting, why not school procedure as well? Why, she asked, should there not be pictures upon the walls and plants in the windows in the primary room as well as in the kindergarten? Why should the kindergarten children have bright-colored material and the primary children none? Why could not the songs and many of the games used in the kindergarten be used also in the primary department? The educational leaders were beginning to ask the same questions, and to urge the utilization of childish activity in the primary grades, but no arguments were half so convincing as the example of the kindergarten itself. As a result the characteristic features of the kindergarten were to a greater or less degree adopted by the school. Exercises with kindergarten material became common, and kindergarten songs and games were incorporated into the procedure of the primary school. Since the work in drawing was not based upon form-study until 1880, and color exercises formed no part of that work until many years after, the kindergarten material was a revelation to the teachers, and the gift and occupation exercises gave to many the first suggestions concerning instruction in form and color. The success of the constructive exercises carried on in the kindergarten converted many to the value and feasibility of manual training also. The expense involved in the introduction of drawing and manual training as

such had delayed that introduction in many instances; but the success of the exercises of a kindergarten character, which involved but little expense, not only familiarized the teachers with the purposes and methods of these subjects, but also prepared the public for their acceptance. Where drawing and manual training had been introduced, the efforts toward the adoption of kindergarten principles strengthened the work already undertaken. Where they had not, the attempts along kindergarten lines hastened such introduction. The children's interest in *doing* was in such marked contrast with their interest in mere learning—by the customary methods at least—that teachers and school boards could not fail to see that a new educational force had been discovered and a new vein of child-interest struck.

THE PRANG SYSTEM OF ART EDUCATION

It was along such practical lines as these that the influence of the kindergarten upon the primary school was first felt. It is a question whether the so-called application of kindergarten principles to the work of the grades meant much more to the average teacher during the decade between 1880 and 1890 than the adoption by the school of the external features of kindergarten procedure. But the mere adoption of these features led to a deeper study of Froebelian doctrines, and this in turn to an insight that resulted in better things. The fact that the kindergarten could obtain results in the line of art expression that could not be obtained by any other method had led the advocates of art instruction as early as 1880 to reconstruct the system of art education on a basis Froebelian to the core. The result was the Prang System of Art Education. The Prang System has been one of the great agencies of educational reform, and the most effective ally of the kindergarten in placing the work of the school upon an active instead of a receptive basis. Wherever the Prang system is used the principles of Froebel are disseminated. The success of the system is due in no small degree to its espousal of kindergarten principles. It has become one of the great agencies for the spread of the kindergarten gospel.

THE KINDERGARTEN SONGBOOK

But the art instruction was not the only line of work that was reorganized in whole or in part as a result of a growing insight

into kindergarten principles. The kindergarten songbook rendered an important service in carrying kindergarten influence into the school, as has been stated. Since it was the agency by means of which kindergarten games found their way into the primary school-room, the songbook did as much as the kindergarten material to introduce the principle of activity into primary education. But acquainting primary teachers with kindergarten games was but a part of the service the songbook rendered. It showed a new conception of the function of music in a child's development, and of the methods by which that development should be secured. The kindergartner maintained that this development depended upon the cultivation of musical feeling, and that this made the hearing of good music adapted to the child's comprehension, indispensable. This practically created the child's song and brought the rote song into use as an educational instrument. She maintained further that the appreciation of rhythmic exercises and participation in them is essential, and that such exercises should therefore have a place in the kindergarten program. She further insisted that opportunity for the interpretation of music should also be given, and that there should eventually be creative expression in music, as there is such expression in other lines. But if these ideas were to obtain in the music-teaching of the grades, a new system of ideals and methods was needed. The principles in question were gradually recognized, and a reorganization of the music-teaching in the grades was undertaken. Such a reconstruction was hardly more than conceived of, however, during the decade in question; in fact, it has been but partially effected, even yet. Because the kindergarten songbook suggested such a reconstruction, and introduced games and dramatizations into the grades, it has been one of the main agencies for the spread of kindergarten influence. Wherever it has gone it has carried the kindergarten spirit—the sympathetic interpretation of childhood, the love of nature, and respect for human activity, whatever its form.

THE KINDERGARTEN GAMES IN THE PRIMARY SCHOOL

The use of the kindergarten game in the primary school led to the reorganization of another line of work also. The physical needs of school children have received but scant consideration at the hands of school authorities, but about the middle of the decade

under consideration gymnastic exercises were introduced into the schools of all the larger cities. But the spirit with which the children entered into the games, in marked contrast with the spirit manifested in the formal exercises, showed plainly that this branch of school work had not yet been placed upon a proper foundation. That there was needed a course of physical training in which games appropriate to the different grades should have a place was readily seen. Such a course was not worked out during the decade in question. Like the needed reorganization in musical lines, it is hardly worked out even yet, but much thought has been given to it in recent years.

THE KINDERGARTEN AND NATURE-STUDY

In the line of nature-study, too, the kindergarten suggested new ideals and methods. That such study was successful when the emphasis was placed where the kindergartner placed it—upon the care and observation of living plants and animals, upon gardening, and excursions to see Nature at work in her own time and way—all this the kindergarten had abundantly demonstrated. In consequence the organization of nature-study courses for the grades along the above mentioned lines was undertaken. Little was accomplished until after the decade under consideration had passed, but the new insight gained was not lost.

SIGNIFICANCE OF THE DECADE, 1890-1900

As has been stated, the decade between 1880 and 1890 was a significant one in the history of elementary education, because it saw the inauguration of many new features in school work. The decade between 1890 and 1900 was even more significant, since it saw the rise of other movements destined to give a more fundamental insight into the ends and means of education, those of the kindergarten included. The literature of the kindergarten had familiarized the public with the conception of education as a process of continuous development—a process in which the child's creative activity must play an important part. This doctrine had been impressed upon the teachers of the country with rare force by Colonel Francis W. Parker, who embodied in himself the attitude toward childhood which the new education represents, and who probably did more than any other single individual in the United

States to bring about the acceptance of the new educational doctrines in their application to the grades. At the beginning of the decade in question the doctrine of education as a process of continuous development received a signal reinforcement from the teaching of the new psychology that was beginning to make itself felt—the psychology of Dewey, James, Hall, and others. This was the product of the new spirit in the colleges, the spirit of the inductive sciences. The biological sciences had laid the foundation for the knowledge the new psychology proclaimed namely, that the development of the child falls into well-marked stages, and that education to be valid must be based upon the interests and activities of these different stages. This was what the exponents of the kindergarten had been proclaiming, to be sure, but many who had been unwilling to accept the Froebelian doctrine, based upon insight rather than upon scientific method, accepted these same doctrines without question when their correctness was thus established. The Froebelian principle of creative activity also received a confirmation no less marked. A fuller knowledge of the nervous system gave a new insight into the mental processes, and had therefore thrown added light upon the nature of true educational procedure. The recognition of the part that the motor activities play in development gave a new significance to physical exercise, to games and plays, to manual training and art work, and to nature-study in the form of gardening and excursions. The child's mental image became a recognized means of education, and the free expression of his images a necessary part of the educational process, not alone in art work but also in music, language, and other forms of school effort.

GENETIC PSYCHOLOGY AND THE CHILD-STUDY MOVEMENT

The child-study movement, which was the natural outgrowth of the new psychology, attempted a task which would have been of inestimable value had it been satisfactorily completed—the gathering of a body of facts concerning the nature and growth of children at different stages upon which a true science of education might ultimately be built. Much of value was accomplished, although the most important part of the work—the sifting and organizing of the collected data—has never been satisfactorily completed. The movement gave an added stimulus to the study of psychology as a basis for education, however, aided in the reor-

ganization of many phases of educational procedure, destroyed the tendency toward the blind acceptance of educational doctrines whatever their source, and led to an appreciation of the new educational movements that would have been impossible before. To many it gave their first insight into the nature and purpose of the kindergarten; to others it reinterpreted the Froebelian doctrines and gave them a broader significance.

The psychological movement, of which the child-study movement was a part, had a most important bearing upon the progress of the kindergarten as such and upon the application of its principles to grade work. But before this can be discussed another movement that had an important bearing upon American education must be considered. This is the Herbartian movement. The new psychology, child-study, and Herbartianism were the three influences that shaped the educational thought of the decade. The general character of that thought has determined in a large measure the form that kindergarten procedure as such has taken, as well as the form that the application of kindergarten principles to grade work has assumed.

THE HERBARTIAN PEDAGOGY

The character of German pedagogy during recent years has been determined largely by the influence of Herbart, and in view of Germany's leadership in education it is not strange that her pedagogy should have influenced education in the United States. The psychology of Herbart has found little or no acceptance among American educators, but the practical value of certain phases of Herbartian doctrines aroused considerable interest. For a number of years there was hardly an educational meeting of importance in which a discussion of those doctrines was not given an important place. In the thorough weighing which Herbartian doctrines have thus received, many have been found wanting in value for American education, but some have been given deserved recognition. Herbart's psychology has not stood the test of modern thought, but his doctrine of apperception is conceded to be one of the most important contributions to recent pedagogical science. The Culture Epoch Theory associated with his name has been rejected as the foundation for the American school curriculum, but the thought that the curriculum of the elementary school should have a character-building content has given history, literature, and nature-study a permanent

place in grade work and made a return to the curriculum of the "three R's" forever impossible. A school program based upon the Herbartian principle of correlation may have been found impracticable, but the attempts in that direction did much to make the curriculum an organic whole instead of a mere collection of unrelated subjects. The doctrine of interest may have needed the modification it received at the hands of American psychologists, but it has done much to give a more fundamental character to education. The movement in general reinforced the theory of stages in a child's development, but it considered them from another point of view—that of subject-matter appropriate to each. The doctrine of creative self-activity this movement did not recognize, and in this respect it was out of harmony with the educational theory in process of formation as a result of other tendencies. By its discussion of the essential steps in the teaching process Herbartianism rendered a most valuable service to pedagogical science and placed classroom instruction upon a new and higher level. Altogether the Herbartian movement must be considered one of the most stimulating influences in American education.

GROWTH AND DIVISION: TWO SCHOOLS OF KINDERGARTNERS

The kindergarten, which was becoming a part of the school system while these movements were in progress, could not fail to be influenced by them, both directly and indirectly. Although the attention paid to the newer movements seemed to relegate interest in the kindergarten to the background, in reality it was making most remarkable progress. In 1890 it had secured a legal foothold in less than half a dozen states; at present, kindergartens can be established at public expense in half the states of the Union. In 1890 five or six of the larger cities and twenty-five or thirty of the smaller ones had adopted the kindergarten into the school system; in 1902 public-school kindergartens were reported in four hundred and forty. In 1890 not more than six of the state normal schools of the country had established kindergarten training departments; at present such departments have been organized in more than fifty. This growing incorporation of the kindergarten into the school system had consequences that were far reaching. Had it remained outside of the school system, it might have remained uninfluenced by the movements that were shaping general educa-

tion; its introduction into the school system made its modification inevitable. Before the advent of the new psychology kindergarten procedure had been considered the ideal which school practice should emulate. But while the psychologist had pronounced favorably upon the kindergarten as a whole, and thus established it more firmly than ever in the confidence of the people, he by no means approved of the kindergarten doctrine in its entirety, nor of all the phases of kindergarten practice. Since he recognized no authority except that furnished by his own or kindred sciences, he assumed an attitude more or less critical, considered that much of the work with the gifts and occupations required an exactness detrimental to young children, and declared a reconstruction of its theory and practice necessary. When the kindergarten became a part of the public-school system, these criticisms were brought to bear upon its practice as they would not have been had it remained a separate institution. The school superintendents of the country, versed in psychology and educational theory in general, acquainted the kindergartners with the newer views and frequently insisted upon such a modification of established procedure as the newer views demanded. When such modifications first began to appear, the kindergartners who had not themselves felt the pulse of the general educational movements considered such deviations from established procedure as nothing more than a "failure to understand Froebel." When the modifications became more general, those advocating them were regarded as misguided individuals who had forsaken the true gods and affected an unholy alliance with the worshipers at other shrines. But as the differences became more apparent the kindergartners of the country began to ally themselves either with those who approved the changes in progress on the one hand, or with those who were opposed to them on the other. The ultimate result was the division of the kindergartners of the country into conservatives and liberals, the former clinging to the established interpretation of Froebelian doctrine and the mode of kindergarten procedure that Froebel is supposed to have followed, and the latter accepting the new interpretation and modifying the procedure on the basis of the criticisms made. Fearing that the lack of agreement in the kindergarten ranks might work injury to the kindergarten cause as a whole, the International Kindergarten Union in 1903 appointed a committee, known as the Committee of Nineteen,

to inquire into, and if possible reconcile, the differences that had grown up. The committee was composed of leading representatives of both the conservatives and liberals, as well as of those known to occupy middle ground. Several most profitable meetings have been held, but the work for which the committee was organized has not yet been completed. Those who hoped for a reconciliation of the opposing schools of kindergarten interpretation as a result of the committee's deliberations, however, will doubtless be disappointed, since the conservatives have been unwilling thus far to accept the conclusions of modern psychology upon which the liberal views are based, and the liberals are equally unwilling to return to views which they feel that they have outgrown. The report of the committee's work cannot fail to be a most valuable contribution to kindergarten literature.

Although many kindergartners have not yet accepted the views for which the liberal kindergartners stand, the logic of events points to their ultimate acceptance if the kindergarten is to become an organic part of the American school system. The progressive kindergartner considers that psychology and child-study are but elaborating the principles which Froebel himself recognized as clearly as the knowledge of his time would permit, and that the added insight of the present but furnishes the means of perfecting the institution which he did not live to complete. She therefore welcomes the light which modern science has thrown upon the development of the child's body, even though it necessitates the reorganization of the games which Froebel considered adequate for its development. She recognizes the value of the idea upon which the system of gifts and occupations is based—that of carefully organized impressions to be followed by adequate expression; but psychology has taught her that much of the customary work with both gifts and occupations requires an exactness injurious to undeveloped nerves and muscles. Her faith in creative activity as the fundamental article in the kindergarten creed has not been shaken, but she considers work creative only when it is the expression of the child's own image. She accepts the Froebelian doctrine of the value of beauty in awakening the child's higher nature, but her study of art has shown her that the customary work with the gifts and occupations would not lead him to a recognition of true beauty. She yields to no one in her belief that children may be prepared

for the appreciation of spiritual truths early, but she can accept the kindergarten doctrine of the symbol as a means of doing so in its modern interpretation only. In these and other respects the liberal, or progressive, kindergartner considers that there is opportunity for great improvement, both in the theory of the kindergarten and in its practice. In general she is willing to submit both to the test of modern educational insight knowing that what is of true value will not be overthrown.

INFLUENCE AND PLACE OF THE MODIFIED KINDERGARTEN

But what effect has the modification of kindergarten thought and practice had upon the progress of the kindergarten as such, and upon the application of its principles to grade work? A most gratifying one in every way. The kindergarten had been accepted by the American people before it received the sanction and the criticism of the psychologists, but it was a thing apart from the school, in aim, material, and method. Psychology rediscovered the principles upon which kindergarten procedure is based and gave them a universal significance. It therefore broke down the wall of separation between the kindergarten and the school, and laid the foundation for their ultimate unification. So thoroughly are the principles of psychology in accord with the fundamental principles of the kindergarten that, had there been no kindergarten to begin the transformation of the school before the advent of the new psychology, a transformation akin to that which was in progress would have been effected sooner or later by that movement alone; and had Froebel failed to devise the kindergarten as the first stage in a system of educational procedure, his American successors—the exponents of the new psychology—would have been obliged to do so. It is not strange therefore that the kindergarten itself should have made more rapid progress during the past few years than ever before and that its principles should receive increasing recognition. The battle for its existence in American education was fought and won at an earlier stage; the greater battle for the application of its principles to general educational procedure was won with the new interpretation of its doctrines, and the inauguration of the new modes of procedure. Dr. Richard G. Boone says: "Should the kindergarten be everywhere abandoned as a part of the school machinery, it would still remain in spirit as a determining factor in every other

part of the system, and in no less than a decade the kindergarten itself would have reclaimed its recognition and place—so vital is it in current educational thought.”

PRESENT PROBLEMS AND PRESENT STATUS

The acceptance of an educational theory is an easy matter. The application of that theory to existing conditions is a more difficult one. The adoption of the kindergarten as a part of the American school system has given rise to many problems that have not yet been satisfactorily solved. The mere adjustment of the kindergarten as such to the school as such has raised many difficulties in administrative work, but these need not be discussed here. The reorganization of practice in the kindergarten itself presents other problems, those which the superintendent and the kindergartners must work out together. The application of kindergarten principles to primary-school practice presents still other and greater difficulties. It calls for the co-operation of all the educational forces, and success can be hoped for only when superintendent, kindergartners, primary teachers, and teachers of special subjects work with intelligent insight toward a common end. But what are the fundamental principles whose application is to be effected? These have been differently stated; H. Courthope Bowen considers “that the doctrine of creativeness—the practical application of the principle of self activity—together with the doctrine of continuity and connectedness, forms the true heart of Froebel’s system.” It is the doctrines of continuity and connectedness combined which have reconstructed the primary curriculum during recent years, on the basis of the child’s fundamental interests and activities at successive stages, and the doctrine of creative self-expression that has reorganized existing methods in art, music, manual training, language-teaching, and kindred forms of school work. The result is the primary school of the present, the school in which, according to Dr. Monroe, “the emphasis is placed upon the activities of the child rather than upon the technique of the process of instruction, and where development of character and personality is sought rather than the mere impartation of information and the training of intellectual ability.” In such a school, “the materials of instruction, if they are really and vitally to produce the development of the child’s mind and nature, must be selected from life as it now is, and as it

affects the child and comes within his comprehension," says Dr. Monroe further. And if the school in question be thoroughly Froebelian, the method as well as the material of instruction must be the result of the child's thought and experience, it must be the method of creative self-expression. There is many a primary school today in which these principles are intelligently applied, and which is therefore as truly Froebelian as the best kindergarten. There is many a primary teacher, too, who is as genuinely a child-gardener as the kindergartner herself, and who is doing as much as the kindergartner to further the cause of kindergarten progress.

CONCLUSION

The kindergarten has thus exerted a most vital influence upon American education; but the transformation of the school that it is capable of effecting has hardly more than begun. The list of cities in which the kindergarten has been adopted is a creditable one, but it is small compared with the list of those in which such adoption has not yet been effected. The schools in which the doctrines of Froebel are applied are doubtless increasing, but those that give no evidence of having been influenced by those doctrines are still too numerous. The educational movements of the present are all in accord with, or the result of Froebelian doctrines. As the new movements are more fully comprehended, the logic of events points to a great extension of kindergarten influence in the near future. The furthering of that influence should be the aim of all who have the highest interests of American education at heart.

MINUTES OF THE MEETINGS HELD IN CHICAGO,
FEBRUARY 25 AND 27, 1907

Monday evening, February 25.—"The Certification of Teachers" was the topic for discussion. Dr. Cubberley's carefully prepared monograph on this subject had been studied by many of the members present. This was particularly true of those who had indicated in advance their intention to discuss some phase of the subject. The discussions were therefore valuable. The following members took leading parts in the discussion:

Dr. Reuben Post Halleck made a short introductory talk, in which he called attention to the important work the National Society is doing, and to the importance and timeliness of the topic under discussion. He emphatically announced himself as opposed to any educational policy that discourages or denies "free trade in brains," as does the prevailing system of certification of teachers.

Dr. Henry Suzzallo opened the discussion of the *Yearbook* in place of Professor Cubberley, who was detained because of sickness. He set forth in a direct and clear way the main points in the *Yearbook*, thus opening the subject in an excellent way for further discussion.

The discussion that followed Dr. Suzzallo's introduction dealt with various prominent phases of the subject. Some parts of it would be valuable matter for the *Yearbook*, and hereafter an attempt will be made to have stenographic reports, or to have the speakers write out their discussions soon after the meetings. The following members took prominent parts: Dr. Charles DeGarmo, Cornell University; Superintendent J. M. H. Frederick, Lakewood, Ohio; Professor John F. Brown, University of Wyoming; Professor Edwin G. Dexter, University of Illinois; Professor G. W. A. Luckey, University of Nebraska; Professor Edward F. Buchner, University of Alabama; Superintendent J. Stanley Brown, Township High School, Joliet, Ill.; Superintendent C. P. Cary, of Wisconsin (Mr. Cary was the only speaker that took definite issue with the idea of state centralization as the best means of improving the prevailing system of certificating teachers); H. A. Hollister, University of Illinois; Charles H. Keyes, Hartford, Conn.; Super-

intendent H. M. Slauson, Ann Arbor, Mich.; and B. C. Moore, superintendent of McLain County, Ill.

Motion was made to adopt a recommendation of the Executive Committee that a committee of three be appointed to promote more effective legislation and administration of certification and professional improvement of teachers in the several states. Amendment to make the number on the committee four was carried, and the motion passed unanimously.

Professor Dexter moved that a committee of one be appointed to report an appropriate expression of the National Society in remembrance of the late Dr. Wilbur S. Jackman. Carried. Dr. C. A. McMurry was later appointed as this committee, to report at the Wednesday evening meeting.

Wednesday afternoon, 4:30 o'clock.—This was the annual business meeting, and no attempt was made to take up the discussion of "The Vocational Studies for College Entrance," which was the topic announced for this meeting. Postponement of this discussion was necessary because of the inability of many members who were interested to attend. Before adjourning there was some continued discussion of the certification of teachers.

The Committee on Nominations reported as follows:

For President—Stratton D. Brooks.

For Secretary-Treasurer—Manfred J. Holmes.

For place made vacant on Executive Committee by making Superintendent Brooks President—Reuben Post Halleck (one year).

For the two new members of Executive Committee—J. Stanley Brown and Henry Suzzallo.

The following recommendation of the Executive Committee was adopted; namely, that, in addition to necessary expenses, the Secretary of the Society be allowed the sum of \$100, to be paid out of such funds as shall remain in the treasury after all other regular expenses are met.

The following persons were elected to active membership at the Chicago meetings:

George A. Axline, president State Normal School, Albion, Idaho.

Professor Frederick G. Bonser, State Normal School, Macomb.

Mrs. Mary D. Bradford, Stout Training Schools, Menomonie, Wis.

George A. Brown, editor *School and Home Education*, Bloomington, Ill.

Superintendent Arthur D. Call, Hartford, Conn.

Professor Edward C. Elliott, University of Wisconsin, Madison, Wis.

Superintendent L. D. Harvey, The Stout Training Schools, Menomonie, Wis.

Superintendent Warren E. Hicks, Cleveland, Ohio.

Superintendent James F. Keating, Pueblo, Colo.

Superintendent Charles H. Keyes, 82 Wethersfield Ave., Hartford, Conn.

Miss Anna E. Logan, Principal Ohio State Normal, Oxford, Ohio.

George H. Martin, Secretary Massachusetts Board of Education, Boston, Mass.

Superintendent J. V. McMillan, Marietta, Ohio.

Professor A. S. Olin, University of Kansas, Lawrence, Kan.

Frank H. Palmer, editor *Education*, 50 Broomfield St., Boston, Mass.

Professor Walter D. Scott, Northwestern University, Evanston, Ill.

Professor George D. Strayer, Teachers College, New York, N. Y.

Professor Harry K. Wolfe, University of Nebraska, Lincoln, Neb.

Wednesday evening, 8:00 o'clock.—The Wednesday evening session proved an excellent one. "Vocational Studies for College Entrance" was the topic for discussion. Here again some of the contributions to the discussion would be valuable material for the *Yearbook*. Theodore de Laguna, George D. Strayer, W. S. Sutton, Dean James E. Russell, David S. Snedden, M. V. O'Shea, Jesse D. Burks, E. L. Thorndike, Charles McKenny, and others took leading parts.

It was proposed at this meeting that the committee to conduct this study of the vocational studies for college entrance be continued and enlarged; and that a working basis be established for recognition of vocational studies for entrance credit. The Executive Committee took this under advisement.

An appropriate expression of appreciation of the work and life of Dr. Wilbur S. Jackman, and sorrow for his untimely death, was adopted.

MANFRED J. HOLMES, *Secretary*

DISCUSSION—MAKING ROOM FOR VOCATIONAL STUDIES

THEODORE DE LAGUNA
University of Michigan

Certain comments which Mr. Herrick makes upon my paper on "Vocational Studies" in the *Sixth Yearbook* of this society show that I did not succeed in making my position sufficiently clear; and I take this opportunity of adding the apparently necessary explanation.

I. In the first place, it is not to be understood that the entrance requirements of the University of Michigan are less in amount than is usual among the better colleges of the country. Had that been the case, I should not have taken them as an example. The fifteen units which are required are based upon the usual estimate of four or five recitation periods per week for a school year, for each unit. If five periods per week are given to every study throughout the school course, it is obvious that, with four recitations daily, sixteen units can be completed in the four years—one more than is required. If, on the other hand, the lesser allowance of four periods per week for each study is made, twenty units can be completed in the same period—five more than is required. That is to say, five studies, to each of which is allotted four recitations per week, can be carried on with four recitations daily, if each study is omitted on a different day of the week. Furthermore, if, as seems more reasonable, half the units were put upon the five-hour basis, and half upon the four-hour basis, eighteen units can be completed in the four years—three more than is required.

II. It was with these facts in mind that I wrote: "The well-organized high school can easily, if its administrators so desire, devote four or five periods a week to such [vocational] subjects throughout the entire course, and still *contrive to meet* the college entrance requirements." The words which I now italicize were evidently overlooked, and the statement was taken to be a general recommendation. I did not so intend it. It was meant to indicate the *practical maximum within which a wise middle course might be found*; for I take it for granted that not more than four recitations a day (or their equivalent) should be required of any high-school student. Now, just how much in the way of vocational study can be thus inserted without overcrowding the curriculum would, I suppose, depend upon the particular subjects in question. In the case of various branches of manual training, and especially in the case of agriculture and the allied pursuits, I should unhesi-

tatingly recommend the maximum. The commercial studies, however, being sedentary in character, could not easily be given so large a place. I dare say that not more than two or three units of such work could be thus provided for without serious danger.

If, then, a greater amount of commercial work is desirable in the case of a certain class of high-school students who are intending to go to college, the question arises how it may best be given a place. As my paper indicated, I should answer this question, not by advising the substitution of commercial studies for any part of the already meager and inadequate theoretical course, but by advising the extension of the high-school period so as to include the seventh and eighth elementary grades. And in this I believe that I am in accord with the most trustworthy current opinion. The difficulty is not one in which the middle schools need help from the universities, but one in which they can best help themselves.

I should add that I see no reason why political economy should be regarded as a vocational study any more than physics or chemistry. On the contrary, it is a fundamental theoretical science; and, considering the universal demand for it in American civic life, I believe that it would be an excellent policy to encourage the beginning of its study in the high school.





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