ORIENTATION IN EDUCATION

EDITED BY T. H. SCHUTTE
Head of the Department of Education and Psychology
Womans College of Alabama, Montgomery

CONTRIBUTORS

T. H. Schutte, William Carl Ruediger, Holland Holton, Willis L. Uhl, Theo. L. Scholtz, Arthur J. Jones, L. A. Pechstein, Melvin S. Lewis, Coleman R. Griffith, J. E. W. Wallin, M. R. Trabue, James V. Thompson, Arthur S. Gist, Julian E. Butterworth, J. A. Clement, A. C. Anderson, Carter V. Good, B. L. Parkinson, E. E. Lewis, Gladstone H. Yeuell, Joseph Roemer, F. H. Swift, H. L. Smith

THE MACMILLAN COMPANY
NEW YORK 1932

PREFACE

The need for an introductory general course for students beginning their professional preparation in education has been recognized for some years, and many teacher-training institutions have, with varying degrees of success, offered courses designed to achieve this orientation. The chief source of failure in such courses has been a lack of clarity as to the exact purpose of the course, and the resulting confusion in the organization and presentation of material.

In the opinion of the authors and editor of this volume, an orientation course in education should function as a practical guide to the professional study of the subject. Such a course should provide a panoramic view of all that the study of education has to offer. It should review and describe the opportunities for work in the various types of professional service, and should enable students to choose their courses wisely and to prepare for their future work effectively.

From the tentative outline of this book it became apparent that in all probability no one educationist would have sufficient breadth of view to write any considerable number of the chapters. The outline was therefore submitted to men prominent in various fields of education, and these men were invited to write chapters dealing with their particular interest. Most of the contributors are well known through their constructive activities, and their willingness and enthusiasm are responsible for the excellent discussions of the many phases of the subject here gathered together.

Most of the larger divisions in education are represented in the chapter titles, although the limits of a single volume have made it necessary to restrict both the number of topics and the space

devoted to them. The contributors have continually borne in mind the function of orientation and have included in their individual treatments a great deal of practical guidance material, such as explanations of terms; descriptions of types of courses, methods, basic concepts, and general information in the various fields; and evaluations of the training for these fields. They have, moreover, included discussions of the opportunities for future study, research, and specialization; and have suggested important collateral preparation together with a few selected references for further reading.

The book should meet several fundamental needs. It should serve as a basic text for introductory courses to the field of education as a whole. The individual chapters, through their uses in the library, should constitute valuable introductions to the more specialized courses. For those students who are interested in the study of education for its cultural values rather than professional training, it should serve as a comprehensive survey. It may be used to great advantage as a textbook in normal schools and possibly in teacher-training work in high schools, as well as in colleges and universities. And lastly it should be an interesting and illuminating volume in the hands of the general reader who is anxious to inform himself concerning this rapidly growing field of learning which deals with what may well be considered society's largest undertaking — the education of the human mind.

T. H. S.

CONTENTS

ORIENTATION IN EDUCATION

CHAPTER I

THE EUROPEAN BACKGROUND OF AMERICAN EDUCATION

Holland Holton, Professor and Head of Department of Education, Duke University

The meaning of education. Education as used in this chapter means " the conscious effort of society to project itself into the future." The application of the term is not limited to school education, but we do tend to limit it to school education as supplemented by the work of such organized agencies as the home, the church, and other organizations of the type indicated in our definition already given. It will be observed that the term *society* is used to mean the general social organization as represented by all the people, or the State, and including the various smaller groups comprehended in such large groups. It will be observed further that emphasis is placed on the purpose of society when it provides institutions for " educating " its younger members, or trying to preserve its own life and growth into the future.

The nature of history of education. The history of education, therefore, began when some family, or " clan," or " tribe " began to take thought of training its youth so that the family or tribe might carry on when the controlling adults should die. The history of education, as we think of it today, is the story of how society has developed the schools and related educational institutions to train successive generations to carry on. The emphasis is on the development of educational institutions as

they exist today. In the story of this development we must include the story of the educational institutions of other times and places as these institutions have influenced what society has today. We must also include the story of educational thinkers who may have lived long ago without much influencing the education of their own time and nation if in the course of the years their thinking came to influence education as it exists today. On the other hand, we ordinarily use the phrase " history of education " to refer to the history of education in our own civilization and do not include materials from other civilizations that have not had any apparent influence on our own; for example, the educational history of China, old and interesting as it is, is not included in our ordinary histories of education. Similarly the writings of educational theorists whose theories apparently have not influenced education as we have it are not today accorded much if any space in the history of education. This decreasing emphasis on theories and other materials related to education that did not materially influence the general development of educational theories and institutions as we know them today, is one of the most marked developments in the history of education as a field of study. Theories that have not effectively expressed themselves in educational practice and institutions are studied much more properly in a course dealing with the philosophy of education rather than the history of education.

As we have already suggested, the history of education, as we ordinarily use the term, means the history of education in our own civilization. Our American civilization is simply an extension of the civilization of Western Europe as it existed in the seventeenth and eighteenth centuries when America was being colonized by Europeans and was developing its colonial institutions. To understand the history of education as it exists in the United States today, it is therefore necessary for us to trace briefly " the European background of American education," for our European ancestors had gone a long way in developing the ideals and institutions on which are based

our schools and other educational agencies before America was colonized. In fact, the radical changes taking place in European life during the period of American colonization and a century or so before have had a profound effect on our educational development.

Education in Ancient Greece

Influence of the Spartans. It is probably impossible, even in a much longer treatment than this, to go back to the real beginnings of Western European (and American) education. Many interesting things are known and many more surmised as to the early tribal education that existed at the beginning of historic times. The best example of this type of education that survived into historic times was the educational system existing in 500 B.C. in Sparta, a little city-state of Greece. The ancestors of the Spartans were rude but brave warriors who had probably worked their way down from the mountains of Northern Greece into the fertile southern plains of the Greek peninsula. After conquering other tribes they conquered a tribe known as the Messenians, who not only outnumbered the Spartans but also were probably more highly civilized. The Spartans spared the lives of the Messenians but kept them as state slaves or serfs to till the land for their masters, the Spartans, who kept them in cruel oppression and terrorism. There was always the danger that the more numerous Messenians, if they could but obtain weapons and courage, would rise in rebellion and exterminate their oppressive masters. Under these circumstances the rude Spartan warriors who had conquered the Messenians continued to be rude warriors, and the educational system they had before and after 500 B.C. was probably little changed for more than six centuries — about four times as long as the United States has been a nation. Let us see what this educational system was, what manner of society it served, and what it undertook to do for that society.

The able-bodied Spartan men, supported by their conquered serfs, lived in barracks and spent their time in military drill.

Until they were seven years old the boys were trained by their mothers at " home," if we may think of the Spartans as having homes; they, too, were then taken to the barracks to learn to be soldiers. They were organized into companies under the direction of older boys, who in turn were under the direction of older men. They listened to stories of the bravery of old Spartans and the prowess of Spartans against other peoples, they were hardened to endure suffering, they were even taught to be skillful in stealing that they might be able to forage for themselves when they should have to fight away from home. Similarly, the girls were trained to be good wives and mothers of soldiers. The whole education of boys and girls was directed toward the single aim of preserving the Spartan state, the Spartan beliefs, and the Spartan manner of living. The six centuries or more during which these remained relatively so unchanged, ending only in 371 B.C. when the Spartan state was destroyed in battle, show how well this aim was achieved. Spartan education thus admirably illustrates the power of education to transmit the social inheritance, that is, the sum-total of the art, science, literature, history, ideas, and ideals man has accumulated through the centuries. Any society, in consciously training its children, desires to transmit the best of its social inheritance to them. Sparta was peculiar in that the whole of Spartan society shaped itself to transmit the social inheritance *without change.*

Criticisms of Spartan education. The weakness of the Spartan theory of education lay in the fact that to transmit the social inheritance *unchanged* meant that each generation transmitted no more to its children than had been received by their fathers. The inheritance failed to grow richer with the years, because children were not trained to learn new things for the good of their people, but merely to know and practice what their fathers knew. This was true even in warfare, and when a great enemy-general developed and applied a new principle of warfare, the Spartans were ruined: they had not been trained to use initiative in *meeting new situations.*

The history of the Spartans is thus of value in showing the beginnings of effective education for state purposes, in showing the power of education to transmit the social inheritance, and in showing the danger of an education that does no more than transmit the social inheritance.

Education in Athens. In contrast with the Spartans were the Athenians, inhabitants of another little city-state of ancient Greece. After a time they were conquered by the Spartans in a terrible civil war, but their educational system had so developed the initiative and individuality of their citizens that mere military conquest did not destroy their importance in civilization. A people more mixed of blood and ideas than the Spartans, they early came into contact with foreign peoples and developed curiosity to learn new things as well as to transmit to their children old ideas and traditions. They allowed each family to educate its own children in more or less its own way and they encouraged various schools to teach music, reading and writing and the like, and athletics. When their state lost its leadership to Sparta, they turned to the development of the finer things of art, literature, and science. They developed a school education that compared favorably with our educational systems of today and literature and art that has never been surpassed. In their schools of rhetoric and university training they developed secondary education that became the model for all of the vast domain of Alexander the Great and later for the broad Roman Empire that absorbed the fragments of Alexander's conquests.

In other words, Athens developed for the ancient world, and ultimately for us, two things: first, the materials of school education, centering around literature and related subjects dependent on the art of writing; and second, the ideal of training the individual beyond what has been handed down to him — the theory that somehow education should train him to deal with new situations as they arise, instead of merely teaching him the facts and beliefs that had already been acquired.

The conquests of the Macedonian king, Alexander, gave the

Athenian ideal of school education to the eastern Mediterranean world; and the Romans, as they gradually conquered the Greek parts of the civilized world, absorbed this same ideal of education. Greek slaves taught Roman children, often from Greek textbooks; Greek masters taught older boys rhetoric in secondary schools; and Roman youths — among them Cicero and Julius Cæsar — went to Greek universities to complete their training in the arts of public and private life.

Roman Education and the Christians

Christian missionary doctrines. When Roman law and order, and Greek civilization and education as absorbed by the Romans, had been established around the Mediterranean and inland on all sides, the Christian missionaries went through the length and breadth of the vast empire zealously preaching certain ideals that have profoundly influenced and shaped the civilization and educational history of Western Europe (and America) to this day. These missionaries preached among their doctrines these: first, the doctrine that there is but one God, all-powerful, instead of the many gods of Greeks and Romans; next, that this God is all-just and moral, demanding justice and morality of all men; third, that He is the Father of all men, who are therefore brethren; fourth, that the souls of His children are immortal, as He is, and that this life is but part of an eternity for which it prepares men; and fifth, that a man Jesus, the Son of God, had come into the world to show men how to live as God would have them live, had allowed himself to be put to death for men, had risen from the dead, and had commanded His followers to preach these doctrines to all men.

Roman persecution of the Christians. These doctrines brought the Christians into conflict with the Roman Empire, its civilization, and its educational system. In the first place, the early Christians were Jews, and the Jews had religiously kept themselves apart and above all other peoples. Regarding themselves as God's " chosen people," and living clean lives in

accordance with a carefully prescribed manner of life, they thought of other peoples as unclean in life and as distinctly displeasing in the sight of God. Devout Jews looked forward to the time when they, not the Romans, should rule the world. Naturally, therefore, the Jews were not popular among their fellow-subjects of the Roman emperor. But, though unpopular, they were tolerated by the Romans and in large measure protected from violence by the Roman determination to keep the peace. The Romans took the attitude that any people obeying Roman laws were at liberty to worship such gods as they chose. Furthermore, the Jews, believing themselves to be the chosen people, were ordinarily not missionary in spirit or activity: they were regarded as fanatics for their own religion, but they did not insist on preaching it to other people. Not so the Christians, however. They believed that they were commanded by Jesus "to preach to every creature." They distinctly would not let other peoples alone. Their preaching aroused resentment from their fellow-Jews and others, and mob-violence against them resulted. They told the Jews, for instance, that in having Jesus put to death they had murdered the Son of God; and they told other people, Gentiles, that they and their fathers in worshiping the gods they revered had been worshiping mere devils or, at best, creatures of the imagination. Furthermore, the resentment aroused by this preaching resulted in wild tales of slander that inflamed public sentiment yet more; and the Christian emphasis on obedience to God was easily distorted into disobedience to the state, the one institution toward which the Romans tolerated no disloyalty. Accordingly, some of the noblest and best of the Roman emperors and governors of provinces, as well as corrupt officials, seeking to gratify popular prejudice against the Christians, came to persecute them as being disloyal to the Empire.

The direct basis for this persecution was the fact that, somewhat like the modern Japanese, the Romans had the custom of "worshiping the Emperor." With the Romans this worship took the form of burning incense before the imperial

statue, just as incense was burned before statues of Roman gods. Modern Christian missionaries to Japan have in many instances taken the position that the Japanese customs of worshiping the emperor has no more significance than our custom of saluting the flag, but to the early Christians the Roman custom of burning incense to the Emperor was equivalent to making the Emperor a god. The Roman Christians, therefore, when some Roman magistrate offered to let them prove their loyalty to the Empire by burning incense to the Emperor, refused as a matter of conscience and proceeded to denounce the practice altogether. Thereby they proved conclusively in the eyes of the Romans that their religion was contrary to Roman standards of patriotism, and they were punished as traitors. This was but one of the many instances of misunderstanding between the Christians and the Empire. The result of this friction was not only the death of individual Christians but the wholesale persecution and execution of Christian believers. Fortified by their belief in immortality, the Christians died bravely and so thoroughly advertised their religion, as one men could die by and for, that it rapidly spread through the Roman world until finally, in the fourth century after Christ, it was made the state religion. By an odd turn of events, as presently we shall see, the Christian church, which was at first so utterly in conflict with Greek and Roman civilization and education, came to be the main instrument in preserving both when misfortune came upon the Empire.

Christian influence on Roman education. The early Christians were opposed to the educational system of the Roman empire as they found it, or at least were indifferent to it, for these reasons, among others: first, the Christian doctrine of immortality and of a better world after death naturally appealed to the slaves and oppressed members of society, who were likely to be least interested in education; second, this doctrine of immortality was so stressed by the early Christians that they expected this world to come to an end within their own life-time and they felt, therefore, that education of children

in the things of this life was unnecessary; and third, Greek and Roman literature, around which elementary school education centered, dealt with stories — even immoral stories — of the Greek gods and goddesses, and Christian parents trying to keep their children from contamination by heathen life could not allow them to have this corrupting education.

As Christian doctrines spread, however, from the lower classes of Roman society upward, they reached parents who were more interested in education; then, too, the world did not come to an end as had been expected, and it became obviously desirable to educate children for life here; more important still in the eyes of the Christian leaders was the necessity of teaching converted pagans the real meaning of Christian teachings; and, finally, it became evident that Christian leaders must be trained to debate on equal terms with the most cultured philosophers of the old paganism. By the time, therefore, that Christianity was acknowledged as the exclusive state religion, in 391, the church was interested in education both for its members in teaching them Christian beliefs and for its leaders in training them to fight the intellectual battles of the church. With Christianity as the state religion, the church rapidly developed a strong organization of priests, bishops, and archbishops, paralleling the civil officers of the state. This meant a larger and larger number of leaders to be trained. Then, too, the fight over paganism having been won, the church leaders were less afraid of the pagan learning; and, finally, since many of the church leaders were themselves of highest training and familiar with the literature and philosophy, they tended to adopt what seemed best of this learning for church uses. It was in fact the Christian monks who during the Middle Ages copied by hand most of the Greek and Latin books that have come down to us.

Western Europe during the Middle Ages

Barbarian invasion of the Roman Empire. Mention of the Middle Ages, however, recalls the fact that the Christian church

became instrumental in preserving much of Greek and Roman civilization and education, when misfortune fell upon the Empire. The misfortune that destroyed the Empire was a series of invasions by various peoples, chiefly Germanic, from across the Rhine and Danube rivers, largely in the fifth century after Christ. These peoples, through greater or less admixture with the peoples of the Roman Empire, became the ancestors of the modern French, Belgians, English, Northern Italians, Swiss, Spaniards, and the inhabitants of such other lands as their invasions touched, as well as the ancestors of the modern Dutch, Germans, and Scandinavians. At the time they invaded the Empire they were in the pastoral and early agricultural stage of development. They worshiped such gods as Woden and Thor, after whom our days of the week, Wednesday and Thursday, were named, and other gods representing the forces of nature. They were not accustomed to the refinements of Roman life and, so far as organized educational effort was concerned, were more backward than the Spartans a thousand years before. They had only the beginnings of a written language. Yet these simple, illiterate, nature-worshiping barbarians became the masters of the cultured Christians of Rome, and Western Europe was therefore thrown into the " Dark Ages."

Charlemagne's encouragement of learning. Since the German conquerors had no use for learning and since careers in the public service of the Empire were no longer to be had by the old Roman type of schooling, such schools as continued to exist, existed to train leaders for the church. Certain parts of Western Europe, such as Ireland that had been Christianized but had not been conquered by the Romans, and Britain that had been Romanized but did not immediately succumb to the Germanic attack, kept alive, however, the old traditions of Roman education and culture as modified by the church until other parts of Western Europe were sufficiently advanced in the fusing process of Roman with barbarian to be interested in a re-development of the old culture. About the year 800

one of the greatest rulers of all time, known to us as Charlemagne, had acquired an empire that included most of modern Germany, France, Northern Spain, Belgium, Holland, Switzerland, Northern Italy, and parts of lands farther east. Possessed of a vigorous mind and an eager interest in the meager learning preserved from the past, he had brought from England, where at the moment learning flourished most, learned men to found monasteries and schools. These monasteries and monastic schools, even amid the wars that followed Charlemagne's reign, kept alive a tradition of education that was carried back to England a hundred years later when England in turn was recovering under its great King Alfred from the effects of renewed barbarian invasions.

The education of chivalry. We cannot trace in detail the fluctuating centers of culture that existed in Western Europe from the fifth to the fourteenth century. Suffice it to say that this period, known as the Middle Ages, was simply a period in which the fragments of the old Christianized and civilized Roman Empire were assimilating the new German peoples that had taken possession. Because these dominant German peoples were less civilized and had neither the wants nor the organized government and means of communication of more civilized peoples, the industrial life dependent on the demands of commerce died out, and with it went the leisure that made possible enjoyment of arts learned through school education. Neither Roman birth, with its privilege of ruling the world and living on the tribute of conquered peoples, nor the profits of industry and commerce made it possible for youth to receive secondary and higher education. If any had received it, there was outside the church no longer any service that demanded the training of the schools. The church, therefore, trained those who were to serve it as best it could on the fragments preserved of Roman education. The parish priest, the pious brothers in monasteries and the holy sisters in their convents, or the bishop of some great cathedral church, saw to the training of those who were to succeed them in the service of the church