

influences in his life, aid the teacher and receive help from her, and fit herself for an active share in the working

out of community problems. Again, then, I say a Parent-Teacher Association in every community.

EDUCATION AND SOCIETY

From a Paper by J. E. Boodin

Education in the past has been vitiated by two types of tendencies. One has been the tendency to regard education as a merely passive process, a process of imitation—the handing down of the knowledge of the past as a suit of ready-made clothes, irrespective of whether it fit the wearer. We are trying at present to emphasize the active, constructive nature of education. However chaotic our efforts may be so far, we are at least conscious of the fact that education should express the needs and tendencies of the developing mind and that knowledge is an instrument in the creative realization of personality.

Another tendency which we are trying to work away from is the individualistic conception of education. We are becoming aware at least that education is a social process and must fit the individual for the team work of a common life. The abstract individual has gone into the limbo of the economic man and so many other abstract entities. It is through social education that the individual must discover himself and his vocation.

Education as Preparation

Upon one thing we are fairly agreed, that is that education should be a preparation for the later tasks of life.

It is evident that, in so far as we look upon education as preparation for life, the aim should be the mastery of the material from the point of view of participating more effectively and more appreciatively in the social process. To this end we must master the tools of civilization. This has indeed become a complex and seemingly hopeless task in our modern life. The primitive man could master all of life. And even the Greek in the days of Pericles could have a thorough understanding of the brilliant civilization of his day. So rapid, however, has been the increase of knowledge through specialization and

increased means of communication that it has become impossible in one brief life time and with our circumscribed minds to master the spiritual resources of the race. Education today is obliged to deal with certain types of interests and methods. In this way we hope to enable the individual to discover his tastes and capacities. While he must specialize in order to prepare for his vocation, it would seem that he ought to acquire some perspective of life as a whole. Else he becomes a mere hewer of wood and drawer of water, a cog in our complex social machinery. There are some types of interests that stand out in such an education.

The old training was too intellectualistic. It is a mistake to suppose that the three R's would necessarily produce good citizenship. We must have not mere abstract intellectual training, but that training of intelligence which shall enable us to understand and participate in the common life. To this end there must be a training of the emotions to loyalty and appreciation of what is best, the training of reason for the critical examination of what is best, and the training of a character which will act upon the insight into the best. No training which neglects any aspect of personality can be adequate to meet our common responsibilities. Mere emotional loyalty without critical insight degenerates into prejudice and fanaticism. Mere criticism without the deeper loyalty to a common life eats itself in skepticism; and both our sentiments and our reason must be organized through proper training into an open-minded and well co-ordinated will. Only thus can we have an adequate social personality.

Education as Initiation

It has been too often forgotten in the past that education not merely is preparation for life, but is initiation into life. It is through the educative pro-