A CURRICULUM TO BUILD A MENTAL WORLD

AMY KELLY

A Curriculum to Build a Mental World

A PROPOSAL FOR A COLLEGE
OF
LIBERAL ARTS FOR WOMEN

AMY KELLY
THE BRYN MAWR SCHOOL

BALTIMORE, 1927

FOREWORD.

The following study was made under the auspices of a group of men and women interested in the establishment of a new college of liberal arts for women in Bennington, Vermont. It must not, however, be regarded as an accepted program for the college, whose function will necessarily be the subject of various studies. It is a proposal, based upon observation, conference and interview, of a curriculum embodying certain modern drifts in higher education as these appear to the writer; together with a discussion of the principles of structure underlying the proposal.

Two considerations have limited the range of the present study. First, is the conviction, now somewhat widespread, that the multi-course curriculum that has grown up in the last fifty years under the pressure of accumulating knowledge, especially scientific knowledge, has obscured the fundamental integrity of the culture-building process. Hence the study is particularly concerned with current methods of restoring unity and balance to the college program.

Second, is the question whether the liberal arts program for women, still largely imitated from the program for men, has as high a functional value for women as for men. Experience seems to demonstrate that no fields of intellectual achievement can be closed to women. However, the question remains as to whether women have, in any of the fields, special concerns that would suggest some adaptation of the program of higher education in the interests of securing their fullest and most characteristic contribution to society.

Programs for women are, in the nature of the case, more complicated than are programs for men. Pres-

ent economic conditions and social custom necessitate a dual equipment for women and special means must be found of harmonizing dual aims, so that conflicts may not arise to impair the quality of women's work or disturb social order. More studies of the problems involved need to be made as women's experience in economic life furnishes essential material. So far most attempts to provide distinctive programs for women have proved rather disappointing. Mere effort to content women with domestic service by raising the level of household techniques is by itself inadequate. So, also, is the expedient of offering temporary diversion in teaching or in social service of a merely remedial character. There need to be more rangy attempts to solve the fundamental difficulty by finding free enterprises for women that do not inevitably either terminate with the beginning of parental responsibility or haunt with the dilemma of divided interests.

I have been given very liberal opportunities to visit schools, colleges and universities somewhat widely in the United States, and to confer with many scholars and administrative officers, who have given generously of time and interest. Some of my indebtedness for information and advice I have acknowledged specifically in Section II. Acknowledgment for the courtesy of conference and interview, the value of which has been incalculable, is here gratefully made. It has been a very stimulating experience to feel through many first-hand contacts the tremendous energy and vitality of educational enterprise in America, and the spirit of generous intellectual good fellowship that prevails in our institutions.

AMY KELLY.

The Bryn Mawr School,
Baltimore, 1927.

A CURRICULUM TO BUILD A MENTAL WORLD.

Education in America is one of the vast unstandardized industries. It is doubtful whether even a Sterling-Towner bill, embracing everything from the nursery school to the Ph.D., could render it bureaucratic or dangerously control its want of uniformity. It flourishes under every kind of auspice, public and private. In the popular mind it thrives in all its manifestations under the serene democratic assumption that anyone subjected for a period to routine can "get educated." More specifically it flourishes under the auspices of sectionalism, partisan politics, sectarianism, land development schemes, private benevolence, private economic enterprise, the idealism of missionary scholars and pedagogical pioneers. The blessed and consoling phrases of democracy in praise of equality find no real support in its system of education, in spite of certain outward appearances of consistency.

Superficially we seem to have "an educational system" peculiarly American and democratic in the public-school-state-university continuum. There is, indeed, in this public system a certain standardization of organization and administration, but it is very misleading to suppose that these external evidences of an ordered system indicate any universal standardization of aim, program or attainment. Public institutions are necessarily sensitive to their particular controls, which vary widely from section to section of the country. In spite of regional or national agencies endeavoring to apply to them both quantitative and qualitative standards, they maintain marked individuality.

Outside this public system exist the private secondary schools, junior colleges, public and private, privately endowed colleges and universities, technical and professional schools, which may or may not articulate with each other or with the public system. These institutions also reflect the influences that have brought them into being and fostered their growth. They vary enormously in objectives, in programs and in standards of attainment.

So, in spite of the democratic impulse toward uniformity, we have a system of public education offering wide variation in itself, plus an aggregation of miscellaneous institutions under other than state auspices. These latter, like the public system, provide for education at all stages, from elementary schooling to graduate study, either by continuous progress, or by migration from one institution to another.

This diversity, if it represented intelligently distinguished objectives, would be desirable in a country widely varied in climate, economic resource, racial and cultural interests. It is consistent moreover with the knowledge psychology has given of individual differences in aptitude and dominant interests. But diversity is not yet the product of careful design; it is the hodge-podge resulting from development under pioneer conditions.

Among all the institutions thus roughly enumerated, we are at present concerned with "that anomalous institution," the liberal arts college, and particularly with the separate privately endowed college. Originally a product of pioneer conditions, contrived to satisfy the double purpose of general training on the one hand, and some of the advantages for specialization of the university on the other, it has gradually become informed with purposes that characterize neither the secondary nor the graduate school. It is likely to seem anomalous to the European. It has been the object of much criticism by laymen and educators

at home. Within these colleges vast controversies proceed in regard to general aims, programs of study and methods of instruction. And now come prophets to declare that the dissolution of the liberal arts college is at hand. Since the improvement of secondary education and the elaborate development of the university, its pioneer makeshifts are no longer needed. It is to be rent asunder and digested by other institutions.[1] Yet this anomalous and obsolescent institution is annually rejecting more applicants than it admits, it is overflowing, and legions in the secondary schools are preparing to perpetuate the situation.

It is very difficult to state briefly and fairly the contrary views of educational aims indicated by this paradox and to suggest their bearing upon the project of proposing a curriculum for education at this stage. Since however a curriculum affords at least circumstantial evidence of the aims of a college, no proposal can be made without reference to the aims. To examine all those proposed would be out of the question and fruitless for the purpose in hand. All that one can do is to discover if possible certain general purports. The more one examines the stated aims of the liberal arts colleges and the criticisms of those aims, with the object of advancing specifications for a curriculum, the more one appreciates the futility of the efforts of Sisyphus with his stone. The argument appears to be circular. If one starts west with it, he begins by premising certain uses to which knowledge may be applied, and ends in unclassified subject matter that may possibly prove specific for the intended uses: going east, he begins with panoramic subject matter and ends with the hope that uses may be found for it. In one view knowledge is to be fitted to the hand, like a tool; in the other knowledge may fashion

[1] Section II, 1, p. 46.

the hand to a new grasp. Shall learning be shaped to the boy, or the boy to learning? Shall organized bodies of knowledge with their own imperious and characteristic demands upon the mind, dictate the substance of the curriculum? Or shall the ascertained uses to which knowledge may be put, determine the materials? A good many current experiments hinge on this question.

Even if there were a certain agreement as to broad principles, the question of the actual curriculum content and organization remains perplexing, for between aims and curriculum lies the highly controversial ground in which ideas are translated into facts and procedures. If it were agreed, for example, that it is the purpose of the liberal arts college "to make the mind free of that world man's intellect has conquered," or that "the aim of the liberal arts college is to produce a definite American social order, in relation to a definite world order," the curriculum is still far to seek. Of what teachable or learnable elements is "the world that man's intellect has conquered" composed? How shall a curriculum define a "definite American social order?"

The traditional liberal arts colleges have grounded their curriculum in the view that knowledge served without stipulation for return, will yield her own reward by bringing larger benefits to view. Truth grasped will enable him who holds it to measure undertakings of whatever sort. If this view be accepted for the moment for translation into the substance of a curriculum, it implies broadly classified bodies of knowledge so arranged as to afford (1) a perception of the integrity of the whole cultural process and the functional relation of each of the bodies of knowledge to that process; and also, by election, (2) the possibility of mastering particularly the substance and bearing of a special body of knowledge. If a curriculum grounded in these aims fails within the limits of its

aims, it fails especially when it loses its organic unity. This it may do if it yields to the temptation of over-specialization and a loosely regulated policy of substituting one value for another, of multiplying rarefied "courses" open to individual choice.

In the last six or seven decades the coherence and authority of the assembled bodies of knowledge forming the traditional liberal arts program have been disturbed by a complex of influences: by a sudden and rapid extension of knowledge, especially the development of science and the application of the scientific method to the study of social problems; by the introduction of the elective system to make room in the curriculum for the new bodies of knowledge; by the rise in the age, the change in the type, and the increase in the numbers of youth seeking college education; by the great improvement in secondary education and the shift of a part of the program of the college downward to the lower school. In the midst of rapid and violent changes in the substance of knowledge, in the resulting outlook on cultural processes, in the character of student aims, a loss of coherence is not surprising. We are now however in a period of stock-taking and appraisal.

The more conservative measures to restore equilibrium in the liberal arts curriculum may be studied in any college catalogue; provisions for fixed requirements and "distribution," both designed to insure an inspection of each of the important bodies of knowledge. A view of culture in the anthropological sense, as an organic process, is assumed to result from the study seriatim of a variety of "subjects" set out in "courses." The same courses that are prescribed as prerequisites for specialization, are also indicated for distribution. In order to serve the former purpose these courses must be elementary, microscopic in detail, limited in range, not greatly concerned with cultural meanings. Instead of giving the geography of a

field, they give a microscopic view of a segment. A program made up by the process of adding together such courses will not necessarily, nor even frequently, result in the student's building up an organized view of the cultural process. As the student proceeds to concentration, the courses become so sharply specialized that coherence in the special field is also often lost. If the college drafts its curriculum with the idea that bodies of knowledge have empiric values, then one value cannot readily be substituted for another. One may choose a field for special study, but having chosen it, he must submit to its dictates, at least during his two year's novitiate. Yet undergraduates in American colleges may elect anything from Selections from the Midrash to Demonology. Under these circumstances the university may well suggest that the college exceeds its charter and in so doing neglects its characteristic function. The provisions for fixed requirements, distribution, and concentration imply a fundamental organic reconstruction of program that has not actually taken place, and perhaps cannot genuinely take place in institutions committed to tradition. At present in a given institution they express rather the equilibrium established by the temporary balancing of pressures; they vary widely from one institution to another.

A recognition of the consequences of the disorganization of the liberal arts curriculum, has recently led to some interesting efforts to reconceive it. There was never a period in history in which a grasp of the cultural process as a whole was more indispensable. Rapid and enormous increase in knowledge, headlong mechanical applications of it to ends that may prove disastrous to social order, a lag in the social application of knowledge already possessed, raise serious question as to whether modern civilization is not in danger of collapse for the lack of intelligent coordination of its multifarious highly specialized processes. The problem of mobilizing knowledge in the interests of rational cultural development is challenging.

One of the suggestive efforts to inform the curriculum with a significant purport has rested on the pretensions of the social sciences to an anthropological breadth of view. In 1914, in his first presidential report to the trustees of Amherst, Mr. Meiklejohn announced an elective course for freshmen in economic and social institutions: its functions "(1) a sane, searching, revealing of the facts of the human situation, and (2) showing of the intellectual methods by which these situations may be understood;" its subject matter, "an introduction to ethics, logic, history, economics, law, government."

Since then the "orientation" course has developed with a luxuriant if somewhat weedy exuberance. In 1922 the American Association of University Professors published a bulletin describing experiments to date. This has rapidly fallen behind the times and at least two other studies are forthcoming.[1]

The comprehensive course with the purpose of organizing at least a portion of the field of knowledge, of bridging the deep fissures in the departmentalized curriculum, has naturally seized upon the social sciences, since these offer a roomy field for observing the interplay of various special subjects and a definable object for restoring these specialisms to the living processes from which they have been abstracted. The tendency has been, where experiment has been most thorough and extended, to enlarge the scope of such courses until nearly all the distinctive bodies of knowledge embraced by the curriculum come into view. One may study this expansion and gradual balancing of values in the successive syllabi of the

[1] One of these studies is being made by Assistant Professor Charles T. Fitts of Pomona and another is under way in the School of Citizenship and Public Affairs of Syracuse University.

course in *Contemporary Civilization* at Columbia. This course is not more informational than interpretative. Professor Randall, one of the instructors, says of it, "If it is a course 'in' anything, it is a course in philosophy." If the social sciences could claim to have attained an anthropological view of culture, such a course should confirm the social bearings of all the bodies of knowledge and develop adequate techniques for defining the primary purpose of the liberal arts college, "to make the mind free of that world man's intellect has conquered."

Such courses offer difficulties and they have not wanted critics to point them out. There is no doubt that such courses are especially difficult to engraft upon the traditional curriculum already highly departmentalized. Many specialists declare that they go both too far and not far enough: too far in invading certain fields with concerns proper to themselves; not far enough to indicate reliably the bearing of all the distinctive bodies of knowledge upon cultural development. An elaborately constructed social science discloses a perverse disposition to resolve itself back into original elements. After all, it must appeal for authority to specialisms. This creates practical difficulties. The director of the course may, if he can decide which is which, choose the lesser of two evils; for the sake of coherence, permit special subject matter to be interpreted by a person with second-hand knowledge of much of it; or call in a series of experts who will miss connections with one another. There is something haunting about the tidiness of the plan, but the mechanics are troublesome. The course is too galloping. Testimony of this sort may be had even from persons of experience, and of enthusiasm for the notion of orientation.

However experimentation has shown that many of these difficulties lodge in the traditional point of view in regard to special subjects. One of the notable re-

sults of the necessary collaboration, as supervisors and instructors are prone to say, is "an orientation of the staff" in which a new view is at length attained. Where results have been most satisfactory, instructors have been especially trained by a prolonged study of materials and appropriate teaching techniques to make articulations instead of delimitations. The case is properly not one of inviting various specialists to turn aside momentarily from their specialisms and give popular lectures on their subjects, but of bringing a group of trained collaborators to a careful study of the bearings of somewhat related subjects upon some central cultural process of significance. Whereas in specialization the subject very properly imposes its own mandates, in orientation the functional values of knowledge are emphasized. The orientation course requires not merely teachers expert in manoeuvring discussions, but scholars who have experienced the rigors of training in a specialism and have, in addition, equipped themselves by collateral study to contribute usefully to definitions of cultural objectives. The range within which any one person can proceed authoritatively is of course limited, but a group, each converging upon a definite project from a different angle, can build up a somewhat organized view of a complex but organic cultural process.[1]

An appreciation of some of the difficulties mentioned suggests a further development of the experiment. This involves a sequence of orientation courses each comprehending a group of "subjects" related in a field. A suggestive sequence may be observed at Antioch College. It is significant as pointing the way to a series of courses which might, all together, interpret the entire cultural heritage. The various bodies of knowledge so far represented are not all brought within the purview of the social sciences, but distinctive fields are organized to emphasize more freely

[1] Section II, 2, p. 48.

their own characteristic problems and objectives. The sequence provides a continuum all parts of which are required. It includes *College Aims,* offering a conspectus of the educational opportunities provided by the college; *Literature; Earth Science,* a course in physical environment drawing upon astronomy, geology, physical geography; *General Biology,* offering a broad introduction to the "life sciences;" *Social Science,* emphasizing the dynamics rather than the incidents in social development; *Aesthetics,* developing principles of taste and an appreciation of the relation of the arts to the important activities of life. More or less conventional courses in elementary physics and chemistry are also required. A further course in *Life Aims* affords discussion of some of the persistent ethical problems in modern life. The languages form no part of the sequence, though the college provides for their election. Perhaps it is more accurate to describe these courses at Antioch as ample introductions to the various fields of interest covered by the curriculum rather than as orientation in them, although the course in Social Science and the course in Aesthetics cannot be thus adequately defined. At any rate the existence of this sequence, required for all students, indicates a purpose to make the curriculum as a whole intelligible in reference to an organized view of cultural evolution.

The University of Chicago offers a sequence with orientation distinctively the aim. The sequence is not complete as interpreting all the various fields of knowledge, but it is highly suggestive of further development. At present it embraces the physical sciences that describe environment, the "life sciences," the social sciences and aesthetics. It provides a definite continuum: *The Nature of the World and of Man; Man in Society; the Meaning and Value of the Arts.* These courses are not, however, required.

The sequence perhaps gives a more favorable opportunity to the student to get an experience of the methodology appropriate to each of the fields and a reliable evaluation of the cultural significance of each distinctive body of knowledge than the single course grounded in the social sciences. It has the great advantage of more time in which to spread out and balance the various convergent interests; more time for the student to build up considered attitudes. Because it involves more extensive collaboration than the single course, it is more difficult to organize and administer. Ideally, however, such a sequence should define anew the humanities to which a modern curriculum should in every part respond.

A somewhat similar tendency to develop comprehensive courses in various fields is observable at Columbia. Dean Hawkes reports that Columbia is "Providing orientation courses in practically all the fields that present their elementary work in the college course. This includes fine arts, religion, geology, music, law, certain aspects of zoology, a course in the development of scientific ideas"—all in addition to the course in *Contemporary Civilization.*[1] But these courses are comparatively restricted in range and they are not organized with a view to continuity or panoramic completeness. None is required and election must be selective among them.

The orientation course as here described is a measure for cross-cutting departments in the interests of distribution. The object is to offer a course for attaining breadth essentially different in character from the intensive course offered for depth. It is usually opened early in the college course to offset the multi-course programs of the freshman and sopho-

[1] Herbert Edwin Hawkes: *The Liberal Arts College in the University,* an address delivered before the Alumni Council of Amherst College on November 7, 1925, and printed in the *Amherst Graduates Quarterly* for February, 1926, p. 14.

more years. It aims to help the bemused freshman to see the woods in spite of the trees.

Another provision in many of the colleges, not primarily designed to organize the curriculum, nevertheless has this as one of its effects. The "honors" plan has as its primary object the individualization of instruction, above the sophomore level, not on the basis of diversified interests, which tends to multiply "courses" in the curriculum, but on the basis of ability in the student, which demands more concentration of program. In achieving this object, the honors plan effects a special organization of subject-matter for each student, or for each small group, and is therefore important in this connection. In many colleges the old-fashioned idea of prizes and academic distinctions (honorary scholarships, $\phi\ \beta\ \kappa$, and the like) awarded for excellence in the work prescribed for all students for the degree, is giving way to the idea of awarding degrees with distinction to abler students who undertake, not merely a greater amount of work than that prescribed, but work calling for the mastery of a subject or field rather than for the liquidation of a certain number of credit-units or courses.[1]

The value of such plans as a means of organizing subject-matter becomes apparent in a study of programs arranged for those electing honors. There is a cross-cutting of courses in departments themselves in the interests of an integrated purpose in the student. A group of specialists in related subjects build up a typical program covering fundamental knowledge in the field thus described, and make provision for a certain amount of substitution to suit individual needs in the more advanced stages of work in the field. The student's own reading under guidance enlarges this plan, articulates whatever courses may be indicated, and provides for individual interests in the field. A study of the programs for honors at Swarthmore and at Smith, for example, will show that such plans are a check upon the possibility of merely adding courses for the degree. A field may be chosen, but when it has been chosen, the student submits to the dictates of its inherent requirements and finds her own orientation outside the courses prescribed. Thus each student is oriented in her program, not by the logic of the curriculum, but by the dictates of her own intellectual interests. The result hoped for is that the student may emerge with a composed liberal view of at least one field instead of with a smattering of disassociated subjects. Although the honors plan and the orientation plan have in common the purpose of assisting a student to build a mental world, their existence together would be supplementary and not reduplicative. Orientation, fully developed, aims to do for the whole curriculum what the honors plan, by an analogous process, does for the major interest.

[1] Section II, 3, p. 51.

Tutorial instruction as employed at Harvard, Radcliffe, Princeton and various other institutions has a similar purpose of assisting individual students to organize and develop their own special interests and supplement them with materials not necessarily provided by any formal course in the curriculum. The plan recently proposed at Harvard and Radcliffe of relieving students of classroom engagements between the Christmas holidays and the mid-year examinations offers an opportunity to each student to elaborate freely his central concerns and to range in his study beyond the limits of mere subject-courses.

A further and more radical experiment than that of the orientation course, to escape from the confusions of the multi-course curriculum and to relate our whole cultural heritage to the critical problems of the present, owes its development in large measure to President Foster and President Scholz of Reed College, and to Dr. Meiklejohn. Here the plan is broadly to organize, not a course or a sequence of

courses to provide orientation, but to dispose the whole curriculum so that every part shall contribute to every other part and the whole shall equip the student to "see life steadily and see it whole." In 1923 President Sholz, speaking before the Association of American Colleges, said:

"We are undertaking at Reed College an educational experiment based on an honest effort to disregard old historic rivalry and hostilities between the sciences and the arts, between professional and cultural subjects. * * * One of our first tasks is to eliminate the bookkeeping attitude towards education. We are trying to think no longer in terms of credits and units and three or four or five-hour courses and are doing away with the water-tight department system in favor of divisional groups in Literature and Language, History and Social Science, Mathematics and Natural Science, and Philosophy and Psychology. The student is encouraged to look upon his work as forming one unified course of study, and is made to feel that with his freshman year he enters upon a four-year program all the various parts of which are closely bound up with one another. Instead of a freshman orientation and survey course, informational in nature, or a formal course a few hours a week devoted to teaching the student how to study and how to think, it is our plan to devote the work of the first two years to an examination of the fundamental basis and the historical backgrounds of contemporary civilization, as they can be studied in the great representative fields of knowledge."

All the courses of the first two years are disposed to "subserve the synthetic idea of an interrelated and integrated curriculum." The catalogue (1922-1923) states, "In the first year a fundamental and unified course of study is offered, dealing with man's biological and social heritage in its historical setting. The work of the second year continues the survey,

treating intensively and critically the more immediate background of our modern civilization. * * * Through the coordination and integration of related subjects in proper sequence, the number of lectures is greatly reduced and economy of time is effected which makes possible personal teaching in small discussion groups and by individual tutorial conferences, wide and correlated reading, and opportunities for critical and intensive study."

This liberal plan does not altogether escape the critical difficulty of the orientation course in that it involves an effort to delimit fields of interest if only to define the week's work and to avoid wasteful duplication in learning and teaching. Its program tends to resolve itself back into the elements that compose it, and so to front us at last with the question of specific "course" content. It implies a degree of intelligent and impersonal cooperation among a faculty of specialists difficult to secure even under the favoring conditions of a new institution. But this ambitious project, even if it realized its aims only partially and unevenly, would help to show, by another approach, what are the critical social interests—the humanities—to which a well-conceived 20th Century curriculum should respond.

Probably the most radical proposal to reconceive the provisions for distribution in the curriculum, is that recently outlined by Dr. Meiklejohn as the basis for an experimental program to be carried out shortly at the University of Wisconsin. In this plan the student, instead of finding ready at hand in the curriculum, classified bodies of knowledge arranged in intelligible sequence and relation, is to be confronted with a complex, unanalyzed, remote civilization, possibly the Greek civilization at its height, and invited to inspect it and reduce it to its critical aspects himself, or at least to be accessory before the fact; to find in first-hand sources the facts and ideas that gave rise

to it and supported it. A second modern period is to be similarly examined. This adventure in cultural archaeology is to be the student's preparation for grasping and interpreting his own immediate world. Human situations are complex and never respond to solutions found in single bodies of knowledge. The disentangling of this cultural complexity is itself prerequisite to clear perceptions and sound judgment and rational procedure. Knowledge for this purpose is to be found as far as possible in the contemporary records of the civilizations studied, not in the compilations of the previous students of the age in question.

This is so far the grand assertion in educational practice that learning is to be justified by its establishment of cultural bearings. It expresses the most complete repudiation so far contemplated of the "course," the "subject," the "department," the "major," the "elective," the "prerequisite," and all the other familiar categories. It is too soon to know how escape is to be found from the difficulties that have beset the orientation course, especially the tendency of facts and ideas to assign themselves to the categories of the specialisms, and so to fall into "courses." However, the plan is probably not concerned with the secondary school object of coercing to minimum attainments and generally essential disciplines, but only with that of providing free play for positive intellectual interests and curiosities. Thus, contemplating a society of learners rather than a school, it will doubtless develop procedures changing the whole administrative organization and even the plant of the familiar liberal arts college. It seems to call for a body of students of maturity and developed intellectual interests, with a secondary training that shall have equipped them with tools and provided an introduction to all the distinctive bodies of knowledge, as such. The idea is alluring. How many a wayfarer among the oddments of ancient civilization has longed

for a glimpse all whole of the glory that was Greece! The establishment of procedures to realize this longing will be awaited with interest.[1]

All the plans so far described grow out of experiments in the liberal arts colleges and are consistent with the traditional theory that college education is primarily a liberalizing process designed to "make the mind free of that world man's intellect has conquered"—to develop men and women curious, critical and tolerant. It is not fundamentally concerned with special applications of knowledge: not concerned to prepare for vocations, nor to develop any particular type of citizen; neither to confirm nor disestablish folkways, but only to inspect them as evolving, possibly transient, phenomena. Its attitude is one of critical inquiry.

Another theory of describing the aims of higher education, and so of defining curriculum materials, is thrusting up from the secondary school to the college level. It has given rise to the so-called progressive school, and is now developing junior colleges to carry on programs and processes there begun. It often describes itself as a commentary on the unpracticality of the traditional program of the humanities. It defines educational aims at all stages in terms of the "functions," individual and social, of the pupil. As this functional definition concerns itself with the psychology of learning and the methods of teaching, and conceives these as inextricably bound up with questions of content, it is hard to do justice to the purely substantial aspects of its program. The functional curriculum is not organic nor authoritative, but is a variable, functioning in relation to other variables. Its method of determining objectives is the "job-analysis" method. The technique is (1) to

[1] Section II, 4, p. 51.

discover by an observation as broad as possible of the normal activities of modern life, what are the fairly universal functions, physical, mental and emotional, to the exercise of which knowledge may be applied; and to discover further the stages in normal human development at which the various functions emerge and find exercise; (2) to discover activities for each stage appropriate to the proper exercise and development of the whole complex of functions; (3) to provide curriculum materials nicely contrived to support these activities and impermeate them with ideal values. The functionalist is greatly concerned with the dynamics of interest in subject-matter and the emotional drives that stimulate an inspection of "bodies of knowledge."

The theory presupposes an examination of the adult functions, individual and social, for which schooling must afford preparation. This has not been neglected, but the attempts to define these adult functions leads, like the efforts of the traditionalists to define "bodies of knowledge," into the vaguer regions of anthropological research.

Several such studies propose the functions to which programs of education for women should respond. Though it is difficult to classify some of the minor items in mutually exclusive categories, it is reasonably clear that these programs agree in emphasizing education for good health,—not merely freedom from disease and disability, but positive abounding vitality, physical and mental; (2) education in the use of generally essential "tools," especially reading, elementary mathematical processes, and the use of the vernacular in speech and writing; (3) education, especially in psychological adjustments, though also in the special techniques, desirable for homemaking; (4) enrichment of individual living, mainly through cultivating the arts as resources for a profitable use of leisure; (5) the establishment of pragmatic standards of personal and social conduct and the organization of the emotional forces with reference to these; (6) education for vocations. Organization of the curriculum is to focus about these functional aims.[1]

A program based upon ascertained uses to which knowledge may be put, will be more specific and selective than the program of the traditional college. It is commonly described as less remote from life, more practical.

The program will work efficiently within the limit of its aims. It has the advantage of powerful motivation. Its results are immediate, tangible, satisfying to the student. The spirit of play, as the artist knows it, is invoked. But it does not of itself insure a sufficiently enlarging intellectual experience. Its fundamental difficulty is in finding adequate definitions of function. Hence, its assumptions in regard to the knowledge that will be required for use, are limited by its inadequate methods of investigation. Explorations to discover the uses for which knowledge is needed in the common experiences of living have indeed restored emphasis to bodies of knowledge and ranges of thought somewhat displaced in the traditional curriculum by the aggressions of the sciences: emphasis on ethical and religious education, upon the appreciation and practice of the various arts, and upon the cultural aspects of history, for example, has been common to the program. The functional method is valuable in describing programs for the development of the indispensable mechanical skills fundamental to all education, but it is inadequate when applied to the higher ranges of knowledge and to research. It does not premeditate making the mind "free of the world man's intellect has conquered." Nor has it yet provided satisfactory means for the qualitative measurement of attainment,—for the impermeation of functional activities with ideal values.

[1] Section II, 5, p. 51.

To learn what people do, and therefore what they need to know, is not to discover what they *might do*, nor *how well* they might do with knowledge broad enough to supply finely critical standards.

An examination of various functional programs in theory and in operation leads again and again to the question whether the service of the functionalist has not so far been rather in directing attention to the possibility of greatly improved methods of instruction than in indicating "more practical" subject-matter. The functionalists' insistence that education is an experience in which the creative effort of the student is constantly engaged, and not a period of time in which he is exposed to the irradiations of an intellectual solar system, has secured more practical results from study. Its discovery of the dynamics in the student that must be brought into play, if education is to be fruitful, is suggestive in the presentation of material, if not in determining its character. By locating the common emotional drives, it indicates to the teacher a thousand ways of making learning more effective. But it has not yet offered a key for the unlocking of the treasury of our cultural heritage. This lack is felt by many experienced persons enthusiastic over the improvement of teaching methods resulting from the functional point of view.

Between the extreme view of an authoritative program to yield cultural bearings and the extreme view of program merely as means to ascertained practical ends, we have an enormous confusion of aims, and institutions without number representing every degree of compromise. The majority of these institutions strike near the mean; that is, they provide for distribution of interests by a process of sampling a variety of subjects, about fifty per cent of the program; concentration upon practical (usually vocational) objectives about fifty per cent. This compromise seems to confirm the democratic demand for

something of everything good for everybody; but it is not ideally contrived to promote a zeal for perfection nor an appreciation of excellence, and is therefore not highly conducive to the richest and most varied cultural development. It is this compromise that invites the epithet "anomalous" and the prophecy of dissolution.

One more witness deposes in this inquiry. Since the war, with its conscription of youth, students in the liberal arts colleges have taken a hand in stating what they conceive to be the aims of an education to fit them for citizenship. If they have not altogether escaped the prepossessions bred in them by their previous condition of servitude, their suggestions are not, for that reason, to be altogether discounted. The patient, though he may not be competent to prescribe the remedy, has a right to declare what he thinks ails him.[1]

Is indoctrination behind their almost universal demand that the liberal arts college shall provide a liberal, not a vocational training; that it shall provide more courses with broad cultural significance to replace the limited, elementary, departmental courses commonly offered for "distribution;" that, as a corollary to the demand for courses centering about cultural problems and processes, there appears the widespread demand for the abolition of the lecture system and the substitution of conference and forum in which they may have a share in an educative experience?

We have tried to describe briefly the current conflict in regard to educational aims, the one view at present affecting the secondary program primarily and the other primarily the college course; and we reach the conviction that the two views, in spite of their differing effect upon the organization of the curriculum,

[1] Section II, 6, p. 52.

are not necessarily incompatible. No curriculum can preserve the means of perpetual growth and renewal without the interpenetration of each view with the other. The conflict results from accidents of history rather than from the ordonnance of nature.

Each view is a necessary measure of reference for the other. The ultimate problem of the curriculum is the one of establishing the relative emphases of the subjective and the objective views in all stages of a graduated program beginning with the awakening of instinct at birth and ending in the attainment of a philosophical attitude. Emphasis in the awakening stage must be upon immediate and tangible objectives, for in contact with sensible reality the mind finds its way into the domain of reason. Our first collisions are with fact, not theory. But when the fundamental instincts have emerged and asked their disconnected questions of the objective world, there comes the need to explore and reflect, to organize the random sallies into the physical and social environment into an ordered manoeuvre with significance. The emphasis then shifts and the purpose becomes exploratory, a searching of the environment and the accumulated experiences of the race for answers to the questions posed by the existence of individuals with imperious needs and desires in an environment that seems to limit freedom. The attainment of a philosophical outlook may seem to the "practical-minded" an insubstantial result for the "cost" of a liberal training. But philosophy is not, as a sophomore described her idea of it, "The enunciation and exposition of the moral maxims of the ancients": it is critical, it compares, measures, evaluates, interprets experience; it defines excellence and the fitness of means to ends. The permanence of civilization depends upon its capacity for objective criticism, upon its power to establish in advance valid social ends to which our in-

ordinate busyness, our preoccupation with things may be directed.

Suppose that, in a spirit of inquiry and adventure we were to imagine ourselves inventing institutions for higher education in a twentieth century America. Suppose that we had no hampering precedents, no Chinesery of custom, no incubus of machinery to thwart innovation, but only the project of fitting women for more abundant life in the already lengthening twentieth century with its unprecedented summons.

How should we, if we were as free as we can imagine ourselves from tradition and the prepossessions bred in us by our own formal educations, define the humanities and delimit the various fields of knowledge to which every educated person should be introduced in such a way as to make all of them truly organic parts of some ordered conception of life?

With the purpose of getting at what seem the distinctive fields of human knowledge which should find representation in a liberal curriculum, let us figure the evolution of civilization as a drama in which we behold man, with imperious needs and unimagined capabilities, set in a world of compulsions which definitely limit his activities and his aspirations. Unsure of his destiny, he seeks painfully to adjust himself to his world, his comrades, so-like-so-strange, and his vision of durable truth. He is savage, primitive, elemental now; mentally and spiritually still a cave-dweller. But ineradicable hope and aspiration lend sight of some far-reaching lead. He dimly apprehends an orderly process of development. There is a tragic conflict of forces in this effort of mankind to find his way, a conflict that supplies the dynamic of evolution, those collisions between desire and possibility that produce light and release energy.

A higher education should give to those who pursue it some sense of this drama, this conflict of forces. Whether we are consciously aware of it or not, we are, by the very fact of our mortality, swept into it.

An educative experience looking toward a conscious rationalization of the culture-building process implies a program of anthropological scope. It will have regard on the one hand for the accumulated experiences of the race represented in carefully classified bodies of knowledge; and on the other for the fundamental needs of mankind grounded in his very nature and manifested wherever human beings form societies. Presumably bodies of knowledge get their organization and significance in reference to some gamut of human needs to which they correspond. There may be differences in the precise meaning attached to the term, but in general a program of "anthropological scope" will open the way for efforts

(1) To understand, control and utilize the forces and resources of the physical environment by which our experience is limited.

(2) To understand and control life processes.

(3) To develop liberal and humane institutions for cooperative living.

(4) To explore the mind and supply it with adequate communications.

(5) To make beauty accessible as a resource for the enhancement of life.

(6) By constant readjustments of values, to shape our minds and aspirations in accordance with growing perceptions of ultimate truth and reality.

Any such definition of central concerns in a curriculum can be merely tentative, but assuming for the sake of further exploration, that it is valid, an institution might be built up in divisions or "schools," each one answerable to one of these concerns. Such

organization of the bodies of knowledge, in place of the organization in departments, would tend to keep an adequate emphasis on the cultural values of knowledge and also to check the tendency to multiply the rarefied "water-tight" courses that crowd the program and complicate the mechanism of the liberal arts college. If proposed "courses" were scrutinized by schools rather than by departments, and with reference to a central purpose informing the whole school, there would be less opportunity for the multiplication of random units in the curriculum.

The college might lay upon each school the obligation to offer an orientation course interpretative of its special function in the whole culture-building process; describing its methods of advancing its aims; and defining characteristic problems of cultural significance within its domain which await solution. The sequence of six courses thus established would provide an indispensable unit in the college's program for distribution and furnish as well a course fundamental to concentration in each of the schools. These courses would replace the usual freshmen and sophomore requirements; they would substitute for the usual "tool subjects" and the sampling of the elements of a variety of subjects, a coherent, progressive program of synthesis calculated to emphasize the functional value of the whole curriculum.

Since this plan involves the use of orientation courses as a very important feature, and since these courses, as now offered in the colleges, present great variety in scope, purpose and value, it is perhaps not amiss to venture an apologia for the kind of course here contemplated.

The orientation course, originally proposed as a means of escape from the confusions and duplications of the multi-course curriculum, has often been characterized as superficial, as encouraging hasty cock-

sure judgments, and as "taking the edge off the adventure of learning."

Although certain difficulties in the construction of such courses plainly exist, a carefully recorded experience with them does not altogether warrant the main objections. If they are conceived as mere dilutions of the kind of course offered for specialization, or as an advertisement of department wares, they may be highly superficial. But if an entirely different purpose from that of the elementary subject course is realized, they have a distinctive value that is not superficial. It may be a mortifying fact, but it is an inescapable one, that we examine many systems of facts and ideas that lie beyond our special concerns, not in order to remember them in detail, nor experiment with their techniques, but to feel of them and ascertain whether their purport is consistent with already accepted facts and ideas. Do biological concepts conflict with or confirm accepted concepts of social progress? Is the principle of evolution applicable to ethical standards? Where our interest in subjects is legitimately general, we do not want the elementary courses that are designed primarily as a basis for specialization. A secondary school experience with "specimen" subjects from various fields of knowledge, and a subsequent specialization in a single field will supplement the exploratory experience gained in the orientation course and correct any tendency to superficiality.

It should be clear that these courses are not proposed as a substitute for the rigors of intensive work in college—in fact they release more time for such work; rather they replace the aggregation of dissociated elementary courses which it is usually possible to add together for "background," with a program more definitely contrived to meet the real object of such background courses. Students have given striking testimony that an orientation course dealing with

cultural meanings has established more self-sustaining intellectual interests for post-college days than any single intensive required course offered. At Columbia and Chicago the orientation courses, instead of satisfying curiosity and putting a term to effort, have led to increased elections of advanced courses in which some of the problems introduced in the orientation course might be more closely examined. Many students testify that the orientation course has helped them find their major interests on more satisfactory grounds than have the required courses.

The following sequence is tentatively proposed. While there is nothing inevitable in the order suggested that would prevent transposition, the sequence proceeds with reference to an idea of final synthesis.

The School or Division of Physical Sciences would provide a course giving as adequate an idea as possible of the physical environment and of the forces that interplay in it and enable mankind to control and utilize its resources. This would draw upon various "departments,"—astronomy, geology, physical and economic geography, physics, chemistry, etc. It should give the student some organized knowledge of the vast and only partially explored setting of our civilization,—theories of the world's origin and place in the universe, its physical geography from the point of view of cultural not political development, the nature and distribution of the resources, developed and potential, that supply human needs, the advancing conquest of the physical world and the control of its forces for the benefit of mankind. The course should indicate some of the critical problems that await solution. The whole should help the student to see the world broadly, and irrespective of national boundaries, as a practicable, though not yet ideal place for human existence.[1]

[1] Section II, 7, p. 52.

The next course in the sequence would embrace the so-called "life sciences." It should explain the origin and life processes of structures, plant and animal, with their economics, with emphasis on human biology. It should be one of the principal obligations of this course, in conjunction with the first, to give a sound introduction to the theory of evolution, such a sense of its meaning that ideas gained here could be transferred from the field of biology to other fields. With this course should come the steadying sense that gradual growth and development, directed with intelligence and some knowledge of the possibilities, rather than sudden radical changes, which may be out of harmony with scientific tendencies, bring us nearer to ideal conditions in any field of endeavor. Incidentally such a course should furnish a sound background for effective social thinking without explicit direction of individual thinking.[1]

The third course would be concerned with the development of institutions. History, economics, the science of government, sociology, fundamentally considered, are but the record of what men, with their pressing biological needs, have done to get on as practically as possible in an environment that definitely limits them. We are only approaching a stage where scientific considerations enter effectively into the making of institutions. This course would bring out the interplay between man and his environment and show what the compulsions are that lead to cooperation and the development of institutions: (1) the compulsion to labor with the materials of environment to satisfy his needs; (2) the compulsion to share the natural resources and the fruits of labor with fellowmen. The departments involved would be helped in this broad undertaking by the preparation offered by the two preceding courses and by the possibility of relegating certain considerations to the courses following. Utilizing antecedent materials, instructors would offer for study and discussion man's efforts at cooperation through an inspection of his institutions; social, economic, political; family and tribal organization, the growth of primitive states, movements under economic compulsion, the development of industry, increase and congestion of populations, the rise of nationalism, the control of natural resources, and the like. The idea of social organization as an evolving process should be stressed. There should be effort to discover the dynamics in social progress rather than to point to solutions of social problems. Such a course should give intelligent students a very shrewd understanding of the causes of wars, the debasement of politics and statesmanship and the reasons for many social maladjustments, and should make them curious, critical and tolerant with respect to current social movements.[1]

[1] Section II, 8, p. 54.

For a general course in the field of languages there is less precedent, though perhaps not less need. The teaching of languages has never reached a high degree of effectiveness in the colleges. In fact there has seemed so little substantial gain for the time invested in them that their place in the curriculum is maintained against strong pressure to abandon them as requirements. The meager supply of teachers competent to instruct in languages is a commonplace and the lack of first-rate teaching in secondary schools perpetuates the unsatisfactory situation in the colleges. College teachers of languages and philologists complain that we have no flair for languages, no genuine interest in the science of communication. To the layman the science of language has a forbidding sound and suggests recondite abstractions. Philologists who have been consulted believe however that a general course centering upon the universal cultural process of evolving language could well be brought

[1] Section II, 9, p. 56.

within the range of undergraduate studies and that it would make language study more effective. It would furnish a means of economizing the time spent in learning the elements of a variety of languages, by offering, once for all, a grasp of fundamental linguistic conceptions and thus transforming language study from a confused effort of memory to an intelligent pursuit of objectives. The matter suggested for this purpose would be a survey of the general set-up of two or three entirely alien language systems illustrating strongly contrasting modes of expressing syntactical relations,—Chinese, Hawaiian or Samoan, Hebrew or Arabic, American Indian or Turkish. It would not be the purpose to learn these languages even in an elementary way, but to get the "hang" of them and thus realize how differently from our accustomed speech-ways communication may be evolved. This experience throws into strong relief our own procedures and those characterizing the group of languages to which ours belongs, so that grammatical categories that have been so familiar as to have lost all significance acquire fresh meaning. The economy of the languages with which we are likely to be concerned comes more clearly into view. Henceforth, instead of laboring blindly over the minutiae of a foreign language, we learn to look for its large characteristic features, its logical framework. The philologist or the student needing an equipment of languages for special work with such training picks up the essentials of many languages in less time than an untrained person gets a blundering sense of one. Such a course would probably have to seek abroad at first both texts and instructors. F. M. Finck's *Die Haupt Typen des Sprachbaus* and Meillet's *Les Langues Modernes de l'Europe* and Sapir's *Language* have been proposed by specialists as suggesting more specifically the lines of such a project. This, with a tool course in phonetics, would furnish for the student specializing in languages an admirable background for advanced study.[1]

A fifth course in the fine arts would give an introduction to appreciation at least. It should develop an understanding and enjoyment of man's instinct for beauty whether displayed in poetry, art, architecture, music or other forms of expression. This course in aesthetics should find constant illustration in all the more familiar arts. It should aim to cultivate good taste by the development of some generally applicable criteria and a personal enjoyment of the arts as a resource for leisure.[2]

A final course dealing with the more ideal values of philosophy and ethics and suggesting ways of building up a systematic conception of ultimate human objectives, of seeing the various cultural processes in interplay and relationship should conclude the sequence designed to give the student a balanced view of the unfinished cultural processes in the midst of which she, a predestined culture-builder, is significantly placed.[3]

These fields have each their distinctive problems and their appropriate methods of research and each tries out a different kind of response in the student. Some initiation to the methods of approach to knowledge in these several fields, and a cultivation of sympathetic responses might enable students more easily and naturally to continue self-education beyond college days.

There should be a definite provision in the curriculum, ultimately and ideally as part of the orientation courses, but at first, if necessary, as a distinct supplementary feature, to make students intelligently conscious early in their careers of some of the commoner personal and social problems persistently con-

[1] Section II, 10, p. 59.
[2] Section II, 11, p. 61.
[3] Section II, 12, p. 62.

fronting women; such problems as the attainment of individual fitness, physical, mental and emotional; the realization of the various psychological adjustments necessary to the enrichment of home life; the economic support and protection of the home; the choice of vocations, including suitable enterprises for married women; intelligent and socially valuable uses of leisure; the relation of the voting citizen to the constructive social and political agencies of her community; the attainment of a considered attitude toward personal freedom. This field as one for explicit education is by no means adequately explored, but enough study and experimentation have taken place to warrant further attempts to develop an educative program embracing this range of interests. The health program and the fundamental physical activities of the college, as well as the personnel service,[1] could advantageously be correlated with this part of the freshman program and so get more adequate grounding in psychology and biology than is usually permitted by the meagre time allowances given to these interests.[2]

Such a provision in the curriculum should have as one of its important aims to help students (1) to recognize the universality of many problems that to the young seem vague and fortuitous and (2) to realize that these problems are amenable to something more satisfactory than trial and error solutions. A study aiming to get at the bases of rational living through a direct examination of these common problems should be more fundamentally valuable as a preparation for home-making than courses in special household techniques, interior decorating, or the study of textiles. We have need in America, not to be made more physically comfortable in homes, but to understand more of the finer essence of the family and community relationships that give dignity and significance to the

[1] Section II, 13, p. 63.
[2] Section II, 14, p. 65.

practical aspects of home-making. Knowing how to stencil curtains and to beautify the luncheon table is less important for the purpose than understanding something of the forces that make, re-make or disrupt the institution of the family.

The six orientation courses and the study of "personal fitness and human relationships" would be the only definite provisions for background or distribution, and the only requirements fixed alike for all. Since distribution of interests would be actually secured by these courses, no other restrictions of election in the interests of "background" would be necessary. The remaining time could, if desired, be devoted to specialization; and specialization might, if the student were prepared to choose a field, begin in the freshman year.[1]

For concentration a student would in general elect specialization in a school. Each school is sharply distinguished; each has its appropriate tools and prerequisites; its characteristic methods of study. In each of the several schools there would be, basic to all specialization schemes in it, the orientation course in the field. Further, there would be certain prerequisites adapted to the particular program of concentration elected by the student. Thus, while each student might have certain courses required as prerequisites for her particular program of concentration, not all students would be pursuing the same requirements. For example, the student concentrating in the School of Physical Sciences would certainly require more advanced mathematics than could ordinarily be supplied by the secondary school, and this mathematics would accordingly be required for specialization in this school. But the student specializing in languages might be required to take phonetics instead of

[1] If the student were unprepared to elect a field of concentration, some of the time allotted for specialization would have to be sacrificed for exploratory purposes.

mathematics. Each school would define its own tools and prerequisites and include them within the program of specialization. A committee in the school would, after ascertaining the nature and scope of the individual student's interest in the school, and considering her previous record of ability and attainment, define a program of specialization insuring coordination of materials in the field, through a proper relation of courses, and supplementary reading under direction, as necessary to complete the structure of the program. General examinations should test the whole range of specialization and insure a competent and fairly detailed knowledge of an organized field.

This scheme does not dispense with specific admission requirements, but it does do away with the disconnected specific requirements of the freshman year, the traditional mathematics, English composition, foreign language and science requirements. In so far as these are meant to provide for distribution, they would be superseded by the orientation courses or rendered superfluous by admission requirements. They would cease to be regarded as indispensable tools for every type of mind and every variety of special interest. Even ten years ago it might not have been possible to abandon the English requirement, but secondary training has so greatly improved that most students in college need compulsion to practice what they know rather than more instruction in the technique of expression. If they have studied their native language in secondary school for twelve years and still fail to use it with reasonable adequacy, they need not a thirteenth year of instruction, but a penal institution that will dock them of time and money to mend their deficiencies. There should be constant practice in writing throughout the whole college experience, but it should be in the interests of actual communication. Instructors incapable of maintaining standards of literacy should be regarded as in-

capable of teaching their own specialisms. The college should provide a penal course in writing to which students could be remanded at any stage of their career, but no credit should be given for mending elementary deficiencies and an extra tuition charge should support the course. There should be ample provision for special forms of writing in the School of Fine Arts.

In addition to the program outlined there should be some further requirements, unrated as "credits," yet comprehended in general examinations for the degree. There should be requirements for general reading through the four college years and especially in the intervening summer vacations. The shortness of the college year should not imply an intellectual moratorium for the long holidays. General reading done in unprescribed hours seems, where it has been attempted, to have been more successful in developing a love for good reading than required courses in literature. Reading to get an interest in literature is less satisfying than reading literature to pursue an interest. Each school might provide bibliographies adaptable to special interests in its field and a student might elect certain of these programs and be held to account for them in final general examinations for the degree. Intensive reading in literature and history should be required of all students. No special class-room teaching should be provided for this extra-curricular reading, though students might be encouraged to form study groups by themselves, and occasionally to invite specialists to their conferences. The reading requirement would tend to insure the election of some work in literature and history as a guide to study and interpretation by students whose secondary training had not equipped them to read for ideas.

Whether as a consequence of the development of large discussion groups following the growing disposition to substitute discussion for lecture in the col-

lege class-room, or as a mere coincidence, there have recently developed a number of courses aiming "to indicate the characteristics of effective thinking" and to illustrate through an examination of important hypotheses in various fields of thought, the methods employed in reaching conclusions. These courses are taking the field of old-fashioned courses in logic and argumentation, but many of them have broadened out to include typical problems in all the more important fields of speculative thinking. Such courses are offered for example at Columbia and Chicago, both of which at present use as a text *An Introduction to Reflective Thinking*. Somewhat comparable courses, though having rather more specifically the object of preparing students for effective work in the field of philosophy, are offered at Johns Hopkins and at the University of Washington.

Instead of constituting a course by itself, this valuable introduction to typical methods of analysis appropriate to one and another field of inquiry, might be associated with the orientation courses, each one of which would need to consider, as a part of the course, methodology suitable to its purposes. Some such text as *An Introduction to Reflective Thinking* might be a useful work of reference throughout the entire sequence. It might further serve as a guide to the written analysis of some problem, connected with each of the orientation courses, by which students' work could be tested for adequate mastery of materials and power of clear and appropriate expression. By this means a student's use of English could be kept under surveillance for three college years. Nothing so successfully develops new powers of expression as the necessity to grapple with materials making their own characteristic demands for intelligible expression. New intellectual experience, novel exigencies of thought, do more to enlarge expressive resources, even stylistic resources, than any

amount of rhetorical discipline. Thus, "instrumental" English could be provided with rigorous exercise without the perfunctory classroom effort of getting interested in something in order to write.

English in other courses

Further, the college should make it easy for every student to develop some avocational interest to give pure personal delight to leisure hours. In America we learn how to work and how to waste time, but not how to play. With more leisure attained through mechanical developments than civilized races have previously known, we have as a result of this very development less than ever in the way of absorbing leisure occupation; yet the speeds and the inevitable gregariousness of modern life make the need for genuine recreations that can be enjoyed in solitude greater than ever. Our almost total lack of play interests is one of the prime reasons for the dullness and monotony of our social intercourse and especially of our "entertainments." We are not successful amateurs. It is the European's possession of ready individual resources for diversion that give the color and piquancy to everyday experience abroad, that we so notably lack. Our clumsy ineptitude throws us back in leisure hours upon the undifferentiated machine-made pleasures to which we make no personal contribution. The dreary, intolerable monotony and vulgar tawdriness of our movies, our musical comedies, our multifarious cheap theatres, magazines, newspapers, all bear witness to an appalling lack of leisure interests that engage the mind.

At present it is actually difficult for many college students to develop a personal resource for leisure unless this happens to grow from some major academic interest. There is little time, the facilities for congenial undertakings are frequently not at hand, no introduction is afforded to tempting individual enterprises. The non-academic interests, dramatic, musical, athletic, do minister to social play instincts,

but they become so over-organized and stereotyped that they do not give free play to widely ranging individual tastes, nor offer opportunity for the progressive cultivation of a distinctive interest or skill. For some students the major field provides all that is required, especially if interest centers in an art offering creative outlet; but for others opportunity to work with concrete materials would be desirable.

If a college could manage to surround itself with a group of studios and shops where various arts and crafts were being practised by professionals and in which amateurs could be welcome as apprentices at certain times, a good many would find recreational interests that would give value to free time and offer a genuine diversion from the academic program. Printing and book-making, many art processes, weaving, ceramics, photography, for instance, might provide for those who cannot find satisfactory play interests in the immediate intellectual program.

Though it is not the purpose of the present study to discuss elaborately features of administrative technique and ways of teaching and learning implied in the curriculum proposed, certain conditions would be necessary for its successful operation. Some of these have been noted in the text and in Section II in appropriate connection — organization by schools rather than by departments; substitution of group conferences for lecture courses; of sustained individual work for compulsory attendance upon a certain number of "recitations" per week; substitution of general examinations for the process of "adding courses" for the degree; general reading to complete the structure of programs of concentration.

Such a plan as the one proposed should give rise to an experience somewhat different from that usually afforded by the liberal arts college. The organization of the whole curriculum would involve more natural and continuous intercourse among members of the

faculty outside the limits of departments and this should improve the opportunities for profitable contacts between faculty and students. Wherever orientation has been seriously attempted, these results have followed, and those who have participated testify to an enhancement of their special interests through a cooperation to which each brings a unique contribution. For the teacher it should be a liberalizing and re-creative experience to define and chart the channels of intercommunication among "subjects," to catch the zest of others' projects, a frequently renewed vision of the cosmic whole in which his specialism has its place and meaning. In such an atmosphere it might become possible to progress toward an integrated program of education. In this cooperative effort there would necessarily be that constant reference from bodies of subject-matter to their cultural significances, from cultural requirements back to authoritative subject-matter, necessary to keep the curriculum at all times responsive to modern needs and modern knowledge.

Student itineraries might present much variety, but all routes would converge upon a main thoroughfare and there the wayfarers might find themselves, like the Canterbury pilgrims, all bent upon a common adventure. This circumstance might, by furnishing a topic, beget conversation. An emphasis on the fundamental integrity of this common experience might tend to abolish the notions of "subjects" necessary for "credits," of curriculum "units" finally and with thankfulness worked off, and of "departments" lodging inaccessible or irrelevant mysteries.

The opportunity of embarking at once upon a special interest and of reaching an advanced stage with it before graduation would be much greater than usual. This advantage could be had by substituting for the usual required subjects and restricted electives, the sequence of organized general courses to

insure distribution; by relegating the necessary, but essentially elementary process of knowing-variety-by-sampling-specimens to the secondary school, where it may now be adequately done; by dispensing, at the college stage, with all "tool" subjects, except such as are requisite for the individual's special work. Freshmen are usually ready and eager to begin serious and sustained study and we too much prolong the experience of "school" and "lessons" in preparation for it. More progress could be made, especially by the abler students, if they were permitted to proceed with a serious interest at once, and to have the time for concentrated effort, even if something important were left unsampled, or some useful tool were undeveloped. Once the interest is given scope, the necessary tool will be found, even by some hardening process of self-education; and orientation should show the significance of subjects otherwise unexplored.

The program of concentration does not however lead, like the program of the university, to the practice of a vocation or a profession. Bodies of knowledge have their own organic constitution and the liberal arts college has its most distinctive function in ministering to this integrity and not to diffused vocational aims. It is of the essence of its purpose to free learning for the time being of all its special implications, to examine truth without prepossessions. A thousand vocations grow from its backgrounds. But for the professions having themselves an educative or an interpretative function, such as teaching, ministry, social service, the practice of medicine or the law, and for other callings in proportion as they share a like function, an education to establish cultural bearings is the one indispensable equipment.

But while it is not, and in view of its primary aims cannot consistently be, the purpose of the liberal arts college to define and emphasize the vocational values in its subject-matter, it should, and commonly does,

perform the important incidental service of indicating where some of these values may be found, and of helping students to assemble from the whole program courses relevant to their vocational aims.

A curriculum offers some means of assisting a student to grow into an organized mental world, to the end that she may more effectively develop will and purpose. It should enable her to know the geography of this world and to locate its resources, and to develop adequate and sympathetic responses to it in herself. It should help her to recognize in the simplest possible way the fewness of the really fundamental human concerns and to realize that under the bewildering complexity and multiplication of specialisms, there exist certain stable and immutable aspects of experience that can be wrought together into a world of discernible purpose and order, a world awaiting the conscious, intelligent, beneficent mastery of mankind.

Such an institution as the one here contemplated should graduate students much more completely equipped than is the ordinary college graduate with knowledge to teach or otherwise pursue special subjects,—sciences and mathematics, languages, history, literature and arts. It should materially shorten the time necessary to prepare for the professions requiring especially elaborate scientific or historic backgrounds; it should prepare for intelligent self-education throughout life, and thus prepare, not for the vocation of getting a living, but for the fine art of living a life of abundant resource and increasing purposefulness. The whole experience should enable the student at least to know who she is, where she lives, what others live with her, and how, as Henry Adams puts it, "to box the compass of thought."

SECTION II.

FIELD OBSERVATIONS ON TOPICS DISCUSSED IN SECTION I.

1. An interesting statement of this prophecy is to be found in *A Modern College and a Modern School;* Abraham Flexner, Doubleday Page, 1923. Several modern drifts give weight to this prophecy.

(A) A dual aim, that of providing in the first two years of the college course a liberalizing general education, and in the last two years specialization, usually with vocational significance, has led to somewhat separate organizations for the two purposes in several institutions. A practical recognition of the break between the sophomore and the junior years of the college is seen in the established custom of the Universities of California, Chicago, and Washington, to distinguish Junior and Senior colleges, and the more recent establishment of this division in Leland Stanford Junior University, the University of Minnesota, and the University of Nebraska. The plan for the elimination of the junior college division recently announced at Johns Hopkins University is another indication of the same tendency.

(B) The rapid development of the Junior College since 1900, especially in the West and the Middle West, is another evidence of the fact that the liberal arts college, particularly that attaching to the state university, does not offer an organic program. These institutions have increased in number at the rate of about fifteen a year since 1915. California alone, according to current reports, has more than forty. The development upward from the secondary level in such institutions as Pine Manor in Wellesley, for instance,

and in the recently established Sarah Lawrence College in the Bronx, indicate a spread of the junior college idea in the East. This movement has another interest than that merely of adding variety to educational opportunity. It may mark another stage in the elevation of our standards of secondary education. There is at any rate at present a wide and spreading recognition of a different division into educational stages, in which the first two years drop back into the field of secondary education,—the period for the acquisition of tools, the gaining of general outlook on the field of knowledge, and the development of attitudes and appreciations that will enrich the student's experience by enabling him to interpret and evaluate it. The last two years of the college and the two or three years of graduate or university study can then form a bloc in which the student may, on a regime more independent of classroom and "course" requirements, pursue a highly specialized program leading to some vocation or profession.

This schedule, which more nearly corresponds to that of the Lycée or Gymnasium supplemented by the European university, would provide elementary training in the acquiring of tools and skills, up to the high school stage; subjects of general cultural value designed to create attitudes and appreciations, through the high school and junior college stage; professional or other highly specialized study from the third year of college through the graduate school. In this case the junior college would represent one more of the shifts downward of content from college to secondary school that has characterized the whole development of higher institutions in this country. The development of the junior college may be studied elaborately in the *Junior College:* L. V. Koos, Research Publications of the University of Minnesota, 1924.

2. A discussion of administrative procedures suitable for orientation courses would involve a treatise in itself. But summarizing many interviews on the subject, the following comments may be ventured:

(A) Orientation courses are not successful as lecture courses. They must provide liberally for student participation in discussion groups large enough to afford variety of opinion, small enough to insure every student's bearing a share. Twenty to twenty-five seems a satisfactory number for the group. In a course having approximately five periods a week at its disposal, at least three, and often four, should be devoted to a discussion of materials gained from reading and lecture.

(B) A course made up from various specialisms must be presented usually by specialists collaborating, but where such collaboration is essential to sound presentation of material, the course runs some danger of becoming incoherent and departmental. Various experiments suggest that this danger is minimized when the course is in charge of a single director responsible for its significance as a whole, and for articulation of the parts. Frequent conferences among those concerned in giving the course are essential, and especially profitable for their purpose when they result in the construction of texts and syllabi for use in the project. The orientation of the teaching group must be effectively secured before the course can have the values assumed for it. This cooperative enterprise is extremely difficult, but there is plenty of evidence that it is very rewarding to those who undertake it. In Columbia and the University of Chicago, the universities that seem to have been best able to provide ample facilities for such courses, the frequent conferences have proved not merely indispensable to the objects of the course, but very enlarging to the intellectual interests of those participating.

(C) Lack of satisfactory text-books and works of reference for the purpose has been a real difficulty, but this is rapidly being remedied. Since few text-books for such purposes are ready at hand, the preparation of these is usually recommended by the situation. It is possible now to point to a good many experimental texts growing out of such courses. None of these is beyond a tentative stage; many of them now in manuscript are being recast from day to day, as use indicates improvements; they often reveal a want of proportion or of coherence; but they are gradually defining the critical factors in cultural progress. The University of Chicago supplements its newly published text, *The Nature of the World and of Man,* by the loan to each student from the college library, of a set of ten volumes, covering the subject range of the orientation course. These books afford each student an individual working library in addition to which he uses the reserve shelves of the general library. The charge for this loan is about what one ordinary textbook would cost.

(D) It is said that the frequent repetition of such courses becomes cumulatively less rewarding, as it is more laborious, than the repetition of courses in special subjects; at least some feel that the enterprise is one of diminishing returns to the teacher. This feeling is admitted to be due to some extent to the fact that many of the instructors in such courses have been drafted from major interests in research and the teaching of advanced elective courses in their own departments; and to the fact that academic distinctions are awarded for intensive specialization rather than for attempts to mobilize learning. It is important for the success of such courses that the status of instructors in them should be regarded as worthy of distinguished rank and salary. It is also important that every instructor in such courses should have adequate opportunity to pursue his specialism concur-

rently and that he should, by some rotation of responsibility in his division, occasionally be relieved altogether. Perhaps the best results can be attained when instructors with a natural interest in teaching are definitely prepared as "two-subject" or "three-subject" men. As a result of experimentation under favorable conditions, we begin to have a few men with a primary interest in broad courses, rather than in specialisms in the narrow sense. These, in constant collaboration with specialists, have worked out very suggestive programs for the distribution of the student's interest in the curriculum.

(E) Such courses cannot be expected to succeed unless there is a reasonable time allowance for them. They merit the charge of being highly superficial if they provide no time for the careful study of large bodies of material. They need not be "tissues of faulty and misunderstood generalizations," unless the instructors in them lack scholarship, conscience or faith in their work. It is not to be expected that anything worth while can be accomplished by trying to orient the student in the whole field of knowledge in a sequence of a few lectures on disassociated topics. There must be a coherent course plan, at least a syllabus, adequate library facilities; at least as much time as any other course requires for reading, conference and discussion; and there must be tests of the results of study.

Success appears to be directly proportional to the adequacy of the foregoing provisions.

Assistant Professor Harry J. Carman of Columbia in an address before the Association of History Teachers of the Middle States and Maryland in May, 1925, describes very completely the operation of the Columbia course in *Contemporary Civilization*, which is certainly one of the most adequately developed in the country.

3. President Aydelotte's report on *Honors Courses in American Colleges and Universities,* Bulletin of the National Research Council of the National Academy of Sciences, Washington, D. C., 1925, second edition revised, makes elaborate description of the "honors plan" superfluous. Swarthmore, which has passed beyond merely experimental experience with the plan, has become a nationally interesting laboratory in which developed procedures may be examined.

4. More elaborate description of the "Wisconsin plan" may be found as follows:

A New College. Notes on a Next Step in Higher Education. Alexander Meiklejohn, *Century Magazine,* January, 1925.

The New College, Alexander Meiklejohn, *The New Republic,* April 14, 1926.

Report on address by Dr. Meiklejohn to the A. A. U. W., Washington, April 2, 1927.

An Experiment in Education, President Glenn Frank, *The Wisconsin Alumni Magazine,* December, 1926, and January, 1927.

5. While the writer has no intention of making any particular person responsible for the definition of the "functional" program stated in Section I, she gratefully acknowledges indebtedness for interviews on the matter with Dr. F. C. Touton (University of Southern California), Professor Ernest Horn (University of Iowa), Professor F. J. Kelly (University of Minnesota), Professor W. W. Charters (University of Chicago), and President Wood and various members of the staff of Stephens Junior College, Columbia, Missouri, each of whom provided some statement or interpretation of the objectives of the functional curriculum.

For numerous published statements of the functional point of view, see Thomas H. Briggs, *A Partial Bibliography on Curricula Selected and Annotated,*

in Teachers College Record, Columbia, November, 1925; also *Bibliography on Curriculum-Making,* Bulletin of the College of Education, University of Minnesota, January, 1924.

Stephens Junior College in Columbia, Missouri, is unique, so far as the writer knows, as an institution developing a purely functional program above the secondary level. Professor W. W. Charters by the job-analysis method defines the activities of a certain number of college trained women, and the staff of the college, on the basis of the specifications thus arrived at, constructs a curriculum, every part of which is assumed to function immediately in the lives of the students. This method results in a program largely elective. The fixed requirements for the degree (awarded at the end of two years work) are English Composition, six hours; Religious Fundamentals, two hours; Physical Education, two hours. The remaining fifty hours are distributed as follows: Major, fifteen hours; first Minor, ten hours; second Minor, ten hours; electives, seventeen hours. (Catalogue 1926-1927).

6. The Harvard Student Council on Education and the Dartmouth Student Committee have published two of the more comprehensive reports. The Undergraduate Committee at Brown has recently made a study and the students at Barnard have outlined some proposed changes in curriculum in the New Student, vols. I and II, pp. 7, 8. The National Student Federation of America is, among other projects, at work on the curriculum.

7. For the actual content of such general courses as are suggested much can be learned from orientation courses and somewhat general courses now being offered in various colleges. It is impossible within the limits of time and space available to attempt complete enumeration. These courses vary so widely in scope

and purpose that many elude classification altogether. Only certain of the more important developments which have come under the observation of the writer are noted, and of these only the most apposite.

Course I.

Physical Sciences.

In drafting a course in the Physical Sciences, attention should be given to Professor Swinnerton's course, *General Earth Science,* at Antioch, in which, to quote the bulletin for 1925, the aim of instruction is "to achieve a point of view, rather than solely to impart information. . . . . The department endeavors to combine in its first year's work the subject-matter of the closely allied sciences, geology, geography, climatology, and astronomy. Thus the origin, geological history, and the present status of the earth are given logical and connected study." A manual published by Mr. Swinnerton in 1923 gives a detailed outline of the topics covered and the materials used.

Part 1 of the Dartmouth course in *Evolution* is suggestive. This covers the Evolution of the Physical World and the Preparations for Life. The syllabus is the joint work of Professor N. K. Gilbert (Physics), who contributes the section on Matter and Energy; Professor J. M. Poor (Astronomy), who contributes the section on the Heavenly Bodies; and Professor J. W. Goldthwaite (Geology), who contributes the section on The Earth.

The first part of the course in *The Nature of the World and of Man* at the University of Chicago is relevant. This course has proceeded from the development of a syllabus to the publication of a text-book bearing the title of the course. This text, besides indicating significant content for a course very comprehensive in scope, is an admirable illustration of the possibilities of such collaboration as is necessary to make orientation effective.

The first sections of the course in *Contemporary Civilization* at Columbia deal with the physical setting for civilization. The syllabus covers, with considerable elaboration, the following subjects: The Physical Features of the Earth-geography; Distribution of Natural Resources and its Social Consequences; Ethnological Distribution; and a survey of radical changes in Man's Environment and Mode of Life due to his increasing Control over Natural Resources.

A course in the *History of Science* offered at Columbia is too advanced for freshmen; it offers rather a synthetic course for rounding out a major in science; but it is suggestive in parts for the construction of an orientation course. Professor Barry published an elaborate syllabus for this course in 1923.

Professor F. A. Scott of Reed College (Chemistry) proposes a course very much along the lines of the one suggested in this study. There is however no syllabus at present available.

A course in Geology offered by Professor Weaver in the University of Washington is of such scope and purpose as to be suggestive in this connection.

The University of Maine, the University of California (Southern Branch) and Penn State College appear also to have organized or projected courses designed to provide some such view of human environment as has been suggested.

The earlier stages of an orientation course in Social and Economic Institutions offered at the University of Minnesota under the direction of Professor John M. Gaus are concerned with the physical setting of civilization.

COURSE II.

Life Sciences.

8. For the proposed course in the life sciences guidance may be sought, for example, in subsequent sections of courses already noted,—the course in

Evolution at Dartmouth, *The Nature of the World and of Man* at the University of Chicago, in a course offered by Professor Inman at Antioch and in two courses at the University of Washington.

Section 11 of the course in *Evolution* at Dartmouth is devoted to the Evolution of Plant and Animal Life. The syllabus is elaborate, so that only the larger chapter headings can be cited. These are: The Preparations for Life, The Chief Factors in Organic Evolution, the Beginnings of Life, the Evolution of Plant Life up to the Mezozoic Era, The Evolution of Animal Life,—Protozoa, Coelenterates, some side Branches of the Animal Kingdom,—The Main Line of Animal Evolution, The Early Stages of Triaxial Growth, Primitive Vertebrates, Reptiles, The Echology of the Genozoic Era, Mammals, the Evolution of the Human Body, Organogeny. Two publications by Professor William Patten, Director of the course, elaborate its content and purpose: *Why I Teach Evolution,* Scientific Monthly, December, 1924; and *Growth, an Introduction to the Study of Evolution,* The Dartmouth Press, Hanover, 1923.

The syllabus of the course at the University of Chicago contains sections on the following: The Nature of Life, the Organized Living Unit, the Cell, the Origin of Life, The Earth as the Abode of Life, The Evolution of the Plant Kingdom, The Evolution of the Invertebrates, The Evolution of the Vertebrates, The Races of Man, Vertebrate Development, Analysis of the Mechanics of some Physiological Processes, Evolution of Intelligence, Factors of Organic Evolution, Eugenics and Euthenics.

Professor Inman's course at Antioch seems less an attempt to orient students in the life sciences than to provide a broad fundamental introductory course in Biology, but its function in the integrated curriculum of Antioch College makes its selection of materials

somewhat significant in this connection. This course is supplied with a "Laboratory Outline."

Professor Rigg at the University of Washington offers a cultural course in Botany. This is not precisely an orientation course. It is designed for students who wish to get through a study of Botany an understanding of scientific method. The relation of Botany to the other sciences,—zoology, chemistry, physics, geology, mathematics, sociology, economics, and to other fields of knowledge,—philosophy, literature, art, is indicated. The scientific method is defined and illustrated.

Course III.

Institutions.

9. Orientation courses and general courses in the social sciences are very numerous. An attempt to find the proper scientific bases for such courses is the object of a piece of research now being carried on under the auspices of the Commonwealth Fund. It presents a tentative formulation of Basic Processes in Society to be submitted for comment and suggestion to persons having a wide range of intellectual and social interests.

The syllabi of the courses already mentioned, especially the *Contemporary Civilization* at Columbia and *Problems of Citizenship* at Dartmouth should be examined in detail.

Professor Woolston (University of Washington) has prepared a syllabus for a course of which he is director. This course makes it an important feature that each student undertake the intensive study of some limited community as a part of his work for the course, such communities, for example, as an Indian village, a lumber town, a modern city, a small island community. Outline guides for such study are provided. Biology and Psychology are desired prerequisites. The chapter-headings indicate the range and

apportionment of materials in the course: (I) Scope and Method; Field of Sociology; Nature of Society. (II) Forces and Factors; Natural Environment; Vital Tendencies, Evolution of Mankind, Population; Psychic Factors. (III) Social Organization; Domestic Institutions; Political Institutions; Economic Organization. (IV) Culture; Communication, Useful Arts, Custom and Law, Religion, Science. (V) Socialization; Individual and Society; Suggestion and Imitation; Conflict; Social Control. (VI) Maladjustment; Disease and Defectiveness; Poverty; Crime; War; Social Classes; Labor. (VII) Progress; Social Ideals.

Professor R. M. Story at Pomona offers a course in Political Control prerequisite to advanced courses in the department of Political Science and Law, which has the effect of orienting students in the field of the social sciences. This deals with the controls that lie back of our thinking in the field of sociology and politics, especially with the influences that indoctrinate. No syllabus is available at present.

In 1923-24 Yale began offering to freshmen a course called *Introduction to the Social Sciences.* One of its purposes was to provide for greater flexibility of choice in the freshman year and "some relief from the continued study in freshman year of subjects already pursued intensively in preparatory school." The scope and character of the course may be inferred from the following statement: (Reprint from Report to the President, The Freshman Year, Yale University, 1924.)

"The nature and development of the ways by which men have succeeded in living together in families, tribes and nations. The evolution from simple, customary actions of such complicated institutions as industrial organization, property, marriage, and government. During the last two-thirds of the year, the course concentrates on a study of the function of eco-

nomic and political institutions. It correlates closely with Freshman History and is designed to furnish the student his general bearings for the study of the evolution and life of human society.

"This course will be given in eight sections, of about twenty-five students each, by eight different instructors chosen from different Departments of Study because of their known teaching ability and knowledge of the subject."

Leland Stanford Junior University offers a course —*Problems of Citizenship* of very wide scope, "Designed to present the salient features in the bases and background of present-day society, to consider the place of education in modern life and the political equipment of the citizen, and to examine in detail the fundamental political, social, and economic problems of the American people."

Problems of Citizenship at Dartmouth is, like the Dartmouth course in *Evolution,* a half-year required course. Owing to a change in personnel the course has lately undergone revisions and a new syllabus was not available. However a mimeographed sequence of lectures introductory to various stages of the course have as their subjects: Race, Family, War and Peace, Government, Education. Since this course must share the purpose of orientation with the one in *Evolution,* it is more restricted in range than many of the courses noted. Dartmouth provides for this course a separate building, in which are several reading rooms amply equipped with duplicate copies of reference works, and with periodicals; and lecture and discussion rooms.

It will be clear from the foregoing statements that such courses vary greatly in scope and point of view. They are not to be regarded as orientation courses in the real sense of the term merely because they are very inclusive. One of the great disadvantages of placing the whole responsibility for orientation upon

courses in the social sciences is that these then become very diffuse and over-elaborate for the time that is given them. The process of orientation should be more gradual and should accompany rather than altogether precede the more intensive study of subjects.

Course IV.

Language.

10. For the course in language proposed in this study there is no model, so far as the writer knows, among the liberal arts colleges. The teaching of languages is in general so ineffective, in relation to the time spent on them, that we are in danger of having the study of the languages crowded out of prescribed courses. This would be a catastrophe, whether from the "cultural" or purely practical point of view. If we could, instead of gradually abandoning the languages for many students, create better opportunities for at least a few interested students, we might build up better standards of achievement.

The School of Languages contemplated in the plan proposed would admit no students to specialization in language who did not offer at the time of admission to college at least one classical language pursued to the maximum stage defined by the College Entrance Examination Board, and at least three years' work in one modern language. Within the School specialization could be undertaken in classics or in modern languages. If in classics, ancient history should be offered for entrance. A second classical language should be required in college and carried at least three years. There should be an ample course in classical civilization, for which a course offered at Yale and the outline for reading provided at Radcliffe under the title *Introduction to Ancient Civilization,* are suggestive. Dean Agard of St. John's College offers, as part of a course introductory to the social sciences, a section, *Greek Freedom,* admirably suited for such

a purpose. There might be considerable reading of classics in translation to afford more liberal acquaintance with classical literature than is otherwise possible; and there should be some work in archaeology. This program would be in addition to intensive work in the languages chosen (one modern and two classical languages) the fundamental orientation course in the science of language and the tool course in phonetics. The aim would be to provide a composed program, articulated at many points by individual reading, that would make the student's "mind free" of the classical world.

In the case of specialization in modern languages the programs might be analogous, except that there would be effort to equip the student with a speaking knowledge of at least one foreign language. "Speaking knowledge" means something more than the use, "short, brutish and nasty," which is often all that is acquired,—a power to use the language as a vehicle for the expression of ideas. As this end cannot be secured in an ordinary college environment, the results of the Smith and Mount Holyoke plan of sending modern language "majors" abroad for their junior year will be very significant.

As to the practicability of developing such a school and providing the basic orientation course, a number of philologists and teachers of language were consulted. All agreed that the scientific teaching and study of languages has been greatly neglected; that improvements could definitely be made, though they are very difficult with present tightly locked preparatory programs; that emphasis on language as an important aspect of cultural evolution should be made; and that a general course in language entirely different from anything at present open to undergraduates could be provided and would be a means of economizing time and effort and of improving results in the study of languages.

The matter of teachers and text-books would at first be difficult. It is possible that a European would have to be found for the organization of such a course. Translation of the texts mentioned on p. 42 would probably be necessary. Professor Edward Sapir's *Language* is a very suggestive text for the purpose in view.

Course V.

Fine Arts.

11. In the field of the Fine Arts, there seems to be a rather widely distributed effort to find the bases for a course in Aesthetics that shall be more immediate in its relation to the familiar arts than the old-fashioned metaphysical course usually offered by departments of Philosophy. There are a great many courses being offered or projected, but most of them are described as somewhat experimental. Antioch provides such a course. The University of Chicago has added one on the *Meaning and Value of the Arts* to its orientation sequence. Professor Cory has elaborated a comprehensive course in this field and given it at the University of Washington. Columbia is reported to be developing one.

Somewhat developed course plans emanate from the Barnes Foundation in Merion, Pa. Lecturers go from this Foundation to Columbia and to the University of Pennsylvania. Professor Buermyer's book, *The Aesthetic Experience,* is very generally mentioned as a useful text for such courses.

In investigating the backgrounds of various courses proposed, the *Aesthetics* of Benedetto Croce has been encountered again and again as influential in establishing bearings for such courses. Vernon Blake's *Relation in Art* has also occasionally been cited. Professor Cory's syllabus is suggestive.

If the intention of the proposed plan for a School of Fine Arts were realized, there would need to be a

more liberal provision than is customary for practical work in the arts. Studio work and practice in music, for instance, would have to have a rating comparable to that of laboratory work in connection with science courses. But since studio practice and practice in music may be of a merely imitative character, comparable to working on masterpieces for oratory, the provision would have to be carefully restricted. In the first place, no students should be permitted to specialize in music, for example, who could not pass entrance examinations guaranteeing a reasonably advanced technique, some knowledge of musical theory, and a capacity for pursuing the subject at an intellectual level befitting a college.

The plans now being developed for Honors in Music at Swarthmore should prove significant as defining minimum attainment warranting specialization. For these honors Mr. Surette and Mr. Swan have suggested in general outline not merely the prerequisites for specialization, but also programs suitable for specialization in music, whether the interest be in composition, in appreciation, or in distinguished performance.

If music and other arts were to be opened for college students in this way, the college would need to provide tuition in these subjects, without regarding them as "extras."

Course VI.

Philosophy.

12. The materials for such a course as that planned as VI in the orientation sequence are dispersed among courses in various subjects; some in courses introductory to courses in Philosophy and Ethics; some in courses in the History of Philosophy or a comparative study of Religions; in such courses as *Life Aims* at Antioch and the *Symposium* at Reed; some in courses in Sociology. In spite of the lack of any generally

accepted program, there seems a growing conviction in the secondary school and the college that there should be a more organized effort to direct students to some connected study of persistent ethical problems and to the attainment of a considered attitude in regard to them; and an effort to provide from the accumulated human experience for their interpretation and discussion.

Since this course is suggested as the final one in the sequence, it would have to grow up in logical relation to the preceding courses as a result of conferences embracing all the antecedent interests. The material that seems suitable for the purpose is the presentation of persistent ethical problems raised all along the way and a study of them from the point of view of various religious and ethical systems. This seems a vast proposal, but the result desired is a discovery of some ground common to the more important ethical and religious systems. This should throw light upon the still vaguely apprehended principles of racial and international confraternity demanded in a world in which time and distance no longer estrange the branches of the human family.

The lists of readings for Professor Schneider's *Survey of Religions* at Columbia and for Professor Starbuck's course in *Religions* at the University of Iowa, though not specific for this purpose, offer valuable suggestions.

13. "Personnel work" at present too much connotes a kind of adventitious effort to regulate defects of personality that crop up under the exigencies of college life; but recognition of a need for a specific educational program to promote a balanced development of physical, mental and emotional characters is rapidly gaining ground. All the major colleges for women provide some guidance to this end. Efforts to help the college student to digest the college ex-

perience range all the way from such plans as are provided at Yale and Harvard for organizing the whole social and academic life of the freshman year to placing the graduate in appropriate vocation. Some of these services have no special relation to the curriculum; but the agencies for vocational guidance, often including others for the discovering of aptitudes, do have direct bearing.

Most of the women's colleges seem in the act of coordinating all the agencies in the college that have to do with helping the student to find herself and to find a vocation for which she is adapted. Smith has recently completed an organization of all its forces, and its arrangements, though they are more elaborate than in many cases, are somewhat typical. Here the results of the psychological tests and of the examinations for admission are correlated with academic and health records in college. The vocational guidance and placement bureaus have open channels of communication with the other offices in college. An expert psychiatrist advises in regard to exceptional cases referred from the dormitories as unsuccessful social adjustments, from the classroom as baffling mental problems, from the warden's office as disciplinary problems, from the physician's office as health problems. In the office of the personnel director a cumulative record of the student is built up from the materials coming from the various angles mentioned. These records are a basis for vocational guidance, or for advice to the student in making her college experience more significant in any way.

Wellesley has lately coordinated its somewhat scattered agencies and centered them in an organized personnel service. The bulletin, *Occupations Towards Which Wellesley Courses May Lead* is in somewhat general use in vocational guidance bureaus and is very useful as illustrating the extent to which the liberal

arts college may make its program serve the vocational aims of its students.

The American Library Association (Chicago, 1925) publishes a reading list, *Vocations for College Women,* which is very suggestive of ways in which courses ordinarily provided in liberal arts colleges may serve vocational aims.

The *News Bulletin* of the *Bureau of Vocational Information* in New York furnishes in addition to information regarding current openings, suggestions of value to those interested in determining vocations.

14. The following materials, though too comprehensive for inclusion in any single course, are to be found in various current programs. Logically they should find their place in the various orientation courses and should furnish them with an important means of emphasizing the "functional" values of knowledge. The topics presented offer a conspectus of material for discussion, rather than a formulated plan for a course. Since the topics described are scattered among many existing courses, some of them containing much other matter, it may be helpful to gather together in outline form this scattered material, and then indicate some of the sources, other than interviews, that have contributed or suggested it.

Individual fitness.

Physical examination.
Fundamental physical activities.
Preventive and corrective regime.
Hygiene: food, rest, exercise, physiology and hygiene of sex.
Mental efficiency: thinking processes and psychology of habit.
Emotional balance and control.
Budgeting of time, energy (physical, mental and emotional) and of material resources of the individual.

Human relationships.

Home economy.

Income and outgo: study of home budgets.

Economic protection of the home: savings, investments, insurance.

Division of labor and responsibility in the home: servants, machines, cooperative community devices.

Intelligent consumption of goods: purchase and use of materials, waste.

Separate homes; apartments; hotels; city and suburban life.

Homes for unmarried women.

Home relationships, especially in their psychological aspects.

Husband—wife.

Parent—child.

Brother—sister.

The superannuated.

Vocations.

Women in economic life.

Importance of dual equipment for women.

The divided career for women.

Economic openings: over-supply, shortages, newer openings.

Determining of aptitudes: choosing vs. drifting.

Integrating value of vocational aims.

Discipline of work: its value in creating aesthetic and ethical standards and so of enhancing personality.

Leisure occupations.

Theory of leisure in a world that has not yet reached a subsistence level.

Obtaining and safe-guarding leisure by simplification and organization of all one's activities.

Difference between using leisure with satisfaction and idling.
Psychology of relaxation.
Active vs. passive recreations.
The amateur: the social value of "accomplishments."
Survey of possible leisure occupations.
Arts.
Crafts.
Self-education.
Development of connoisseur-ship, as in collecting and comparing.
Community services.

Community relationships (major problems of voting citizens).
Relation of individual and family to the social agencies of the community, to
Politics.
Public health.
Education.
Recreation.
Industry.
Religious and philanthropic agencies.

Freedom: social and individual.

Many agencies are at work upon special parts of this field. A bulletin of the Education and Research Division of the National Board of the Y. W. C. A., *A Brief Summary of the Origin and Work of the Commission on the Family in the Life of Today* (1926), lists many of these agencies and provides extensive bibliographies. *The Institute for the Coordination of Women's Interests* under the direction of Dr. Ethel Puffer Howes at Smith is especially concerned with the problem of the divided career for married women. Vassar's program in *Euthenics* is very suggestive.

The student reports on curriculum already noted in Section II, 6, make pertinent recommendations, and supplementary material is to be gained from a recent study of student attitudes on possible topics for education at Syracuse University; Professor Sisson's *Symposium* at Reed furnishes further evidence of the need many students profess of education along the lines proposed. Miss Mabelle Blake's recent book, *Guidance for College Women,* D. Appleton & Co., is significant in this connection. An interesting point of view is expressed in an article by R. S. Lynd, *What Are Social Studies ? School and Society,* February 19, 1927.

The course, if it existed apart from the orientation courses in order to secure adequate emphasis on problems needing more scientific study, would require as director a person thoroughly equipped in psychology with training in social sciences; and the director of the personnel department should perhaps share in its construction and administration. It should furnish all the academic basis for the health program and the organized physical activities.