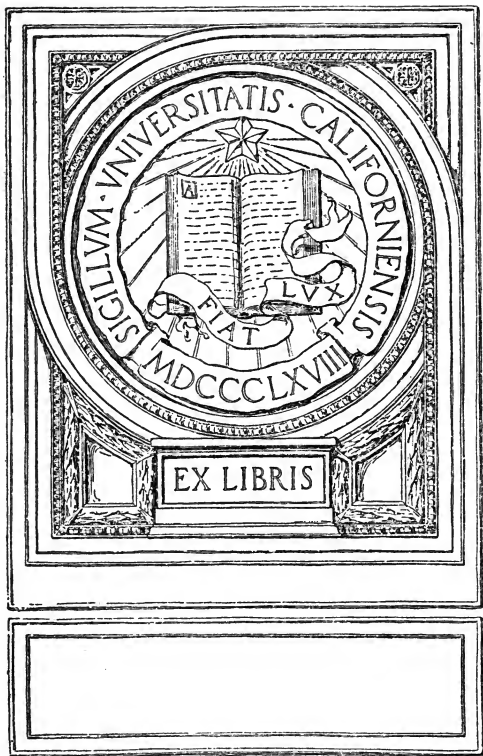


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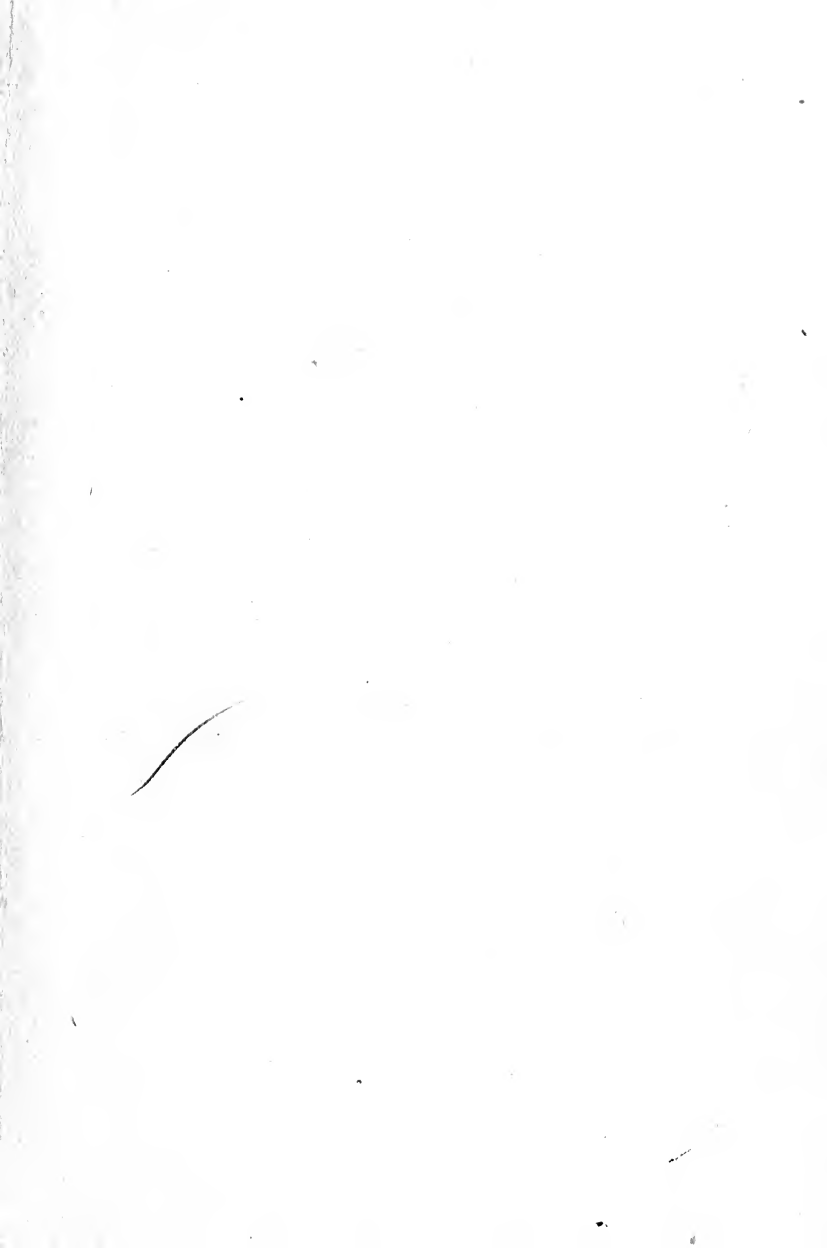


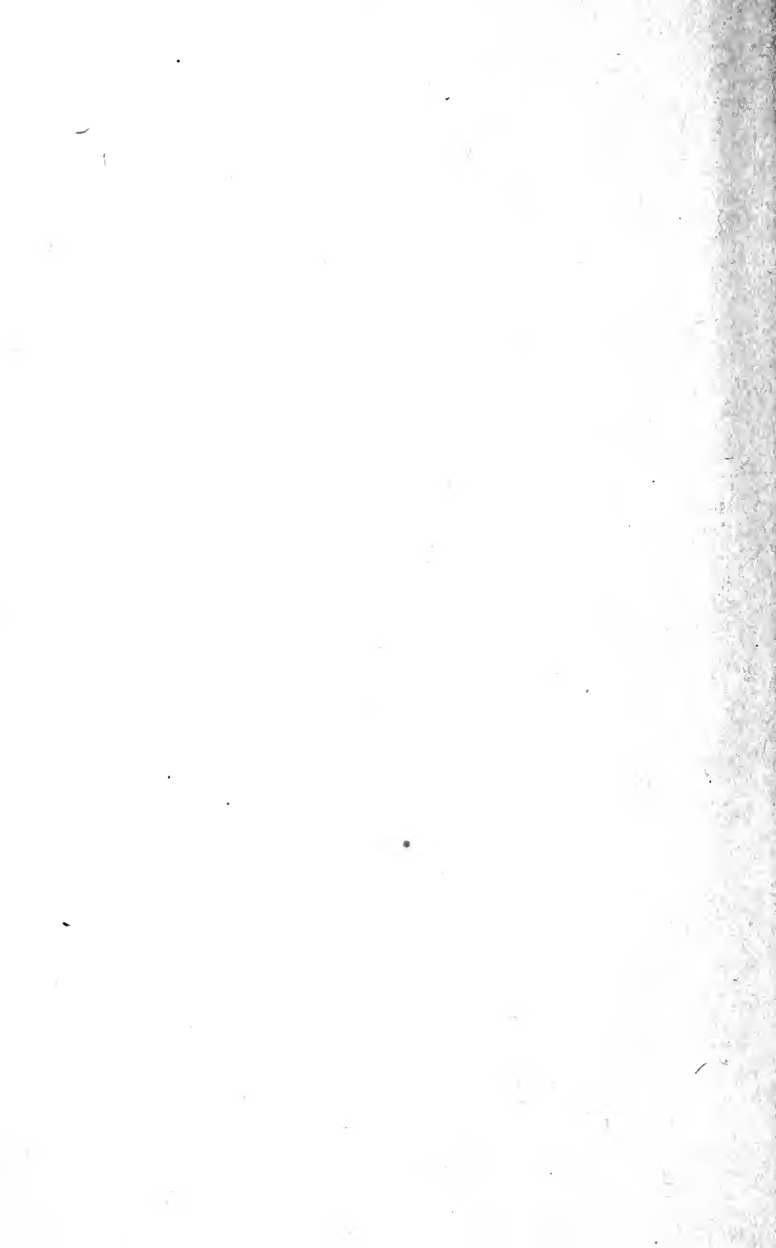
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# THE SOCIALIZED RECITATION

BY

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## PREFACE

WHILE the socialized recitation is no solution for all the problems of teaching, much less a cure-all for the evils of society in general, it offers such great possibilities for the development of the individual pupil and the realization of the social purpose of the school that it deserves the attention of all progressive teachers.

It is the purpose of this little volume to show the place which the socialized recitation may have in the modern school, to emphasize its possibilities in the mastery of subject matter as well as in the cultivation of social ideals and practices on the part of the children in our schools, to present enough concrete material to make the technique clear to the teacher who wishes to use the method, to give a vivid view of the dangers to be avoided, and to show in some detail the qualities which need to be cultivated.

The thanks of the author are due especially to Dr. Ernest Horn for helpful suggestions after reading the manuscript and for supplying the stenographic report of one of the lessons presented in Chapter IV; and to Miss Bessie L. Pierce of the University (of Iowa) High School for similar service.

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# THE SOCIALIZED RECITATION



# THE SOCIALIZED RECITATION

## CHAPTER I

### WEAKNESS OF THE INDIVIDUALISTIC RECITATION

**Meaning of Recitation.** — The term *recitation* has come to mean not merely the activity involved in *re-citing* to a teacher facts which the pupil has gathered by studying his textbook, but rather any and all activities that take place in the class period. In ordinary procedure the teacher assigns work, the pupil studies, and then appears for a recitation in which he goes over the material upon which he has been concentrating his intellectual efforts. Where mere mastery of subject matter is the aim of teacher and pupil, it would seem that such a method of procedure would be not only natural but adequate. However, in these days of growing democracy and increasing effort toward socialization, there has grown up a feeling that studying and reciting do not provide all that is desirable in an adequate scheme of education.

For the sake of understanding the growing movement toward some more adequate process of socialization, such as is seen in the various forms of the socialized recitation, it may be well to examine the origin and nature of the process which is now deemed less than adequate.

**Origin of the Class Method.** — The universal method of imparting knowledge is from individual to individual. The mother instructs her child; the master trains his apprentice; the artist develops his pupil; the religious worker gives personal attention to the convert. Yet the economy of handling students in groups for the work of instruction is so obvious that it is not strange that from very early times we find teachers presenting materials of education to larger or smaller groups. In contrast with this economy, however, stands the loss of time when, in the process of *reciting*, a dozen or a score of pupils stand or sit doing nothing while some individual pours forth what has been poured in or absorbed. In earlier times every teacher believed firmly what few believe now: that if mastery is to be gained, it is necessary that every pupil recite all of every lesson. For this reason we find that class instruction grew up before class recitation.

We also find that when the device of the class recitation was introduced, it had a background of the individualistic idea. The social significance of grouping pupils seems to have had no connection with the introduction of the class idea. Indeed, the class was little more than an aggregation of individuals, each of whom was expected to do the same work as every other. "Each for himself" was the motto of the individuals in the so-called class, just as truly as it would have been had each been instructed by a tutor at home.

**Development of the Class Method.** — Whatever may have been the origin of the idea of class recitation,



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it seems that the spread of the monitorial school idea had much to do with popularizing the practice in this country. With its division into groups, with its arrangement to have work for all done by various monitors, but with its emphasis upon individualism in the actual treatment of subject matter, it may be characterized as having the form of social organization "but denying the power thereof." Each pupil was expected to fit into his little groove; but that groove was of the same character as that of every other pupil. The success of the scheme depended more upon the idea of non-interference with others than upon that of actual coöperation in the accomplishment of work of common interest.

As the free school idea spread and as attendance grew, it became necessary to use the system of class organization even where there was no desire to adopt the monitorial idea. The solution of the problem of popular education was to be found only in a form of organization which made it possible for a single teacher to give instruction to a large number of pupils. People were not accustomed to spending much money for education. Consequently the only kind of education which it was possible to introduce was one which showed a high degree of economy.

Especially in this country did school attendance develop to an extent far beyond the dreams of early advocates of popular education. The development of the technique of class management (rather than individual treatment) necessarily had to parallel the expansion of the school population. But when the small district school developed into the larger town

school, there still remained vestiges of the old days when each pupil was a class unto himself, when the chief virtue of the student (from the teacher's point of view) was to let his neighbors work in peace and quiet. A most obvious relic of the individualistic days is to be seen in the unfortunate rural school in which there are six pupils and about thirty classes!

Thus there developed an individualistic rather than a social method, but one with social by-products. It is not to be inferred that a group of active children could be kept in hermetically sealed cells during a recitation period. In so far as subject matter was concerned, that state of isolation practically existed; for each student was concerned only with his own tasks — even though they were exactly the same as those of other students. There were, however, certain social by-products not connected directly with the material of instruction. These grew out of the scholastic warfare between teacher and taught, the pupils frequently uniting in a common feeling of antagonism toward the one person who was looked upon as the natural enemy of all, — the teacher.

Thus it often came about that pupils learned the social virtue of coöperation through joining together in order to practice a kind of intellectual sabotage at the apparent expense of the teacher. In order to "kill time" the crafty pupil learned to coöperate with his fellows in getting through work with as little speed as possible. Getting the teacher to talk on some favorite topic was a frequent method of concealing the fact that the members of the class were not prepared on the material which had been assigned.

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Rambling off into various bypaths was an obvious method of filling in time without the drudgery of mastering the day's tasks. Any method of "throwing sand into the works" was esteemed commendable from the point of view of the pupils. Thus on the plane of the intellectual work of the school the students were merely isolated individuals; but on the plane of anti-teacher activities they were united by a common bond.

So far as conscious recognition and planning by the school were concerned, pupils were merely individuals; but human nature continually asserted itself in manifestations of the inborn capacity and desire to work together. The figure of speech by which the school was likened to a race course failed to apply, because the children insisted on stopping to play by the wayside instead of running each along his definitely marked course.

From the preceding characterization it might appear to one not familiar with our schools that there is in the ordinary class no possibility of social activity on the plane of subject matter. Such, however, is far from being the case; for there has been a growing recognition of the fact that wherever several persons are gathered together for the pursuit of any common object a certain amount of mutual help is not only possible but desirable.

Where subject matter is relatively simple and mechanical, as in spelling or in the fundamental processes of arithmetic, the amount of coöperation is generally slight. But in those more complex and more intellectual subjects in which interpretation, forming of judg-

ments, and discussion are essential to mastery, the pupil suffers an actual loss if he is not permitted to receive the benefit of the intellectual struggles of his fellow students. His own development is made much more difficult and slow if he is not permitted to express his ideas to others and receive the benefit of theirs.

Thus it has happened that without conscious recognition of the principle of the socialized recitation many thoughtful teachers of such subjects as history, geography, literature, and composition have been tending in the direction of increasing coöperation and intellectual fellowship among pupils. It has been discovered that the mastery of certain kinds of subject matter *by the individual* is made easier and more certain by a certain amount of activity that can be characterized as social. It even seems to be true that the mere physical presence of others is an aid to individual effort. Consequently we have seen in recent years a growing socialization of school work — curriculum, methods, and organization — even where the ideal continues to be individualistic.

#### COMMON DEFECTS

The ordinary class recitation, however, is likely to have certain defects, a knowledge of which may be helpful in the development of the socialized recitation by serving to prevent their being carried over from the old into the new, or, if they are inherent in all forms of social activity, by making it possible to minimize their evil results.

**The monopoly of activities by a few is one of the commonest defects.** In almost every class, no matter how conscientious and skillful the teacher,

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it is likely to happen that a few brighter and more energetic pupils will monopolize most of the time of the class period. The result is that the duller, slower, or more diffident pupils fail to receive the benefit which comes from activity in reciting, discussing, and questioning. If the teacher attempts to remedy this defect by giving attention to the weak in proportion to their need, the stronger pupils are likely to feel that they are paying a penalty for the presence of those who are not their equals, or, more likely, to welcome the retarded pace of the class as an opportunity to take a short vacation.

The defect here lies in human nature; and no scheme of organization can render all pupils equally intelligent, industrious, conscientious, or skillful. In the ordinary recitation, however, there is often considerable loss because of a failure to do so much as recognize the existence of such difficulties as have been mentioned.

Dr. Ernest Horn has published a monograph in which he gives the results of a study of "The Distribution of Opportunity for Participation among the Various Pupils in Class-room Recitations," based upon an investigation of "the classes of 229 teachers in twenty-two different schools in nineteen different systems, in eleven different states." He found that "the fourth of the class doing most reciting participate about four times as much as the fourth of the class doing least reciting." In addition to the element of differences in ability he believes that other factors contribute to bring about this increase, — among them being initiative, aggressiveness, talkativeness, and attractiveness of personality.

Although the inequality between the highest fourth and the lowest fourth (measured in terms of any given quality) is less than is commonly supposed, the amount of reciting done by the fourth of the class ranking highest in the quality is greater than that done by the lowest fourth. He further found that pupils who are ranked highest in all-round ability by the teacher participate more in the activities of the school than do those who are ranked lower,—the best fourth doing about 40 per cent more reciting than the poorest fourth.

Dr. Horn explains such inequality as exists by the following factors: "1. Pupils who are most competent, in general, desire most to participate. 2. Those who most wish to participate tend to get to do it. 3. The teacher feels the necessity of getting things done and so accepts the more ready and satisfactory answers of the bright pupils. 4. Human nature avoids error if possible, *i.e.* it is more pleasant to receive adequate contributions from pupils than those which are inadequate or incorrect."

Another interesting conclusion presented in this study is that there is an increase of inequality with advance in grade,—a condition which may be due to the fact that the teacher is more interested in subject matter and less in method of class procedure than is the teacher in lower grades, and to the further fact that pupils, being more mature, are more able to control class procedure.

**Lack of coöperation is another common defect of the ordinary recitation.** It is largely the outgrowth of the feeling that each pupil is pitted against every other in a more or less friendly race. To a certain

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extent this is true ; but if it is carried very far it results in a group of Ishmaelites, with every pupil's " hand raised against " his fellows. If this attitude should be carried from the school into later life it would mean such a condition of extreme individualism as would make coöperation in community or nation exceedingly difficult. Fortunately it does not seem that such transfer of characteristics from one field to another takes place with any degree of certainty. But whether or not the attitude of the Ishmaelite may be carried over from the school to later relationships, it is certainly true that a class itself suffers if there is a very large amount of the spirit that regards every pupil as a rival rather than as a possible neighbor.

The defect of lack of coöperation is often the result of the attitude taken by the teacher, especially if he takes literally the figure of speech which likens school work to a race. If that be the case he is certain to frown on any tendency toward coöperation, his frown possibly representing his disapproval of what he considers fundamentally immoral. If he has had proper religious training he is likely to fall back upon the suggestion of St. Paul that the runner is " not crowned unless he strive lawfully," — *lawfully* being interpreted as meaning *without assistance from others*. When the teacher assumes such an attitude the whole process of socialization is likely to be hindered in his classes, as it always is among those whose philosophy of life is " Each for himself. Devil take the hindmost ! "

Possibly the greatest defect in the ordinary recitation is the distorted sense of responsibility felt alike by teacher and pupils. It is to the teacher that pupils

are responsible in all matters. The teacher is responsible to some one else; and so on to the top of the hierarchy. In a certain sense there is some truth in the conception that the teacher is a servant of society, responsible indirectly to society through the medium of some person chosen to assist in the administration of education. It is also true that in the same sense the pupils are responsible to the teacher for the accomplishment of work which is to be done.

In contrast with this incomplete view of the situation is the fact that the teacher is also responsible to the pupils as a guide in their social development; that the pupils are responsible to one another and to their group for the accomplishment of the most and the best possible; that they are also responsible to the people who maintain the school and thus make it possible for them to come into close contact with the means of individual development. Any view which makes it seem that the teacher is the chief or only source of responsibility is hopelessly distorted. Such a conception places the teacher on the throne as a little autocrat who is monarch of all he surveys.

Where the ideal of education is merely to "pound in" a certain amount of subject matter, where the pupil is considered clay in the hands of the potter, where society is regarded as a mass of individuals reduced or elevated to a certain uniform level, the idea of the teacher as autocrat may not seem discordant with the generally accepted social views. But where the ideal of education is individual development, where pupils are regarded as personalities on their way to increasing freedom and responsibility, where the social



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ideal is genuine coöperation among individuals varied in capacity but equal in rights, the autocrat must give place to the guide.

**The tendency toward formalism or perfunctoriness is frequently characteristic of the ordinary recitation.** Pupils often go through the motions of intellectual work without any very great attention to the significance of what they are doing — the natural consequence of a situation from which the social element is eliminated as much as possible. Where all the pupils are reciting the same thing to the teacher, where repetition often occurs simply to see that different individuals have mastered the same subject matter, it is not strange that both the pupils who know and those who do not know shall come to regard the process of hearing the recitation as a rather formal matter. The pupil knows that he is making no contribution to the teacher's knowledge; he also realizes that he is making as little to the members of his class. Consequently the tendency is often toward the formal — vital social stimulus being lacking.

Plenty of ridicule has been heaped upon the oral reading lesson in which the pupils read paragraph by paragraph a selection with which all are familiar and in which the sole motive for staying awake is to discover mistakes, the reward being the pleasure of saying, "He said *pin* for *pen*." But high school work in literature, mathematics, and foreign language may be just as deadly when the formal presentation of material by individuals takes the place of vital effort to satisfy a social motive.

The ordinary class recitation is a mixture of strength

and weakness. It is probably never without some of the aspects of social activity, although the amount may often be very small. In reality we find that the degree of socialization ranges between two limits: zero as a minimum and 100 per cent as a maximum. To the extent that the recitation secures individual activity and development it is good; but to the extent that it fails to secure social (that is, group) activity and the development of the social aspects of individuality it is weak.

## CHAPTER II

### WHAT THE SOCIALIZED RECITATION TRIES TO ACCOMPLISH

It is of course obvious that the purpose back of the socialized recitation lies deeper than the mere surface activities of a group of pupils composing a class. The fundamental aim goes to the very depths of the spirit of the age, the desire for a more adequate democracy. Consequently we may take it for granted that the socialization sought in this modified form of the recitation is not the type which might be acceptable under an autocracy, but rather that which the more liberal countries are now trying to realize completely in government and partly at least in industry.

What then is meant by socialization?

#### THE NATURE OF SOCIALIZATION

In the first place it means the creation and development of a feeling which binds the members of a group in such a way as to make them a unit. It is the feeling which makes the individual regard himself a real part of the group and which causes him to identify his interest with group interests while he looks upon the common motives, purposes, and activities as *ours* rather than as *mine*. Its presence makes the boy gang, the baseball club, the basket-ball team, the fraternity, the family, the church, and even the state. Its

absence means the failure of any kind of athletic team, the disruption of the family, the weakening of the church and the downfall of the state. The lack of this "we-feeling" means one class of citizens arrayed against another, church fighting church, section antagonizing section, and even labor group combating labor group. The growth of the feeling in such a way as to make every American regard all his fellow citizens as members of one great "we-group" is our one hope of keeping the Republic from the disruption that has marked the downfall of other great nations. The cultivation of the group feeling in school is similarly a means of solving those problems of discipline and method which grow out of the heterogeneous elements which compose the school population.

**Good will is an essential accompaniment of the feeling of oneness.** Indeed it may seem that the presence of the "we-feeling" is of itself a guarantee that good will will also exist. Such, however, is not the case, — not always, at any rate. Among the ancient Greeks there was a more or less persistent feeling of the oneness of all the Greeks; but only rarely was there that good will which bound them together for effective coöperation in large groups. Unity of action was more likely to be the result of the menace of a common enemy than the outcome of a feeling of good will among the different elements of the Hellenic world.

In efforts to coördinate various educational, recreational, and cultural activities in American communities a tremendous handicap is often discovered in existing suspicion and ill will affecting various individuals and groups. The process of socialization is delayed until a

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feeling of good will can be generated and diffused among the elements of the community or group. What is true of the community in this particular is also true of the class in school. There can be little progress in socialization unless pupils who feel that this is "our group" likewise have a strong feeling of good will for one another.

**A further implication of socialization is the presence of common interests and purposes.** Even a group like the family, bound together by ties of blood, by the feeling of "our family," by propinquity, and by early associations, will, unless there are ~~common~~ common interests, gradually break into various elements wandering off from the original family circle. When other interests arise different from those which originally held them together, the members of almost any kind of group gradually fall apart and coalesce with other groups. The enormous importance of common interests and purposes in the process of socialization is further shown in the present movement toward the regeneration of a rapidly disappearing community life. It is only when common interests are present and discovered and when purposes become common to the large community group that the growth of a "center" is possible.

Mere interest is not enough, however. It must be supplemented by activities in which it is possible for all to participate. A church, membership in which begins through the presence of a great religious interest but which does not provide for activities which call forth the efforts of individual members, cannot long remain a living organization. Likewise a fraternity, a lodge, any kind of voluntary social group will find

interest decaying, the "we-feeling" disappearing, unless there is frequent opportunity for the members of the group to participate in activities that are related to their common interests and purposes.

A feeling of responsibility to the group may be mentioned as a final essential in the process of socialization. This applies to both activities and achievement, no mere random participation without socially desirable results being tolerable. Without this feeling of responsibility to the group it is almost certain that various antisocial practices will be characteristic of the actions of individuals. Instead of feeling the binding force of law as an expression of the will of his group, the antisocial individual is likely to have a certain amount of satisfaction in outwitting the police or hoodwinking the judge. In the smaller group, the school, the pupil who has not risen to a very high level of socialization is quite certain to find more delight in creating disorder behind the teacher's back than in plain hard work as an outcome of his feeling of responsibility to the whole group.

✓ Socialization is a process in which the "we-feeling," good will, common interests and purposes, actual participation, and a feeling of responsibility to the group are essential elements. Through them the individual is transformed from potential membership into participating fellowship. In this transformation he ceases to be an isolated and independent human entity incomplete because of his isolation and independence. His personality is enlarged and enriched through his group and through the efforts which he puts into the struggle for the common good.

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For the sake of being absolutely certain to avoid the common fallacy of assuming that all the characteristics which are read into the meaning of a general idea are equally true of each of the phases of experience which come under that generalization, it is well to note that while socialization is a term which is used to denote a type of human activity in which certain elements are characteristic, the process takes place on various planes and in various circles. We should be careful not to assume that because an individual is highly socialized in so far as the family circle is concerned he is equally socialized with respect to any other group. We should not even assume that socialization upon the community level means a corresponding result upon the plane of national life.

It is only a figure of speech to say that all humanity is but one large family, or that the nation is but one great community. Such a figure is helpful and inspiring; but, if taken literally, it is a great handicap to clear thinking. Socialization is an ever widening process in which much of the progress on lower levels undoubtedly enters into development on higher planes, but in which each higher stage or wider circle has its own characteristic elements, which cannot be supplied by other forms of socialization.

### AIMS OF THE SOCIALIZED RECITATION

The foregoing paragraphs indicate the general character of the process of socialization, that is, the fundamental aim of the socialized recitation. We now turn to the more immediate aims, those which it is necessary to have in mind in order to realize the fundamental

purpose of the whole work. In this connection it will be necessary to discuss the following proximate aims: (1) providing a stimulating social setting for class work; (2) finding satisfying activities; (3) providing the fundamentals of character development; (4) preparing for larger social participation; (5) encouraging initiative; and (6) miscellaneous aims.

**Providing a stimulating social setting is the first proximate aim of the socialized recitation.** The class then which wishes to transform itself from the ordinary formal type into a more highly socialized group has first of all the problem of finding a proper background, one that will provide a stimulating part of the environment. This means that a large part, if not all, of the stimulus should come from the various elements that go to make up the total setting as considered from the *internal* rather than the *external* point of view. There should be stimulus from within the group rather than compulsion from without. Pride in the success of the group or the experiment, desire to be helpful to others, an enlarging sense of responsibility, the wish for greater freedom, interest in investigating a field of knowledge or solving some important problem, even the mere activity of others — all may be used to aid in providing that stimulating environment which is necessary to the success of any phase of socialization. To make this stimulating appeal is the first thing to be attempted; the manner in which it may be done is taken up in the next chapter.

**Finding satisfying activities is a second important aim.** In the discussion of the nature of socialization it was emphasized that the success of any group depends



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in large measure upon the possibility of engaging in the same or similar activities. It seems obvious that if the socialized recitation is to work out successfully there must be adequate provision for kinds of work that are clearly felt as satisfactory. Mere routine with no other object than satisfying the teacher or meeting the requirements for graduation cannot provide that satisfying feeling that is essential in the process of socialization. Merely re-citing or re-hashing material which is in the textbook cannot serve the purpose.

Almost any form of instruction has in it the possibility of providing a certain amount of satisfying activity, even when the feeling of satisfaction comes from nothing more than success in accomplishing a prescribed task. It is the work of the socialized recitation, however, to add other satisfactions, especially those of a social nature. An attempt is therefore made to provide activities which will contribute no less to the good of the individual, but which will also give that lively feeling of satisfaction which comes from contributing to the good of the group.

**Providing the fundamentals of character development is a very characteristic purpose of the socialized recitation.** As the elements of moral character are essentially social, character being more the product of social action and reaction than of isolated individual activity, the socialized recitation attempts to provide an opportunity for the development of certain fundamentals, such as good will, consideration for others, responsibility for honest effort, responsibility to the group rather than to an autocrat, aggressiveness in

carrying on worthy work, willingness to give and take criticism. Although it is not believed that every trait of character which is cultivated in the socialized class will in some magic way carry over to every phase of life in school and out, it is hoped that such beginnings as are made will be influential in spheres wider than class or school. It is hoped that learning to coöperate with others in a small way will be useful in activities which demand coöperation in a larger way, that learning to receive criticism without resentment will have its effect upon home life, that loyalty to a small group will furnish some slight element in the development of larger loyalty. In the fact that the pupil becomes an actor rather than a mere absorber, a doer rather than a mere hearer, there is a beginning for character building.

**Preparing for larger social participation is an aim which must be kept continually in the foreground.** In the conduct of the recitation in the old-fashioned way, the individual pupil had little opportunity to engage in any activity that was social in an adequate sense. Through his re-citing to the teacher he [might contribute some fragment of knowledge to another pupil. His mistakes might warn against certain evils. But opportunities for group action were almost entirely lacking. Where school work is merely lesson-learning, it provides practically no training for those numerous phases of life out of school that demand participation upon the basis of membership in a coöperating group. The socialized recitation attempts to remedy this defect by affording continual opportunity for social participation.

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In his attempts to master the subject matter of the school the pupil learns to participate in a social enterprise, just as he will have to do later when he joins with others in the pursuit of any common purpose. As a member of society he will be expected to participate in the affairs of the church, the fraternity, the lodge, the labor organization; as a pupil he learns to take his part in a social enterprise, the pursuit of knowledge, the carrying out of projects, the solution of problems. The socialized recitation thus gives him some opportunity to do in school the kind of thing that he will be expected to do in everyday life.

**Encouraging initiative is as important as developing social control.** In the ordinary routine of school work, as in the army, the individual is told what to do, when to do it, and even how to do it. Under the conception of education as a pouring-in process or a clay-in-the-hands-of-the-potter affair, there could be no objection to a type of training which placed all responsibility for beginning, carrying on, and ending activities in the hands of a teacher. But when the aim of education is understood as socialization with a democratic life as its background, it begins to appear that mere pouring in or shaping is not enough.

In order to secure real socialization it is necessary to encourage pupils to look forward to objectives the worth of which they appreciate, to cooperate in making plans for the attainment of at least some of these objectives, and to have some freedom in the execution of their plans. As this idea is applied in the socialized recitation it means that pupils, instead of being flogged along the road to knowledge, initiate ways of getting

over the road. As the idea actually works out, those pupils who have some capacity for leadership have the opportunity to exercise it. Whatever initiative there is in a class is encouraged to come forth from any corner in which it may be lurking.

**Miscellaneous Details of Aim.** — As the great defect of the ordinary recitation is the preponderance of the teacher, the socialized recitation aims to magnify the importance of pupil-activity. The monopolizing teacher is replaced by group-activity. Furthermore, the formalism which often characterizes the work of the class as generally conducted is broken up by the freedom which is necessary in the socialized class. The coöperative pursuit of common purposes is used as a means of removing the lifelessness of the recitation of the cut-and-dried variety.

Incidentally another end sought is that of solving the problem of discipline, especially as it exists in a situation where the pupils as a group and the teacher as the representative of external authority are mutually seen as antagonistic forces. Finally it may be said that a real rather than a seeming mastery of subject matter is sought, — a mastery which is to be made the more certain because the pupil is striving not to satisfy the demands of external authority but to meet the needs of inner compulsion and to satisfy the expectation of his group.

## CHAPTER III

### HOW TO ORGANIZE THE SOCIALIZED RECITATION

#### FUNDAMENTAL PRINCIPLES

**A Process Suited to Needs.** — In socializing children through the recitation, the purpose in view, the materials available, and the wishes of the persons involved determine what form the organization shall take. In this matter the school may well emulate the attempts of other institutions to adjust organization to work to be done. We see that the national and state governments have a fairly uniform scheme of organization with executive, legislative, and judicial branches quite clearly defined. Sometimes a similar form is adopted by the smaller units of government; but such a variation as the commission plan of city government shows an attempt to make organization fit the actual needs of the unit concerned.

In the various churches we have forms of organization adapted to the work to be done and the ideas of the people who form these institutions. Similarly in fraternities, lodges, literary societies, clubs, commercial enterprises, and philanthropic societies, we have varying forms of organization more or less suited to the various elements that form the situation calling forth the activities which demand some kind of machinery for their accomplishment. In like manner the organiza-

tion for the socialized recitation may and should vary according to the changing needs of the pupils concerned, the subject matter to be handled, and the ideals to be realized. No single form of organization can be considered the "only original and genuine article." The first and most fundamental principle of organization is that of adaptation to the needs, conditions, and purposes of the persons concerned.

To emphasize an idea so obvious as the principle expressed in the preceding paragraph may seem a waste of effort; but already in the spread of the idea of socializing the recitation there has begun to appear that blind following of precedent that is certain to make the whole movement unsatisfactory if not ridiculous. The teacher who tries to take over a ready-made plan from some other teacher without careful consideration of the conditions involved and the adaptability of the method of organization and administration to the class which is to be served is guilty of more than stupidity. He is guilty of criminal carelessness.

Pupils who in trying to find a plan or organization that suits their ideas of cooperative class action take over a ready-made scheme without much consideration and with no modifications to suit their peculiar needs may be forgiven on account of their lack of experience. The success of the socialized recitation, however, depends fundamentally upon working out a form of organization which will meet the situation as it exists in the character of the pupils, the nature of subject matter, the essentials of the process of socialization, and the skill of the teacher.

But the principle should be laid down that organiza-

tion is not sacred. The selection of any particular plan at any time should not prevent modification, readjustment, or replacement when change promises to serve needs better. The effect will be bad in the long run if teacher or pupils fall into the clutches of any single form of organization. Actual service is the thing demanded of machinery. As long as that test is met, there is no need of change. When it is not met, the momentum of a system in operation should not be permitted to prevent readjustment.

**Simplicity.** — A corollary of the idea of adaptability is that of simplicity. In general, the experience of all persons engaged in coöperative enterprises has emphasized the fact that the less machinery there is, the better. In political government we have been growing away from the practice of electing some one to elect some one else to do something or to see that it is done. In school administration the general result of too much machinery is too little work. Even in voluntary organizations it is generally the case that the fewer officers and committees the better will be the work. Children are likely to have the idea that too often takes possession of adults, — that the bigger and more complicated the machine, the greater and better will be the results. The natural outcome of this may be a form of organization, wonderful because of its complex grotesqueness, — wheels within wheels, committees beyond number, officers and assistants for every imaginable activity.

I once knew an organization of young people which had so many committees that there were hardly members enough to go around ; and the reader has probably

had experience with the same phenomenon. Yet the way to effectiveness of organization is through simplicity. Structure should be based upon actual needs in the way of work that needs to be done; and it is poor policy to arrange for committees or officers who really have nothing to do, merely with the idea that holding office will give some sense of responsibility and that perhaps those who are chosen will of themselves find something to do.

**Spontaneity.** — Whatever the nature and amount of administrative machinery, it should emphasize the idea of spontaneity. Activities, instead of being somewhat compulsory, as in the usual form of the recitation, or instead of being the perfunctory performance of a duty devolving on a cog in the administrative machine, should be as free as possible. Where the socialized recitation proceeds as if everything were cut and dried, it is no better than any other formalized recitation procedure.

It must be made emphatic that spontaneity does not mean aimlessness, lack of control, doing work on the spur of the moment, or confusion. Unfortunately this fact has been sufficiently overlooked to cause the skeptical to feel that when a class is "socialized" the fact may be recognized by the aimlessness, noise, and confusion that characterize its activities. The essence of true spontaneity in class work is none of the defects just mentioned; it is rather a feeling of freedom to make contribution to the progress of the class, whether or not the person who is able to contribute is officially charged with the duty. It means freedom from repression on the one hand, freedom from com-



## How to Organize Socialized Recitation 27

pulsion on the other, — both interpreted in a relative rather than in an absolute sense.

**Opportunity for Coöperation.** — As mutual help is one of the essentials in the process of socialization, it follows that the form of organization chosen should give great place to the idea of coöperation. Indeed the purpose of organization is to make coöperation possible; although the idea sometimes obtains that the sole purpose is to save labor. Any scheme of organization which substitutes the activity of a few (chairman, committee, or teacher) for the coöperative activity of the group is bound to fail as an instrument of socialization.

If the principle of coöperation is interpreted as applying to the whole group, as indeed it should apply, it follows that every pupil should be given his fair chance to work, to develop, to express his views, to lead, to follow, to approve, to criticize, to help in determining policies. The normal tendency will be in school just what it is outside: a few of the more enthusiastic, energetic, conscientious, or talkative persons will tend to monopolize the class period. Unless the form of organization reduces this to a minimum, a large number of pupils might better be in a class which follows the usual routine; for they would then be more likely to engage in profitable activities.

It becomes obvious in practice that there is a contradiction between the principle of spontaneous action and that of adequate participation by every member of the class. This is due to an inconsistency in human nature: the more the individual needs activity for his development, the less likely he is to seek that activity.

However, as the school is not engaged in the process of letting nature take her course, but rather in a work of supplementing and modifying natural endowment, it is to be expected that the process of education will make particular provision for those who are likely to lose their birthright to development-bringing activities on account of their diffidence, laziness, or lack of zeal. Consequently the socialized recitation, characterized as it is by great freedom on the part of pupils, must be so organized as to overcome the very natural tendency for spontaneity to lead to an intellectual monopoly in the possession of a few energetic or talkative pupils.

**Place of the Teacher.** — The place of the teacher in the administration of the socialized recitation calls for most careful consideration. At the one extreme is the practice of making the teacher an outsider, a mere spectator; at the other is the situation in the ordinary school procedure, the teacher being an autocrat who determines and controls practically everything. In actual practice it is necessary to proceed more or less slowly from the condition which is characteristic of most schools toward a more rational conception of the place and function of the teacher.

So far as the actual machinery is concerned, the teacher may very well be left out, — not being mentioned at all as officer or member of a committee. Actually, however, the teacher cannot be left out. Indeed the indirect control exerted by the teacher through suggestion of ideas is perhaps the crucial matter in the success or failure of the socialized recitation. The organization, however, must make it obvious to the

pupils that the work of the class is theirs, the responsibility for success is theirs, the benefit of success is theirs. The teacher will then become a more effective but less noticeable force.

**Forms of Organization.** — In the actual application of the idea of the socialized recitation several forms of organization have been used. These range from the practically unorganized group to the imitation of some complex phase of governmental organization such as senate or city council. For the purpose of convenience we may distinguish three levels of organization: first, the coöperative group in which each participates as he will, little or no conscious division of labor or choice of leaders or servants being noticeable; second, the group organized in imitation of some institution found in the world outside the school; third, the formation of a type of coöperative society designed to meet the needs of the occasion, without conscious imitation of any form of organization in school or out.

The first of these forms demands comparatively little of the pupils and may be put into operation so easily and gradually as to make transition from the ordinary teacher-pupil type of class work hardly noticeable. The last demands a high degree of interest, zeal, and intelligence on the part of the pupils. Between the two extremes there may be practically all degrees of development. On the lowest level we may find children just beginning to rise above selfish individualism; on the highest we find conscious practice of social ideals.

**The Informal Group.** — When the class is small it is frequently possible to weld the members into a true

social group through the introduction of such forms of activity as will demand coöperation instead of the usual type of strictly individual achievement. Such forms of activity are possible all the way from kindergarten to university. In the lower grades, where the mastery of fundamental processes is of great importance, pupils may learn to work together to secure that practice which is essential in attaining the speed and accuracy necessary.

Number games, spelling drill, oral reading, in fact any kind of drill work may be carried on coöperatively, that is, through mutual helpfulness in using correct forms, eliminating mistakes, and securing speed. Even the deadly oral reading lesson in which each pupil reads what everybody else knows and nobody wishes to hear may be transformed by making the group a little coöperative body in which each pupil can contribute to others through reading aloud.

To illustrate, we may take drill in addition. Combination cards may be distributed; after which each pupil may display his card, call upon anyone he will, and have the correctness of the result checked by the whole group. The pupil who is called upon then repeats the process. The teacher remains in the background and sees that no errors go unchecked and that no pupil is neglected. A variation may be introduced by having each pupil make a problem in addition and call upon some member of the group to give the sum, the accuracy of the response being checked by the group just as is the case when number cards are used.

In oral reading or story telling, the class may become in imagination a family group, Canterbury Pilgrims,

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mariners shipwrecked upon a desert island, or any sort of group who may be entertained by the art of the reader or story teller. Each pupil may then make his contribution to the general good by reading aloud or telling something which he thinks will entertain the others. He will then have a real reason for reading aloud or for story telling; and social pressure will tend to make him try to do his best to give pleasure to others. If it seems necessary to introduce drill for any purpose, the plan suggested for arithmetic drill may be adapted to the needs of the reading lesson.

In such work as this, if there is to be a real socialization and not merely a formal imitation, there must be a feeling of friendliness, a desire to be helpful to others, operation of the group stimulus, and a feeling that it is the group as well as the individual that is making progress. Having one pupil call upon another and passing the privilege around to all the members of the class is a mere detail of technique. It is not the form but the spirit that animates which counts.

**The Institutionalized Group.** — Pupils in the upper grades and in high school are frequently attracted by the idea of conducting class activities as a phase of the work of some institution of importance in the lives of adult citizens, — the city council, the senate or house of representatives, a court, a dramatic club, a literary society, and a business house being good examples of the possibilities. When the members of a class decide to imitate the activities of some social institution, the plan of procedure is relatively simple, involving as it does only a study of how to organize and operate that which is already in existence.

Suppose that the members of a class in community civics are taken with the idea of organizing a city council for the purpose of carrying on their study more effectively. The first thing to be done is to get a clear understanding of the nature of the organization which is to be imitated. The next step is to choose various members of the class to fill the necessary official positions. Then comes the difficult task of operating the machinery. The introduction of measures that need attention, study of essential details, debate in regard to policies of administration, and conforming to the plan of the imitated organization while actually carrying on systematic school work—all make a difficult but attractive problem. The working of committees, the investigations of experts, the consideration of needs, methods of procedure, possible limits of achievement, mastery of details by all members of the council; and voting upon proposed plans give a setting of great possibilities.

The fact that a piece of social machinery is to be created means that in the process of organization the teacher has a great responsibility in the matter of making clear the consequences of organization and the need of officers who can do their work effectively. Any tendency to think that the "council" will run itself without intelligent effort on the part of all its members must be removed. Back of the whole effort there must be a social spirit which will exert its pressure upon all the members of the group but particularly upon those who have the added responsibility of official position.

In addition to this social pressure there must be

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study by the pupils that they may understand what is essential in the performance of their duties as members of a council or as its officers. Furthermore the teacher must continually give attention to the training of pupils to render service to the group. A good presiding officer is not to be picked up at random in every class. Even if it were possible to find a good pupil leader, it would not be good policy to give this child a monopoly of the development that comes from such position of leadership. For the teacher the work of organization is continuous, interpreted in the sense of training pupils to serve in varying capacities. For the pupils a similar condition should be true, — participation in different phases of group activity rather than falling into the groove of action in a single capacity only.

No one should always be presiding officer; no one should always be secretary; not even the most timid should be permitted to remain continually in the background unseen and unheard. Organization ought to be a matter of such frequent readjustment as to give great opportunity for participation in different capacities; but the extreme of shifting so frequently as to give no one a chance to progress well toward mastery should be carefully avoided.

What has been said concerning the imitation of a city council may be applied to practically any other form of organization which is taken over from the life of adults. There are certain steps which must inevitably be taken: creation of a group desire to coöperate in the enterprise, study of the organization suggested, choice of officers, continual exertion of social pressure to secure efficiency, training of members

and especially officers through study of situations as they arise and through practice in carrying out plans, shifting of officers, and continual training of members in new duties. In outward form the organization will be like the institution imitated; in its inner working and spirit it will be chiefly an educational device, varying from day to day to meet the needs of training different pupils for new tasks.

**The Self-directing Group.** — As in government the highest form of evolution is the self-determining, self-directing democracy, so in the process of socializing through the recitation the highest stage is reached when pupils rise to that level where they study their own needs, plan suitable forms of organization, and put their plans into successful operation. It is a level that is to be reached only through hard work, frequent failure, steadfastness of purpose, and great zeal, — all supported by a sympathetic and understanding teacher.

It is not to be expected that a satisfactory form of organization will be hit upon at the very first trial. If intelligent adults, experienced in politics, were unable to devise a federation of American states without transition from Articles of Confederation to a new constitution and without frequent modification of that constitution through court decision, civil war, and amendment, it hardly seems reasonable to expect children to make a perfect success of any plan of organization which they devise to meet what they consider their needs. Consequently it is to be expected that organization upon the plane here considered will undergo frequent adjustments as new conditions



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arise and as understanding is increased through experience and study.

The problem of supreme importance is that of devising a kind of organization which will insure steadfast progress toward the desired goal. In trying to solve this problem the pupils will be confronted with a dilemma which resembles that of nations: a very high degree of centralization (practically autocracy) is likely to insure steadfastness and consistency; while a thoroughly decentralized organization is likely to be unstable and inconsistent. The former secures unification of effort at the price of dictatorship; while the latter may have to pay the penalty of inefficiency for the sake of democracy. To find a way out of this dilemma is the permanent problem of democratic peoples.

It is also the problem of the group of pupils who are consciously striving to work out forms of organization which will meet their needs. In ordinary class procedure the dictator is provided — the teacher. In the self-determining group it is necessary to find some substitute for this dictatorship. The first natural tendency is to try to have the direction of events governed by the whole class. Unless conditions are very exceptional this attempted solution will merely reveal the fact that such a form of direction is wasteful of time and energy; that it has a tendency to produce friction; that it leads to much talk and little accomplishment; that it may operate successfully on this occasion or that, but that it does not adapt itself to that consistent course of action which is necessary to progress.

It consequently becomes clear that it is necessary to substitute a definite directive force for the random discussions and conclusions of the entire group. The needs of the class may be served by a director or president or by an executive committee. Under the guidance of the teacher through question and suggestion the class will gradually progress toward the idea of efficient accomplishment through delegated powers in the hands of responsible officers. The president or the executive committee must understand the obligation to go ahead, to plan, to direct; but must also appreciate the fact that ultimate control is a prerogative of the entire group.

The remainder of the group must appreciate the duty of coöperating, of judging plans, and of contributing ideas to modify the policies of the directing officer or committee. If at any time there appears a gulf between the plans of the directing officers and the activities of the class the process of socialization is at a standstill and readjustment is necessary. The problem of adapting the plans for progress to the wishes of the group must be attacked anew; and it may be necessary to attack the old dilemma of autocracy and democracy, of efficiency and poorly directed activity.

A second problem that demands some kind of organization or system is that of securing equalization of opportunity to engage in profitable activities; or from another point of view it is the problem of making proper distribution of work so that none will sink into idleness or slackness while others are overburdened. In a small group of energetic and enthusiastic pupils

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this is really so very insignificant a problem that the volunteer system may operate successfully. If friction arises because of inability to secure proper division of work (too many pupils insisting on doing the same thing) it may become necessary to devise some form of organization to remedy the evil.

A similar need is certain to arise in a large group regardless of willingness to coöperate. The pupils have then the problem of devising a plan which will result in equitable division of labor. As in the case of the first problem (that of insuring steadfast progress toward the desired goal), this question of equalizing opportunity or dividing work leads to placing responsibility in the hands of an individual or small committee.

In the solution of both the foregoing problems, a peculiar tendency is likely to arise. It is that of making the directing officer or committee a substitute for the teacher. It is obvious that such an officer or committee must really represent the group if real socialization is to take place. It is not merely having a leader that is important — the teacher would suffice. It is developing responsible leadership and coöperation that socializes.

As the work progresses a third problem may arise. It is likely to become evident that matters are being left at loose ends, that what is contributed by any individual for the benefit of the group is not really gained by the group. This condition is especially likely to arise when the subject matter handled is history, community civics, and the like. To bring the loose ends together it may seem good to choose a member of the class to act as summarizer. It will

be his duty to organize the materials presented and assist his fellow students to grasp the parts in their relationships to one another and to the whole problem or topic. As this is a kind of work that demands a high degree of skill it is likely to be quite difficult to train even the very good pupils to render the service successfully.

In the beginning it is usually better to permit the duties of summarizer to remain with a single individual for some little time so that he may develop and also that the idea may develop among the other members of the class. It is poor policy in the long run to make it seem that a single member of the class is responsible for the systematic organization of materials presented to the class. It is possible after considerable training to reach a stage where the choosing of a summarizer may be left until all the contributions have been made. By this method responsibility for summarizing and organizing is placed upon every member of the class.

Somewhat similar to the work of summarizing is that of checking up or judging. While it is obvious that the teacher must continually be a critic and guide, it is true that the process of socialization has not reached its highest stage as long as the members of the group have not become conscious of the need of judging their own efforts or of dividing their labor in such a way as to make such criticism the function of some member of the group. This process of judging has two aspects: in the first place, it is directed to the contributions of individuals; in the second, it has to do with the accomplishment of the group itself.

For the first of these functions it may be necessary to

have no modification of organization, the matter of criticism being left to the voluntary participation of individuals as occasion arises, that is, as they discover mistakes, defects, and inconsistencies in materials as they are presented.

Judging the group as a whole is a more difficult matter. Before any adjustment of organization is made, the problem must be clearly seen by the group and the need appreciated. Then two courses are possible. The group may decide to employ an expert from outside — probably the teacher; or they may think it better to select a fellow member or a committee. Organization thus follows the recognition of function. In either case the guidance of the teacher is particularly necessary because of the fact that the attention of the pupils will be directed more to the actual accomplishment of the work at hand than to the judging of class activities. Children, like adults, are likely to be so absorbed in mere doing that they do not rise to the level of judging the worth or success of their efforts.

Finally, the operation of the group may lead to such a degree of seriousness that there will be a demand for some adequate measurement of achievement. In a crude way this need may be met by having members give their opinion in regard to their own progress and that of the group. In reality, this can hardly be satisfactory even though the pupils themselves enumerate various details of improvement and achievement. If possible the teacher should stimulate the group to desire to have a more adequate measurement made. This means calling in an expert. Where they are

available, standard tests or scales should be used in order that comparisons may be made with other groups. Where such tests and scales are not to be had, the class may be satisfied with tests made by the teacher or principal.

The essential thing, however, is that the pupils rise to that consciousness of need for measurement of progress which will lead them to demand testing by someone outside the group who is capable of rendering a judgment based upon discovered facts rather than mere opinion. A group which has gained the idea of making use of expert service has reached a stage of socialization which makes it worthy of emulation by the large community outside the school.

In some groups it may seem desirable to have a record of proceedings kept for future reference. This may take the form of a set of minutes showing assignments of work, reports, and other activities; or it may be more after the order of a record of the progress of the group considered as such. In the former case the class will need a secretary; in the latter, a historian. Neither is essential in every group; but either may seem of sufficient importance to lead to adapting the organization to the idea.

In French schools it is quite generally the custom to keep a kind of class record book showing the activities from day to day, — the pupils taking turns in filling in the items. Although the purpose of this work is to provide definite material for the eyes of the inspector, the idea might be taken over and made part of the work of the socialized class. When divested of the feeling that the purpose concerns an outsider, it

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might serve to spur the members of the class to a kind of coöperative effort which would make the mastery of details more certain. It would at least serve to remove the uncertainty and disagreement that sometimes arise concerning what the class is really supposed to have accomplished.

TABULAR VIEW OF ESSENTIALS IN ORGANIZING THE SOCIALIZED RECITATION

	FEATURES OF ORGANIZATION	PUPILS' ACTIVITIES	TEACHER'S ACTIVITIES
Informal group	None.	Choice of activities (?). Cooperation with other pupils to realize common aims. Mutual helpfulness in achieving individual mastery (skill or knowledge).	Selection and assignment of work (low level of socialization). Stimulating work through suggestion (higher level). Providing large opportunities for profitable activities. Keeping in the background — making pupils feel that work and plans are theirs.
Institutionalized group	Imitation of some institution evolved by adults, — such as senate, city council, fraternity, business organization.	Studying details of organization. Election of officers. Carrying on class work through harmonious cooperation according to rôle assumed by each individual.	Guidance in choice and assignment of work. Helping by suggestions in regard to ends to be gained, methods to be used, etc. Intensive study of problems of subject matter and technique of the socialized recitation.
Self-directing group	Evolution of organization to meet the need for giving direction, dividing work, organizing materials, judging results, keeping records, etc.	Study of what needs to be done. Consideration of the problem of designing individuals to perform definite functions meeting recognized needs. Selection of officers. Making rules and regulations. Planning class work to a great extent. Dividing work equitably. Performing (as need arises) the duties of directing committee, presiding officer, summarizer, critic, secretary, historian, etc.	Same as in institutionalized group, — pupils having to depend less upon the teacher, however.



## CHAPTER IV

### ILLUSTRATIVE LESSONS

IN this chapter will be given two stenographic reports of lessons in which the socialized method of procedure was used. Nothing has been done to make them other than they actually were. All mistakes in matters of fact, all crudities of speech, and all evidences of lack of complete socialization have been retained just as they were taken down by the stenographer. This procedure will have a tendency to make the defects of the work stand out too prominently; but to overcome that condition there is given first a stenographic report of a lesson conducted by the usual method of question and answer. By comparing this lesson with the others the reader will be able to discover many contrasts that are not altogether unfavorable to the socialized method.

#### I

#### REPORT OF A LESSON CONDUCTED IN THE USUAL MANNER<sup>1</sup>

(This lesson was not selected because it was particularly bad; indeed it is probably better than the average. The pupils were alert and attentive. The

<sup>1</sup>This lesson and the one following appeared in *The Historical Outlook* of May, 1920, and are reproduced here through the courtesy of The McKinley Publishing Co.

teacher was more vigorous, more interested in the work, and more zealous for the progress of the pupils than is the usual case. The ordinary observer would have come away from this class with the feeling that he had seen a very good teacher and at least a fair class. The reason for this probably lies in the fact that the whole recitation moved along rapidly and with only slight breaks even when pupils were found to be deficient in preparation. In studying this lesson, note especially the amount of talking done by the teacher in comparison with that done by the pupils.)

**Topic.** Emigration to America.

**Class.** Eighth Grade.

**Book.** Bagley and Beard, *A History of the American People*.

*Teacher.* To-day our lesson discusses emigration to America. Can you tell me something about that in regard to land, etc., Clarence?

*Pupil.* Don't know anything about that.

*T.* Don't know anything about that, and it is the first thing in our lesson?

*P.* Made land more valuable.

*T.* Anything to add, Louis?

*P.* They had heard stories about gold and silver, and they were afraid their children would be kidnapped.

*P.* They told tales of wonderful riches, gold chains and silver, ornaments of gold and silver, and wonderful things they could find, so they started to emigrate fast. They found many things to be untrue, so many others did not come. They advertised in the papers, sent hand bills, some ship owners tried to get rich. They charged three hundred to five hundred dollars for each passenger. They made offices at the ports. They tried to make people go. They would show a few things at port which they had found. They said there was plenty of land.

*P.* Afterwards they didn't believe the stories about the gold, and they came to get land.

*T.* How about to-day? Do real estate agents use the same practices? Did you ever read one of their ads in the paper about land? How they make it sound one thing, when it is not really true? How much did it cost to make the trip?

*P.* About two or three hundred dollars.

*All.* Aw — Three to five hundred.

*T.* Tell about religious causes. What about the Puritans? How about the different denominations or religions? Tell about their character and life.

*P.* When they came over here, they had to go to church, they were punished if they didn't, their hands and feet were tied, the boys were whipped, they had to think of death and go to church regular, and they thought it was wicked to go to see a show.

*T.* Where did they settle?

*P.* Massachusetts.

*T.* Show me on the map where Massachusetts is. (Pupil shows on map location of Massachusetts.) Yes.

*T.* Do you remember some descendants of these people? The names of any prominent persons?

*P.* Some writers and historians, Longfellow, Bryant. Don't remember any others.

*T.* We will come to some of them later, Henry Wadsworth Longfellow, John Adams, John Hancock, who took part in the Revolution. What about the Quakers? what kind of people were they, and who were they?

*P.* They came with Penn and didn't they settle in Massachusetts? (Pause.)

*T.* Go ahead.

*P.* They came over here to have their own church.

*T.* Where did they settle?

*P.* In Pennsylvania. They were more tolerant than others.

*T.* Yes, they were more tolerant, they permitted more participation in government. Do you remember the book said something about the Dunkards? Who remembers

what the book said about the Dunkards? (Pause.) Didn't anybody look that up? (Pause.) They were a sect who came over from Germany. There were Lutherans also and the Baptists in Pennsylvania. How about the Presbyterians in Scotland and Ireland?

*P.* Some of these religious people came from Ireland to New York, but stayed there; later the Scots came to Ireland and then there was religious feeling against the two religions.

*T.* Anything to add to the Scotch-Irish?

*P.* In Ireland a general there was very cruel and drove the Scots out of Ireland. In this way the Scots settled where they were driven out and came to America.

*T.* What famous general was that?

*P.* Cromwell.

*T.* Yes, Cromwell. He was the leader of the Puritans in England. When the Puritans became the leaders, Cromwell led a faction against the Royalists or Cavaliers. The land they held was turned over to the Scotch immigrants. They emigrated about 1650. Later the English government was almost as severe to them as they had been to the Catholics and they left England and settled in Scotland and Pennsylvania in order to have place to worship. The book said about one sixth at the outbreak of Revolution were of Scotch-Irish descent.

*P.* A bunch of people went to England and settled there but were crowded out.

*T.* Anything else about the Scotch-Irish? In Ireland to-day the Scotch Presbyterian element in the north has caused trouble of Home Rule. Tell me something of the Catholics in America.

*P.* Don't know anything about that.

*T.* Who was leader?

*P.* Lord Baltimore.

*T.* Tell me about him.

*P.* Well, all I know is that the King gave him land in America.

*P.* He went there and called it Maryland. It did not have any religion but were mostly Catholics. He laid out the city of Baltimore.

*T.* Show me the city of Baltimore on the map. What famous provision did Lord Baltimore make in regard to religion?

*P.* Anyone who believed in Christ could live there.

*T.* Who was excluded?

*P.* Jews.

*T.* Yes, the Jews. The book mentioned the Royalists or Cavaliers. Who were they?

*P.* They were proprietors who owned tracts of land and got people to settle on them.

*T.* Who were the Cavaliers?

*P.* They were supporters of the King when Cromwell drove the King out and beheaded him. They came to America and settled in Virginia. They feared the King.

*T.* Yes, they feared the King and they came to America and settled in Virginia. What famous Cavalier came over here?

*P.* George Washington's ancestors.

*T.* The really noble class of English were the Cavaliers. Another cause of emigration was poverty. Tell me something about that.

*P.* The better class in America (stenographer's notes defective) bond servants get land, start anew and have more chance.

*T.* Do you remember about how many came over for religion or poverty?

*P.* More came over on account of poverty than religion.

*T.* General cause or reason, don't you think? How about to-day? Do people come here because of their religion or to better their condition? Many came from religious principles. Thrown in prison for minor things the burden was on the poor. The peasants had a hard time. What about kidnapping of people, etc.?

*P.* They kidnapped people of the poorer class and sold them as slaves, they had to work barefoot, they had no clothes, and not anything to eat. They kidnapped them on the streets at night.

*P.* They lay for them at night. They had to work like

slaves, both the women and children had to work as hard as men, and they had no shelter.

*T.* It said in the book they carried off about 10,000 a year. Yes, about 10,000 in one year. Anything else?

*P.* Men, women, boys and girls of all ages were kidnapped.

*T.* Yes, men, women were kidnapped, and some were sold to landowners. The men were bound out as servants. We'll read about it later. Did you notice anything in the book about the Mennonites? Didn't anyone find anything? You have seen some of them around Iowa City, very plain people wearing a strange dress and hood.

*P.* Amish?

*T.* Yes, Amish or Mennonites. Now for to-morrow, we'll take a shorter lesson than usual, I'll return your papers, and you look them over and correct them, so you will not have such a long lesson in the book. To-day we took to bond servants, find out about their life, how they were treated, and how they became free. Take to the top of page 78 where it says the French explore the Mississippi. Most of this will be review, only three pages in advance. Any questions?

## II

### A LESSON BY A SOCIALIZED CLASS IN HISTORY

**Class.** Eleventh Grade. University (of Iowa) High School.

**Topic.** The Articles of Confederation and the Constitutional Convention.

**Material.** Various reference works. See assignment at close of this lesson.

**Teacher.** Miss Bessie L. Pierce.

(In studying this report, note the following details:

1. The pupils do most of the talking;
2. The reports show variability in reading, adapted to the capacity and interests of the pupils;

3. There is nothing to keep the brightest pupil from working up to his capacity; nothing to prevent even the dullest from making a reasonable contribution to the work of the class;

4. The teacher remains in the background, although she is alertly directing proceedings and participates whenever it seems necessary;

5. The pupils evidently feel as much responsibility for the correction of mistakes as the teacher;

6. The pupils have the ability to rise from the level of studying a single text to that of handling materials in standard works on the subject.)

*Teacher.* We will take up our work now.

*Marshall.* To-day we are taking up the Articles of Confederation and the Constitutional Convention.

The Articles of Confederation were the first form of government after the Civil War. They were not strict enough. They did not have power over individuals nor did the government have power to collect taxes. It could ask for things but could not enforce its wishes. Before the Articles of Confederation were ratified the states were fighting for their rights to the public lands which they held under their charters. Maryland asked all the states to withdraw their claims. New York, then Massachusetts, then the other states having claims withdrew, so that a form of government might be established.

This form of government lasted for eight years. The power was in control of a Congress. There were a group of delegates from each state, from two to seven in number. The states had trouble between themselves and each state was entitled to one vote. This enmity between the states had been carried over from the British Colonies, when there was so much jealousy. During this time Great Britain refused to conclude a commercial treaty though trade went on between the two countries. The fact that the thirteen states

could do about as they pleased without reference to the central government did not get respect for us.

When the United States, in order to get a commercial treaty with Spain which would allow United States ships to trade in Spanish ports, proposed to give up her claim to the free navigation of the mouth of the Mississippi, Kentucky was very angry and threatened to secede and Congress gave up the proposed treaty. The western counties of North Carolina asked admission to the Union under an independent state of Franklin. There were revolts also in Rhode Island and Massachusetts. In Massachusetts, Shays's Rebellion took place because paper money was not allowed to be issued and the people wished it and so grew violent.

*Cornelia.* He said Civil War instead of Revolutionary War. He didn't start quite at the beginning. Even before the Articles of Confederation, the states organized. Some of the states kept their old charters like Connecticut and Rhode Island, and substituted "the people" for "the king." All kept the colonial governor and legislature in which nearly always there were two houses.

The Articles of Confederation provided a centralized form of government. States sent their delegates to a Congress of one house. The states told them how to vote. The government chose state courts to try cases of felony and piracy on the high seas. Nor did the government have power to raise money for their debt, — this is a deficiency of the government.

*Teacher.* Mamie.

*Mamie.* People stood the Articles of Confederation for a while, but in 1785 Maryland and Virginia met at Mt. Vernon to decide about the navigation of the Potomac. They realized that it was necessary for more states to get together, so Virginia invited all to come next year to Annapolis, Maryland, to consider a commercial policy for the nation. Five states came and Alexander Hamilton suggested that a convention assemble at Philadelphia in 1787 to consider the needs of making a government that could accomplish things.



*Teacher.* What was the time then of the meeting of the Constitutional Convention?

*Mamie.* 1887.

*Philip.* 1787.

*Teacher.* Ruth.

*Ruth.* Hamilton proposed a plan based on the theory that the British government was the best in the world.

*Teacher.* What about the Senate in Hamilton's plan?

*Constance.* The Senate was to serve for life.

*Philip.* It compared to the House of Lords in England. The chief executive was also to be chosen for life. The Senate was to name state governors and could unseat them.

*Teacher.* The power of the central government to dismiss state governors from office indicated what?

*Marshall.* That Hamilton was hoping for a strongly centralized government, with little power for the states.

*Ruth.* Washington was the presiding officer at the convention. Another plan than Hamilton's was the Virginia plan. It proposed two houses in the legislature, the House of Representatives being selected by the people and a Senate chosen by the House. There was also to be a judicial and also an executive department. John Adams, Washington, Pinckney, Ellsworth, and Franklin were some of the delegates.

*Teacher.* That's very well done, Ruth, but some one should have noticed a mistake.

*Pupil.* Was her plan all right?

*Teacher.* Yes. She had John Adams as a delegate when he was in Europe. Some one should have noticed that.

*Lucy.* Another plan was called the New Jersey plan or Paterson's plan. It was to amend the Articles of Confederation by allowing Congress to control commerce and to give Congress power to collect taxes. There were to be an executive and a judicial department too. All states were to have the same number of delegates.

*Wallace.* None of the plans were accepted. They had to compromise.

*Teacher.* Give the compromises.

*Wallace.* I can't.

*Teacher.* Very well, then, Guy.

*Guy.* There were to be two houses in the legislative division. One house was to have two from each state; the other according to population. In making up the population three fifths of the negroes were to count. This was for the South. An electoral college was to select the president, who was to be commander in chief of the army and navy. We also have a vice-president who takes the president's place if he can't serve. Congress can levy taxes, grant copyrights and do such things.

*Thomas.* Another compromise said that Congress could levy a tax not to exceed ten dollars a head on slaves imported and could not stop the slave trade till 1808. No duties were to be levied on exports.

*Teacher.* In what ways can you notice a difference in the form of government under the Constitution and under the Articles of Confederation, Melva?

*Melva.* I don't know.

*Pupil.* The government was more centralized than under the Articles.

*Teacher.* What about the legislative branch?

*Ella.* It had two houses.

*Teacher.* What form is it called?

*Bicameral.* Don't forget the word. B-i-c-a-m-e-r-a-l. What is the advantage of two houses in the legislature?

*Marshall.* It takes longer to put things through. One house can't pass crazy things without the other letting it.

*Ford.* Under the Articles of Confederation there really was no executive. We have a president now. Individuals can be made to do things now, but they couldn't under the Articles. The Articles did not provide for a third branch called the judiciary either.

*Teacher.* Very well. For to-morrow's lesson, we shall consider how machinery was provided to run the new government established and how Washington helped in getting our government started. Find out about his fitness for his task, just what his tasks were, and how he met them. Among them you will notice, first, how to organize a government — the

cabinet, etc.; second, how to provide money to run the government. Look up Hamilton's financial measures. Use your texts and the following suggested outside readings:

Bogart, Economic History;

Hart, Formation of the Union;

Thompson, History of United States;

and also refer to American Nation Series.

Any questions?

*Lucy.* Is it to be in outline form for the notebooks?

*Teacher.* Yes. You have your assignment for to-morrow.

### III

#### A LESSON BY A SOCIALIZED CLASS IN GEOGRAPHY<sup>1</sup>

**Class.** Sixth Grade, Speyer School of Teachers College, Columbia University.

**Topic.** The problem of discovering whether or not there is cotton manufacturing in any part of the United Kingdom except England.

**Material.** Various reference works and school texts, indicated in the body of the report.

(In considering this lesson, note that

1. The teacher is the leader;
2. The pupils have carried on quite a wide search for materials;
3. There is great freedom in expressing ideas;
4. The lesson begins with a problem and ends with a summary which gives a definite statement of the solution;
5. The pupils are led to consider carefully all statements made by those making reports;

<sup>1</sup>This lesson is furnished through the courtesy of Dr. Ernest Horn of the State University of Iowa.

6. In spite of wide reading, the pupils stick to the main point with remarkable tenacity ;

7. There is no evidence that the pupils study or recite merely to satisfy the teacher.)

*Teacher.* What was the question we were to answer in our lesson to-day?

*Margaret.* We want to find out is there any other cotton manufacturing done in any other part of the United Kingdom.

*Teacher.* Say that again, please.

*Margaret.* We want to find out is there any other cotton manufacturing done in any other part of the United Kingdom.

*Teacher.* Besides —?

*Margaret.* England.

*Teacher.* We will let Reginald tell us what he found out.

*Reginald.* I only found out they only manufacture flax in Ireland and they don't manufacture cotton, and they do all the manufacturing on the eastern side because that was where the coal was, and I thought they would have the coal on the same side England has it.

*Teacher.* Does anyone want to ask Reginald a question?

*Parker.* What has that got to do with it? If they don't manufacture cotton, why talk about flax? Why don't you say they don't manufacture cotton and let it go at that?

*Marion.* In Ireland they haven't got enough coal.

*Teacher.* Do you want to take side with the boys? Does anyone?

*Lillian.* I think Reginald wasn't talking to the point. We weren't talking about flax. We were talking about cotton.

*Teacher.* What do you think Reginald should have said?

*Lillian.* I think he should have said they don't manufacture cotton in Ireland.

*Teacher.* Now, what have you found out, Elly?

*Elly.* I found they only manufacture flax.

*Teacher.* Will you say that again?

*Elly.* I didn't find out so much. I only found what Reginald said — that Ireland only manufactured flax.

*Elsie.* I found out the same thing, and Scotland, they manufacture cotton there.

*Parker.* The city of Glasgow on the Clyde River is the largest cotton manufacturing city in Scotland, and I think there was over 4000 people engaged in the manufacture of cotton.

*Teacher.* What do you want to prove by that?

*Parker.* There is cotton manufacturing in Scotland.

*Teacher.* Did any other people find the same thing? Then we will agree. What else did you find? Grace?

*Grace.* That is what I found out about Scotland.

*Teacher.* Stand up and tell about it.

*Grace.* I found Scotland manufactured cotton and Ireland didn't.

*Teacher.* Did you find where in Scotland?

*Grace.* In — I don't know how to say it.

*Teacher.* There was a word you couldn't handle. What should you have done?

*Grace.* Looked it up.

*Teacher.* Did you find it on the map? Where is it?

*Grace.* In Scotland.

*Teacher.* You are showing that you haven't made much preparation for the lesson. Grace is talking about Dublin. She thinks it is in Scotland.

*Jessie.* I thought they didn't manufacture any cotton in Ireland and in Glasgow they just manufacture a little cotton.

*Hugh.* I found that much cotton is manufactured in Glasgow and Paisley. In the latter a great amount is thread. That was from Winslow's *Europe*, page 36. And in Carpenter's *Europe* some of Scotch towns are in it for their cotton, and in Tarr and McMurry's, page 343, I found Central England, including Scotland, is the center of cotton manufacturing.

*Teacher.* Do you want to speak to Hugh?

*Donald.* I thought it was western England.

*Hugh.* I think it was.

*Teacher.* In what part of England is manufacturing done?

*Hugh.* In the western part. "

*Cornelia.* I want to speak to Hugh. I got that same point; but it says the central portion of Great Britain. The central portion of Great Britain including southern Scotland is the site of the greatest textile industry.

*Marion.* If he said "England," he shouldn't say "including Scotland."

*Hugh.* I said "including Scotland" because England is one part of Great Britain. I should have said, "Central Great Britain" and I said, "Central England including southern Scotland."

*Teacher.* You should have said —?

*Hugh.* The central part of Great Britain.

*Teacher.* I think some one might have said that Hugh made a nice recitation. He used three authorities. That was rather nice, I think, Hugh. Rose, can you tell anything?

*Rose.* That's all I found out. All I found out was that there was no manufacturing of cotton in Ireland.

*Teacher.* Did you find that?

*Rose.* No, I found flax was manufactured and I found in the southern part of Scotland cotton was manufactured.

*Teacher.* Who else has something?

*Donald.* I found out in Tarr & McMurry, page 347, many millions of people are employed in manufacturing and other industries in the British Isles. They produce lots of cotton cloth. They import much wool and cotton from the United States.

*Teacher.* What is your point?

*Donald.* In the British Isles they manufacture these things.

*Teacher.* And where are the British Isles?

*Donald.* That's what I would like to know.

*Lillian.* England, Scotland, Ireland, and Wales.

*Cornelia.* I have forgotten who said Glasgow didn't manufacture much cotton; but I want to say I found in Carpenter's, page 35, that shiploads of our cotton is sent to Glasgow to be made into cloth. I want to make the point there is a whole lot of cotton manufacturing.

*Teacher.* Has anyone a fact he wants to give us on that topic?

*Reginald.* It said in Tarr & McMurry all over the British Isles cotton was manufactured. That would include Ireland.

*Teacher.* What did you say?

*Reginald.* In Tarr & McMurry — I forget the page.

*Teacher.* Are we going to attach much importance to a statement like that? When he finds an interesting fact, he should make note of the page.

*Wilda.* Cornelia said she found out that Glasgow manufactures a lot of cotton. I think they manufacture wool, but not cotton.

*Cornelia.* It is on page 35 in Carpenter.

*Hugh.* And in this book I get "Much cotton is manufactured in Glasgow."

*Teacher.* Now tell us what "this book" is.

*Hugh.* This is *Europe*, by I. O. Winslow.

*Teacher.* Has anyone else another point?

*Jack.* I found right directly over the mountains between England and Scotland there is a lot of cotton.

*Teacher.* What is there between England and Scotland?

*Jack.* Mountains.

*Teacher.* But if you go out of England you go into Scotland. You are either in Scotland or England.

*Jack.* As soon as you get into Scotland there is cotton.

*Margaret.* Even if they were half in England and half in Scotland, they wouldn't be in between them.

*Hugh.* Much cotton is manufactured both in Glasgow and Paisley. A great amount of cotton thread is made in the latter city.

*Teacher.* Now, what would you think would be the answer to our question to-day? Is there much cotton manufactured outside of England?

*Marion.* No.

*Teacher.* Can you explain anything about it?

*Marion:* In Ireland there is no cotton manufactured at all, and there is a lot in Scotland.

*Teacher.* Then do you want to give the answer you gave? Now go back again. Is there cotton manufacturing in the United Kingdom outside of England?

*Marion.* Yes, in Scotland.

*Teacher.* Especially —?

*Marion.* Especially in Glasgow.

*Teacher.* Give the full statement.

*Marion.* There is cotton manufacturing outside of England in Scotland, in the city of Glasgow.

*Teacher.* Let me see what sources you used to-day. Besides Tarr & McMurry and Carpenter's, four of the girls wanted Dodge's Geography. Did you find anything in that? Hugh had his own authority, which he brought from home. There are other things we could have used. There is always the encyclopedia. We could have looked there. What topic would you have looked under?

*Rose.* For "Cotton" first.

*Teacher.* Could you have looked in any other place besides "Cotton"?

*Jack.* In the "British Isles" or the "United Kingdom."

*Teacher.* Or you could have looked under "Great Britain." Then don't forget we have this school atlas by Bartholomew. This is an English atlas, so it is rather interesting. This yellow represents textiles. What do we mean by that?

*Elsie.* Cloth.

*Teacher.* What kind of cloth?

*Elsie.* Linen, cotton, wool, and silk.

*Teacher.* Yes. This yellow represents textile making. This represents England and this is a bit of Ireland here. Now, do you see any textile manufacturing in Ireland?

*Pupil.* A little bit.

*Teacher.* According to the report you gave, what textiles did you find?

*Pupil.* Linen.

*Teacher.* Now down where there are little dots in the yellow it means cotton. Plus signs mean wool; and these little x's mean linen; and if there is a little square it means



silk. But when we look carefully over in Ireland, we find one place there are little dots showing cotton. Now tell us, Althea, using a full sentence.

*Althea.* Which shows there is a little cotton manufacturing in Ireland.

*Teacher.* Then we found in the southern part of Scotland that there is cotton manufacturing. So what is the conclusion we must come to?

*Jack.* That little cotton is manufactured in any other country in the United Kingdom except England.

*Teacher.* Can anyone name them?

*Pupil.* Scotland and Ireland and Wales.

*Teacher.* And can you put in the word "but"?

*Elly.* But a good deal of it is manufactured in England.

*Teacher.* Can you use stronger language?

*Margaret.* Most of it.

*Teacher.* Now, Margaret, would you like to make a full summary?

*Margaret.* Most of the cotton manufacturing is done in England; but outside there is a little textile manufacturing.

*Teacher.* Now that is a clear, nice summary. Who else can make one?

*Jessie.* Most of the cotton manufacturing is done in England. Some is done in the southern part of Scotland.

*Teacher.* And what about Ireland?

*Jessie.* Just a little bit.

*Teacher.* Every time I must say part of it. Can someone carry it through?

*Rose.* There isn't much cotton manufacturing in — there is a great deal of cotton manufacturing in England; but there isn't much cotton manufacturing outside except a little in Scotland. There isn't much in Ireland or Wales.

*Parker.* There is some cotton manufacturing outside of England in the United Kingdom. Most of it is done in the city of Glasgow, and just a little is done on the eastern side of Ireland.

*Teacher.* Don't you want to use a little conjunction — but?

*Parker.* But most of the cotton is manufactured in England.

*Teacher.* Could he make it any more definite than just England?

*Althea.* Near Manchester.

*Teacher.* Can you make the complete statement now?

*Althea.* There isn't much cotton manufacturing done outside of the United Kingdom, except a little in Scotland and some in Ireland; but England manufactures most of the cotton, especially near Manchester.

*Teacher.* Now, I think to-morrow, which will be Monday for us, we had better spend the class period getting a summary ready for our notebooks.

## CHAPTER V

### DANGERS TO AVOID

EVERY innovation in schoolroom practice is quite certain to be accompanied by a group of evils which threaten to nullify the improvement that is sought. The object lesson of Pestalozzi carried with it the continual possibility of giving more attention to words than to things and ideas. In fact, even in his own practice, the Swiss reformer frequently seemed to fall into a routine of word drill which obscured his fundamental idea of sense training. The use of projects in school work may result in more effort to satisfy the requirements for credit than to derive the educational value involved. Or the intense desire to make a "success" of the work may lead to methods of accomplishment that are devious, if not to ways that are vain.

In such matters the school is not different from the rest of the world, as we may see when we consider the dangers that accompany such innovations as the direct primary, the enlargement of the electorate, the community center, the organization of the American Legion, or nation-wide campaigns to secure funds for philanthropic purposes.

In this chapter certain dangers and evils will be pointed out with the idea of promoting the success

of the socialized recitation through the negative process of showing what not to do.

**Interest in Process Rather than in the Real Aim.** —

The idea of the socialized recitation is so attractive that there is some danger that the enthusiastic teacher may become more interested in the device itself than in the fundamental processes of class work — more interested in the machine than in the product. He would be a foolish farmer who became so interested in the machinery of a thresher that he paid no attention to what went into the machine or what came out. He would be a ridiculous gardener who became so engrossed in digging, raking, and fertilizing that he had no concern for what was planted in his garden. Yet neither would be more absurd than the teacher whose interest is more in the technique of the socialized recitation than in the essential educational results that are the reason for the existence of the school. Such a teacher would find a parallel only in a surgeon who is more interested in the operation than in the recovery of the patient.

Whatever the type of the socialized recitation may be, there must be no deviation from the fundamental requirements which society sets up for the school system as a whole, — that is, socialization through the content of studies pursued. What the pupil learns from the procedure of the socialized recitation is part of that content to be sure; but it is not a substitute for other subject matter.

**Counterfeit Socialization — Substituting Pupil for Teacher.** — Although the socialized recitation means increased freedom and greater activity for the pupil,

it seems obvious that these conditions are not to be gained merely by attempting to have some pupil chosen to act as teacher. Where the mistaken notion prevails that having a pupil occupy the teacher's chair transforms the class into a socialized group, it is obvious that what really exists is only the usual form of recitation with an untrained, inexperienced person taking the place of one who is supposedly well trained and adequately prepared. In some circumstances there may be some value in permitting a member of the class to conduct part of the work; but to have a pupil ask formal questions, to call upon members of the class, to follow the routine of the ordinary recitation, is taking no step in the direction of the socialized recitation. It is merely to disguise the old form by putting a younger autocrat in the seat of authority.

In the process of socializing the recitation there will be an enlargement of pupil leadership; but that leadership will be very different from the vested authority of the teacher, — whose legal powers make him practically an absolute monarch in the classroom. It will grow out of the ability and willingness to render some effective kind of service to the group in the pursuit of common purposes of worth. Any other kind of leadership will prove to be counterfeit.

**The Officious and Domineering Pupil.** — In almost any group of human beings, however few in number, it is generally easy to discover some one person who is either officious or domineering. In the boys' baseball club, Johnny This or Jimmy That wants to be everything, do everything, control everything. In the ladies' sewing circle Mrs. Someone or Miss Some-

body else attempts to assume a place of importance that is not altogether governed by her ability or even by the wishes of her fellow members. Even in the church, domination of policies and activities is sometimes found in the hands of a single person or small group. One of the dangers of any form of socialized activity among children is that the evils and weaknesses that are found in the coöperative efforts of adults may destroy the educational value of the work attempted.

Sometimes the attempt to monopolize<sup>1</sup> affairs is due less to the desire to magnify self than to a sincere wish to promote the welfare of the group together with a settled conviction that no one else can render service quite as valuable as the young egotist himself. The results are about the same as where self-interest rather than desire for group welfare is the cause: lack of harmony, bitterness of feeling, and loss of ability to work together.

**Shirking Individual Responsibility.** — In contrast with the pupil who wishes to be all and do all there are those who are naturally slow, dull, diffident, or lazy. Because of this fact the socialized recitation is subject to a danger which has been mentioned as characteristic of the usual plan of conducting the recitation, — the neglect of a larger or smaller fraction of the class. While it is true that the operation of the process of socialization tends to promote equality of opportunity, to exert social pressure on the lazy, and to stimulate the diffident, it is likewise true that there is continual

<sup>1</sup> For an interesting account of a conscientious dictator, see an article on Education for Leadership by E. K. Fretwell, Teachers College Record, Sept., 1919, pp. 328-331.

danger that some members of the class will be able to hide in a dark corner just beyond the light of socialization.

The dull pupil is likely to be discouraged by the peculiar smile that greets his efforts at participation; the slow is likely to be left behind in the pursuit led by the more capable; the lazy may find frequent opportunity to shift intellectual burdens to more willing shoulders. Thus one feels the force of the truth: "To him that hath shall be given; but from him that hath not shall be taken away even that which he hath." To counterbalance this normal tendency the group in process of socialization must learn to practice that democratic ideal of giving to every one according to his need and demanding from every one according to his ability.

**Intellectual Rambling and Futile Discussion.** — From the earliest days of the class method of recitation it has probably been the delight of the intellectual "sabcat" to lead class and teacher into a time-consuming discussion of irrelevant matters with the idea of limiting the amount of work required. Even among the conscientious it frequently happens that a temporary loss of the sense of values leads to futile discussion of topics, even important topics; or lively interest may lead to a rambling pursuit of some idea of little significance. Disagreement in regard to a fact of greater or less importance may bring about a five-minute discussion of something that may easily be settled in thirty seconds by an appeal to an authoritative reference work. Argument and counter-argument merely serve to arouse the feeling of rivalry instead of leading to a common-sense effort to discover the truth.

The general tendency of the socialized recitation is to destroy the sentiment expressed by the pupil who says: "I didn't get my lesson for to-day. Let's start a discussion." But the larger freedom given students in the conduct of the recitation frequently leads to the same result in actual practice. It is essential therefore that teacher and pupils learn from the beginning to be on their guard against the normal human tendency to wander, — a tendency that is to be observed all the way from the United States Senate to the literary society at Three Corners.

**Lack of Thoroughness.** — The first objection to the socialized recitation is likely to be that it offers a plan of conducting work without much assurance of adequate mastery of subject matter. To one who has not seen the actual conduct of a good class under the socialized method it is almost certain to seem that coöperation means such a division of labor as to make mastery of more than a fragment extremely unlikely. If this be true it offers an almost insurmountable obstacle to the success of the new method; for it is largely through subject matter that the individual can be socialized. If the pupil does not gain these ideas of history, of civics, of individual and public health, and of the mother tongue which society through the school offers, the most fundamental aims of education are lost. Learning to coöperate with other members of a small group (a class), however valuable it may be, cannot compensate for a failure to gain the essentials of the content of school work.

That the dangers indicated in the foregoing paragraph are real cannot be doubted. Moreover, it is



obvious that such dangers are continually present. However, the analogy of division of labor in class work with that involved in making a watch or a pair of shoes does not fit. In the making of a watch, for example, the various workers contribute individually to the making of a product which is for none of them, but for some prospective buyer; while in the case of the socialized recitation, or any recitation for that matter, all the contributions are to a product that is to be the possession of every member of the class. Furthermore, where there is constant insistence on the ideal of thoroughness, the results show that coöperation may become an actual aid rather than an obstacle.

**Antisocial Feelings and Conduct.** — Of the peculiar contradictions in human nature none is more worthy of note than that which produces the antisocial from the social. It is a matter of everyday observation that social pressure impels many to motives and acts which are harmful to society. The approval that society gives to the professions leads to their overcrowding. The social value of place or of possession often leads to acts that are not mildly antisocial but positively criminal. Among children similar contradictions between the social and the antisocial are to be observed. What is called school spirit may lead to acts that are unworthy, whether from the social or from the individual point of view. The desire to please the group may lead to conduct which is injurious to others, — as when the boy gang or team sanctions various kinds of depredations or unsportsmanlike conduct.

In the socialized recitation the pressure of group feeling may lead to a feeling of bitterness that is a

hindrance to proper group conduct and development. Rivalry (a feeling social in its essence) may possibly be carried beyond proper bounds. Comparison of self with others may result in a type of complacency or conceit that is particularly annoying. The socialized recitation is indeed exposed to the same dangers as society itself in these matters of feelings, motives, and conduct.

In this same connection an abuse is likely to arise from mere excess of enthusiasm — so much noise and confusion as to be antisocial in its results. Indeed some of the critics of the socialized recitation seem convinced that the outstanding characteristic of the method is confusion. It must be admitted that there is a real danger here; but it is the danger that accompanies all freedom. Furthermore, as a matter of actual fact, much that appears as confusion to the person accustomed to the clasped-hands-on-desk type of recitation is in no way confusing to the pupils who are actively engaged in the discussion of a topic so interesting that it is hard for each to wait his proper time to speak. The true criterion of confusion is what is going on in the minds of the pupils. Judged by this standard, much that would be regarded as confusion by the strict-military-discipline type of teacher is nothing more than the sign of keen interest and urgent desire to participate in class activities.

**Perfunctory Routine.** — Almost any kind of human activity is likely to develop a tendency toward formalism or perfunctoriness. No matter how vital the beginnings may be there often develops a machine-like procedure which nullifies the fundamental purposes of

the original idea. This has been a tendency in religion, as we may see exemplified in the formalism which followed the Reformation. It may be seen in the great amount of perfunctory service on the part of public officials. The school offers various notable examples, such as the formalizing of the Pestalozzian method, of the kindergarten, of the Herbartian method of instruction, of instruction in hygiene, morals, and religion.

Although the socialized recitation is fundamentally a form of conducting class work in such a way as to make a strong appeal to motives of great force, there occasionally appears a tendency to run along in a groove of perfunctoriness. Thus in an English class in which a study of current events is the basis of part of the work, there are days on which pupils make their respective contributions just about as the secretary of an adult organization reads the minutes of the last meeting when such reading is a pure formality to which no one gives attention.

It is no uncommon thing for a similar situation to arise in the socialized class in history, especially when the material under consideration makes no strong appeal. If the materials are too difficult to handle or too easy, the life is likely to go out of the work and the class procedure has a tendency to degenerate into mere routine grinding that is endured not in the hope of any intellectual reward but merely as a part of that dullness which fate has made a part of school work.

**Excessive Social Pressure.** — As a rule there is much more danger that a certain kind of social pressure will be excessive in the socialized recitation than there

is that proceedings will degenerate into lifeless routine. Pride in accomplishment in the presence of others, keen competition between individuals, desire for group excellence, impatience with those who retard the group or who interfere with planned activities, contempt for those who do not rise to the level of excellence demanded by the class, — all are operative in varying degrees.

For average children there is little danger of these factors working to the detriment of intellectual work. But for those who are more than usually slow or diffident there is considerable danger. The slow pupil often needs some one to encourage him and commend him for what he achieves; but a frequent tendency of the group, whether of children or adults, is to show impatience or scorn. Thus the one who needs patience and appreciation feels forced to remain in a state of inactivity because of his unwillingness to submit to the pressure that comes from the group. The sensitive pupil, even though he is of more than average ability, finds himself in a similar situation. The pressure of adverse group opinion is quite sure to be a continual source of fear to him, the result being that he cannot participate and develop as he should.

**Failure to Comprehend the Real Meaning of the Socialized Recitation.** — Practically all the defects and dangers pointed out in this chapter arise from a failure on the part of teacher and pupils to understand just what socialization is and why the socialized recitation is introduced. Just as in our government a lack of understanding of what democracy is leads to such failures as have marked our progress in democracy,

lack of comprehension may lead to defects in the application of the idea of the socialized recitation. Indeed a very large part of the work involved in this method of conducting class work and a great part of its value lie in educating pupils into such an understanding of social relationships as will prevent or remove the dangers which have been enumerated.

From even a cursory glance at the defects mentioned in this chapter it is plain that such evils as "bossing" by the officious, shirking responsibility, wasting time by rambling discussion, failure to secure mastery, the operation of antisocial motives, and failure to consider the feelings of others will all be minimized or removed by a thorough understanding of what it means to be socially minded.

Whatever may be thought of the possibility of finding human beings, adults, or children, in whom antisocial forces are not at work, it is true that the socialized recitation generally offers a surer means of combating them than does the usual individualistic method of class work. The reason for this is that the teacher does not have to depend solely upon his own personal force and intelligence. He has to assist him the combined force of all social motives of his pupils — all directed not toward circumventing his plans but guided in such a way as to bring to realization the best that he can devise for the improvement of his pupils. Instead of suppressing the officious by sarcasm, reproof, punishment, he has the possibility of leading all (including the offenders) to an intelligent consideration of the situation and to such modification of conduct as will remove the offense.

A similar remedy is at hand for waste of time whatever the form, or for antisocial motives and conduct, or for superficial work. Indeed, whatever the defect or evil, normal children are not slow to comprehend the social loss that follows; nor are they uncertain in directing their united forces to the removal of the weakness when once they understand and feel that the group, not merely the teacher, suffers from the situation. It is this fact that makes the socialized recitation possible and insures its successful working under the guidance of a skillful teacher.

## CHAPTER VI

### QUALITIES TO DEVELOP

THE school has always been considered a place for accomplishing something more than mastery of certain intellectual elements of education. That *something more* consists of a large group of ideals, attitudes, practices, and habits, which, combined with the intellectual, aid in bringing the educative process to a successful outcome. Because it promises much for the development of essential ideals, attitudes, practices, and habits the socialized recitation is attracting an increasing amount of attention on the part of those teachers who give serious thought to the real purposes of education as seen in the developing characters of boys and girls. It is the purpose of this chapter to discuss some of the more important of the qualities which the teacher must continually have in mind in order to give adequate guidance to the process of socialization. These characteristics will be considered from two points of view: —

- (1) Work ideas, attitudes, and practices; and
- (2) Attitudes, ideals, and conduct concerned with others.

#### WORK IDEAS, ATTITUDES, AND PRACTICES

Ideals of high-class intellectual work must stand out clearly as the foremost characteristic in any successful form of class work. No kind of teaching device can be satisfactory if it attracts more attention

to itself than to the quality of the work that is actually accomplished. In the history of the doctrine of interest we can see how an important and essential idea has been distorted because of a failure to consider the real purpose of the doctrine. Frequently the idea, essential as it is to successful teaching, that effective effort grows out of worthy interest, has been the cause of much waste of time through trivial activities and mere entertainment, the reason being that the teacher (so-called) had more interest in interest than in the work which should have been the outcome of genuine interest properly used.

From this fact, which is known to all students of modern history of education, teachers who try to introduce socialized methods should take warning. A zeal for the process of socialization which leads to neglect of intense intellectual effort is certain to fail even as socialization. If the subject matter has been properly selected, it has in itself the materials which are essential to socialization, the materials which the social life of the present (including all that the present has of the past) provides for the development of the future.

Although the idea of the proper selection of subject matter and its assimilation by pupils is one of the most elementary and fundamental principles of social education, we might disregard it and still be faced with the necessity of magnifying the importance of zeal for the highest quality of intellectual work. The reason for this lies in the very constitution of the normal human being, child or adult; genuine satisfaction comes only from a sense of real achievement.

This means that for normal pupils and teachers the



success of the socialized recitation is inseparably connected with a degree of accomplishment that arouses the feeling of satisfaction because of its excellence. Children and adults do sometimes become idlers, dawdlers, time-killers; but this condition is usually the result of maleducation operating against the normal tendency to find satisfaction in the worthy accomplishment of real work.

The foundation then of the socialized recitation, as of every other teaching method, is a feeling of the importance of doing real work of real merit, of building up in an orderly way a definite body of ideas, of steadfastness in doing hard work. Without this foundation the socialized recitation rests upon the sands of impulse and caprice; with it the method is founded upon a rock of adequate purpose.

**Willingness to assume class tasks or burdens is a second very essential attitude.** In the class of low morale about the only reason for undertaking even a minimum of prescribed work is the desire to avoid the punishment of failure, — failure being measured not by lack of individual accomplishment or by neglect to contribute to the welfare of the group, but by the reaction of the teacher. If the teacher is half satisfied the pupil is wholly content. It is obvious that the socialized recitation cannot proceed for a single moment unless a very different spirit exists.

Fortunately the whole tendency of the process of socialization is to create such a feeling of regard for the opinion of the group and such a desire for the welfare of all that the satisfaction of contributing to the coöperative effort of the class is sufficient to create

an intense desire to participate in whatever work is to be done. Pupils who in ordinary circumstances might be content to sit back and wait until teacher compulsion produced effort are likely to become not merely willing, but enthusiastic, participants in class activities. I have seen the force of social environment cause diffident pupils to lose their self-conscious fears and the lazy to shake off sloth. Such is the social pressure that must be created if the socialized recitation is to operate successfully, — a force that vitalizes and encourages to mutually helpful effort.

**Pupils should be encouraged to find or make means necessary to carrying work forward.** Initiative and originality in formulating projects for the class or for the individual himself should stand high on the approved list of ideals and attitudes. There are many aspects of class work where it is possible for the teacher to permit pupils to make suggestions in regard to how to proceed. The situation may be as simple as settling a disagreement over the average size of farms in Iowa; or it may be as complex as the problem of discovering the causes of poverty.

In either case much is gained if the pupils feel that they have the responsibility for finding out how to proceed, that they have freedom to go ahead without being moved like chessmen by the teacher. Even though the suggestions made by pupils have finally to be rejected for more economical methods known to the teacher only, it is worth while to give opportunity for thought concerning methods of procedure and for suggestions in regard to those methods.

There are two good reasons for the practice suggested

in the preceding paragraph. In the first place, the general spirit of the American people and the commonly accepted aim of education lead to a demand for a kind of education which is different from the type known as Prussian, which prepares children for obedience only. Every consideration tends to emphasize the idea that, while the virtue of obedience is not to be neglected, it is not to be carried to such a degree as to destroy the equally needed virtues of initiative, aggressiveness, and originality.

Then in the second place, interest in school work and the feeling that it is worth while are increased by the practice of permitting pupils to make suggestions in regard to methods of carrying out class projects, or, better, by the practice of making pupils feel that they are responsible for part of the task of finding or making the means necessary to carrying work forward. In degrees varying with the advancement of the children this idea applies to practically all grades of the school.

**The active quest of materials bearing upon the work under discussion is one of the most essential characteristics of the socialized recitation.** That passive or indifferent attitude of pupils which permits them to accept without question any form of words presented is deadly in its effect upon class work; and yet it characterizes a great deal of what goes on under the title of recitation in elementary school, high school, and even college. The defect lies in the lack of vitality which is a characteristic of much of the material of the school. In contrast with this condition is the alertness or eagerness which characterizes the really

socialized recitation, in which there is no passive acceptance of recitations by other pupils or of instruction by the teacher.

To illustrate I may cite an incident from a sixth-grade recitation in which the differences between English and American farming were under discussion. A member of the class was making a short report in which he stated that in one country the farming was intensive, in the other extensive. Immediately an alert pupil who was puzzled by the terms used inquired, "What do you mean by *intensive* and *extensive*?" The pupil who was leading the discussion unfortunately had learned the words but had neglected to study their meaning. His attempt to explain was unsatisfactory. No one in the class understood the real meaning. This gave the teacher an excellent opportunity (which she used) to impress upon the children the idea that in making a report it is very necessary to get real meanings, ideas, not merely to present words.

In the quest of materials pupils may be trained and should be trained to seek supplementary materials in works at their command, even though there may be no definite assignment of certain details. The situation which exists in the socialized recitation places a premium upon doing this, since it gives the pupil an appreciative audience for his contribution and gives him the immediate reward of satisfying the desire of others for knowledge. The study of supplementary and collateral materials thus comes to have a significance which does not exist where the chief aim of the class must be that of satisfying the teacher through the mastery of prescribed material.

The practice of taking up new work when that assigned is finished should be built up through continual attention. Here is one of the hardest tests of the morale of a class or school. As indicated in the beginning of this chapter, the success of the socializing method is to be judged very largely by the creation and development of the work attitude. In the matter of taking up new work instead of dawdling and wasting time we find that socialization is revealed in two ways: in conduct that shows a sense of the obligation to consider others, especially as they are engaged in work; and in that kind of pressure which makes it appear clearly that the school is a place of conscientious effort rather than an institution in which to spend several more or less unhappy hours a day.

Often the child who has finished an assignment will find nothing better to do than to make himself mildly obnoxious to other pupils who have work still to do. Under the guidance of a good teacher the force of the socialized class may be turned in the direction of making it "good form" not merely to keep from interfering with others, but much more to engage in activities that are profitable to the individual or to the class even though assigned work has been finished. In doing this the individual pupil is making his slight contribution toward social relations that are harmonious; he is also laying the foundation for that type of character that in later life will know how to utilize leisure.

The cultivation of a sense of values is absolutely essential in the operation of the socialized method. The ability to guard against the irrelevant and trivial

and to judge between the important and the unimportant ought always to be carefully cherished. Or perhaps it would be better to express the idea as the ability to select from a mass of materials that which is valuable and essential and to cleave to that which is really important. As the tendency of the socialized recitation is to increase the amount of freedom which pupils exercise in handling material as well as in matters of conduct and discipline, it is apparent that wise use of such freedom demands an increasing ability to exercise judgment in regard to values, — that success must be determined in large part by progress in this matter.

The natural tendency of the immature mind is to be led astray by details which are entertaining, bizarre, trivial. It may seem more interesting to read the details of Lloyd George's game of golf after a stormy session of parliament than to study how the government dealt with the great railway strike of 1919; or tales of court life in the days of the Grand Monarch may be much more fascinating than an attempt to get an appreciation of the economic situation of those days. But if the purpose of a class is to gain some real comprehension of the world of events to-day or to understand the real history of France, the sense of values must operate in such a manner as to magnify the important and minimize the trivial. It may be added that it is only through the use of a significant purpose that such selection is possible; for the basis of selection must be not feeling but judgment.

A corollary of the principle of selection upon the basis of value contributing to the purpose at hand is the idea of comprehending the relation of the details

to the whole. Without such selection the net result of class work is likely to be a poorly assorted conglomeration of ideas, important in themselves perhaps but practically valueless as a foundation of real understanding. This principle is of special importance in such subjects as history, community civics, economics, and natural science, — subjects in which masses of unconnected ideas are practically valueless.

#### IDEALS AND PRACTICES RELATING TO OTHERS

**Good will toward others is the very foundation of socialization.** Within the past few years we have seen this idea exemplified on a stupendous scale. All the numerous efforts to coöperate in voluntary activities for promoting the welfare of soldiers and sailors show the value of a foundation of good will for such coöperation. Before the war the Salvation Army, for example, had been looked upon with a certain amount of rather tolerant amusement by the masses of our citizens. The very first thing in preparing the public to contribute largely to its support was building up a feeling of good will toward the organization, — good will growing out of an intelligent conception of what the organization was actually doing for the men at the front.

Attempts to secure coöperation through force where good will did not exist led to much bitterness in some campaigns for raising funds for worthy purposes and did a kind of harm the evil effects of which will be felt in some neighborhoods for years, — as in those cases where yellow paint was used as a means of coercing persons suspected of sympathy for the German cause.

On a much smaller scale we find that in groups made up of few members the feeling of good will is the very most fundamental factor in successful coöperation. In professional baseball a single person who has a feeling of hostility against manager or team mates can cause irreparable damage. In college and high school sports the existence of good will among the members of the team is a first essential. The organization which harbors feelings of jealousy or ill will is doomed to failure if it meets players of equal ability who are animated by a different spirit.

In the socialized recitation the relationships are so immediately personal, the possibilities of friction are so great, that without a foundation of good will the possibility of effective work is very greatly decreased. On the other hand, when there is a feeling of harmony, when each pupil desires the good of his fellows, efforts to master subject matter and attempts to produce improvement are almost inevitably sure of success; for the natural outcome of good will is mutual helpfulness in matters of concern to members of the group.

**Courtesy is an essential accompaniment of good will.** It is an essential lubricant for the decreasing of the friction which close personal relationships easily generate. In the ordinary recitation there are certain to arise disagreements in regard to facts, interpretations, and inferences. The normal human tendency is for the individual to believe that he is right, to believe that those in disagreement are stupid or silly, and to express both the belief and the feeling. The usual result is resentment and a reciprocal expression of sentiment with added force. Most of us learn with



more or less difficulty that the road to successful work lies along the line of harmonious relationships with our fellow workers. It is very hard for children to learn this lesson without great cost.

There are many opportunities for the exercise of courtesy in any kind of recitation where there is freedom of expression and discussion. The first thing for pupils to learn is to give an attentive hearing to others, to cultivate a feeling of respect for the opinions of others. A step in advance is taken when the child learns to be courteous to those who are not in agreement with him. Especially for children who have not been well trained at home is it difficult to keep from some such reaction as, "If you had a particle of sense, you wouldn't disagree with me." To learn to listen open-mindedly and courteously and to say, "Perhaps you are right, what is your reason or authority?" is to make a tremendous gain in the process of becoming socialized.

Sometimes it is necessary to eradicate coarseness and crudities of speech which reflect the language of the street or perhaps of the home. As courtesy grows, its application to various matters becomes clearer, as, for example, in such matters as engaging in forms of activity that are annoying to others, — whispering, writing notes, and various other forms of disorder. In a higher form it may rise to the level of a sincere effort to cultivate pleasing personality, less for the purpose of magnifying the self than for the sake of giving pleasure to others.

It is no uncommon thing for the teacher who begins the work of socializing a class to find that the increased freedom, the greater opportunity for finding real values

in work, and the operation of strong social pressure make pupils so enthusiastic and so tremendously earnest that a great deal of heat is occasionally generated. The result is likely to be various forms of conduct that interfere with work. Consequently it becomes necessary to devote a great deal of attention to little matters of courtesy, consideration of others, to the end that pupils may learn to give and to receive criticism properly, to repress exclamations that may create bitterness, and to show continually that desire for mutual helpfulness that is the outcome of good will and the basis of true courtesy.

It may be worth while to point out that courtesy does not mean mere acquiescence in all matters merely for the sake of avoiding disagreement. That is not true courtesy which pretends agreement while doubtful or unconvinced. The courteous pupil will learn to defend his own ideas vigorously, but without giving unnecessary offense. Out of respect to himself and to the mental integrity of others he will adhere to what he believes right until good reasons to the contrary are given. He will learn to admit mistakes and perhaps even to feel grateful to the critic who helps free his mind from error. In all this he will, under skillful training, develop that kind of tact which enables him to do the proper thing at the proper time without giving needless offense.

The socialized recitation demands the development of the feeling of coöperativeness. It is very necessary to have a spirit of helpfulness in guiding class activities to good ends, an eagerness to be of help to others. Through this feeling each is led to

assume his fair share of burdens when labor is divided, to take his part in class discussions, to "hold up his end." As the ideal of coöperativeness is contrary to the spirit that characterizes a great deal of school work, giving or receiving help being scholastic *lèse-majesté*, the teacher who introduces the socialized method is almost certain to have more or less difficulty in developing the right spirit. On the one hand is the extreme of officious interference in the name of helpfulness; on the other, is mere independence of action, valuable as one phase of development, but not a substitute for coöperation.

But as soon as pupils become thoroughly convinced that the teacher is in earnest in introducing the social spirit as well as the form of social action into class work, the normal human tendency to like to work together with others asserts itself. Gradually there disappears the feeling of unwillingness to accept suggestions from others and the unwillingness to give others the benefit of ideas that may be of mutual advantage; or rather, the old practice of doing these things surreptitiously becomes the new coöperation, a kind of "new freedom." When the spirit of mutual helpfulness that often has to work in secret can work freely in the open a great deal of socialization has been accomplished.

**The feeling of obligation to contribute to class work or group activity is a necessary accompaniment of the desire to be helpful.** The feeling of coöperativeness is often sufficient to secure the necessary activities; but as an ever ready assistant it should have a growing sense of responsibility, a kind of school conscience which will force the individual to profitable

activity even when his instinctive liking for working with others sinks into eclipse. This feeling of responsibility gains power by being related to the pressure of the group rather than the mere autocratic will of the teacher. It is remarkable how pupils who are inclined to lag, to be content with an intellectual status that shows accomplishment just a little below what is considered a satisfactory level, respond to this feeling of responsibility to the group. To the laggard the group says: "This is our group. We want to keep our work right up. You get to work and do your share."

To this class attitude the slow or lazy or irresponsible pupil is pretty certain to respond. It touches a spot that urging by the teacher does not reach. But if for any reason it is impossible to arouse a feeling of responsibility for the success of group activities, the teacher may understand that the process of socialization has been blocked or that it has not yet begun; for this feeling is one of the fundamentals of social progress whether in school or outside.

**The sacrifice of personal wishes for the good of the class is a virtue which pupils need to learn early in the process of socialization.** In terms of positive activity rather than sacrifice this is to be interpreted as adapting the individual's own work to the good of the class or to the wishes of the majority. As not every one can have his own will all the time when there is a conflict of wishes, it is very necessary for every pupil to cultivate the ideal of being a "good loser" on those occasions when he must bow to the will of the majority. To learn not to sulk when his own ends are not gained, to master the tendency to become angry

when disappointed, these are two of the most essential characteristics of any person who hopes to live comfortably among his fellows.

Another way in which the idea of personal subordination to the good of the group appears is in the suppression (voluntary, if possible) of the desire of a few students to monopolize the center of the stage. They are known to every teacher, known but not appreciated at their own conception of value. There arises, because of them, the very delicate problem of keeping their ambitions within due bounds without causing them to feel offended or discouraged. Very often they are the "life of the class"; and to suppress them harshly is to put a damper on class spirit, to run the risk of crushing much of the spontaneity that should properly characterize the work of the socialized class. However, if they are not properly controlled, their tendency to monopolize class activities results in the suppression of other members of the class who are not so eager to appear in the limelight. Whatever can be done to help pupils develop an unassuming attitude toward their fellows is a valuable contribution to the future happiness of all concerned.

**A feeling of freedom is another very desirable characteristic.** The absence of spontaneity at once creates the suspicion that the process of socialization has not proceeded far; but on the contrary the mere presence of spontaneity is not in itself sufficient evidence that real socialization of the right kind is taking place. Teachers who lack insight are too likely to believe that a mere condition of sprightliness and volunteering to recite is the end sought. In contrast with this is the

truth of the matter : freedom is but a means of promoting the work of developing essential social virtues and of securing effective mastery of subject matter. This is but a paraphrase of the idea that development must come through self-activity rather than through repression and compulsion.

Unless a feeling of freedom exists there is little opportunity for the development of real courtesy ; for little can happen that can possibly call forth courteous action. Similarly the coöperative spirit is likely to languish unless it is sustained by the possibility of spontaneous activity. Even the feeling of obligation to contribute to class activity is almost certain to lack vitality if it is not accompanied by that freedom which gives responsibility significance ; for the obligation to be a participating member of the group loses its internal compulsion unless the pupil feels free to make his contribution unhindered by repression.

**A sense of the value of time is of tremendous importance in the socialized recitation.** As a rule the method requires more time than is the case where the teacher rushes matters through. It cannot be denied that when the process of socialization is added to that of mastering subject matter there is need for great economy of time during the class period. Otherwise each day will find the class handicapped because of failure to cover the materials that properly belonged to that day's work. The need of developing a sense of the value of time is further emphasized by the fact that in any kind of group activity, individual waste is multiplied by the number in the group. When the individual is alone and wastes five minutes, the loss

is just that. But if in a class of twenty he wastes five minutes of class time, the total is twenty times five.

Fortunately the normal child responds to the idea of multiple loss of time, — as indeed he responds to almost every kind of social pressure. The individual who is perfectly willing to suffer a loss that affects him alone is likely to be deterred by the idea that others have to pay the penalty of his wrong conduct or carelessness. What a contrast between this kind of conduct and that in which the pupil works, avoids intellectual rambling or time-killing, and refrains from interfering with others because of the personal domination of the teacher!

In those classes in which there is division of labor and materials are assigned for individual study and reports, it may be rather difficult in the beginning to get pupils to realize the importance of promptness in the preparation of their work. The diffident pupil is likely to be "not quite ready" and the careless child is likely to have forgotten that he was to make a special report. The result is that there is a gap in the development of subject matter and for the time being the machinery breaks down. Here as elsewhere the teacher should refrain from assuming the attitude that lack of promptness is a personal offense against his majesty as teacher, but should show clearly that the failure to be ready means loss of time to all the members of the class.

Finally, the cultivation of adequate expression contributes very largely to the success of the socialized recitation. In the form of recitation which makes little or no use of the social idea (if such can

possibly exist) expression involves little of the idea of communication, — the pupil merely pouring out something which the other members of the class already know or think they know and which the teacher also knows. Hence the only persons really concerned are the teacher and the pupil reciting. No one who has ever seen a socialized recitation can have failed to note the degree of attention which members of the class give the one who happens to be making his contribution or to notice the effort which the pupil who has the floor makes to convey his ideas to his listeners.

Here is the opportunity of the teacher to place stress upon such ideas as clear enunciation, addressing class rather than teacher, clearness and coherence of ideas, — indeed all the qualities that characterize good form in oral communication. A detail which frequently has to receive attention is that of having children make reports in their own words rather than “rattle off” material from text or reference work verbatim. The need here is especially noticeable in the case of those pupils who have good verbal memory. The remedy is continual insistence upon ideas rather than mere words.



## CHAPTER VII

### THE PROBLEMS OF THE TEACHER

THE casual observer of a well-conducted socialized recitation is likely to come away thinking, "This is certainly easy for the teacher; for he turns all the work over to the pupils." There is a certain amount of truth in this view: the teacher does refrain from doing work which the pupils ought to do; he carefully deprives himself of the pleasure of reciting for them and spares himself the torture of pumping out fragments of topics studied. He keeps himself in the background and gives his pupils the center of the stage. Yet nothing could be farther from the truth than the idea that the teacher is having an easy time. Indeed the proper application of the socialized recitation idea means greatly increased work for the teacher, — or at the very least an exchange of work of one kind for an equal amount of a different kind.

In the ordinary recitation the teacher can manipulate matters in such a way as to conceal the fact that he has but a meager stock of subject matter; but in the socialized type of work, it is necessary that he be familiar with a great deal of material and with the sources from which it may be obtained. Otherwise his guidance of the class will show very evident defects. In the second place, there is likely to be greater demand for guidance in the actual preparation of materials,

— a deeper feeling of need for real supervision of study. And in the third place the teacher must attend continually to the varying phases of the process of socialization. Without this attention on his part the success of the class has to depend upon the mere chance that the pupils — immature as they are — will have the wisdom to do what adults find great difficulty in doing, — to plan and execute ideas that will result in the social welfare of the group. The increased demand for thorough familiarity with subject matter, the necessity of superior guidance in the preparation of lessons, and the constant need of attention to the development of social qualities make it evident that the socialized recitation is no labor-saving device for the teacher.

While all the preceding chapters may be considered as laying out the work which the teacher has to do, it is the purpose of this final chapter to discuss the teacher's problems from a slightly different point of view. Here we shall consider what the teacher has to be under the following heads: (1) as spectator and student of class affairs; (2) as guide in planning and executing work; (3) as counselor in matters of social significance — conduct; (4) as judge of work and development; (5) as a socializing force.

**The Teacher as Onlooker and Student of Class Problems.** — The first demand of every teacher is that he be a careful student of the problems of his work. In ready-made methods of teaching this fact is concealed behind the machinery which characterizes the work. Indeed, many such methods have been devised because of the fact that teachers were unable or unwilling to make careful study of their prob-

lems. Even Pestalozzi believed that it was necessary to devise a method as simple as A B C which any teacher could put into successful operation. Because of the immaturity of a very large part of the teaching population of to-day and also because of the fact that teaching in elementary schools is a very transitory kind of career, ending before inexperience has ceased to be a marked characteristic of the teacher, there is still much search for a pedagogical philosopher's stone which will transmute all teaching into educational gold. In spite of all this there can be no doubt that the real teacher is the one who continually feels the need of making teaching problems his constant study.

If the foregoing facts apply to the ordinary process of teaching, they apply with double force to the work of any one who is trying to conduct a class by the socialized method. Here is a new field in which there is as yet no single ready-made plan for carrying on the work, — in which it is to be hoped that there never will be such a process of mechanizing. Every pupil who is in the socialized class offers special problems, not merely as an intellect striving to master certain materials, but as a person whose individuality is to be realized chiefly through his relationships with others.

Every individual and all these relationships demand patient study on the part of any person — parent or teacher — who aspires to the honor of being a real educator. All that has been said in preceding chapters in regard to dangers to avoid and qualities to cultivate further emphasizes the scope of the field for study by the teacher who undertakes to conduct the socialized recitation. It must therefore be clear that the teacher

is no mere idle onlooker, but must continually be a student occupied with a great variety of matters which contribute to the success of the method.

**The Teacher as Guide.** — In any kind of school work it is taken for granted that the teacher will mark out the path that the pupil is to pursue and will take pains to see that he does not wander much from the way. In the ordinary recitation the teacher accomplishes this by keeping every phase of the process of reciting — if not of studying — under his immediate supervision. In the socialized recitation, however, more freedom being allowed the pupils, guidance becomes a different matter. The teacher cannot be a kind of intellectual mule driver armed with a sharp goad to keep the wanderer in the path and the lazy on the move. He becomes rather a kind of Alpine guide, who, familiar with all the paths and bypaths himself, places himself at the service of others who wish to make their way to the pleasant grottoes and the inspiring heights.

It must be admitted that the task of guiding pupils in the selection and mastery of subject matter demands much more skill than the mere work of prescribing certain lessons and demanding thorough study of them. In the lower grades where a group of pupils engage in socialized work for mere drill in certain fundamental mechanical processes there is comparatively little for the teacher to do; but in the fields, such as history or geography, where the amount of material is very great, the task of guiding pupils into something more than a mere memorizing of details in a given text becomes a difficult problem for the teacher.

Neither pupils nor teacher can be happy in the work if it is confined to such narrow limits that individual pupils of initiative and ambition are deprived of the satisfaction of contributing to the class such materials as supplement and enrich the central outline of the lesson. It is here that the function of the teacher as guide becomes evident. Pupils need help in selecting topics for investigation, in searching for materials relevant to the ideas which they hope to present for the benefit of their fellow students, and often in arranging those materials for effective presentation.

In connection with the study of the problems involved in the opening up of the West, for example, some pupil may, of his own initiative or at the suggestion of the teacher, desire to investigate the special problems of navigating Western rivers such as the Missouri or Kansas. Unless the teacher is familiar enough with the materials to give the pupil guidance in his search there is likely to be considerable loss of time or perhaps complete disappointment and failure. As such voluntary investigations are a frequent happening in the conduct of the socialized recitation, indeed as they are a characteristic which is definitely cultivated by the teacher, it is evident that guidance for the pupil is of highest importance.

**The Teacher as Counselor.** — In the preceding section the point of view was that of mastery of subject matter. Here we turn to problems of conduct. Too often in the routine of school work the teacher feels called upon to give counsel in matters of conduct only when some abuse needs to be remedied. The process is negative rather than positive; a fault is to be removed

rather than a virtue built up. As long as matters run smoothly without any evident offenses against the ordinary rules governing class conduct, it is likely to seem that there is no occasion for special attention to such qualities as are enumerated in Chapter VI. But when the teacher comprehends the spirit and purpose of the socialized recitation, it is evident at once that in every pupil there are latent possibilities of development which need frequent sympathetic attention.

It is hardly to be expected in ordinary cases that the pupils will of themselves see the need of taking counsel with some older person in order to secure the means of development. It is the teacher rather who must take the initiative. Although this is a matter of extreme difficulty, which adds greatly to the work of the teacher, it is just the kind of work that raises teaching from the level of monotonous repetition of subject matter long familiar to the teacher to the plane of developing personalities, the plane which all good teachers have always sought to reach.

How to help the diffident rise to self-reliant participation in class activities, how to give the unduly aggressive a proper appreciation of the rights of others, how to teach the selfish the art of giving to others as well as receiving from them, what means to use in transforming the lazy and indifferent into the industrious and enthusiastic, when to concentrate social pressure and when to relax its force, where to lay the hand of restraint and where to allow widest liberty, — all these and many others are problems which demand that the teacher develop the art of giving counsel in the most effective manner.

In all these matters the teacher must learn to secure through suggestion and other indirect means that attitude on the part of the pupils which will lead them to appreciate the need of making him an effective member of the group — effective because of his participation in building up those qualities which make school and life the most efficient type of social living.

**The Teacher as Judge of Progress.** — From time to time it is necessary to apply some systematic method of judging work accomplished, — a method more thorough than the ordinary day to day reflection of opinion in regard to achievement. Unless there is a systematic judging of achievement, progress is likely to be spasmodic, uncertain, or altogether lacking.

The necessity of such judging is taken for granted in the ordinary recitation, in which the teacher generally makes frequent use of the question as a means of finding out how well pupils have mastered the work ; but in the socialized recitation, the teacher being somewhat in the background, there is often a tendency to neglect the work of measuring progress — unless (as should be the case) the organization of the class makes provision for the office of student-critic. Even where the class has risen to the level of attempting to judge its own work, it is necessary that the teacher continue to act as critic, measurer, judge — whether in a noticeable way or not.

In the first place it is necessary to pay heed to the extent to which subject matter is mastered. As emphasized repeatedly in these pages, if the socialized recitation cannot or does not secure that degree of excellence which is demanded by supervisors and

patrons, there is no place for it in our scheme of education. This mastery of content must be interpreted: (1) as applying to the materials that are taken up day by day; (2) as relating to the task of covering the field that is prescribed as the work for a given unit of time — a semester or year. This means that the teacher must be a continual judge of daily mastery on the one hand and of advancement on the other.

In the second place, as may be inferred from the chapter on qualities to develop, the teacher has also the obligation to judge various personal characteristics in order that abuses may not arise or continue and that the desirable aspects of personality may have opportunity to develop. It is not to be assumed that in judging various matters that pertain to conduct the teacher will measure in the same way as in estimating progress in the learning of a vocabulary or in acquiring skill in typewriting. The result is the same, however: a definite judgment in regard to the condition that actually exists is used as the basis of guidance in future development.

**The Teacher as a Socializing Force.** — Everything that has been said in the preceding sections of this chapter is based upon the idea that the great work of the teacher is to aid in the process of developing the latent social possibilities of children. A further idea needs emphasis, however: this work is not to be advanced in an impersonal manner as if the teacher were merely a biped textbook; but it can be accomplished only through actual mental contacts.

In the development of social work in the large cities, it has frequently happened that a great gap has arisen



between those who have charge of the work and those for whose benefit it is attempted. The machinery is all set up and in operation; but the actual feeling of personal interest and personal contact is too often lacking. The poor are treated as if they were no more human than the cards which contain their records, with the result that most of the social possibilities of relief work are lost.

Similarly an abuse has occasionally arisen in the administration of the work of vocational guidance. The person seeking guidance is recorded, indexed, and filed as if he were a specimen for preservation in a museum. His existence as a human being with certain social possibilities is forgotten. Rare as these abuses are in social work, they suggest a danger that is to be found in the school as well as in charity organizations and vocational guidance bureaus.

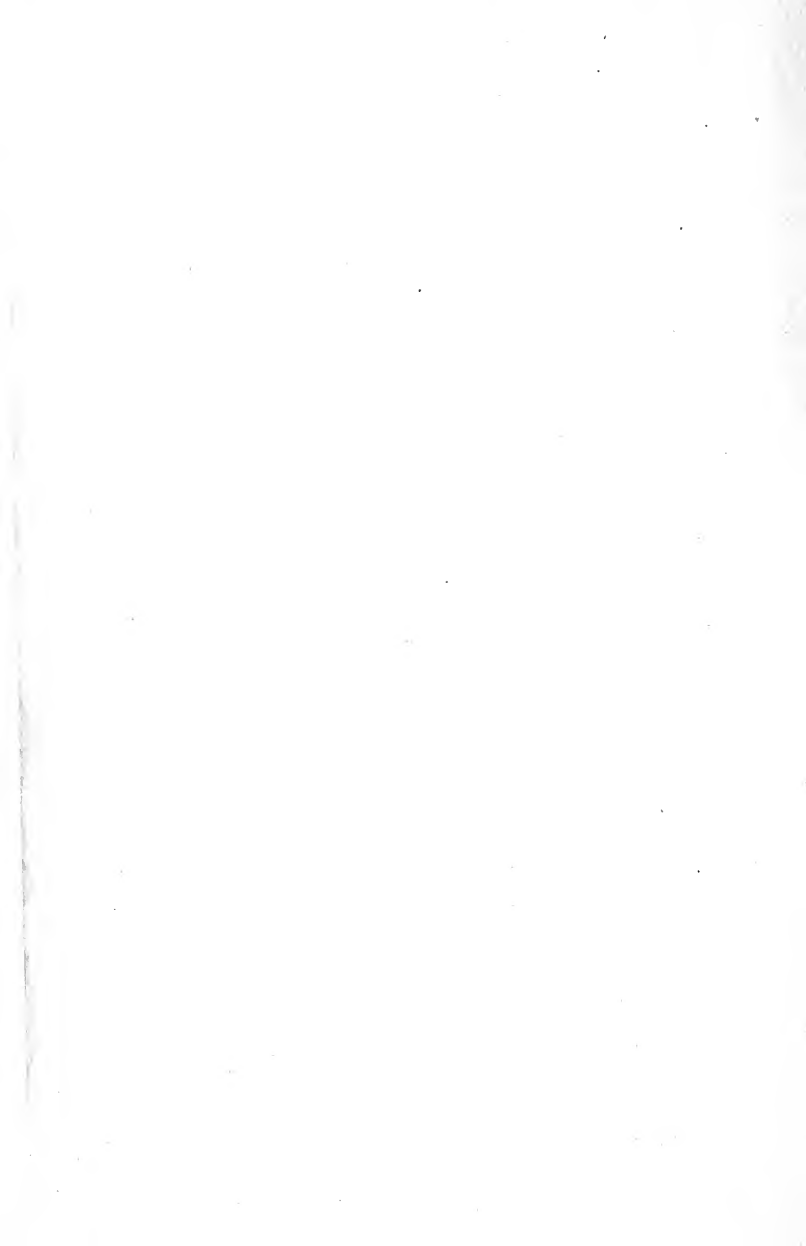
However smoothly the machinery of the socialized recitation may run, it is not accomplishing its real purpose unless the teacher is able to put into effective operation that intangible something which humanizes the work. The young and inexperienced teacher is likely to fear to let his personality shine — either because of diffidence or because of the suspicion that unless he remains aloof and impersonal his pupils will take advantage of him. The experienced teacher may have fallen into a type of routine which has the same general effect. In either case it is absolutely necessary to open up the channels through which personal influence may flow. It is only in this way that the teacher can really be a socializing force.

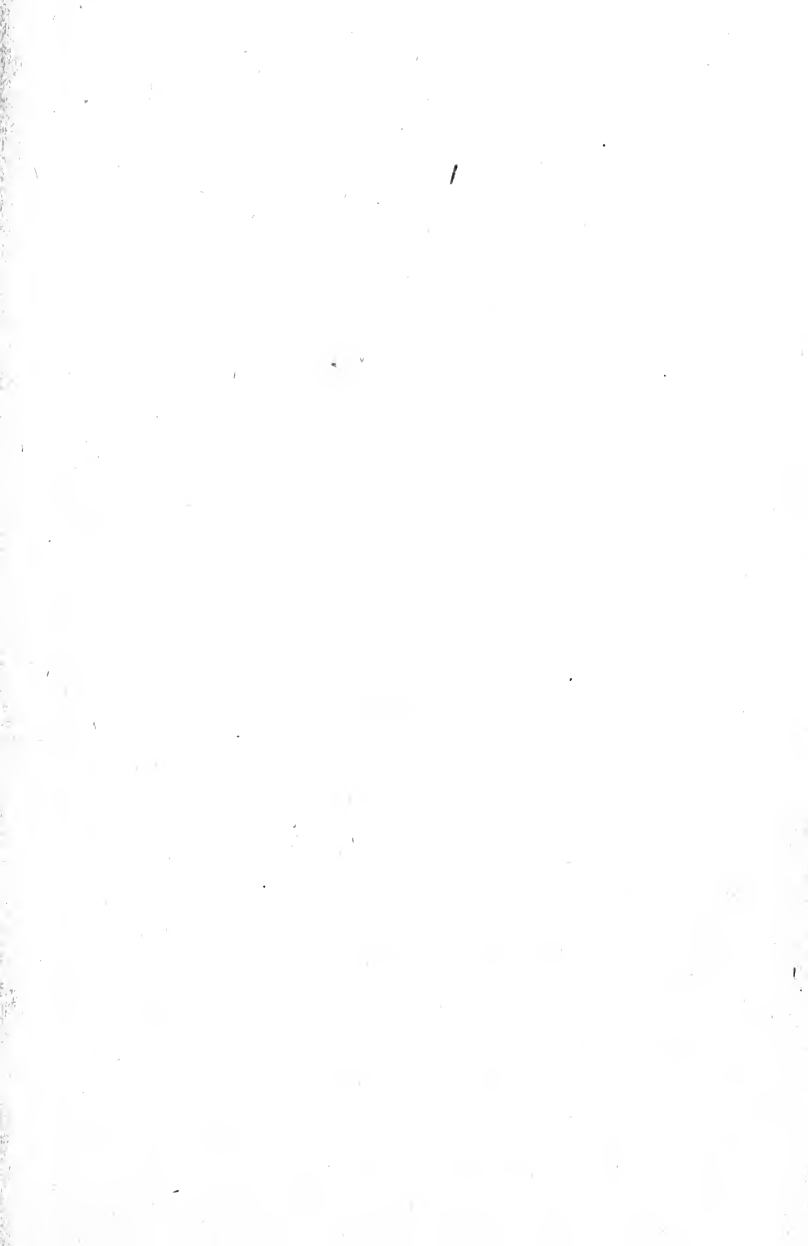
## A LAST WORD

With many teachers the question will rise: "Can I manipulate the machinery of the socialized recitation in such a way as to secure better results than with my present method?" The answer must be conditional, as this is not a bow for every man to shoot. There can be no good reason, however, for any teacher's failing to make greater and greater efforts to carry on the actual work of socialization, regardless of class method. It is for this purpose—socialization—that the school exists; it is for this that the teacher has a place in the social structure; it is to this same end that all the great forces of progress and of culture continually contribute.

The measure of the teacher's success, then, is to be found in the degree to which he carries on the work of socializing his pupils. If he accomplishes this in spirit and in truth, regardless of the form which his class work may take, he is making a contribution to society which is beyond all price. To help him make this contribution is the sole purpose of the socialized recitation.







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