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PHILOSOPHY OF EDUCATION

A Survey of Fundamentals

TOPICS, QUESTIONS, REFERENCES
AND BIBLIOGRAPHIES
FOR GROUP-DISCUSSION

DANIEL BELI LEARY, PH. D.

Professor of Psychology

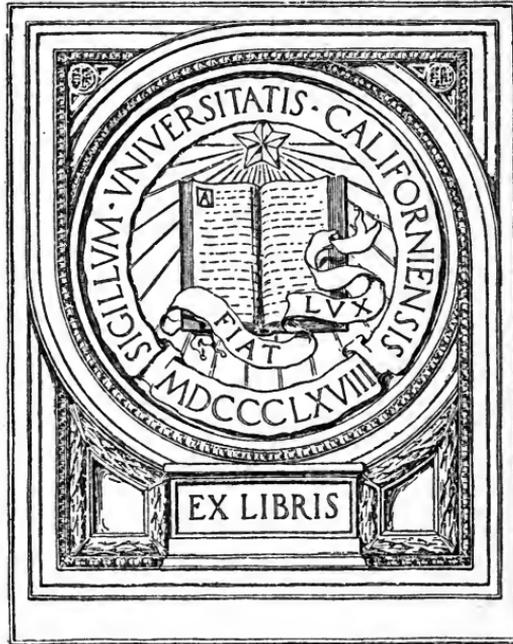
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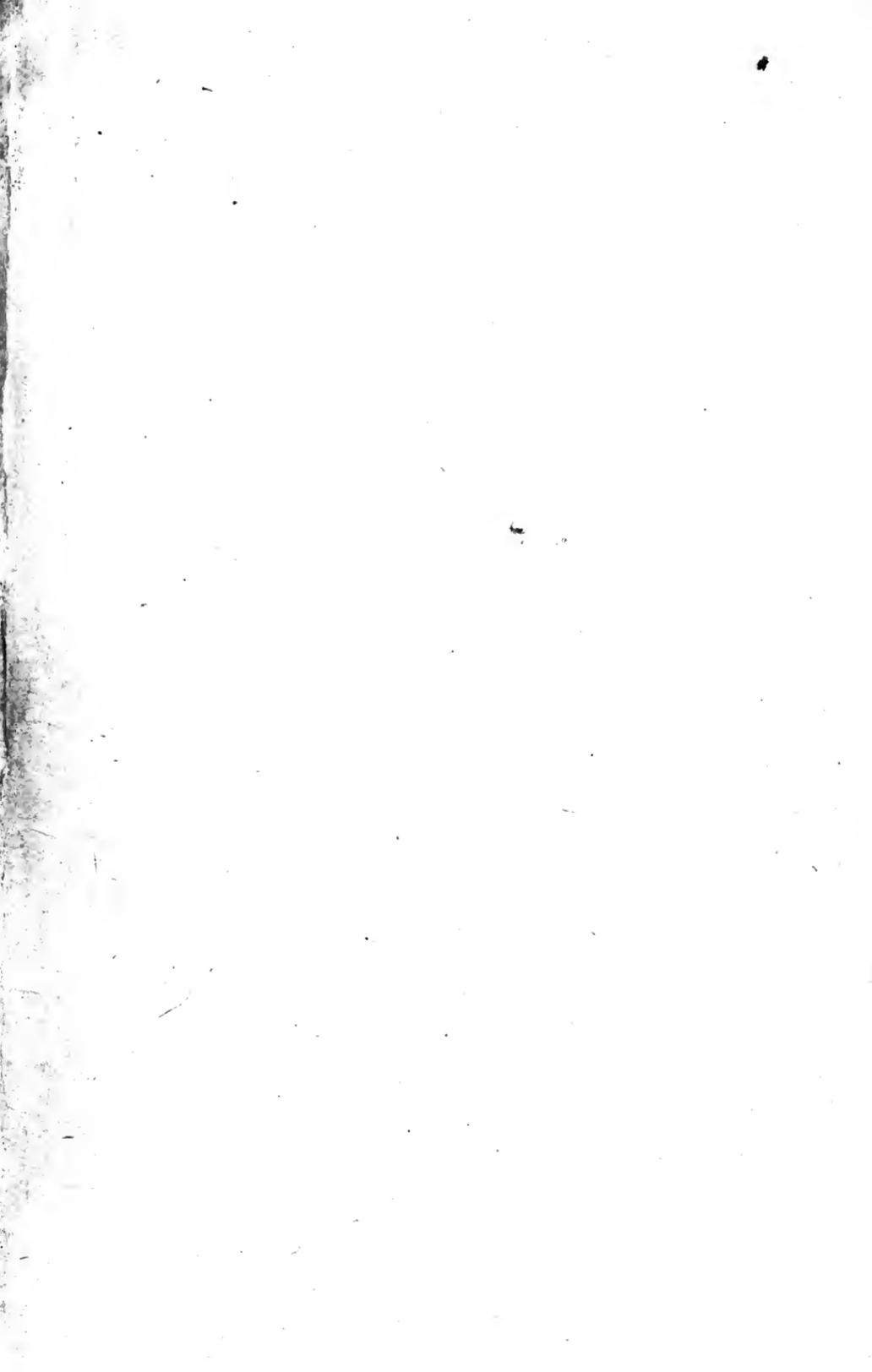
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University of Buffalo
BUFFALO NEW YORK
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PREFACE

This course in the Philosophy of Education is intended to follow out the educational leads which were simply touched upon in the Syllabus of Sociology. The latter course considered the nature, evolution and problems of society in a more general and less detailed sense than is the purpose of the present outline. It is here intended to analyze more thoroughly and fundamentally the present nature, the process of growth and the problems of society in their relation to the educational process considered as the basic element in the whole situation.

The word 'Fundamentals' in the sub-title, is meant to indicate that considerable emphasis has been placed, throughout, on the presuppositions of an educational theory. Much space has, therefore, been devoted to an analysis of experience, a consideration of its various organized forms, original human nature and its significance, the nature and evolution of society, and the meaning of the concept 'progress' as applied to society and human activity. Section E, on the school, sums up these matters for concrete situations.

In this preliminary study of the field direct positive statement of conclusions has not been made and, from the nature of the method used and its purpose, such was impossible. It is the intention of the outline to offer the student material for successively larger and broader generalizations about society, the individual and education, each Topic being based, in the main, on the preceding, the whole leading to a final summary of facts and theory, consistent with the nature of experience considered as a significant unity.

A word about the bibliographies may not be out of place here. In compiling both the larger Bibliography at the end of the Syllabus, as well as the shorter lists of selected references preceding each section, my intention has been to include not only those books which are, in a sense, standard and immediately germane to the subject, but also certain more general and less specifically educational readings, the significance of which consists not only in their contact with the subject at a given point but also in their value as introductions to closely allied and fundamentally important fields of thought.

No text-book is called for; instead, references to diverse points of view and conflicting evidence are assigned for each Topic, and the class-hour will be given over to a discussion intended to sift from the evidence in question that which is pertinent to the subject and the point of view involved. The student's "recitation" will consist in his active participation in this class discussion, and every student will be expected to contribute his share.

I am glad to express my sincere obligation to Professor William Heard Kilpatrick of Teachers' College, Columbia University, to whom I owe much for both method and inspiration, and it has been my effort to approach, in some measure, both the clarity of his thought and the significance of his teaching.

L DANIEL BELL LEARY.

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TO THE STUDENT.

Each of the Topic sheets of this syllabus lists, immediately after the last question, a number of references, dealing with different aspects of the subjects therein under discussion, and divided into two groups, I and II, the first containing typical references, for which chapter or page numbers are given, the second listing more general readings, without specific indication of chapter or page. In using books listed under group II, it is the task of the student to locate, by means of the table of contents or the index, material pertinent to the topic in question.

It is to be noted that the references, at the end of each set of questions, give simply the name of the author. Titles are to be found in the list of selected references prefixed to each of the six sub-divisions of this syllabus. When a given author has more than one title in such a selected list, reference to his name will be followed by a figure, (1), (2), etc., indicating whether the first or the second, etc., of his books is meant. Additional books on each topic are to be found in the general Bibliography, at the end of the syllabus. References on the Topic sheets do not directly refer to this full Bibliography.

Each student is required to read at least three references for each Topic, and to make note of such readings in a note-book which is to be handed in to the instructor at the end of each quarter for examination and credit. This note-book is to contain the title, the author, the exact pages read, and an estimation of comparative value for each reference studied. The estimate is to be in terms of the letters A, B, C, D, E,—where the letter A stands for the highest rank. In addition the student may record whatever criticisms or comments he may care to make in justification of his rating. Each such record of reading must show the date when it was done.

It is strongly urged, though not required, that after the references for a given topic have been read, students form themselves into small groups of three or four and discuss, in the light of their respective readings, the questions of the topic sheet to which they apply. This will best prepare the student for the class discussion, which it is the purpose of the whole method to foster. Lectures and recitations will be entirely subordinated to the group discussion, to which each student will be expected to contribute his share.

Current issues of educational magazines will be found in the library, and articles in them applying to any given topic may be credited in the list of readings. Notation of them is to be made in the same way as for the books. Credit is also allowed for readings in languages other than English or for pertinent material in books not listed in the Bibliography.

A. PHILOSOPHY OF EDUCATION AND EXPERIENCE

Selected References for Section A

Bagley	The Educative Process
_____	Educational Values
Baldwin	✓ Dictionary of Philosophy and Psychology
_____	Social and Ethical Interpretations
Betts	Social Principles of Education
Boutroux	Natural Law in Science and Philosophy
_____	Contingency of the Laws of Nature
Butler	The Meaning of Education
Colvin	The Learning Process
Conklin	Heredity and Environment
Dewey	Democracy and Education
_____	How We Think
Dewey, etc.	Creative Intelligence
Durant	Philosophy and the Social Problem
Enriques	Problems of Science
Goldenweiser	History, Psychology and Culture
Haldane	Mechanism, Life and Personality
Hanus	Educational Aims and Educational Methods
Heck	Mental Discipline and Educational Values
Henderson E N	Principles of Education
Henderson L J	Fitness of the Environment
_____	The Order of Nature
Hetherington and Muirhead	Social Purpose
Hobhouse	Mind in Evolution
_____	Development and Purpose
James	Radical Empiricism
_____	Pragmatism
_____	The Meaning of Truth
Kirkpatrick	Fundamentals of Child Study
Mackenzie	Outlines of Social Philosophy
MacVannel	Philosophy of Education
Monroe P	✓ Cyclopedia of Education
Moore	What Is Education?
More	Limitations of Science
Morgan	Instinct and Experience
_____	Habit and Instinct
Russell	Our Knowledge of the External World
Santayana	Life of Reason: vols. I and V
Sidgwick	Philosophy, Its Scope and Relations
Spencer	Essays on Education
Thorndike	Educational Psychology (Briefer Course)
Watson	Psychology from the Standpoint of a Behavior- ist

(For initials of authors, full titles and for additional references, see the general Bibliography at the end of the syllabus. For explanation of this list and for directions concerning the references to it at the end of the following seven Topic sheets, see page entitled "TO THE STUDENT").

1. EXPERIENCE AND ITS ORGANIZATION.

1. What fundamental term names the common characteristics of such activities as 'thinking,' 'feeling,' 'doing,' 'resting,' etc., etc.? In what sense is the term fundamental? What synonyms, if any?

2. What general descriptive terms can be applied to 'experience'? Do they apply to the experiences of everybody? To the experience of anybody at all times? In what sense, and in what manner, roughly, did your experience have a beginning? Do you ever (now) have experiences that are comparable with those of a just developing consciousness? Is it then 'you' who have them? Discuss the meaning of the expressions, 'I have an experience,' and 'I am an experience.'

3. From the point of view of the nature of experience, what is 'mind,' 'character,' 'personality,' etc.? Describe, psychologically, the process of formation involved. Just what is meant, in this connection, by 'organization'? What, if anything, does the organizing, and what, if anything, is organized? Can you discuss all that is involved here without reference to unanalyzed entities and powers?

4. Following out the last question, describe what you mean by 'thing,' 'person' (or 'self'), 'environment,' 'situation,' 'relation,' 'function.' Is experience (at any given moment) a 'this' plus a 'that,' and so on? Is experience, as a whole, one moment plus another?

5. Do we ever experience a thing without a self in relation to it, or the self other than in relation to some thing? Does this imply disparate halves of the field of experience, or is such an analysis a certain type of experience in relation to others? Is there anything in (present) experience which is not the product of previous experience? Is everything in experience reducible to present or past relation (s) of the environment and the psycho-physical organism?

6. Avoiding the dualism (linguistic) of the last question discuss the meaning of, "The process of the individual life is a unitary thing, in which an ideal distinction may be made between the self and its environment, the agent and his sphere of action." (MacVannel.)

7. Returning to question 1 above, discuss the meaning of the term 'resting.' Is experience ever absolutely a passive acceptance of a situation? Compare question 5, last part. Discuss, "Experience is in truth a matter of activities, instinctive and impulsive, in their interactions with things." (Dewey.)

8. Discuss, in the light of the meaning of experience, the relation of heredity and environment, (a) as showing the continuity of the experience of the individual and his immediate ancestry, (b) as showing the continuity of the experience of individuals of different ancestry.

9. Discuss psychologically the phenomena of attention, and show the relation of the experiences of a given (ideal) moment of consciousness to, (a) the past, (b) future experiences. Sum up the fundamental conclusions of the present topic and make a list of issues raised for further discussion.

References.

I. Baldwin (1); Monroe; Dewey (1), pp. 163-169; Watson, chap. I; Dewey, etc., pp. 1-29; Henderson, E. N., chaps. II, III; Hobhouse (2), pp. 1-28, also part I, chaps, V-IX; James (1), chap. II; MacVannel, pp. 1-31; Baldwin (2), chaps. I, II; Colvin, chaps. I, II; Bagley (1), part II.

II. Hobhouse (1); James (2) (3); Henderson, L. J. (1) (2); Haldane; Conklin; Morgan (1) (2); Dewey (2); Kirkpatrick. (See page entitled, 'TO THE STUDENT.')

II. THE MEANING OF SCIENCE AND OF PHILOSOPHY.

1. Was experience, as developed in the preceding Topic, only or primarily a matter of 'knowledge'? Was it primarily a matter of subjective activity, something merely psychological? Did it project always into the past; ever into the future? What was its connection with so-called 'relations' between things?

2. In what sense is science also experience? In what sense has a (present) body of science been experience? What relation has such (a) science to future experience? Is science only, or primarily, a matter of knowledge? Discuss; "Science is experience becoming rational." (Dewey)

3. Is it the function of knowledge in ordinary experience (as contrasted with science) to be and remain simply knowledge? What is its relation to conduct and to the future? In what sense is science a tool? What is the nature of the 'abstractness' of science; to what is it due? -

4. In what sense does science merge the experience (actual or possible) of all individuals, of all times and places? Returning to the point of view of question 3, how is the organization of science different from the organization of ordinary experience? Is it a question of number of facts or experiences which are so organized? Only? Is organization determined by purpose? By present difficulties; future difficulties? Of the individual, or of society?

5. What has been the usual significance of the term philosophy? Has philosophy 'taken thought' in order to accomplish something? Is philosophy comparable to science in respect to its organizing power, its usability (as a tool), its power to merge the experience of individuals, its purpose, its functioning in difficulties?

6. Whence does philosophy derive its content? Is philosophy, then, a part of experience, arising out of the general field of human activity? How comes it, then, to be so unrelated to felt difficulties in the field of concrete experience? Is philosophy (or has it been) primarily a matter of knowledge? At all times? What is the outline of its history?

7. What is the present movement(s) in philosophy, i. e., such as pragmatism, neo-realism, instrumentalism, etc.? Their purpose, their methods, their results? What new streams of thought have come to incorporate themselves in the philosophic tradition? Discuss, "A pragmatic intelligence is a creative intelligence, not a routine mechanic." (Dewey.)

8. What should be the relation of philosophy and the several sciences? In what sense is philosophy the critic of science—in what

sense might the reverse be true? In what sense is philosophy a summation of the sciences; does this summation add anything not furnished by any of the sciences?

9. What tentative application of the principles of this and the preceding paper can you make to the field of education?

References.

I. Baldwin (1); Monroe; Dewey (1), pp. 221-24, 261-67, 330-33, 378-87; MacVannel, pp. 5-18; Dewey, etc., pp. 1-69; Sidgwick, pp. 1-37; Dewey (2), chaps. X, XI; Hobhouse (2), part II, chaps. I, II.

II. Dewey, etc.; Santayana; Russell; More; Enriques; James (2) (3); Boutroux (1) (2).

III. THE MEANING OF EDUCATION.

1. Distinguish, tentatively, the following terms: Adjustment, reaction, response, intention, purpose; surroundings, conditions, situation, environment; individual, society; mechanical, physical, biological.

2. Do we actually find 'education,' of one kind or another, to be a part of the total activity of all peoples at all times? Of animals? In what characteristics does such activity differ from the behavior of a stone when thrown or struck? To what are the differences, in the main, due?

3. In education, in this general sense, is it always and merely an individual as such, who responds to a given situation? In what sense is education the response of society to a situation? Discuss, "Society exists through a process of transmission quite as much as biological life." (Dewey).

4. Why cannot education take place by the direct 'imparting' or inculcation of the necessary knowledge, beliefs and attitudes, etc.? What are the means by which these things gradually come to be the possession of the (new) individual, and what does this show of the nature of education? What of the function of the school in this connection? Is it all sufficient; necessary at all?

5. In what sense is education a process of control? Of what and for what? In whose interests? In what sense does it differ from physical compulsion? What does control imply in the nature of the environment; in the nature of the thing or person being controlled? What does control imply as to the nature of past experiences; of present purposes?

6. Does education equal the sum of this and that knowledge, habit, attitude, etc.? What else is there? In what different sense does an organism grow from, say, a pile of sand, a body of water? What, if any limits, are implied in this conception of education?

7. Discuss that conception of education which defines it as 'preparation' and as 'unfolding.' In what two senses may these words be taken? How definite is the goal or finished condition implied in these conceptions? Are aims and results confused? Explain carefully. Discuss, 'Education is the constant and continuous attainment of abilities having value, partly in themselves (in relation to social life) and partly as foundations for further attainments, the process being without formal end.'

8. In what two senses may education use the past and its material in shaping the future? What would be some contrasting characteristics of each attitude? Does any scheme of education neglect either the past or the future?

9. Sum up the foregoing questions in one inclusive definition, and be prepared to defend it in class. Gather, from Butler, MacVannel, Monroe, etc., several definitions of education and compare, critically, with the conclusions of the above questions.

References.

I. Baldwin (1); Monroe; Henderson, E. N., chaps. II-IV and XVII-XVIII; MacVannel, chaps. II-IV; Dewey (1), chaps. I-IV and XXIV; Bagley (1), part I.

II. Baldwin (2); Dewey (2); Hobhouse (1) (2); Morgan (1) (2); Spencer; Butler; Hanus; Betts; Colvin; Moore.

IV. THE IMPLICATIONS OF A THEORY OF EDUCATION.

1. Sum up the foregoing three Topics so as to show clearly their connection with one another. In what sense, if any, are they a necessary background for the study of education?

2. What does the word 'imply' (or implication) mean? Does 'two plus two' imply 'four'? Does 'design in the world' imply a 'designer'? Connect this discussion with that on science.

. From the point of view of (scientific) determinism, i. e., the explanation of everything in terms of preceding conditions alone, how is it possible for teachers or the school (education in general) to effect changes? In this connection, then, what are some of the implications of a theory of education? What other factors enter into a situation besides previous conditions?

4. Did any of the definitions of Topic III give specific details of the type of society with reference to which individuals were to be educated? Have we, at the present moment of the development of the world, a general, all-inclusive society? What, then, are some of the implications in this connection?

5. Did question 7 of Topic III state any definite aims or purposes? Does this mean that change is in itself desirable? Or that desirable results will come about with sufficient change? What are the implications in this connection? Discuss the differences involved in educating for a dynamic society and for one that is static.

6. Are types of society, or aims and purposes pure constructions of a priori logic? Does the inherited physical nature of humanity play any part in them? What are, then, some implications of the nature of human beings for educational philosophy?

7. Is all experience educational? Does the process of associated living in itself adequately educate? Can all share in this, completely, at all times? What does this imply as to the nature and the function of the school?

8. Discuss, from the point of view of Topic I, the accumulative aspect of experience. Where does it accumulate for the individual, for the group? What is the general nature of the physical and nervous mechanism of the individual? What, in this connection, are institutions, history, etc.? What implications for method, limitations, subject matter, etc., etc., in a theory of education?

9. Discuss, "In order to answer the question, 'What ought education to aim at,' the prior question, 'What is a person, both in himself and in his environment?' must be dealt with." (MacVannel). Has this, in any sense been done? What further discussion, if any, is necessary in this connection? (See List of Topics).

References.

I. and II. As for Topic III.

See also, Mackenzie, Book II, chap. II, Book III., chap. III;
Hetherington and Muirhead, chap. X.

V. AIMS, VALUES AND INTEREST IN EDUCATION:I.

1. Discuss, in some detail, the differences in the meanings of the following terms, particularly in their educational bearing: Aim, goal, purpose, intention, effort, means, method, end, result, etc. See Baldwin (1); Monroe.

2. May a student, who has failed in his examination, be said to have 'aimed' at the failure, or was the failure a 'result' of his insufficient or unrelated activity? Could he 'aim' to pass, and yet fail? Discuss all that is involved thoroughly.

3. Do the natural forces have aims or purposes; do animals; do all human beings; at all times? Does the operation of instinct involve aims? Are aims a matter of conscious behavior? Always? What about the continuity and the intrinsic organization of experience in this connection as opposed to mere addition and multiplicity of experiences?

4. Discuss; "— the aim as a foreseen end gives direction to the activity; it is not the idle view of a mere spectator —" (Dewey). In what several ways does such 'foresight' function? What are the (philosophical?) implications here? Have they been brought up for consideration previously? In what connection?

5. Compare Topic I and discuss the nature of 'mind' in connection with aims and purposes, showing the relation, thereby, of present, past and future experience. What does 'absent-mindedness' imply as to conduct; what does being of 'two minds' mean, in this connection?

6. Are all aims of equal value? To the individual; to the group? What has often been the source of aims in education? Discuss 'training versus education' from the point of view of the nature of good aims. Whatever their source, in what sense should aims be 'flexible'? What would be the meaning of an 'experimental' aim?

7. Is any aim an aim in and for itself, as such? Do we learn Greek or calculus simply to statically know the facts involved? Do we, on the other hand, learn them simply as steps to still further acquisitions? In what sense is the means to a given end also a (temporary) end; in what sense is the end a means?

8. Make application of all the above to concrete educational situations. Discuss; "That education is literally and all the time its own reward means that no alleged study or discipline is educative unless it is worth while in its own immediate having." (Dewey).

9. Have questions 6 and 7, above, exhausted the considerations of 'value' and 'interest' as related to aims? What is the direction of further discussion on these topics?

References.

I. Baldwin (1); Monroe; Dewey (1), chaps. VII-IX; Henderson, E. N., chaps. I-V; MacVannel, chaps. VI-IX; Baldwin (2), chaps. I, II and XI-XV; Hobhouse (2), part I, chap. V; Watson, chaps. I, II, IV; Thorndike, part I.

II. Bagley (2); Hanus; Spencer; Butler; Colvin; Heck.

VI. AIMS, VALUES AND INTEREST IN EDUCATION: II.

1. Discuss, in connection with the terms of question 1 of the preceding Topic, the meaning of; value, valuation, 'good(s)', standard(s), appreciation, intrinsic, instrumental, extrinsic, satisfying. Connect with discussion on Experience. Are there several opposed meanings to any of these words?

2. Are all experiences (whether momentary or prolonged) good merely for something else? What then is this 'something else' good for? How far can you prolong the series? Discuss all that is involved in the following quotations,—are they fundamentally at issue? "—that only is worth while which serves other ends outside itself." (Henderson E N) "Some goods are not good *for* anything; they are just goods." (Dewey)

3. Give some examples of intrinsic values. Are they all of equal value? What does this imply as to the nature of goods having intrinsic value? What implications as to their source, their permanence, etc.? Give several examples of instrumental values. What of their source, etc.? May a 'good' or an experience partake of both kinds of value? Examples.

4. In a larger sense of the term are all goods 'good for' any one particular end or supreme value? Does this imply that we can arrange all experiences in ascending order, as having more and more 'value' for and towards a final value? Compare questions 6 and 7 of the previous Topic. What deductions can you make with reference to the curriculum?

5. What are some subordinate values which are aimed at in the educational process? Does this imply that these aims are means to a larger aim? That their sum equals the larger aim? Does this mean that school subjects are to be mere means to attain these subordinate aims? Compare again the nature of experience as organized rather than as mere accumulation.

6. What is the meaning of such terms as interest, concern, solicitude? What elements in the situation, what characteristics of the individual or group involved are implied? What implication concerning past, future experience?

7. Show the relationship between aim, value and interest. In what sense is interest a connecting link between present abilities and situations and aims or values? Are there several kinds of interest? Connect with the different types of value. Discuss, in its different bearings, "If a problem is regarded as worth while, it at once becomes interesting." (Henderson E N)

8. Review question 6 of the preceding Topic, in connection with interest. Are all interests of equal value? Are any interests

common to all people? Are 'interests' ever imposed from outside? Examples. What conclusions for an educational theory?

9. Do interests ever compete? Does interest alone justify the inclusion of a given activity in the educational process? What 'court of appeal', in these matters? Do interests change? What brings this about? What part has the school in all this?

References.

I. and II., as for Topic V.

VII. PHILOSOPHY OF EDUCATION AS A METHOD.

1. What is the significance of saying that the method used in such and such a study is historical, or psychological or critical? What does method mean in this connection? Is there more than one method, say, to extract square roots? Do they all get the same results, utilize the same materials, involve the same activities?

2. In what sense are subject matter and method different things; in what sense the same thing? Can they be separated for examination apart from one another? Can two violinists play the same piece with different techniques? It is actually the same piece; to the hearer, to the producer?

3. How is method connected with aims, values, interests? Discuss, "Method means that arrangement of subject matter which makes it most effective for use." (Dewey) For use with reference to what? Is method (always) instrumental?

4. Connect with the discussion on the nature of experience, Topic I. What there corresponds to subject matter, what to method? What, then, in this larger sense, is the meaning of subject matter and of method?

5. Does method act as a selective agent on subject matter? Method alone, or in combination with what? If, for example, the aim of education is to prepare for the next world, would this aim be, or carry with it a particular method and a selected subject matter?

6. Discuss all that is involved in the following, (from MacVannel) "Method, accordingly, as the realization and appropriation of experience involves:—

- (a) activity—in the sense of experimentation;
- (b) selection of such activities as approximate to or manifest a general principle or standard;
- (c) organization through emphasis, selection, imitation, suggestion, idealization, of class activities on the basis of selected products."

What is the general principle or standard of (b)? Discuss the nature of the terms in (c). Does this mean the imposition of anything from outside? Does it imply fixed aims, standards, etc.?

7. In what sense is science a method; how does it differ from other methods; what is its subject matter? (Recall Topic II.) Is the method or the subject matter of science fit, as such, to enter into the educational process? When, and under what conditions?

8. What is the method of philosophy, and what its subject matter? Is its subject matter, in any sense, more inclusive than any other? Has this always (historically) been true? Is its method in any sense peculiar? What of its fitness for the different stages of the educational process? What are aims, values and interest in connection with philosophy? Discuss;—philosophy may even be defined as the general theory of education.—Education is the laboratory in which philosophic distinctions become concrete and are tested.” (Dewey)

References.

I. Baldwin (1); Monroe; Boutroux (1), chaps. VIII-XIV; Enriques, chaps. I and II; Hobhouse (2), part II, chaps. I to III; MacVannel, chaps. I, III and IV; Sidgwick, lects. III and VIII-XII; Watson, chap. II.

II. Butler; Goldenweiser; Haldane; Henderson E. N.; Hobhouse (1); More; Russell; Santayana; James (2) (3).

B. PHILOSOPHY OF EDUCATION AND HISTORY.

Selected References for Section B

Adams B	The Law of Civilization and Decay
Adams J	Evolution of Educational Theory
Armstrong	Transitional Eras of Thought
Bagehot	Physics and Politics
Baldwin	Darwin and the Humanities
	Development and Evolution
Bosanquet	Civilization of Christendom
	Social and International Ideals
Bradley	The Presuppositions of Critical History
Carlton	Economic Influences Upon Education, etc.
Carver	Sociology and Social Progress
Chapin	Introduction to——Social Evolution
	Education and the Mores
Cheyney	European Background of American History
Clow	Principles of Sociology
Crampton	Doctrine of Evolution
Crozier	Civilization and Progress
Cubberley	Public Education in the United States.
Dewey	Influence of Darwin, etc.
Eggleston	Transit of Civilization
Eucken	Main Currents of Modern Thought
Farrand	Basis of American History
Forrest	Development of Western Civilization
Giddings	Readings in Descriptive——Sociology
Goldenweiser	History, Psychology and Culture
Hegel	Philosophy of History
Hobhouse	Mind in Evolution
	Development and Purpose
	Social Evolution and Political Theory
Keller	Societal Evolution
Kidd	Social Evolution
	Principles of Western Civilization
Kropotkin	Mutual Aid
Mackinder	Democratic Ideals and Realities
Monroe	Text-Book in the History of Education
Myers	History as Past Ethics
Nordau	Interpretation of History
Osborn	From the Greeks to Darwin
Patten	Heredity and Social Progress
	Theory of the Social Forces
Robinson	The New History
Seward	Darwin and Modern Science
Sumner	Folkways
Teggart	The Processes of History
	Prolegomena to History
Todd	Theories of Social Progress
Urwick	Philosophy of Social Progress
Vincent	Historical Research
Walling	Larger Aspects of Socialism
Ward	Psychic Factors of Civilization
Woodbridge	Purpose of History

VIII. HISTORY AND HISTORICAL KNOWLEDGE.

1. Is there a history of education? In what sense? Is there a history of (what we mean by) 'two plus two equals four'? In what sense? What different meanings are there of such a phrase as, 'the history of Athens'? What would be the meaning of the phrase, "a career in time"? (Woodbridge)

2. Discuss, in connection with the meaning(s) of history, experience, science, philosophy, aim(s), value(s). Is there a science of history? Does history give us values, aims? Have there been such in past history? In what sense of the word history?

3. Are the past, the present and the future continuous with one another? In what two senses of the word? Discuss, "The history, then, which is for us, is matter of inference,—And can never start from a background of nothing;—but is essentially connected with the character of our general consciousness. And so that the past varies with the present—" (Bradley)

4. In what sense is the present the result, the product, the outcome, or the realization of the past? Which term is best and why? Is history a mechanical series or a human process? What does this imply?

5. In connection with the idea of continuity discuss the meaning of 'crucial'. Does the conception of a particular aim or value determine what will be called crucial in any development or career? Do they vary with one another? What does 'impartiality' mean in connection with history or the examination of any process? Discuss method and subject matter in this connection.

6. Is it the ideal of history to present merely a series of events in correct order,—to reproduce (in writing) 'things just as they were'? Connect with the discussion on science and philosophy. (Topic II) What is the meaning and the intention of Philosophy of History? Discuss, "—History is Philosophy and Philosophy History." (Croce)

7. In what sense are there several possible histories of the same career? Of the same institution? In what sense is there no such thing as history except as a complete survey of all that has happened in the past, i. e., as a continuity, not only backward and forward, but 'abroad' in all directions at every moment of its career? Discuss this continuity as "the most fundamental and valuable truth which the past has to teach us." (Robinson)

8. Is the process of history purposive? Progressive? May continuity lead to situations essentially different in their nature than the original condition? What does the conception of progress imply?

9. Sum up the meaning and the implications of history and discuss, "—we can conceive—a state of knowledge in which the human species should come to understand its own development, its history, conditions and possibilities, and on the basis of such an understanding should direct its own future." (Hobhouse)

References.

I. Goldenweiser, pp. 1-29; Hobhouse (2), part II, chap. III; Nordau, chaps. I, II, VII, X; Sumner, chap. XIX; Teggart (1), chaps. I and III, (2), chaps. I, IV and V; Woodbridge, chaps. I to III; Eucken, sect. D, chap. 2.

II. Bagehot; Crozier; Forrest; Hegel; Hobhouse (3); Meyers; Monroe; Todd; Ward; Walling; Bradley; Vincent; Robinson.

IX. THE CONCEPT OF EVOLUTION.

1. What does 'to evolve' mean? Does a lake 'evolve' out of its sources? Does a lake go through an evolution in its relations (physical) to the surrounding and connected country-side? Does the process of evolving require an (external) 'evolver'? What previous discussions are connected here?

2. Does the conception of evolution survey a greater mass of details than does history in its usual significance? Is its method broader, deeper? Is the idea of evolution itself a method? What does it add in method and subject matter to history, as usually understood? Is the method of evolution scientific? Discuss in connection with the same question as applied to history.

3. Discuss, "——the historian undertakes to relate the details of one or another prominent incident that still existing records enable him to describe; the evolutionist,——, endeavors to determine what the processes are by which the object before him has come to be as it is." (Teggart)

4. What of continuity, purpose, progress in connection with the concept of evolution? Discuss, "——we can talk of sidereal or solar evolution, of human or social evolution, but let us give up, once for all, talking about world-evolution." (Marvin)

5. What are the main and most significant uses and applications of the concept of evolution? Discuss, "The doctrine of evolution illustrates, perhaps more clearly than any other, the gap between the old mode of thought and the new." (Eucken) "——the doctrine of organic development means that the living creature is a part of the world, ——; and making itself secure——only as it intellectually identifies itself with the things about it, and forecasting the future consequences of what is going on, shapes its own activities accordingly." (Dewey)

6. Discuss the following, adding whatever other implications seem necessary; "——the theory of evolution seems to imply the following factors:—

- (a) The organic oneness of all things——
- (b) The emergence of the qualitatively new by means of forces resident in the co-operating elements of the process——
- (c) ——the two interrelated and co-operating elements, (1) the individual existence——, (2) the situation, medium or environment——
- (d) ——new formations or structures——are to be conceived as instruments or methods of adaptation or adjust-

ment to specific environmental conditions." (MacVannel, condensed, which see.)

7. Carrying the discussion to more concrete matters, what implication for education, for subject matter, for method, for consideration of the nature of the psycho-physical organism, for the source and nature of aims, values, interests? What tentative definition can you make of such things as habit, instinct, thinking, knowledge, institutions?

8. In what sense does evolution justify the description of a process becoming conscious of itself? Is everything 'fixed' in an evolutionary scheme? Discuss the questions involved here. What connections with previous Topics?

References.

I. As for Topic VIII, and as follows; Baldwin (1), chaps. I, II and V; Dewey, pp. 1-19; Eucken, sect. C, chap. II; Walling, chaps. III and V; Kidd (1), chap. I; Keller, Introduction and chap. I.

II. As for Topic VIII, and as follows; Adams B.; Adams J.; Baldwin (2); Hobhouse (1), (3); Osborn; Crampton; Seward.

X. THE MEANING OF PROGRESS.

1. Does all activity imply progress? Does the (mere) realization of ideals, aims, values, etc., imply progress? Is all progress of this realizing or attaining nature? What of the co-ordination of aims, the setting of new purposes in the light of attainments, the reconstruction of old values because of new knowledge and abilities?

2. Is progress primarily a matter of inner (psychic) satisfaction, or of objective changes and rearrangements of the environment, or both? Is progress a 'thing', a process or a condition? What are the standards which measure it?

3. Is progress attained or measured, primarily, over a span of many generations, or is it a matter of one or two in close association? i. e., does a group and its environment change so radically in several centuries (say) that continuity of aim and effort is impossible?

4. Has there been (continuous) progress since the beginnings of (recorded) civilization? In all particulars? In all parts of the human world? Is there a (necessary) decline at certain times and places to compensate for other gains? What measures, historically, have been applied to human activity to estimate or define progress? How have these changed and why.

5. Is progress a matter of coincident and co-operative effort or is it the mere accumulation of independent efforts and results? What is Robinson's estimate of the comparative time of civilization and primitive life, and what bearing has this on the problem? Does progress involve the destruction of individuality? Does progress require the merging of the individual and the group? Would a different definition and measurement of progress obtain for an (imaginary) isolated individual and group?

6. Discuss, "Progress is a human concept. —Physical science knows only change, not progress. Progress always involves a standard of values and of achievement. It is telic, —." (Todd)

7. Do science and philosophy, as such, throw any light on the nature of progress? Contrast the idea of progress as so far developed with that of decadence. What is a decadent society, what the nature of its activities, its values, its aims, etc.? In contrast to what is it decadent? Discuss, "Man's integral nature must be the premise of philosophy, and man's complete satisfaction the conclusion philosophy must aim at." (MacVannel)

8. In what sense might it be said that merely attaining ideals ends progress? Can you conceive or define progress as an infinitely continuous process, as an 'ever open future'? Open for what and for whom? How does this connect with the study of the school and

theory of education? In what sense is the school a measure of civilization, of progress?

9. Compare question 5 of Topic VI, on subordinate values. Is progress 'made up' of such subordinate values; if so, what are they? Can you draw a parallel between the school (its aims, etc.) and life in general in society? What specific deductions for theory of education?

References.

I. As for Topics VIII and IX, and as follows; Todd, chaps VI to VIII and XXXIII and XXXIV; Kidd (1), chaps. II, III, IX and X; Keller, chaps. VIII to X; Hobhouse (3), chaps. I, II and VII.

II. As for Topics VIII and IX and as follows; Urwick. Patten (2); Carver.

XI. THE CAUSES AND CRITERIA OF PROGRESS.

1. Recalling the discussion on science, show the meaning of the following terms: law, regularity, principle, cause, effect, result, generalization, regularity, deduction, induction, verification, invariable concomitant, etc. Do these terms, or the things they mean, apply as rigidly to social and human as to physical and material phenomena?

2. Do any of the above terms imply a 'force' in phenomena? Particularly, are there 'social forces', 'social laws', etc.? Gather from Tarde, Giddings, Spencer, Ward, examples of 'social laws' and discuss critically, both with reference to the ground of their formulation, their utility, and their accuracy.

3. Does a discussion of the 'causes' of progress lead, ultimately, to a discussion of aims, values, motives, etc., of human beings? (Compare questions 1 and 2 of Topic X.) Is progress something forced on human beings by the (mere) action of the environment, or something attained by successful manipulation of it?

4. Discuss in the light of question 3 the economic interpretation of history. Examine, "—the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought, not in the philosophy, but in the economics of each particular period." (Engels) Discuss the question whether modes of production, money, inventions, etc., are the results or the causes of a particular social structure, or both.

5. Discuss, from the same point of view, the arguments as to the relative importance of heredity (personal, germ) and the social plus the physical environment. Are these such separate things that any heredity would function in any environment? What is the function of 'great men', religion, government, etc., in the social process? What other 'causes' of social progress have been advanced?

6. What of the power of thought? Will 'taking thought' do anything? Is thought, in this sense, something other than active experimentation and manipulation of the environment? What would be the meaning of 'thought as such' and what would it effect? In what sense might you justify calling only that thought which worked out successfully in practice?

7. If progress is definable, and the favorable conditions relative to it known, is there still a further problem of knowing whether the social process is tending in that general direction? What would be 'signs' of progressive attainment to successive stages? Are there stages in a definite sense? (Compare Topics V, VI and X.)

8. Following out questions 8 and 9 of Topic X, discuss the school as a 'cause' of social progress. Discuss, "The world only grows better, —, because people wish that it should, and take the right steps to make it better." (Morley) "To an extent characteristic of no other institution, save that of the state itself, the school has power to modify the social order." (Dewey) Education is "the chief means to which society must look for all substantial social progress." (Ellwood) "The distribution of knowledge underlies all social reform." (Ward)

References.

I. and II. As for Topics VIII to X.

XII. THE SIGNIFICANCE OF THE STUDY OF THE HISTORY OF EDUCATION.

1. What is the purpose and the value of the study of the history of a given subject, such as education or philosophy? Is the knowledge, as such, valuable, does it have immediate value, does it lead to better present activity, does it offer suggestions for the solution of present difficulties or the analysis of present problems?

2. Can the history of education (or of philosophy) be studied as a separate strand in the general history of society; absolutely; comparatively? In what sense is the history of education a summary of aims and values of successive periods in the evolution of society? What connection, then, with present aims and values?

3. Is the study of the past (of educational theory) a mere recapitulation of such and such facts? In what sense is the present moment the link between (all) the past and (all) the future? (Compare Topics VIII-IX.) Are the political, the economic, the social, the intellectual elements of greater value in a survey of the past? Comparatively or absolutely?

4. Review, briefly, the history of education, noting the inherited effect on present practice and theory, where it exists, and the connection of given aims, ideals and practices with the nature of the general society in which they were produced. Can you trace any general tendencies; throughout the whole period; throughout selected periods? Stress the particular factors noted in connection with the various periods; (a) *Primitive*, its immediacy, its social nature, its subject matter; (b) *Oriental*, its recapitulatory aims; (c) *Greek*, its individualistic-social aims, the function of thought, the theorist, the philosophy evolved, the significance of the changes; (d) *Roman*, its social-utilitarian nature, the function of the home; (e) the *Middle Ages*, the functions of Christianity, the need of a new type of education, other worldliness, attitude toward 'learning', discipline, scholasticism as contrasted with Greek summaries, the search for the Absolute; (f) *Renaissance* education, the rediscovery of the 'whole' human being, new aims and new schools; *Reformation* education, the new emphasis on the 'social' human being, conduct and morals, the development of a new formalism; (g) *Realism*, its types, its new methods, subject matter, aims, its theory; (h) *Discipline*, the emphasis on method, its psychology, the 'components' of education; (i) *Naturalism*, the emphasis on the 'child', interest, 'natural'ness, education as a 'process' versus a 'thing'; *The psychological movement*, its reanalysis of the purpose of education, the nature of subject matter, the process of learning, the philosophy and psychology underlying it, the theorists; (j) *The scientific movement*, the emphasis on knowledge, as such, and its function, the new 'culture'; (k) *The sociological formulation*, the increasing complexity of theory, the embodiment of portions of other attitudes, education and the state, the question of society versus the individual, the emergence of a unified conception; (l) *The present*, the

reevaluation of aims and methods, the reshaping of the curriculum, the development of larger, more dynamic aims and purposes, the function of the individual, the function of educational theory, the consideration of the future as well as the past and the present.

5. In what sense was the culture and the society of the American Colonies a 'transit of a civilization'? What new aims, values and purposes appeared parallel with the development of the country, and under what new environmental and social conditions? What mutual influences have American and European educational theory had upon one another?

● *References.*

I. and II. As for Topic VIII, and as follows; Monroe; Adams J.; Todd, chaps. XXX to XXXIV; Keller, chaps. VII to X; Chapin (2); Walling, chaps. XI and XII; Carlton; Cubberley; Cheyney; Eggleston; Farrand.

C. PHILOSOPHY OF EDUCATION AND THE INDIVIDUAL.

Selected References for Section C.

Bagley	The Educative Process
Baldwin	The Individual and Society
	Social and Ethical Interpretations
Blackmar and Gillin	Outlines of Sociology
Boaz	The Mind of Primitive Man
Bosanquet	Value and Destiny of the Individual
Clow	Principles of Sociology
Colvin	The Learning Process
Conklin	Heredity and Environment
Cooley	Human Nature and the Social Order
	Social Organization
Davenport C B	Heredity in Relation to Eugenics
Dewey	Democracy and Education ✓
	School and Society
Dewey and Tufts	Ethics
Drake	Problems of Conduct
Edman	Human Traits
Fiske	The Meaning of Infancy
Fite	Individualism
Galton	Natural Inheritance
	Hereditary Genius
Gillin	The Dunces
Henderson E N	Principles of Education
Hobhouse	Development and Purpose
Keller	Societal Evolution
Kropotkin	Mutual Aid
	Conquest of Bread
Laird	Problems of the Self
McDougall	Social Psychology
Prince	Dissociation of a Personality
Perry	Present Conflict of Ideals
Renard	Guilds of the Middle Ages
Russell	Proposed Roads to Freedom
Santayana	The Life of Reason, vol. II.
Shaw	The Ego and Its Place in the World
Spiller	Papers on Inter-Racial Progress
Stirner	The Ego and His Own
Strong	Introductory Psychology for Teachers
Sumner	Folkways
Taylor	The Problem of Conduct
Thomas	Source Book for Social Origins
Thorndike	Educational Psychology, (Briefer Course)
Todd	Theories of Social Progress
Tufts	The Individual and His Relation to Society
Wallas	Human Nature in Politics
Woodworth	Dynamic Psychology
Watson	Psychology from the Standpoint of a Behaviorist

7. Sum up the original equipment of human nature from the point of view of sensory capacities, bodily control, what attracts attention, acquisition and possession, hunting, fear, fighting, responses to other human beings and their conduct, imitation(?), exploration, manipulation, mental activity, play, etc. What significance for curriculum, method, training of teachers, etc.?

References.

I. Edman, part I, chaps. I, II; Strong, less. 34-36, 38, 40-41; Thorndike, part I; Henderson, chap. V; Keller, chap. I; Woodworth, chap. III; Watson, chap. I, VI and VII; McDougall, chap. II-V.

II. Bagley; Colvin; Thomas; Boaz; Fite; Hobhouse; Fiske.

XIV. THE LEARNING PROCESS: I.

1. What are 'original satisfiers and annoyers', and what is their significance? Discuss, "By a satisfying state of affairs is meant roughly one which the animal does nothing to avoid, often doing such things as attain and preserve it." (Thorndike) Examples? Discuss, "To satisfy is not the same as to give sensory pleasure and to annoy is not the same as to give pain." "Pain is only one of many annoyers and does not inevitably annoy." (Ibid)

2. What is the internal (neural) correlate of this satisfyingness or annoyance? Discuss, "When any original behavior-series is started and operates successfully, its activities are satisfying and the situations which they produce are satisfying." (Thorndike) Does this imply that failure in the operation of such a series is annoying? What is the meaning of 'successful' in this connection? Is there any other criterion except the neural system itself, as it is in its original nature?

3. In what sense does the activity of a given (single) behavior series involve the 'readiness' of others to follow with their activity? (Compare question 6 of Topic XIII.) Discuss, "When a child sees an attractive object at a distance, his neurons may be said to prophetically prepare for the whole series of fixating it with his eyes, running toward it, seeing it within reach, grasping, feeling it in his hand, and curiously manipulating it." (Thorndike)

4. Is 'successful' conduct, then, that which furthers or initiates the action of neurons (not involved in the initial action) that are ready to act? Does this hold for any behavior or only for 'original' behavior? Is it true that for any conduction series or unit (native or acquired) to actually conduct is satisfying, not to conduct is annoying? Always? What about 'readiness'? What correlated statements may be made? What of 'multiple response' or varied reaction in this connection? Discuss "secondary" connections. (See Thorndike.)

5. Does the operation of original tendencies and behavior-series involve 'learning'? Always? Is there, so to speak, a (original) tendency for these original tendencies and behavior-series to more or less permanently modify the organism as such? Is 'readiness' the only factor involved? What of the function of 'use and disuse' (exercise) and of 'effect'? Give examples of each as concerned in learning, and show the mutual relationships of the three factors.

6. Do the above factors of learning exhaust the subject? Are there instances of learning (in animal or human behavior) which do not come under one or the other or a combination of these generalized statements? In what sense are they the 'laws of learning'? Is mature human nature explained by a combination of original nature and the operation of the laws of learning in a complicated environment for a period of years?

7. Sum up the original equipment of human nature from the point of view of sensory capacities, bodily control, what attracts attention, acquisition and possession, hunting, fear, fighting, responses to other human beings and their conduct, imitation(?), exploration, manipulation, mental activity, play, etc. What significance for curriculum, method, training of teachers, etc.?

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7. Are there subsidiary or secondary 'laws' of learning? Do they involve new facts or do they show the interaction of environment and the laws of learning already discussed? Discuss in this connection, 'multiple response', the learner's 'set' (or attitude), the law of 'piecemeal' (or partial) activity, the law of 'assimilation' (or analogy), the law of 'associative shifting'. Examples?

References.

I and II. As for Topic XIII, and as follows: Thorndike, part II; Watson, chaps. VIII and IX; Hobhouse, part I, chaps. I-IV; Woodworth, chaps. IV-VI, and VIII; Strong, less. IX-XIX; Conklin; Davenport.

XV. THE LEARNING PROCESS: II.

1. What is the meaning of 'imitation'? Do we perceive a 'situation-response' sequence in the behavior of another human being, and then,—(a) make the identical movement, (b) a similar movement, (c) get the same result, (d) a similar result, entirely apart from previous training or learning? What objective evidence is there in this connection?

2. Show how the supposed results of imitation are explainable by the interaction of human nature and the environment, in its largest sense, and involving merely the laws of learning as already discussed. Discuss, "The enunciation or gesture of another man, acting as a model, forms one's habits of speech or manners in just the same way that the physical properties of trees form one's habits of climbing." (Thorndike.)

3. What of the theory that the idea of an act, or the idea of the result of an act, leads, ipso facto, (apart from learning), to that act (in overt behavior)? Discuss in connection with the laws of learning. Does this mean that the idea of a movement or an act never leads to the act as its sequent? Discuss, "the appropriate muscular activity never follows an idea unless one's previous experience has in some fashion or other established a nexus of the habit type." (Angell)

4. What use or attempted use has been made of imitation and the doctrine of 'ideo-motor' activity in school work and in educational theory? What of the latter doctrine in connection with the 'teaching of morals', 'art appreciation', etc.?

5. Are all original tendencies and responses to situations 'good'? What does good mean here; for whom and with reference to what? On what basis should a selection be made? Examples? In the light of 'multiple response' what can educational theory and practice decide? What implications for an educational philosophy in the statement that 'Nature is always and everywhere right'; in the statement that 'human nature is fundamentally and always bad'? Are ideals, purposes, values, not also part of 'nature'? In what sense? Discuss the implications.

6. What significance, in the fact that original tendencies appear at different dates in an individual's career, that they wax and wane, and follow, roughly, a typical order, etc.? Discuss the two statements or meanings of the Recapitulation Theory, and compare with the meaning of the Utility Theory. (See Thorndike) Discuss, "the same causes which account for the origin and perpetuation of a tendency account also for its time relation to other tendencies." (ibid)

7. Review in the light of the discussion of the original nature of man and of the learning process, (a) the nature of experience and

its organization (Topic I)and (b) the meaning of education (Topic III) Discuss, in connection with question 3 of Topic XIV, the phenomena of 'mechanism and drive'. (See Woodworth) Connect with the discussion on aims, values and interest.

References.

I and II. As for Topic XIV.

XVI. INDIVIDUAL DIFFERENCES AND THEIR SIGNIFICANCE.

1. Are the original tendencies of all human beings, as manifested in concrete responses to identical situations, or as measured by the ability so to respond, the same? In what sense are original natures unlike? To what (probable) degree? In all respects? Examples?

2. Is the modifiability of all original natures the same, i. e., do all human beings learn equally well, retain as well, form habits as quickly, respond to a complicated situation as satisfactorily, etc.? What (tentative) implications, then, from this and the preceding questions for educational theory, for school procedure, for the nature and organization of society.?

3. If original nature is a variable and if, further, the rate and kind of learning are variables, in what sense is it possible to have aims, values and interests that are common, or an educational theory that will take account of the facts involved? What (historical) educational theories or practices have neglected the problem involved here?

4. What is a 'frequency table' or a 'surface of frequency' of the individual abilities of a group of people with reference to any given trait? What facts do such tables or surfaces indicate? Would a surface of frequency with reference to the abilities of a class of high-school students to do sight translations in French be the same as that for their abilities to rapidly and accurately do square roots? What implications?

5. What is the current opinion as to individual differences due to sex? Are boys as boys (apart from the influence of training, etc.) better than girls in any given particular? What are the facts? What about men and women? Would knowledge of the sex of an unknown individual give any foundation whatsoever, in and of itself simply, to judge ability, latent or overt? Are individual differences within a group (all of the same sex) greater or less than the average difference between the sexes with respect to any given trait?

6. What of the same question in connection with race? Are the members of a given race, ipso facto, and apart from all training, superior? (Compare Topics X and XI, on Progress.) What of environment, social heredity, etc.? What are some of the facts which have been gathered with reference to this question?

7. Discuss the question of ancestry as in and of itself productive of differences. Does the question of the environment enter here? How keep the relative power of ancestry and environment distinct? Discuss, 'Does college make people wise, or do wise people go to college'. Are all characteristics equally influenced by environment; through ancestry?

8. What concrete deductions for teaching; curriculum? What of the problem of the sub-normal, the super-normal? Is there an 'abstracted', generalized 'human being', as such, that the school should teach? Should different pupils 'go through' school at different rates, study different subjects, etc.?

References.

I and II. As for Topics XIII and XIV, and as follows: Thorndike, part III; Strong, less. XX-XXVI; Galton (1) (2); Gillin.

XVII. THE NATURE OF AN INDIVIDUAL: THE SELF.

1. Have Topics XIII to XV treated of the individual or the self? In what (restricted) sense? Which of the following adjectives would best characterize that treatment,—static, descriptive, analytic, dynamic, synthetic, abstract, concrete, sociological, psychological? Might all these adjectives apply to a discussion of the self? Which seem most necessary to the general subject of the syllabus?

2. Are there, in a sense, two conceptions or aspects of an individual; first, the 'mechanical' conception, whereby the individual is viewed simply as a center of force, as consumer and producer, as mover and as obstacle to another individual; the individual as he sees himself? Discuss, "As (the) mechanical individual was defined and distinguished by his spacial dimensions, so, (the) conscious or spiritual individual is to be defined by his meaning or purpose." (Fite)

3. In the light of the discussion on Experience (Topic I), on Aims, Values and Interest (Topics V, VI) and the four Topics immediately preceding this, show the relationship of the two selves of question 2, and their significance for educational theory. Discuss, "—this present conscious act—this thing which I now deliberately choose to do—is never the *effect* of a *cause*, but the *expression* of a *reason*." (Fite)

4. Is the 'mechanical' individual co-extensive with the conscious individual? Is the 'self' of the conscious individual quite unlimited in its scope,—in time and space? Are 'mechanical' individuals mutually exclusive? Conscious individuals? What does this imply for the activities and conduct of each? What sort of 'societies' respectively?

5. Have social and ethical theory endeavored to build social structures on the basis of that interpretation of the individual here called 'mechanical'? In what sense, and in what instances? Does such a conception (necessarily) lead to the idea of society as a 'struggle' of hostile forces (i. e., individuals); to a false antithesis of the meaning of 'individual' and 'social'; to the conception of society as a (static?) equilibrium of forces?

6. Does an analysis of experience, as a matter of fact, disclose neither 'individuals' nor 'society', as such, but a group of people, numerically distinct, engaged in activities which are shared with one another in varying degrees? (Recall discussion on Experience.) If you analyze your experiences throughout a given period what (roughly) is the proportion of acts, thoughts, motives, etc., which have origin and end in a conception of your 'self' as isolated, unique, disconnected, mechanical? As integrated, interpenetrated, merged, co-operative?

7. What qualities of original nature are 'social'? What does (mature) experience teach of the relative values of individual and

social activity? In what sense is progress attained by shared activity? In what sense are art, language, knowledge, control of natural forces, etc.—all the product of shared activity? What of thought, as such? In what fundamental ways is educational theory concerned with the nature and meaning of the self?

References.

I. Cooley (1), chaps. V, VI; Hobhouse, part I, chap. XI; Dewey (1), chap. XXVI; Fite, lect. III, sect. I and II, lect. IV, sects. III and IV; McDougall, chaps. VII and VIII; Edman, part II, chap. IX; Woodworth, chap. VIII.

II. Baldwin (1) (2); Boaz; Cooley (1); Dewey (1) (2); Laird; Prince; Stirner; Tufts; Santayana; Keller; Kropotkin (1); Bosanquet.

XVIII. THE PROCESS OF GROWTH OF THE SELF.

1. What is the conception of the self of the primitive man, and from what evidence do we draw our conclusions? What fusion with the group; with physical objects? Is the former due to reflective realization that his welfare lies there, or to what? What part does the nature of the activities, the material and spiritual development of the group play in it?

2. Is the self of a child in any sense like that of a (mature) primitive man? Is the development of the self of a child to maturity primarily through experiences with (inanimate) objects or with other human beings? In what sense is a self the index and symbol of past experiences in their organized aspect?

3. Was the original nature of primitive man probably the same as that of modern man? Whence then, and by what process has the modern idea (s) of self arisen? Is the modern self a product of a concomitant evolution of society and the self in person? (Compare question 7 of preceding Topic).

4. Going into more detail, show the mutual relationships of the self and the (social) activities of the following periods; early primitive, the Hebrews, the Greeks, the Romans, the Medieval period, the Renaissance and Reformation, the recent modern, the contemporary. Show the effects of language, law, religious activities, the family, custom, education, war, art, hunting, city life, nationality, class (?) consciousness, handicrafts, industry, science, thought, (both lay and 'professional'), wealth, division of labor, types of government, etc.

5. Discuss, "Each of the greater steps of progress is in fact associated with an increased measure of subordination of individual competition to reproductive or social ends, and of inter-specific competition to co-operative association." (Geddes and Thomson) "The social type inherits the earth. It does not defeat itself. It succeeds" (Hobhouse)

6. Does the growth of a social self imply the disintegration of an individual self? (Compare question 6 of last Topic) Discuss "Society strives to transform the individual into a mere organ of itself." (Mikhailovsky) "—the individual is the original source and constituent of all value; and therefore—there can be no higher standard of obligation for you or for me than that set by our personal ends and ideals." (Fite)

7. What does the phrase 'disinterested action' imply? Several meanings? Does the development or possession of a social self imply disinterested activity? What of original nature, higher values, progress, etc.? Does such a phrase imply a false analysis of experience? (See next Topic and compare Topic I.)

8. Do all experiences go to develop a social self? Have we, in a sense, (or are we) several selves, mutually supplementary? Antagonistic? Can they (all?) be brought into co-operation? What agencies at the present time are most influential in forming the self of the growing human being? In what directions?

References.

I and II. As for Topic XVII. Also Shaw; Russell; Drake; Todd; Wallas; Taylor.

XIX. THE UNITY OF ALL EXPERIENCE.

1. Is life and experience, in any sense, a unity? Do we add knowledge to habits, the sum to instincts, to that some purposes, etc., in order to become a self or an individual? Is experience added to experience to produce a total?

2. In what sense does language suggest an unreal or exaggerated distinction between such realities as man and nature, self and environment, self and society, self and other? What is the appeal as against the suggestions of language? How has language come to be thus, in a sense, unrepresentative of reality? (Nature of concepts, etc.)

3. Discuss the similar (theoretical, linguistic) opposition of body and mind, knowledge and practice, (thought and action), thinking and 'doing.' Is thought (and thinking) something done apart from original nature, not learned through experience, not an instance of interaction with environment, not an activity directed, as other activity, to a concrete end or purpose, to obtain a given value? Discuss, "— when we study implicit bodily processes we are studying thought; just as when we study the way a golfer stands in addressing his ball and swinging his club we are studying golf." (Watson)

4. Is experience merely 'one way of knowing'? Whence, then, the other ways of knowing, and what their method and content? What is 'a priori' knowledge, the evidence for it, its source, its significance for the process of education? How does such a conception conflict with the actual nature of experience and the 'growth of knowledge'? Is such a growth an addition of this and that knowledge? Discuss, "If this progress (of experimental science) has demonstrated anything, it is that there is no such thing as genuine knowledge and fruitful understanding except as the offspring of *doing*." (Dewey)

5. Discuss, " 'Experience' (then) ceases to be empirical and becomes experimental. Reason ceases to be a remote and ideal faculty, and signifies all the resources by which activity is made fruitful in meaning." (Dewey) "Thought, then, arises within the experience-process (whether in the individual or the race) out of activity, and is ultimately for the sake of activity." (MacVannel)

6. Is there the same (apparent, theoretical) dualism in contrasting this and the next world (i. e., activity directed to each,) work and leisure, individuality and authority, freedom and control, education for a later period of life and education for itself, now, education for personal advantage and education for social activity and welfare? Are all these things merely aspects of one and the same process,— associated activity in the general environment of a society?

7. What of the same process in the school, itself? What of abstract subject matter, as such; method, as such; preparation for a still later preparation, etc.? What of instrumental and immediate

values? Of knowledge as organized after acquisition-through-experience, and as subject-matter-for-a-(new)-learner?

8. Recall the discussion on Science and Philosophy. Discuss, "Philosophy is (thus) essentially a critique of experience." (MacVannel) "Philosophy is thinking what the known demands of us—what responsive attitude it exacts." (Dewey) "If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined *as the general theory of education.*" (Ibid)

References.

I and II. As for Topics I and II, on Experience and Its Organization, and The Meaning of Science and of Philosophy.

D. PHILOSOPHY OF EDUCATION AND SOCIETY.

Selected References for Section D.

Alexander T Baldwin	Prussian Elementary Schools The Individual and Society Social and Ethical Interpretations The Super-State and the Eternal Values
Bernard Betts	Transition to — Objective — Control Social Principles of Education
Bosanquet	Social and International Ideals
Brown	Underlying Principles of Modern Legislation
Burgess	Function of Socialization
Chapin	Education and the Mores
Clow	Principles of Sociology
Cooley	Human Nature and the Social Order Social Process Social Organization
Craik	The State in Relation to Education
Cubberley	Public School Administration
Davis	Psychological Interpretations of Society
Dewey	Democracy and Education Ethical Principles Underlying Education School and Society
Dewey and Tufts	Ethics
Durant	Philosophy and the Social Problem
Dutton and Snedden	Administration of Public Education —
Ellwood	The Social Problem
Follett	The New State
Hearnshaw	Democracy at the Crossways
Hetherington and Muirhead	Social Purpose
Hobhouse	Social Evolution and Political Theory Development and Purpose Morals in Evolution Administration of Education — Societal Evolution
Hollister	Administration of Education —
Keller	Societal Evolution
Kropotkin	Mutual Aid
Leary	Education and Autocracy in Russia
Mackenzie	Outlines of Social Philosophy
MacVannel	Philosophy of Education
Nasmyth	Social Progress and the Darwinian Theory
Ross	Social Control
Russell	Why Men Fight Proposed Roads to Freedom
Reisner	Democracy and Nationalism in Education
Sandiford	Comparative Education
Santayana	Life of Reason, vol. II.
Small	Significance of Sociology for Ethics General Sociology
Sorel	Reflections on Violence
Tufts	The Individual and His Relation to Society
Wallas	The Great Society
Walling	Larger Aspects of Socialism
Weyl	The New Democracy
Zenker	Anarchism

XX. EVOLUTION AND SOCIETY.

1. Summarize the Topics of Section C, on the Individual, justifying, if possible, the following statements: The evolution of the individual is an aspect of the evolution of society, and vice-versa; Mind is a social not an individual product; Individual variations are both the product of evolution and (one of the) agencies for the transformation of evolution into progress; Thinking is an individual activity concerned with social affairs.

2. What is the meaning of the (Darwinian) terms, variation, selection, adaptation, transmission? Give examples of each in the general field of biology. What was the method of Darwin in arriving at his theory or hypothesis? Is such a method applicable to the social (and educational) field?

3. Show the meaning and evolutionary significance of reflexes, instincts, emotions, habits, memory, thought, and consciousness. Discuss, in this connection, continuity, connections between events, crucial, purpose, progress. What is there, if anything, 'back of' the evolutionary process which 'makes it go'? Is there any evidence (theoretic or concrete) of the external creation and insertion of any given factor,—say, thought or consciousness? What significance to your answer?

4. Do both history as well as individual experience show the fact of variation in such things as marriage customs, property laws, educational theories, etc.? Both in the same country (or locality) at different times, and in different localities at the same time? What have been the 'causes' of these variations? Is the meaning of variation active or passive, or both? Concrete examples of such variations?

5. Are there limits to the possible variations of a custom or institution in a given society at a given period in its career? Is this limitation connected with its past history, its present ideals, values, interests, etc.? What about such limitations in the case of amalgamation with another group, or after being conquered by 'outsiders'?

6. In what sense are educational systems, curriculums, institutions concerning marriage and property, etc., adaptations? To what and for what? Does thought or thinking play any part? Previous experience? Still further (future) ideals, values, etc.? Does the original nature of man play any part? Would it be possible (or desirable) for adaptation to proceed purely in terms of thought? What are the criteria of successful adaptation in the biological world,—in the human,—in the social-human?

7. What are the mutual relationships between adaptation and selection? What are the factors of selection in human (social) af-

fairs? Discuss war, conquest, the church, autocracy, policing, etc. What better elements can be substituted? What of transmission? What is the function of the school as an agency of selection, adaptation and transmission? What connection with the fact of variation?

References.

I. Davis, chaps. V, XI, XII; Small (2), part VI; Cooley (2), chaps. IV, V, XXVIII, XXIX; Ellwood, chap. III; Hetherington and Muirhead, chap. II; Hobhouse (1), chaps. II to V, and VII, (2) part I, chaps. X, XI; Keller, Introduction, chaps. I to V, and throughout; Mackenzie, book I, chaps. II, III; Kropotkin, chaps. I to III, and throughout; Brown, chap. IV; Nasmyth, parts I and II.

II. Bosanquet; Burgess; MacVannel; Ross; Durant; Small (1); Santayana; Tufts; Walling; Wallas.

XXI. SOCIAL CONTROL AND SOCIALIZATION.

1. In what sense is there a 'problem of social control'? Is it the same as the 'problem of socialization'? Does the mere operation of the evolutionary process through the differential action of its (four) factors itself bring about control? What kind, and with reference to what standards, etc.? Is the process of control itself open to evolution? (Compare Topic XX.)

2. Is society, in any of its aspects, actually uncontrolled? What (many?) different competing agencies for control do you find in present society? Do they co-operate, have they common interests, purposes, values, etc.? What, in this connection are 'business interests', 'political interests', etc.? Do these (non co-operative) efforts at control make for progress? Discuss again, in this connection, the meaning of the self.

3. Arrange the several competing agencies for social control in a system or table, showing their comparative or relative efficiency, 'thoughtfulness', traditional bases, connection with other agencies, activity, growth or decay, degree of organization, connection with the (psychological) original nature of man, size of the field they reach, etc., etc.

4. What of the theory that there is no need of social control, i. e., the 'go as you please' theory? What does this imply for higher values, for common interests, for society and therefore (immediately or eventually?) for the individual? What of Anarchism in this connection?

5. Has any system or method of social control used all the factors involved? Discuss, in this connection, original nature, historical knowledge, (a system of) ideals, values and interest, conception of progress, the nature of the self. Could control become a method of 'arranging' situations in terms of the above factors so that the correct response would follow? What of habit in this connection, rules and regulations, idea-motor activity, imitation?

6. Discuss the significance of public opinion as a means of social control. Is it adequate, uniform, progressive, scientific, inclusive? What bases, if any, in original nature? Discuss the significance and the problem of minorities in this connection. What does public opinion, historically, represent? Does it change; how, and under what conditions?

7. Discuss the significance of law as a factor of social control. Its characteristics, as above. Discuss the meaning of revenge, repression, fear, justice, reform, etc., in this connection. Does law build on original nature, look to the future? Should law reward 'good' conduct as well as punish 'bad'? How does and how should law

grade the offences against it? Discuss, again, minorities. Is law essentially static? In both bases and methods?

8. Discuss, in the same manner, religion, suggestion, language, art. Is religion a 'social' means of control? Ethics, morality? What good and bad factors in suggestion? Does using the same language imply having the same purposes? Discuss,—Art is a medium of social communication resulting in the sharing of emotions, feeling and attitudes, and leading, (sometimes), to shared activity on these bases. Sum up the discussion of control, showing defects in the agencies thus far considered.

References.

I and II. As for Topic XX and Bernard; Cooley (3) (1); Dewey (3); Russell (1); Bentley; Chapin.

XXII. THE SCHOOL AS AN AGENCY OF DYNAMIC CONTROL.

1. Are there, in a sense, two kinds of control,—control *to a standard* and control *for a purpose*,—a static and a dynamic control? Discuss the further differences involved in the bases (psychological and historical) of each, the conception of society implied in each, the nature of the self, etc.

2. Find instances, if possible, of each type of control in the history of the school. (See Topic XII.) Is the school, (actually?, potentially?), the most efficient agency for social control? Discuss the factors of organization, efficiency, historical and psychological bases, values desired, conception of society and the individual, purpose(s), co-operation with or antagonism to other agencies of social control, etc. (See Section E.)

3. Discuss, "Each increment of social interference should bring more benefit to persons as members of society than it entails inconvenience to persons as individuals.—Social interference should not lightly excite against itself the passion for Liberty.—Social interference should respect the sentiments that are the support of natural order.—Social interference should not be so paternal as to check the self-extinction of the morally ill-constituted.—Social interference should not so limit the struggle for existence as to nullify the selective process." (Ross)

4. What implications for the nature of self and society in the first sentence of the above question? What type of selective process and what standards are implied in the last sentence of that question? Is the emphasis on present conformity (forced) to a system of social activity or on a progressive adaptation (thoughtful) to a foreseen value? How would you bring into line with previous discussions?

5. Discuss Ross' division of the instruments of control into (a), ethical and (b) political. What of his classification of education as under 'b'? Discuss the relative value of the different means of control in the presence of a homogeneous as opposed to a heterogeneous population, uniform culture as opposed to class cultures, great economic differences as opposed to small, etc.

6. Recall the discussion on the unity of experience. (Topic XXI.) Was that discussion primarily psychological or historical? What can you say of the unity of experience in an historical sense? Is it a fact that certain ages achieved a greater actual unity in their organization of society and experience? Which ages? Can you find any fundamental reasons for this? Was it, in any sense, the result of their philosophy?

7. What of the present age in this respect? Are we living a unified integrated life in a unified (single) field of experience? Does this contradict, in any sense, the conclusions of Topic XXI? Does the

present discussion account both for the diversity of control and its inefficiency? What can the school do with reference to all these matters? Has the school ever been a center of control; a unifying element in the experience process; a (social) method for the interpretation and control of all experience? What is possible in this connection?

References.

I. and II. As for Topics XX and XXI and Betts; Craik; Cubberley; Hollister; Dutton and Snedden; Reisner; Hetherington and Muirhead, part II., chap. X; Mackenzie, book II., chap. II; Dewey (3) (2) and (1), chaps. 1 to X, and throughout.

XXIII. INSTITUTIONS AND THEIR SIGNIFICANCE.

1. Discuss, "An institution is simply a definite and established phase of the public mind, —, —often seeming, on account of its permanence and the visible customs and symbols in which it is clothed, to have a somewhat distinct and independent existence." (Cooley) What is the 'social inheritance'; how much of your activity is directly or indirectly concerned with it?

2. Connect the discussion of Topic I, Experience and Its Organization, with the present subject. Discuss, 'Institutions are crystallized experience.' Discuss, also, in this connection, the Self, Topics XVII and XVIII. In what sense do institutions represent a (current or historical) conception of the self? What of Topics XX and XXI? Any other connections? In what sense is an institution a point of convergence and of departure? Discuss, here, the subject of variation, selection, etc.

3. Do institutions exemplify, again, the apparent disunity of experience? In what sense (real or ideal) could they show the fundamental unity of all experience? What (separate) institutions are prominent in Western civilization? Which are most dynamic, most subject to change, most influential, most in line with progress, most co-operative, most (fundamentally) necessary for the continuance of society? Draw up a scheme of possible relationships and co-operation of several of the present institutions. Co-operative to what? Do any institutions 'stand alone'? What connections with Social Control, Topic XXI?

4. Discuss, "—institutions are not separable entities, but rather phases of a common and at least partly homogeneous body of thought, —: they are the 'apperceptive systems' or organized attitudes of the public mind,—" (Cooley) What is the present situation with reference to institutions? Is the school, the family, the state, etc., an object of present thought, of efforts at reconstruction? Will one change for the better (progress) without the other?

5. What is the relation of original nature to a given institution; to its reconstruction? May institutions 'get out of relation' to original nature? Is original nature the only basis for an institution? What of aims, values and interest, shared activity, etc.? In what sense are 'bad' institutions the result or the product of an incorrect analysis of experience, of incorrect projection of that experience in the form of inconsequential aims, values, etc.? Discuss, "A man is no man at all if he is merely a piece of an institution; he must stand also for human nature, for the instinctive, the plastic and the ideal." (Cooley)

6. What implications for different aspects of the general subject, already discussed, in the following: "The slowness of an institution is compensated by its capacity for age-long cumulative growth,

and in this way it may outstrip, even morally, the ordinary achievements of individuals——. —— Individuality, provided it be in harness, is the life of institutions, all vigor and adaptability depending upon it.” (Cooley)

7. Discuss the implications of all the above for educational theory. What is the relation of the school to family, church, industry, state, property, etc.? What implications for curriculum, methods, results, knowledge, teachers, aims, values, ideals, etc.? Discuss, “——the measure of the worth of any social institution, ——, is its effect in enlarging and improving experience;——” (Dewey)

References.

I. and II. As for XX to XXII and Dewey and Tufts, part III; Mackenzie, parts II and III; Hetherington and Muirhead, part II; Brown: Prologue, and chaps. I, II; Weyl.

XXIV. MORALITY AS A TYPE OF CONDUCT.

1. Is all conduct or behavior moral? If it involves others? If it has been 'voluntarily' done? If it manifests 'character'? Give examples. Is it a question of values, of aims? Of comparison and selection of such aims or values? Discuss, showing implications, "Conduct as moral may be defined as activity called forth and directed by ideas of value or worth where the values concerned are so mutually incompatible as to require consideration and selection before an overt action is entered upon." (Dewey)

2. Discuss activity based (purely) on original nature, on habit and training, on thought, on compulsion, etc., in this connection. Is early primitive group conduct moral in the same sense as that taken in the quotation of question 1? In what sense does conduct based on, (a) instinct and fundamental needs, (b) standards of society followed largely through habit, (c) reflection, social criticism and merging of self-interests with those of society, represent a progressive rise in the level and worthiness of conduct? (Tufts)

3. What, in Sumner's sense of the term, are the 'mores'? To which of the above levels do they belong? What of our present institutions from this point of view? Discuss, "Each individual is born into them (the mores) as he is born into the atmosphere, and he does not reflect on them, or criticise them——. Each one is subjected to the influence of the mores, and formed by them, before he is capable of reasoning about them. —— They have nothing to do with what ought to be, will be, may be, or once was, if it is not now." (Sumner)

4. Is the advance from level 'b' to 'c' of question 2, in a sense, the occasion of (some of the) dualism(s) in modern thought, i. e., the opposition of group and individual, progress and order, habit and ideals, authority and freedom, etc. (Recall Topics XVII and XVIII) What is the significance of the separation of 'conduct' and 'character,' 'motive' and 'consequences'? Recall, again, discussion on the unity of (all) experience. (Topic XIX) In what sense do the theories of 'utilitarianism' (in morality) and the 'good will' (of Kant) represent opposite extremes?

5. Discuss, "Probably there is no antithesis more often set up in moral discussion than that between acting from 'principle' and from 'interest.'" (Dewey) What conclusions are drawn from each of the above hypotheses, and what errors in the analysis of the self and its relations are involved?

6. Does knowledge of the 'good' or the moral involve consequent action in conformity with it? Whence comes our knowledge of good or moral? Are there two senses of the word 'knowledge' here? Discuss, "—— it is knowledge gained at first hand through the exigencies of experience which affects conduct in significant ways." (Dewey)

What deductions for the 'teaching' of morals in the school, for lectures 'about' morals, for the concrete organization of school life and activity?

7. Sum up the discussion on morality as a type of conduct. Discuss, "—— morals are as broad as acts which concern our relationships with others. And potentially this includes all our acts, even though their social bearing may not be thought of at the time of performance. —— The moral and the social quality of conduct are, in the last analysis, identical with each other." (Dewey)

References.

I. and II. As for Topics XX to XXIII and Dewey and Tufts, parts I and II; Dewey (1), chaps. XXIV to XXVI; Baldwin (1) (2) (3).

XXV. SOCIETY AND THE STATE.

1. Distinguish such terms as,—community, (a) people, country, race, nation(ality), government, state, society. In what sense is the state the most inclusive of all institutions? Is the state synonymous with society? List what characteristic differences you find. Is the state 'natural'? What process(es) brought it about? Are there different 'forms' of the state? Is the state the mere summation of other institutions?

2. Does the state, in any sense, (actual or idea) unify all (social) experience? Is it a 'compulsory' mode of association? What implications? Does it allow for (individual) variations, experimentation, progress? Discuss the state as,—(a) a superpersonal entity, (b) an impersonal power, (c) a mechanism for the carrying out of aims and purposes, social or personal, (d) a natural mode of association with specific functions and value.

3. Discuss the state in connection with, (a) morality, (b) social control, (c) as a source of aims, values, etc., (d) a court of appeal, (e) as a crystallization of the past. Is the state a necessary institution for modern society? Will it always be so? What opposing opinions in this matter?

4. Discuss, in connection with the apparent opposition of the individual and the state,— "—this antithesis between the rights of the individual and the welfare of the state, between liberty as such and restraint as such, appears to be a false antithesis." (Hobhouse) What is the meaning of 'liberty as such'? Discuss, "There are, ———, no absolutists of liberty; ——— The goal is never liberty, but liberty for something or other. For liberty is a condition under which activity takes place,———" (Lippman)

5. What, then, might be stated as the function of the state, from the above point of view? What activities might the state require, permit, encourage? What, if anything, is to control and direct the state? What methods, historically, have been used? Discuss, again, the question of variations. What, in connection with the state, is the problem of minorities? What other associated problems are involved? What of the function of thought?

6. In what several ways is the modern state essentially different from that of the Greek cities of the 5th century B. C.? In what sense might the latter be called a 'positive' state? Discuss, "—— in fifth-century Athens, the State was the living and palpable center of all human interest, and every social activity was a form of political life." (Hetherington) What have been the causes of the change in the modern state? What present influences of this earlier state?

7. What is the connection of the state and education? Are the purposes of the state and the school the same? Does this imply that

the school is an instrument of the state? Should the state dictate educational aims and values, methods and curriculum? The formulation of an educational theory? If the school, through its experts, decides these matters, what implication for the state? Discuss the relations of state and school in Germany and Russia.

8. What of compulsory education, private schools, the age for compulsory education, types and grades of education, fees, training of teachers, administration of schools, taxes in connection with education, education for 'citizenship,' vocational education, etc., etc., from the point of view developed here?

References.

I. and II. As for Topics XX to XXIV, and Alexander; Leary. See also Topics I, II and XIX.

XXVI. DEMOCRACY AND ITS CRITICS.

1. Discuss democracy as, (a) a form of government, (b) a form of state, (c) a type of society. Which is prior, which most important? Does any one of the forms necessarily imply the other(s)? Give examples (historical) of a, b and c. Discuss the meaning of representation (political) and show some of its implications. What limitations to each of the forms above?

2. Is democracy merely an ideal, a Utopia? Discuss the implications in this connection for aims, values, original nature, the self, etc. Is democracy a goal to be attained, or an activity to be shared? Discuss, "Democracy —— is primarily a mode of associated living, of conjoint communicated experience." (Dewey) Compare Topic VI, Implications of a Theory of Education.

3. Discuss, "A democratic society is merely one in which the principle of equality is strong, and in which the principle of equality prevails." (Hearnshaw) "The essence of democracy is the equality of men's material and social conditions." (Crozier) "——there exists a general equality of rights, and a similarity of conditions, of thoughts, of sentiments, and of ideals." (Dicey) What is the apparent meaning of 'equality,' 'rights,' 'conditions,' and their implications?

4. Discuss, as presuppositions or "postulates of (political) democracy," the following; "(a) the fundamental honesty of men in general, (b) the practical common sense of men in general, (c) the solidarity of the community, (d) the existence of a general will." (Hearnshaw) On what do these factors depend? Is it a matter of original nature, learning, the operation of an educational theory and practice, the existence of common habits, knowledge and attitudes, or what?

5. Discuss, as 'defects of (political) democracy,' the following: (a) failure to secure competent leaders, (b) failure to lay down sound lines of procedure, (c) excessive interference in detail by the electorate, (d) insubordination and anarchy, (e) corruption. (See Hearnshaw) Examine as for question 4. Is the whole problem a matter of a better conception of education, a better analysis of experience, a greater sharing of activity, a greater community of thought and experience?

6. Discuss, with reference to aims and values, the nature of experience, the unity of experience, the relationship of society and its inter-associated members, etc., the platforms of such current criticisms of democracy as syndicalism, (the role of instinct, violence, etc.) (Sorel), anarchism, (the magnification of individualistic aspects of experience) (Zenker), Bolshevism, (with exaggerated emphasis on economic aspects of experience, and class struggle) (Lenin), Prussianism, (with its stratification of society, and imposed aims and values) (Russia, Germany).

7. Discuss, "—— in the degree in which society has become democratic, social organization means utilization of the specific and variable qualities of individuals,——" (Dewey) Discuss democracy in connection with the (ideal?) movement toward a world-society. What would this presuppose and imply? Discuss, "The emphasis must be put upon whatever binds people together in co-operative human pursuits and results, apart from geographical limitations." (Dewey)

References.

I. and II. As for Topics XX to XXV and Sorel; Zenker; Russell (2); Hearnshaw, chaps. I to III, IX to XI, and throughout; Weyl, book II; Dewey (1), chap. VII. and throughout.

E. PHILOSOPHY OF EDUCATION AND THE SCHOOL.

Selected References for Section E.

Bagley	School Discipline
<hr/>	The Educative Process
Betts	Social Principles of Education
Bloomfield	Vocational Guidance of Youth
<hr/>	Readings in Vocational Guidance
Carlton	Education and Industrial Evolution
Chapin	Education and the Mores
Clow	Principles of Sociology, etc.
Colvin	The Learning Process
Coover	Formal Discipline
Curtis	Education Through Play
Dewey	Democracy and Education
<hr/>	School and Society
<hr/>	The Child and the Curriculum
<hr/>	Ethical Principles Underlying Education
Flexner	A Modern School
Heck	Mental Discipline and Educational Values
Henderson E N	Principles of Education
Hollingsworth	Vocational Psychology
Kilpartick	The Project Method
King	Education for Social Efficiency
<hr/>	Social Aspects of Education
Kirkpatrick	The Individual in the Making
Lee	Play in Education
Mayo-Smith	Statistics and Sociology
McMurray	Elements of General Method
<hr/>	Method of the Recitation
MacVannel	Philosophy of Education
Monroe P	Principles of Secondary Education
Monroe W S	Measuring the Results of Teaching
Monroe, etc.,	Educational Tests and Measurements
Moore	What Is Education?
Norsworthy and Whitley	Psychology of Childhood
Rowe	Habit Formation and — Teaching
Rugg	Statistical Methods Applied to Education
Sandiford	Comparative Education
Snedden	Vocational Education
<hr/>	Educational Sociology
Starch	Educational Measurements
Strayer and Norsworthy	How to Teach
Tead	The Instincts in Industry
Terman	The Measurement of Intelligence
Thorndike	Educational Psychology (Briefer Course)
Woodworth	Dynamic Psychology

(For additional readings on Measurements and for titles on Administration, and on the teaching of the various subjects of the curriculum, see general Bibliography.)

XXVII. EXPERIENCE AND THE SCHOOL: I; LEARNING AND LIVING.

1. Summarize, with immediate reference to the school, the conclusions concerning experience and its organization, (Topics I and II), the meaning of education and its (theoretical) implications, (Topics III to VII), the nature and criteria of progress, (Topics VIII to XII), the original and acquired nature of man, (Topics XIII to XIX), and the nature (democratic) of the correlated activity of the individual and society, (Topics XX to XXVI). Make as brief a statement of the facts, theories and problems involved as possible.

2. In what sense is the opposition of 'school' and 'life' an example of (a false) dualism in the analysis of experience or in the present structure of society? Has this opposition always been present in (the history of) education? Accepting the above dualism, would so-called 'life,' as at present constituted, fittingly educate a member of society; would the 'school' do so? What does this imply as to the meaning of school, education, life?

3. Show the relation of the so-called 'complexity' of modern life, of the endless division and sub-division of labor, of the growth in size of communities, the differentiation of centers of production and consumption (city and country), the over-valuation of 'book-learning' (second-hand experience), the distinction (forced?) between play and work in the life of the child, the idea of discipline and 'training' subjects, etc., etc., to the problem of question 2.

4. Contrast early American Colonial life with present society, and show the relatively different values of 'school' and 'life' for the purpose of an education in each of them. What of original nature, shared activity (having significance), aims, motives, ideals, values, etc., in each case? Discuss. "No number of object-lessons, got up *as* object-lessons for the sake of giving information, can afford even the shadow of a substitute for acquaintance with the plants and animals of the farm and garden acquired through actual living among them and caring for them." (Dewey)

5. In what sense is the school (necessarily?) a 'selected' environment? Can or should the school be a miniature society as like the 'outside' world as possible? If 'selected,' what is the basis for deciding to include or omit a given experience, situation, or activity? (See also Topic XXVIII.) Is the school environment more 'condensed,' more 'organized,' 'richer'? Give examples to justify your answer.

6. In what (restricted) sense is education a matter of mutual relationships in the 'school' between the teacher, the child and the subject matter? Which has been, which should be, the 'center of gravity' of the whole process? Give examples, involving all three of the above elements and showing the different possible results, methods,

etc., implied. (Recall discussion on the unity of experience.) What of family life in this connection? The hours of (free) play?

7. Discuss, "Hence the need of a school. In this school the life of the child becomes the all-controlling aim. All the media necessary to further the growth of the child center there. Learning? **certainly**, but living primarily, and learning through and in relation to this living." (Dewey) Give examples of this 'living-learning' process.

References

I. As for the Topics listed in question 1, and as follows: Dewey (1), chaps. IX, XIX to XXI and XXIV; (2), chaps. I and II; (3) and (4), throughout; Flexner, throughout; Henderson, chaps. XXV to XXVIII; MacVannel, chaps. VI to XI; Chapin, throughout; Snedden (2), part I.

II. As for Topics of question 1, and as follows: Betts; Carlton; King (1) (2); Monroe P; Kirkpatrick; Clow; Moore; Sandiford; Strayer and Norsworthy.

XXVIII. EXPERIENCE AND THE SCHOOL: II; THE RECITATION.

1. What is the usual significance of the term 'recitation?' What has been the usual standard of a 'good' recitation? To whom has the recitation been, usually, directed, and with what aims on the part of the student? In what ways has the recitation been changed; everywhere; in all subjects?

2. In what sense is the class-room a society? How would you arrange matters to bring out its social nature? What of shared activity, original nature, the process of the development of the self, the acquisition of language habits, the utilization of abilities and knowledge, reward for ability, etc., etc., in this connection? Is the class-room, also, a *democratic* society? What implications?

3. Discuss the writing of compositions, reading, the study of history and geography, science, the acquisition and use of mathematics, manual subjects, occupations, the classics, etc., from the point of view of the social recitation. Outline, roughly, the content of each of these subjects, the purpose (immediate and instrumental) which they are to serve, the conduct of the lesson hour ('recitation'), the relative activity of class and individual student, the function of the teacher, the method of grading or marking, etc. (See also following Topics)

4. Recall, again, Topics on the nature of experience. In what sense is present experience (in part) a process of meeting and solving difficulties that have significance with reference both to past experiences and present aims and purposes? In solving such felt and significant difficulties, i. e., in bringing about foreseen and desirable changes in experience, what is the normal process? Show the steps by which you solve an actual concrete difficulty in normal (social) life. Is (all) your pertinent material gathered for you, the aims and purposes imposed on you?

5. Discuss the 'problem' method, and the 'project' method. (See Kilpatrick) Whence are to come the 'projects'; how are they to be organized, controlled; how far are they to be pursued; what will they demand of school arrangements and customs; what about text-books, courses of study, grading, promotion, etc.; what kinds of material will be needed in school; what about 'separate' studies; the transition from the present standards; the function of the teacher, etc.? Outline some projects in the various (present) subjects of the curriculum.

6. Discuss, again, in this connection, the opposition between 'doing' and 'knowing,' 'body' and 'mind.' (See Topic XIX) Discuss, "Experience is primarily an active-passive affair; it is not primarily cognitive. (But) the *measure of the value* of an experience lies in the perception of relationships or continuities to which it leads up. It includes cognition in the degree in which it is cumulative or amounts to

something, or has meaning." (Dewey) What have been the results in educational practice (school-room procedure) through lack of understanding of the above?

7. Does the above mean that experience is (all or primarily) a motor (overt) matter? Has thinking and thought no place in all education? Discuss, "Thought or reflection, ———, is the discernment of the relation between what we try to do and what happens in consequence. o experience having a meaning is possible without some element of thought. ——— It (thinking) makes it possible to act with an end in view." (Dewey)

References

I. and II. As for Topic XXVII and as follows: Colvin; Coover; Kilpatrick; McMurray (1) (2); Thorndike; Woodworth; Norsworthy and Whitley.

XXIX. EXPERIENCE AND THE SCHOOL: III; MORALITY.

1. Recall the discussion of Topic XXIV, on Morality. What were the general conclusions there reached as to its nature and its connection with the school? Discuss, "It is clear that there cannot be two sets of ethical principles, ———, one for life in the school, and the other for life outside of the school. As conduct is one, the principles of conduct are one also." (Dewey)

2. How differentiate between conduct, *psychologically* considered, and *socially* considered? What different point(s) of view involved? What implications of each for the school? Discuss, "It is not the mere individual as an individual who ——— establishes the final end, or furnishes the final standards of worth. But when we come to the question of how the individual is to meet the moral demands, of how he is to realize the values within himself, the question is one which concerns the individual as an agent." (ibid)

3. In view of the conclusions on imitation and ideo-motor action, (Topic XV) what are the implications of questions 1 and 2 for the school and class-room procedure? Discuss, "Excepting in so far as the school is an embryonic yet typical community life, moral training must be partly pathological and partly formal." (ibid) Should there, then, be the same (psychological) motive for conduct in the school, and the same (social) standard of judgment? What of the reward (and punishment?) of school conduct? What of the *process* or machinery of judgment?

4. Discuss from the point of view of ('moral') conduct,—the recitation, (See Topics XXVII and XVIII), play, games, teams (debating, athletics, etc.), 'marks,' approval and disapproval (both by the teacher and the class), punishment, etc. Discuss, "——— it is necessary that the child should gradually grow out of this relatively external motive, into an appreciation of the social value of what he has to do for its own sake, and because of its relations to life as a whole,——." (ibid)

5. From the point of view of the present discussion, outline, briefly, a 'recitation' in the several subjects of the present curriculum, bringing out the moral 'principles' involved. What would you expect a child (or a high-school student) to learn from history, geography, mathematics, languages (modern and ancient), manual work, drawing, English, etc., that would function in significant (social) conduct? Would any of the so-called 'virtues' be a product? Should mathematics carry a 'moral' of 'honesty,' history a 'moral' of perseverance or patriotism?

6. Discuss the "moral trinity of the school. The demand is for social intelligence, social power, and social interests. Our resources are (1) the life of the school as a social institution in itself; (2) meth-

ods of learning and of doing work; and (3) the school studies or curriculum." (ibid) Connect with the previous discussion on original human nature and on institutions. (Topics XIII and XXIII) Discuss, "*The fundamental bond of social life is, then, none other than morality, which consists essentially in the presence of some phase of the social purpose as a moving ideal before the individual mind; ———.*" (MacVannel)

References

I. and II. As for Topics XXVII and XXVIII. Also, Dewey (1), chap. XXVI; Henderson, chap. XVIII.

XXX. EXPERIENCE AND THE SCHOOL: IV; METHOD AND DISCIPLINE.

1. Did question 5 of Topic XXVIII discuss the subject of method in all its aspects? Was Topic XXIX, on Morality, in any sense, a discussion on method? Is morality a 'method' of living? Does the school 'teach' it? In what sense may the school be expected to develop not only a (general) method of living, but also a (general?) method of thinking, of meeting new experiences, of reacting to new situations? Has 'method' in the school-room any relation to a 'way of living' in society? What of Democracy as well as morality?

2. Discuss, "If we conceive activities as ranging on a scale from those performed under dire compulsion up to those into which one puts his 'whole heart,' the argument (herein made) restricts the term 'project' or purposeful act to the upper portions of the scale. ——— the resulting concept ——— demands, generally speaking, the social situation both for its practical working and for the comparative valuation of proffered projects." (Kilpatrick)

3. Sum up the results of previous discussions relative to the following: The concept(ion) of a 'project' unifies a number of "important related aspects of the educative process. Such a concept, ———, must ——— emphasize the factor of action, preferably whole-hearted vigorous activity. It must at the same time provide a place for the adequate utilization of the laws of learning, and no less for the essential elements of the ethical quality of conduct. The last named looks of course to the social situation as well as to the individual attitude. Along with these should go, ———, the important generalization that education is life ——— so easy to say and so hard to delimit." (Kilpatrick)

4. Does the above and its implications connect 'method in the school' and a 'way of associated living' in the life of society in its largest sense? Show the connection with the discussion on Democracy and on Morality. (Topics XXVI and XXIX) Do we make and carry out projects' (as above) in normal democratic society? Are all our actions such? Could they be? What of institutions in this connection? Discuss the different 'Types' of project, in school and out.

5. What does Kilpatrick mean by 'associate' and 'concomitant' responses? Show the relation of the laws of learning to these responses. What of the 'heartiness' or 'wholeheartedness' in this connection? Discuss, "Any activity ——— beyond the barest physical wants ——— which does not (thus) 'lead on' becomes in time stale and flat. Such 'leading on' means that the individual has been modified so that he sees what before he did not see or does what before he could not do. But this is exactly to say that the activity has had an educational effect." (Kilpatrick)

6. What, in contrast to the above, is the theory of 'formal discipline?' Is the above 'formal?' Does it 'carry over' to other than the material of original practice and acquaintanceship? What of the unity of experience in this connection and the discussion on thought and thinking? Discuss, "But the theory in question (formal discipline) takes, as it were, a short cut; it regards some powers —— as the direct *aims* of instruction, and not simply as the *results* of growth." (Dewey) What are the so-called 'powers' of the mind and what does such an (dualistic) analysis of experience imply for the psychology on which it is based? Does 'formal discipline' separate method and subject matter? Does the concept of the project? Has formal discipline a social value; a democratic significance?

References

I. and II. As for Topics XXVII and XXVIII. Also, Dewey (1), chaps. XI to XIV, XXII, XXV and XXVI.

XXXI. PROPORTIONED VALUES AND INTERESTS.

1. Recall the discussion on original nature, original satisfiers and annoyers, the learning process, the growth of the self, aims, values and interest(s), etc. Are all interests and values native; based, fundamentally, on original nature; due to the learning process; acquired with the growth of the self; mutually complementary, interactive or antagonistic; capable of substitution, modification, blending; socially valuable; capable of subsequent (associated) development and *constant growth*; etc.? Give examples for each answer. Discuss, again, the laws of readiness, exercise and effect; multiple response, secondary (neural) connections, associative shifting, etc.

2. Do all individuals have the same (native) interests; acquire the same (social) interests through the learning process and the growth of the self? Is it (socially) desirable that all have the same interests; that all have certain interests in common? Which interests should be shared; which should represent variation? What part should the school play in this, and how? What do shared (universal) interests lead to; what do the special (individualistic?) interests lead to? Make out a schedule of common interests, i. e., show how the fabric of society depends on the shared activity due to certain shared interests and values. (Compare preceding Topic)

3. Does the curriculum, as at present organized, endeavor to create or foster many values and interests; to develop special abilities due to special interests and variations in original nature? Does the curriculum endeavor to give proportionate value to such interests as it does give attention to? Does this discussion again raise the question of the meaning and implications of education and educational theory? (See Topics III and IV)

4. Recall, again, the summary of educational history, Topic XII. Discuss, in the present connection, the ideals of spiritual culture (Middle Ages), aristocratic-class-aesthetic culture (Renaissance), universal knowledge, (Renaissance and later), discipline (18th century), self-realization (the Enlightenment), efficiency, harmony, science, etc. (19th century). In what sense did the Periclean Period (500 B. C.) offer a better conception of education? In what sense was there a greater diversity of interests as well as a greater unification of interests?

5. Do proportioned interests mean merely a certain emphasis on one interest plus a different emphasis on another, and so on? What is the guiding principle both for the inclusion of an interest in educational theory, as well as for its proportion? Are (all?) interests mutually antagonistic, etc.? (See questions 1 and 2, above) Are interests and value merely for immediate satisfaction? Recall, again, discussion on instrumental and immediate values. (Topic VI)

6. Discuss, in the light of the above, the meaning and significant value of play, art, leisure, creative activity, appreciation of art, cul-

ture, etc. Is there a need of creating interest in these, in the sense of making it possible to adequately and fruitfully 'enjoy' them, i. e., actively *share in them*? What can the school do in this matter? Is it a matter of presenting '*knowledge about them*'?

References

I. and II. As for Topics of question 1, and as follows: Dewey (1), chaps. X and XXIII; Henderson, chaps. I and XVIII; Monroe P; Chapin; Clow; Moore.

XXXII. THE STUDY OF MAN AND THE STUDY OF NATURE: I; THEIR UNITY

1. Sum up, briefly, Topics XXII to XXXI, as a background for a consideration of (some of) the subjects of the curriculum. Show, again, the relation of such aspects of experience as the 'practical' and the 'theoretical' (or intellectual), the 'physical' and the 'social' studies, etc. What of the above title, and its implications for the curriculum? Are 'man' and 'nature' two different things that when added make experience; that merely 'touch' at selected points? What are, historically, (some of) the causes of this implied opposition?

2. From the point of view of the concept of evolution (Topic IX), what can be said of the opposition of man and nature? In what sense does a change or variation in either mean also a change in the other? In what sense does a study of either man or nature mean merely a study of certain aspects or portions of experience with the intention of thereby bringing about certain desired ends or aims? In what sense is the study of nature the study of conditions for the realization of aims, the study of man that of the aims, values and interests, themselves? Is the study of nature in and for itself, or has it merely 'instrumental' value?

3. Can each subject of the present school curriculum be explained or valued as the treatment of some aspect of the total field of (social) experience? Does the (present) school treatment of each such subject show its fundamental relationships to each other subject and to experience as a significant unity? Is this possible? What implied changes in teaching, curriculum making, training of teachers, apportionment of time, etc., etc.?

4. Does the phrase 'man and nature' cover all (school) subject matter? All experience(s) both in and out of the school? Accepting these two words as a working basis for the analysis of experience, what (school) subjects would be subsumed under each division? Where would 'cross-references' be most numerous, most important? What would be the nature of the 'texts' used, the activities engaged in, the results obtained? (See Topic XXX, Method and Discipline)

5. In what sense(s) is there an (historical) opposition, open or implied, between such subjects as literature (with history) and science, between the classics and the vocational studies? What are the respective claims of each party? Do they all claim the same things; make the same incomplete analysis; build on the same partial aims, values, etc.; have the same limited conception of the meaning and implications of education? Give details. Is there, in any instance, a value placed on 'knowledge as such,' on 'method as such,' etc.? What criticism?

6. Is it the aim of the school, through curriculum and method, to make a scientist (specialist), or an historian or classicist (scholar), or

a machinist, or a writer out of the individual student? Discuss, "Whatever natural science may be for the specialist, for educational purposes it is knowledge of the conditions of human action. — Knowledge is humanistic in quality not because it is *about* human products in the past, but because of what it *does* in liberating human intelligence and human sympathy." (Dewey) May science, then, be 'humanistic'? In what sense, and how? May also the study of, say history be 'scientific?' In what sense, and how? Discuss the meaning of such a phrase as 'the scientific spirit in social work.' Discuss, "The main business of science is to rid the world of chance and luck." (Todd)

References

I. and II. As for Topics XXVII to XXX, and as follows: Dewey (1), chaps. XVIII to XX, XXII, and XXIV to XXVI; Henderson, chaps. XVI to XVIII.

XXXIII. THE STUDY OF MAN AND THE STUDY OF NATURE: II; THE CURRICULUM.

1. In what sense is the study of history the study of man? What is the significance of associating with such study the additional (or correlated?) study of nature in the form of geography, and so-called 'nature studies'? Is the information side of history too often stressed? What of geography and nature study? From the point of view of the last Topic, what should be the emphasis, and what the results? Can history and its associated subjects enrich experience, function in present social conduct, help in solving felt difficulties?

2. In what sense is the study of history when correlated with geography and nature study typical of concrete experience? For advanced work in high-school what other subjects might be associated? What should be the nature of the 'material' used in studying history and its associates? Can the study of history be 'simplified,' and what is the process? What is philosophy of history? Its value and significance? (See Topics VIII to XII) Has such study any 'fundamental' value?

3. What instrumental and immediate values have such branches of the general study of history as biography, primitive industries and processes, history of commerce and industry, history of writing or art, 'intellectual' history, history of the school, national history, etc.? What suggestions and implications here? What of the studies of the 'classic' languages in this connection? Are they an integral part of the study of history; a separate study; a means of enriching experience; an aid in social activity; a means of socialization; a 'discipline'; a 'fundamental' part of the curriculum, etc.?

4. Is science, as contrasted with history, a study of man or of nature? Are the teachings of science found ready made; has science a history; is science a record of progressive achievement on the part of humanity; is science instrumental or immediate in its bearings, etc.? Is science, (compare history above), primarily informational as taught? Does this mean that it should be 'disciplinary'? In what sense? (Compare Topic XXX) What of the method of presenting science in the school; its form of organization; its rules and laws; its (usual) textbooks, etc.? How does the organization of science in its completed formal statement compare with that of the different stages of the process whereby it was organized? What implications? Is a 'laboratory' a perfect solution of the problem involved?

5. Discuss, from the same point of view, mathematics. Has the history of mathematics any educational value? What of the usual requirements in algebra and geometry? Do they function in social behavior? Could they do so? In what sense, if any, might mathematics have 'disciplinary' value? Is there a 'method' in mathematics, distinct from 'method', say, in science or history?

6. Discuss, from the same point of view, such subjects as English, modern foreign languages, etc. Would you conclude that a genetic or historical study (or presentation or investigation) of any given curriculum subject is the best? Would the study of, say, French or Russian gain in significance as well as in social utility through an historical approach? In what sense might an 'historical' approach be a 'living through' of some of the most significant episodes or periods in the development of the subject? Should the study of any given subject involve 'physical' as well as 'mental' activity? What would this be for the different subjects discussed?

References

I. and II. As for Topic XXXII, and as follows: Dewey (1), chaps. XVI to XVIII and XXI.

XXXIV. THE STUDY OF MAN AND THE STUDY OF NATURE: III; VOCATIONAL STUDIES.

1. In what sense does the usual use of the phrase 'vocational studies' imply a contrast with other studies? Are all studies 'vocational'? Discuss the issues involved. With what other antithesis is 'vocational versus cultural' usually associated? What does such an antithesis imply for the educational and social theory and practice associated with it?

2. What does the term 'cultural' imply as to the nature of knowledge and its relation to social activity? What does the term 'leisure class' imply for the conception of the self and its process of formation? Discuss, "A vocation means nothing but such a direction of life activities as renders them perceptibly significant to a person, because of the consequences they accomplish, and also useful to his associates." (Dewey) Discuss the implications of 'significant' and 'useful.' Does a life of leisure have immediate satisfying values; the highest? What of original nature, secondary connections, etc.?

3. What has been the history of the rise of vocational studies and education? Discuss, "—— vocations arose from two sources. First, the art of social control grew into a number of vocations —— . Second, the vocations that in earlier civilization were held as servile have with the application to them of scientific foundations become transformed —— ." (Henderson E N, which see) "Thus education in a democracy means a vocational training for each and liberal culture for all. —— The highest training in the vocation leads inevitably beyond the vocation." (ibid) (Compare Topic XXX, Method and Discipline)

4. Following out the last quotations, is a vocation ever, in any sense, the only contact (significant) with society; the most important? (See Topic XXXI) How might a vocation 'lead beyond' itself? What would be the conditions of study, of practice? What of 'concomitants' and 'associated' responses? Discuss, "How can the industrial organization be more completely socialized and spiritualized? —— This, it would appear, is the *concrete educational problem* of society at the present time, —— . —— the essential task of educational methodology is the organization of a program of industrial education such as, while providing for such training of the individual as will make for the maximum of economic efficiency, will at the same time restore to the individual something of the moral and aesthetic values which inherited in the personal and social activities in their more primitive forms, as well as a deeper consciousness of the social and therewith the spiritual significance and sanction of his work." (MacVannel)

5. In what sense is a vocation the connecting link between the individual and society? In what way might it take advantage of (original) differences in original nature, special abilities, etc.? Is society as

well as the individual vitally concerned in 'placing' a man or woman in a fitting field of activity? What of Plato's educational principles in this matter? What of interests, aims and values in this connection? What of the organization of experience leading to new purposes, new adjustments, progress?

6. In the light of the above considerations, what of the subjects of the curriculum? Does vocational training demand 'occupations' in the school as the material for such training? Should vocational training be done 'directly' or 'indirectly'; early or late; is such training a constant process, or a definite operation done once for all; should there be constant opportunity for re-direction, and how; does it imply 'minimum essentials' in other directions, etc.?

References

I. and II. As for Topic XXXII, and as follows, Dewey (1), chaps. XX, XXII and XXIII; MacVannel, chap. IX; Snedden (1); Bloomfield (1) (2); Carlton; Hollingsworth; Tead.

F. PHILOSOPHY OF EDUCATION AND THE PRESENT

Selected References for Section F.

Adams J	Evolution of Educational Theory
Addams J	Democracy and Social Ethics
Alexander S	Moral Order and Progress
Baldwin	The Super-State and the Eternal Values
Bentley	The Process of Government
Bernard	Transition to — Objective — Control
Bosanquet	Philosophical Theory of the State
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Brown	Social and International Ideals
Burgess	Underlying Principles of Modern Legislation
Butler	Function of Socialization
Calkins	True and False Democracy
Carpenter	The Good Man and the Good
Chapin	Civilization; Its Cause and Cure
Cole	Education and the Mores
Cory	The World of Labor
Crozier	Intellectuals and the Wage Workers
Dewey, etc	Civilization and Progress
Durant	Creative Intelligence
Ellwood	Philosophy and the Social Problem
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Eucken	The Social Problem
Faguet	Sociology and Modern Social Problems
Fite	Main Currents of Modern Thought
Follett	Cult of Incompetency
Hearnshaw	Individualism
Henderson A	The New State
Hetherington and Muirhead	Democracy at the Crossways
Hobhouse	Toward a New World
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Hobson	Social Purpose
Keller	Development and Purpose
Kropotkin	Social Evolution and Political Theory
Lippmann	National Guilds
Mackenzie	Societal Evolution
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Mallock	Mutual Aid
Perry	Preface to Politics
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Ross	Outlines of Social Philosophy
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Russell	Elements of Constructive Philosophy
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Scott	Limits of Pure Democracy
Sorel	Present Philosophical Tendencies
Todd	Present Conflict of Ideals
Urwick	The Old World in the New
Veblen	Social Control
Wallas	Proposed Roads to Freedom
Walling	Why Men Fight
Weyl	Syndicalism and Philosophical Realism
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	Scientific Spirit and Social Work
	Philosophy of Social Progress
	The Instinct of Workmanship
	The Great Society
	Larger Aspects of Socialism
	The New Democracy
	Anarchism

XXXV. THE PRESENT AS A CENTER OF REVALUATION.

1. In what sense is a 'present' moment always (?) in contact with the past and the future? Have there been periods of history which have emphasized, relatively, the past as the most significant element? Have there been periods which, relatively, have lived for and in the present? What of the influence of the future as guiding, in part, present activity? What can you say of the 'present' moment in present social affairs in the United States? In Europe? In specifically industrial affairs? In school matters?

2. Does relative indifference to past history and activity imply actual freedom from (partial) control by the past? What of original human nature, the course of evolution, the nature of institutions, etc.? Is it purely a matter, then, of *consciousness* of past affairs in relation to the present? What does this imply for the nature of a group or society so constituted? For an individual? Is 'revolution' (ever?) free from contact with the past? How does it differ from 'evolution'?

3. Are present changes in society 'revolutionary'? In all countries; in all institutions and activities? What does this imply for their 'thoughtfulness,' their 'value,' their relation to progress? Is it possible for any one significant institution to radically change without others doing so? What of the relatively rapid communication between countries in this connection? Does mere communication imply shared activity? Common results and outcomes?

4. Is there, as a matter of fact, dissatisfaction with present institutions and methods of associated living? Is this dissatisfaction due to thoughtful analysis of their shortcomings, to comparison with better (actual) experiences, to comparison with a better 'ideal' (conceptual) society, or to mere dissatisfaction of original human nature, or what?

5. In more detail, what is the present situation with respect to the following institutions, i. e., what are the facts, so far as obtainable, both critical and reconstructive; the family, (divorce, children, freedom of women, etc.), the church, (its 'aloofness' from material affairs, etc.), the state, (its 'restrictive' nature, militarism, imperialism, etc.), industry, ('labor and capital,' property, 'classes,' etc.), the school, (curriculum, method, results, etc.). Is there any ascertainable common ground of criticism in which they all agree; any common relief which they all demand? What implications?

6. Considering, again, the institutions of the last question, is there any ascertainable common (historical) cause for the fact that they are subject to criticism at the present time? (Compare questions 3 and 4, above). Is there any indication that fundamentally *new* problems have arisen in society, requiring new (?) solutions? What kind of a solution? Discuss, "There is, of course, no permanent solution of the social problem possible. — Our quest must not be for

a static solution, but for principles which may guide us in seeking some rational control over the relations of men to one another." (Ellwood)

7. Show the implications for educational practice and educational theory. Discuss, in this connection, the conclusions of the Topics on experience, (I and II), the meaning and implications of education, (III to VII), progress, (VII to XI), the individual and society, (particularly XIII and XX to XXVI), the school as an agency of *dynamic* control, (XXI and XXVII to XXX).

References

I. and II. As for Topics VII to XI, and as follows: Bernard; Bosanquet (2); Brown; Butler; Cole; Cory; Dewey; Durant; Ellwood (1) (2); Follett; Henderson; Hearnshaw; Lippmann; Perry (2); Ross (1); Russell (1) (2); Wallas; Walling; Weyl; Scott.

XXXVI. THE CONCEPT OF AN IDEAL SOCIETY.

1. Would an 'ideal' society have historical and concrete connection with the present modes of associated living? The connection of 'evolving out of' or the connection of 'being the same as' in some particulars? Specify which, if any, characteristics would be the same or shared. Is the question of the realization of an ideal society the same as that of the realization of (all) present aims, purposes and goals, or also partly other things? (See Topics X and XI.)

2. Does the realization of an ideal society involve change in the environment or change in human nature? What previous discussion in this connection? Discuss, in connection with the point of view of this and the preceding question, such ideal societies (or suggestions for them) as have been worked out in writing, (Plato, More, Butler, Kropotkin, Morris, Russell, Bacon, Tolstoy, Brown, Follett, etc.) What of actual attempts to 'set up' an ideal society? (See Mallock; also confer Sorel, Zenker) Can you find any common characteristics of all these societies? Have any of them proceeded 'scientifically' in their reconstruction? Have any of them considered the school and its significance, and the learning process? Have they taken 'ideo-motor' principles and 'imitation' into account?

3. Does educational theory seek to formulate, or establish through practice, an 'ideal' society? Review, in this connection the discussion on aims, values and interest. (Topics V and VI) An ideal society in a static, concluded, 'self-realized' sense? Does it merely seek to better the present so that the future may be still better, and so on? Does educational theory have any peculiar or special conception of the meaning of such a term as 'better'? For whom, and for what would the 'better' have reference? What of instrumental and immediate values?

4. Does the conception of an ideal society as a 'goal' to be worked for, to be 'realized,' involve a dualism between *living* and *learning*, between society and the school? Would the school 'prepare for' the pre-conceived society? Would the school *be, in itself*, such a society? (Compare Topic XXVII to XXX, on Experience and the School Life)

5. Compare, again, Topic XXXI, on proportioned values and interests. Have the ideal societies, of the references of question 2, emphasized one or more aspects of society and experience at the expense or to the exclusion of others? What of the unity of experience in this connection, the interpenetration of life interests, art, play, work, industrial interests, institutions?

6. From the point of view of the previous discussions on experience and the school life, and in connection with the present subject, examine and explain the meaning and implications of the following quotations: "Our net conclusion is that life is development, and that developing, growing, is life. ——— this means (1) that the educational

process has no end beyond itself; it is its own end; and that (2) the educational process is one of continual reorganizing, reconstructing, transforming. ——— Discipline, culture, social efficiency, personal refinement, improvement of character are but phases of the growth of capacity nobly to share in (such) a balanced experience. And education is not a mere means to such a life. Education is such a life." (Dewey)

References

I. and II. As for Topic XXXV, and as follows, Alexander; Baldwin; Bentley; Calkins; Carpenter, Crozier; Faguet; Mallock; Hobson; Keller; Sorel; Zenker.

XXXVII. THE BASES OF AN IDEAL SOCIETY; MAN, NATURE AND SCIENCE.

1. Discuss, as fundamental bases for any social structure, the following, and show the mutual relations, as previously brought out: Original nature as the 'material,' nature as the 'conditions,' science as the 'method.' Where are aims, values and interests in this summary? What of history and the heritage of the past? Is society a 'function' of all these variables?

2. Is society a function of these variables in a purely mechanical sense? Is the 'motive' power all from the past, from previous conditions; is the future 'fixed' in terms of what is and has been? Absolutely; in all respects? What is the significance of thought in this connection? Science; philosophy?

3. Might the bases of any given society be also expressed as the operation of (a) common knowledge, (b) common habits, (c) common attitudes, (d) common aims and values? How would this compare with the bases of question 1? What would be the concrete common knowledge, the concrete common habits, attitudes and aims which you would postulate, and why? What implications for the school, the 'recitation,' the 'curriculum,' etc.? What of experience and the school life here?

4. Does question 3 imply that all knowledge, habits, attitudes and aims are to be shared? What about the fact of variations? (See Topic IX, on Evolution, Topic XVI, on Individual Differences) Are such variations (of original nature) relatively unpredictable and uncontrollable? Of what value (to society) when found? In what sense may society, however, actively experiment? In what sense is society the product of evolution; in what sense the product of active, thoughtful endeavor? To what extent might social experimentation be carried? In what directions; with what limitations? What would be the procedure in such matters?

5. What does science, as such, (with reference, relatively, to nature), offer as a 'method' for social experimentation? Discuss the significance of felt difficulties, pertinent material, hypotheses, testing, verification, extension of hypotheses, enhanced control, laws, generalizations, etc. What of the significance of exact measurement(s) in science? Is it possible to measure human, mental and social phenomena? All of them? With what limitations? Are present difficulties due to lack of an adequate procedure, to lack of sufficient previous experience or to inherent 'unsolvable' difficulties?

6. Has the progress of science been due to the isolated and unco-operative activity of separate individuals, or to the steady accumulation of results and their spread through some sort of organization? What of social science and social efforts in this connection? Discuss,

"Intelligence is organized experience; but intelligence itself must be organized. ——— Economic forces are organized; the forces of intelligence are not. To organize intelligence; that is surely one method of approach to the social problem———." (Durant)

7. Discuss what a Bureau of Social Research or Social Science might be like. What departments of investigation, what central problems, what definite aims, what methods of publicity, what avenues of application? What would be the function of minorities, leaders, experts, etc.? Is philosophy of education such an attempted mobilization of thought? What present limitations? What implications?

References

I. and II. As for Topics referred to in question 1 and as follows: Todd; Durant; Urwick; Eucken; Mackenzie (1) (2); Hetherington and Muirhead; Dewey; Veblen; Alexander; Burgess; Hobhouse (1) (2); and also as for Topics XXXV and XXXVI.

XXXVIII. PHILOSOPHY OF EDUCATION: A SUMMARY

Discuss and justify the following statements as summaries of each of the sections of the preceding outline, supplying additional connecting material where necessary, and showing, so far as possible, concrete results and conclusions for the school:

1. Philosophy of education, like every other human activity, deals with the material of experience. Experience, however, becomes meaningful in proportion as it is organized with reference both to past and to future activities. Both science and philosophy (general) are such organizations, the former, however, usually divided into associated and relatively independent sub-systems, the latter, for the most part, in a comparatively unusable form. Educational theory, in the present sense of the word, also organizes experience, and the question arises of the comparative merits of the different historical educational systems. This involves a consideration of the nature of aims, values and interests.

2. Experience, in the human race, is not limited by the life span of the individual. History, evolution and (the conception of) progress connect us with the past and the future, and it is part of the task of philosophy of education to survey the past, interpret the present and help to choose the future. This in the light of both historical knowledge and the theory of evolution.

3. This leads to a detailed consideration of the nature of an individual, considered in relation to his environment, and to an examination of the process whereby an individual changes and learns. The conception of the self is seen to be a mediating link between the individual and society, and also an example of the dualism which tends to break up the essential unity of human experience.

4. Society is found to also have a history and to have evolved, and the problem emerges of how to control the process of its evolution in order that foreseen and socially desirable results may be realized. This again emphasizes the function of thought and the conception of progress. The problem of control leads again to the consideration of original human nature, and of aims and values. Institutions and morality appear as capitalized experience of the race or the group, and one of the bases for reconstruction. Democracy is a form of associated living and a basis for further development.

5. The school is the fundamental institution for the control and development of society. In it are summarized all the problems of society. But the school is a dynamic institution, and education is never to be conceived in formal, static terms. Education becomes real in proportion as it utilizes original human nature, is guided by significant aims, values and interests, and becomes, not mere preparation, but a form of social activity involving the same elements as the society in

which it emerges. The curriculum of the school is experience, its method that of associated living, its results members of society.

6. The present is a moment of revaluation and reconstruction. The bases of this reconstruction are human nature, nature and science.—the latter implying an organized body of knowledge, doctrine and purposes which have significance for human beings in society. Organized intelligence, not mere desire and impulse, should control the process. Philosophy of education is such a mobilization of thought.

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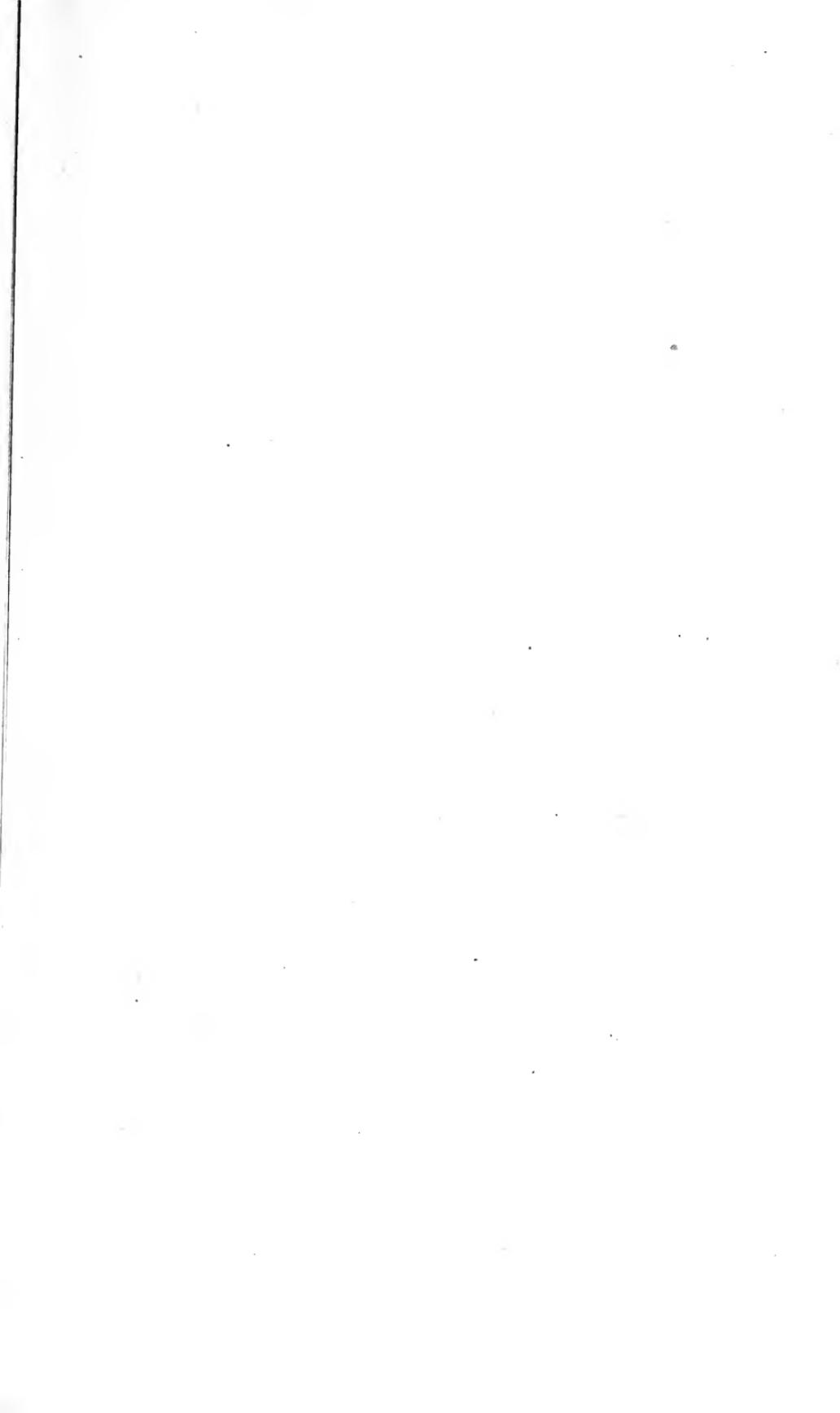
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