

Universal Film Co., 1600 Broadway, New York, N. Y.

Educational Film Co., 729 Seventh Avenue, New York, N. Y.

Fox Film Corporation, West 55th Street, New York, N. Y.

Famous Players-Lasky Corporation, 485 Fifth Avenue, New York, N. Y.

Scientific Film Corporation, 13 Dutch Street, New York, N. Y.

International Church Film Corporation, 920 Broadway, New York, N. Y.

Kineto Company of America, 71 West 23d Street, New York, N. Y.

Visual Education problems are given chief attention in the publications of—

Educational Film Magazine, 189 Montague St., Brooklyn, N. Y.

Visual Education, published by the Society for Visual Education, 327 S. LaSalle Street, Chicago, Ill. \$1.00 a year.

The National Board of Review of Motion Pictures, 70 Fifth Avenue, New York, N. Y.

The Educational Screen, 5200 Harper Avenue, Chicago, Ill. \$1.00 a year.

As this paper goes to press there has come to hand what seems to be a valuable book on the use of motion pictures in education. It is called *Motion Pictures For Community Needs*, by Gladys and Henry Bollman. It is published by Henry Holt and Co.

ELIZABETH M. EWING

## V

### QUOTATION

#### THE OBJECT OF EDUCATION

There is a firm and wellnigh universal conviction that education is related to intelligence, as cause to effect. Both those who seek and those who dispense education share this article of faith, while even the critics of educational procedures are prone to accept it. The scepticism that would challenge such a deeply rooted belief must be prepared to accept the usual rewards of the heretic. Yet, evidence disposing one to doubt the efficacy of education to promote intelligence, is not difficult to find. Only recently the metropolitan newspapers have given us long accounts of the City Fathers' perturbation over the iniquities of the history-texts used in the

schools of New York. With the utmost candour, the view has been expressed that the public schools must instil patriotism and respect for our national past, however drastic may be the necessary revisions and excisions in accepted historical records.

These parochial limitations upon the industry of Clio are, however, of minor import. What is, or should be, of concern to educationists is the sequence of events through which a child passes, while undergoing the process of education. In elementary education a child is given certain naive ideas and doctrines of the history of his country, which, if he be so fortunate as to continue his schooling, are, in secondary education, somewhat modified in the direction of less *naivete* and less dogmatism. If the same child passes on to college, he again is given another set of ideas and doctrines which are more or less realistic, but still disposing to a respectful and admiring view of the civic virtues of his forefathers. In the graduate schools, this process of disillusionment may be carried to the point where there no longer exists an even faint resemblance between the views of the elementary school and those of the seminar. The graduate student is exposed, as it were, to the very arcana of history and from that belief-disturbing experience he will become, usually, profoundly sceptical. Yet when his turn comes to write textbooks, he will continue the traditional juvenile material.

Now the proper attitude to take towards this accumulating experience of the child is that the increasing education received in this heirarchy of schooling does promote a critical intelligence towards history, contrary to the doubt earlier expressed in this paper. But what shall we say of the bulk of students who stop with elementary education? They are inducted into life with a set of pious beliefs, but without as much as a suspicion of intelligence derived from their schooling.

History is only one of a number of the concerns of education, but the situation in history, as described above, is alike for economics, government, politics and whatever else of the social "sciences" that may be taught. No one who has reflected upon this

situation can, unless he be professionally committed to the educational industry, fail to see that, far from developing intelligence, education is concerned solely with implanting ideas, attitudes, views and beliefs which comport with what Professor McDougal calls the "group mind." That is to say, education is the process by which the child is patterned in his thinking and behaviour according to the group-standards and preferences so that, as an adult, he will behave as nearly like his fellows as possible.

It is true that by education he learns reading, writing and arithmetic, but what he reads and writes and how he figures is in the group-pattern. He learns and becomes more or less adept in the institution of prices, and in business methods of buying and selling, while he acquires his arithmetic. He becomes patriotic while he reads history and politics, and learns the virtues of civic obedience and respect while he writes his compositions upon government. The content of the three R's is the affair of social behaviour approved by the majority.

It is now in order for the embattled defender of education to arise and, with a vehement gesture, demand, What would you have education do? Are not the public schools "the bulwark of our institutions?" The present writer has no particular task to propose for education—at present. Nor is he at all inclined to question the service of public schools in the maintenance of our institutions. Indeed he holds that education exists and serves to perpetuate certain patterns of behaviour or what we call institutions and, therefore, has little or nothing to do with the development of intelligence. For it would take a hardy soul to proclaim any intelligence in our social institutions—our accepted and sanctioned ways of living together.

Private property, absentee ownership, the price system, wages, marriage, politics, what are these but the modes of behaviour towards others which rule in the group-life of today and operate, after a fashion, to insure progeny, a modicum of goods and services and the whole tragi-comedy we call modern life? None of these modes of be-

haviour is inherited and born in us. They must all be acquired by experience, and education is the process of controlled experience whereby the young are inducted into this social life, with its formal patterns of behaviour towards persons and things.

Between the initiatory ceremonies of savage peoples in which the adolescent males are acquainted with the rights, duties and privileges of a member of the tribe and the process of modern education in a civilized State, there is a difference only of mode and duration. The object of both is the same—to prepare the individual of the younger generation to carry on "business as usual."

Our concern is not to criticize or to condemn education, either for its methods or its objectives, but rather to point them out as substantiating the heresy that education and intelligence are not casually related, are not means and the end. The more eloquent the defence of education as essential to a democracy, to the preservation of our institutions, the more conclusively appears the truth of this heresy. For intelligence, or, as it is wiser to say, intelligent behaviour, is precisely that behaviour which does not rely upon magical, coercive institutions, *mores* and social habits, but operates through the casual sequences of things, to discover which it is continually seeking.

Nothing is more certain than that there is a vast and unbridgeable gulf between social habits or institutions and intelligent behaviour. The history of every science is a record of successive heresies, generated by the discovery of the casual sequences in things, which ran counter to social beliefs and habits. The history of applied sciences tells the same tale of arduous and painful displacement of social habits by new techniques based upon scientific discoveries. Today, in our industrial establishments, our engineering ability is devoted in a large measure to the elimination of institutional habits, substituting for private property and price habits, the regime of planning and control, directed use and preparation of tools for private owner and application. The workman in a well managed factory today operates in a world run by intelligence, not

by social institutions. He is freed, within the factory, from private property, prices and the like, and no longer can behave as an irresponsible individual, as he does outside its doors.

A Scots philosopher has observed that "the history of intelligence is not so much a record of the progressive discovery of truth as of our gradual emancipation from error." This emancipation is the work of intelligence seeking to discover how things behave instead of accepting the prevailing ideas, conceptions and beliefs that form the staple of education. Within fairly recent years education has accepted, grudgingly and hesitatingly, the task of teaching the discoveries of the natural sciences. Yet within the past twenty years biologists have been threatened with dismissal for teaching the evolutionary hypothesis. In such topics as political or economic behaviour, where the institutional habits completely obtain, intelligence has scarcely begun to function. Accordingly we find that the educational efforts, even of our colleges and universities, in political or social "science," are concerned with inculcating "correct" opinions and ideas, not with the development of intelligent behaviour in social government and production and distribution.

As a group we are fearful of intelligent behaviour, and well we may be, for the bulk of our social institutions can not survive the test of intelligence. This is not to be taken as a condemnation of those institutions or a desire to abolish or subvert them, if that were possible. We are called upon solely to observe that they are unintelligent and confessedly so by the testimony of those who exclaim the loudest lest our remarks on that head disillusion the masses of the people, who are being educated to respect them.—L. K. FRANK in *The Freeman*.

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## VI

### THE BOOK OF THE MONTH

#### GIFFORD'S PSYCHOLOGY SYLLABUS

To those interested in the training of two-year normal school graduates there is no more important problem than the course of-

ferred in psychology. All are agreed that psychology underlies so much of the science of education that along with sociology it is fundamental in the training of teachers. But when it comes to the nature of the course there is, alas, no such unanimity of opinion. In an earlier period in the training of American teachers a course in "moral philosophy", including much of the psychology of that day, was the usual solution. From that the movement has developed along two lines. In some cases an introductory course in general psychology is given. But although this survey course is generally given in the normal school student's first year, it was planned for senior college students, and the textbooks were written accordingly. Moreover these survey courses do not properly emphasize educational psychology.

The usual alternative to this general survey course has been educational psychology alone. By omitting certain less essential topics from the course time was secured for the emphasis of those more closely related to teaching. The content was more tangible and the student saw the application of psychological principles to education, but there was grave danger that in this beginning with an applied course he would fail to get a sweep of the science as a whole and that without this "sweep" he would have difficulty in orienting himself.

To add to the general discontent the psychology has quite often been the most poorly taught subject in the curriculum. All over the country teachers of psychology have taught the laws of learning in a course which by its method violated practically every one of them, and moreover failed to see the grim humor of the thing. For a decade or more certain members of the American Psychological Association have felt that this problem of psychology for teachers was one worthy of their best time and effort. They have felt that from their own number should come a complete reorganization of the course given so that it would embody a sufficient general survey, give emphasis to the topics concerning learning and human behavior, and proceed from the student's own experiences and observations supplying an experimental basis for the new facts acquired, in the meantime using this experimental basis so that the student should acquire these new facts by the problem method. In the last few years much