

The Socialization of the
Individual Through Education

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The Socialization of the Individual thru Education.

Part I. Introduction.

Education is never a completed affair. It is a never-ending process. "Gymnastic as well as music should receive careful attention in childhood and continue thru life", says Plato in his Republic. "Education in Plato's ideal Republic was a lifelong affair, and from the first to the last practical. Any educational system that gets separated from real life and everyday experience is one-sided. There are no absolute stopping places for the individual. There must be continual adjustment to changing conditions. The socialized individual does not lose himself in mere abstractions that have no connection with social activities.

"If education is life, all life has from the outset a scientific aspect; an aspect of art and culture and an aspect of communication. It cannot, therefore, be true that the proper studies for one grade are mere reading and writing, and that at a later grade reading or literature or science may be introduced. The progress is not in succession of studies, but in the development of new attitudes towards, and new attitudes in experience. Education must be conceived as a continuing reconstruction of experience."

"The proper education is reality, not conventionalized abstractions from reality. Hence the demand of the new pedagogy, supported heartily by the new sociology, that schooling, particularly in its earlier stages, shall be changed from an afflictive imposition upon life, to a rationally concentrated accomplishment of life itself. Hence the correlated demand of the new pedagogy, also seconded by the new sociology, that, so far as conscious effort is made by instructors to supplement the education of action by education of cognition, the objects of contemplation shall be kept real by being viewed constantly as organic parts of the one reality."

Education in its social aspect is dependent both upon the physical and social sciences. Biology has furnished a method of study which is invaluable. "The results of biology are many, but its main characteristic is its method, its evolutionary point of view in any object of study." Psychology has furnished a host of guiding principles for practice in education. In short "psychology is related to educational theory in much the same way that it is to ethics. It may be said to be related to actual educational procedure as theory is to practice.--We shall keep constantly before us in this book the facts of growth, and the facts of adaptation to the demands of environment. Clearly these are the facts of practical significance for educational procedure" Social psychology furnishes certain principles which are particularly relevant to this paper as will be seen in such phases as the self, imitation, and all thru Plato's scheme of education.

While biology has furnished a significant typical method and psychology has furnished guiding principles, sociology has been of particular value in giving a valuable content. This is particularly true for instance in case of the curriculum for the period of adolescence. "The development of social good will and social intelligence implies a curriculum consciously adapted to that purpose. The approach toward an ideal curriculum involves an increasing demand upon the material of social sciences".

It is difficult to say to which of these three sciences the social aspect of education is most indebted. For there are so many overlapping problems, and there is no absolute demarcation and differentiation of the subject matter in them. This paper makes no attempt to keep them separate. The biological view-point in psychology is a good instance. This is the fundamental method for the study of physical organisms. And analogously it is of large importance in the study of social life and environment. For this reason it will be treated rather fully here.

Part II. Importance of Biological View-point and Period of Infancy.

John Fiske first called attention to the significance of the period of infancy for society as a whole. "Infancy psychologically considered is the period during which the nerve connections and correlative ideal associations necessary for self-maintenance are becoming permanently established---The increased complexity of psychical adjustments entailed the lengthening of the period required for organizing them; the lengthening period of infancy, thus entailed, brought about the segregation into permanent family groups, of individuals associated for the performance of sexual and parental functions the maintenance of such a family group involved the setting up of permanent reciprocal necessities of behavior among members of the groups."

In Fiske's *Destiny of Man* he shows that the period of infancy was a period of plasticity, and so a period of educatability. The career of each individual being is no longer wholly determined by the careers of its ancestors and so it began to become teachable. Teachableness varies from animal to man, and also in different animals. The gulf by which the lowest known man is separated from the highest known ape consists in the great increase of his cerebral surface, with the accompanying intelligence, and in the very long duration of his infancy. The increase in cerebral surface has prolonged infancy because much of cerebral organization must be left until after birth. Conversely, teachableness and versatility in the plastic period had helped the enlargement of the cerebral surfaces.

It is interesting to note the prevalence of this genetic view-point in the newer psychologies. Professor Judd's Psychology has an especially good statement of the comparative

structure of nervous systems and their respective activities from the lowest to the highest organisms. "All through animal kingdom there is an evident parallelism between the complexity of the nervous system of any given species of animals and the degree of intelligence exhibited by that species".

"Man is not distinguished in his nervous organization from the animals below him by a notably better set of sense organs or a better spinal cord and medulla. We shall look in vain in these organs for the structural conditions of man's superiority in forms of behavior and intelligence. Man's higher faculties are related rather to the vastly higher development of indirect nervous centers, in which the incoming sensory impulses are associated with each other and redistributed so that they come to be organized in the most elaborate fashion".

"The lower direct centers are in the main determined in structure by heredity, the higher centers are left undeveloped at birth, so that the stimuli which act upon the individual find at the beginning of life a mass of undeveloped tracts through which they may be transmitted. It has long been recognized that the infancy of all higher animals, especially human infancy, is very much longer than the infancy of the lower forms. The reason for this appears as soon as we recognize that the higher centers of the nervous system are not mapped out by heredity and require time to mature. They develop under stress of individual contact with the world."

Angell's psychology is a clear statement of the biological view-point. "In our study of mental processes we shall adopt the biological view-point just now dominant in psychology, and regard consciousness, not as a metaphysical entity, to be investigated apart from other things but rather as one among many manifestations of organic life to be understood properly only when regarded in connection with life phenomena--We may lay it down as a basal postulate that the real human organism is a psychophysical organism--The psychophysical organism is, moreover, a real unit."

"Our adoption of the biological point of view, while it implies no disrespect for metaphysics, will mean not only that we shall study consciousness in connection with physiological processes wherever possible, but it will also mean that we shall regard all the operations of consciousness as so many expressions of organic adaptations to our environments, an environment which we must remember is social as well as physical. An organism represents, among other things a device for executing movements in response to stimulations and demands of the environment---Let it not be supposed that such a point of view will render us oblivious of, or insensitive to, the higher and more spiritual implications of consciousness. On the contrary, we shall learn to see these higher implications with their complete background, rather than in detachment and isolation".

The justification for beginningⁿ with the study of the simplest organism is illustrated in "Chapter II of Judd's Psychology." In the study of the physical organism there is a marked advantage, because of the comparative simplicity of structure, to begin with the lowest forms of animal life! That is, begin by studying the activities and movements of the amoeba in response to stimuli, in an organism where not even a nervous system exists but only irritable protoplasm! Then to pass on to the increasingly complex systems of the hydra, starfish, angle worm, the frogs, the higher animals and finally to man. Adjustment to environment is essential from the lowest to the highest organisms. Irritability is a fundamental characteristic of all protoplasm. No organism is ever in complete quiet, not even the human organism. And it is this "irritability, even in its lowest stages" that "serves to keep the animal adjusted to its environment." "In any event the whole nervous system is nothing but an aggregation of neurons."---And we must accordingly think of the nerves as simply specialized forms of protoplasm." Butler has shown the significance of the period of infancy for education. This will be again taken up in the third part of this paper.

This method of adjustment and adaptation in the development of a physical organism is in large measure analogous to what goes on in the so called social world of an individual. The growth of an individual self is vitally connected with behavior of that self toward its social environment. Adjustment to social surroundings is no less a real process than adjustment to physical surroundings.

While "this educational process has two sides--one psychological, and one sociological," yet, "neither can be subordinated to the other or neglected without evil results following---. Without insight into the psychological structure and activities of the individual, the educative process will be haphazard and arbitrary.---Knowledge of social conditions, of the present state of civilization, is necessary in order to properly interpret the child's powers. The child has his own instincts and tendencies, but we do not know what these mean until we can translate them into their social equivalents". "The life task of men sets the pedagogical task of teachers. The prime problem of education as the sociologist views it, is how to promote adaptation of the individual to the conditions, natural and artificial, within which the individuals live and move and have their being."

Genetic Development of the Self.

Just as there is an advantage in going back to the simplest organism for our first study on the physical side, so there is an advantage in studying the self in its least complex form. This too may be done genetically from the gregarious animal, to the uncivilized, and these, to the civilized child. Imitation is probably the chief method

for the development of the social self whether it be among savage or civilized children. And what is imitation but a modified form of adjustment to one's social surroundings.

There are good examples of social adjustment in the plays of savage children as shown in Eastman's Indian Boyhood "Our sports were moulded by the life and customs of our people; indeed, we practiced only what we expected to do when grown. Our games were feats with bow and arrow, foot and pony races, wrestling, swimming and imitation of the customs and habits of our fathers." "Sometimes we played "medicine dance". This to us was almost what playing church is among white children".

"They painted and imitated their fathers and grandfathers to the minutest detail and accurately too, because they had seen the real thing all their lives." "One day when I was left alone, at scarcely two years of age, I took my uncle's war bonnet and plucked out all its eagle feathers to decorate my dog and myself. So soon the life that was about me had made its impress".

The attempt to reproduce the ideals of society thru the creation of imaginary companions is found among the very lowest savages. Eastman says "Oosedah lived with us for a portion of the year and as there were no other girls in the family, she played much alone and had many imaginary companions. At one time there was a small willow tree which she visited regularly holding long conversations apart of which she would afterward repeat to me."

Mr. Kidd has shown that this tendency to imitate life about them, exists among the Kafir people. Children make small imitation huts for their dolls. They imitate all the details of the life of the kraal in their plays. While this imitation of savage children often is quite slavish yet it must be remembered that it represents one stage of imitation in the civilized child, and it has its significance genetically for the socialization of the individual whether in savage or civilized life.

J. Mark Baldwin has pointed out that the first step in the formation of the self is found in the child's distinguishing between the behavior of things and persons. The behavior of things is more uniform and so can be predicted by the child. The behavior of persons is less regular and so is not so easy to predict. Imitation is the next step in the process and progress becomes rapid through this method. The "give and take" process now plays a large part in the child's life.

"This give-and-take between the individual and his fellows, looked at generally, we may call the Dialectic of Personal Growth. The ego and the alter are thus born together. Both ^{are} crude and unreflective, largely organic. And the two get purified and clarified together by this twofold reaction between project and subject, ^{and between subject and object.} My sense of my self grows by imitation of you, and my sense of yourself grows in

terms of my sense of myself."---"And the only thing that remains more or less stable thruout the whole growth is the fact that there is a growing sense of self which includes both terms, the ego and the alter."²⁶

"I do not see in short, how the personality of this child can be expressed in any but social terms; nor how on the other hand, social terms can get any content of value but from the understanding of the developing individual. This is a circle in the process of growth; and that is just my point. On the one hand, we can get no doctrine of society but by getting the psychology of the socius with all his natural history; and on the other hand we can get no true view of the socius at any time without describing the social conditions under which he normally lives, with the history of their action and reaction upon him."²⁷

What has been said of the child can be said, with some modification of the adolescent and the mature adult. As James says the failure of recognition by, and appreciation from our fellows is deeply painful. Approval by some one is essential for the artist, the public speaker, as well as for the growing child. The social life "is the recognition he gets from his mates. We are not only gregarious animals, liking to be in sight of our fellows but we have an innate propensity to get ourselves noticed, and noticed favorably by our own kind"²⁸. And this has especial significance for the moral and religious life of the adolescent. Since, as James continues, "a man has many social selves as there are individuals who recognize him and carry an image of him in their mind."²⁹ In this variety of avenues for appeal to the self, lies the very possibility of the solution of some of the problems of adolescence. The different behavior of various groups furnishes an opportunity for the test and development of his social fitness and capacity. This is just as necessary as to test and develop the mere intellectual capacity and fitness of the individual. "We may practically say he has as many different social selves as there are distinct groups of persons about whose opinion he cares."³⁰ Since these groups are so numerous in our complex society, proper adjustment of the adolescent to social conditions is fundamentally within the province of organized education.

So far it has been the attempt of this paper to show that there is a common general principle from the lowest to the highest organisms; this is the principle of adjustment to simple and complex environment. There is a tendency of all organisms to react to stimuli.

Function of ~~the~~ Education

Since the social environment of a human being is so complex it is essential that only proper stimuli be allowed to act on the immature child. And this is the business of organized education. The school is the chief agency. Its function is to select, idealize and harmonize the elements

in this complex environment which answers to the child's own interests and needs. Education thru organized agencies and subject-matter must present an interpreted and meaningful environment. The subject-matter itself, too, becomes social whenever it has meaning for the individual.

For as James says, "in its widest possible sense, a man's me is the sum total of all he can call his, not only his body, and his psychic powers, but his clothes, and his house, his wife and his children, his ancestors and friends, his reputation and works, his lands and horses, his yacht and bank account" And why should not we add, that the child holds his books and his lessons, his recitations, his whole routine of school tasks and duties, his play and his work ~~as~~ too as a part of his me.

Any subject matter that ever has value must first become social stuff. For "the child lives in a somewhat narrow world of personal contacts. Things hardly come within his experience unless they touch, intimately and obviously, his own well-being or that of his family and friends. His world is a world of persons with their personal interests rather than a realm of facts and laws---" "As against this the course of study met in the school presents material stretching back indefinitely in time and extending outward indefinitely into space. The child is taken out of his familiar physical environment hardly more than a square mile or so in area, into the wide world--yes even to the bounds of the solar system."³¹

Part III. Plato's scheme for socializing the Individual.

Plato has almost unbounded faith in what education can do for an individual. "A man as we may say is a tame or civilized animal, nevertheless he requires proper instruction and a fortunate nature, and then of all animals he becomes the most divine and most civilized; but if he be insufficiently or ill-educated he is the savagest of earthly creatures. Wherefore the legislator ought not to allow the education of children to become a secondary matter"³². He is more dogmatic in the Laws than in the Republic. "If their education is neglected there shall be compulsory education of all and sundry, as the saying is, as far as is possible."³³

In the Republic he says, "The beginning is the chiefest part of any work, especially in a young and tender thing: for that is the time at which the character is formed and most readily receives the desired impression"³⁴. And so "would not education be the best preparation and safeguard"³⁵ of our guardians.

"The State if once started well goes on with an accumulating force like a wheel. For good nurture and education implant good constitutions, and these good constitutions having their roots in good education, improve more and more and this improvement affects the breed in man as well as in

other animals".⁷

Plato's conception of society involves his psychology, his divisions of the State and his scheme of education. His conception of the State is based primarily upon the psychology of human nature. He makes a three-part division of the soul.⁸ In the Republic he also makes a tripart division. "We may fairly infer that---one of them, we may call the rational principle of the soul, the other, which accompanies certain pleasures and satisfaction, is that which a man loves and hungers and thirsts and feels the emotions of desire, and may rightly termed irrational or appetitive."⁹ "And what shall we say of passion or spirit? Is that a third or akin to one of the preceding?"¹⁰ The rational is identified with the higher consciousness, the spirited corresponds to ambition, the appetitive corresponds to the more inferior parts.

The divisions of his state correspond to the divisions in his psychology of the individual "After much tossing---we are fairly agreed that the principles which exist in the State, like those in the individual are three in number, and the same with them."¹¹ The rulers of the State correspond to the rational part of the soul; the guardians to the spirited part; and the artisans or working class to the appetitive part. There will be most of this last class and fewest of the first class.

"Is there any knowledge in our recently founded State among any of the citizens which advises, not about any particular thing in the State but about the whole State and considers what may be regarded as the best policy, both internal and external"---"this is the knowledge of the guardians" "And do you suppose there will be as many of these true guardians as there are blacksmiths in a city? No---the blacksmiths will be far more numerous." and the "smallest part or class of a State,--is the governing and presiding class."¹²

The order of classification is to be determined thru an educational scheme. Persons are sorted out on the basis of merit, capacity and fitness. The highest class are the rulers, "and the perfect guardian must be a philosopher"¹³ "Let us note among the guardians those who in their whole life show the greatest desire to do what is good for their country and will not do what is against their interests."¹⁴ There is a larger class who possess a more limited insight than the philosophers. And again the largest class are those least capable, and whose goal is satisfaction of the passions. However, everyone is to be allowed to become all that is possible for him to become.

Plato outlines a plan both for elementary and higher education. Books two to four of the Republic and books seven and eight deal with these respectively. The spirit of his whole system is that the good is all that is worth while. "the idea of the good is the highest knowledge."¹⁵ The first work outlined was to cover about the first seventeen or

eighteen years of the child's life. The chief content was "gymnastic for the body and music for the soul"----Music is to be taught first and gymnastic afterwards" 55

"We begin by telling children stories" 56 "And shall we just carelessly allow children to hear any casual tales which may be framed by casual persons, and to receive into their minds notions which are the very opposite of those which are to be held by them when they are grown up? We cannot allow that. The first thing will be to have a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad; and we will desire mothers and nurses to tell their children the authorized ones only.- The tales which children first hear should be models of virtuous thots" 55

Plato shows himself a good social psychologist. He knows all along of the power of the psychology of suggestion. And so he says, "Is our superintendence to go no further, and are the poets only, to be required by us to impress a good moral on their poems as the condition of writing poetry in our state? Or is the same control to be exercised over other artists, and are they also to be prohibited from exhibiting the opposite forms of vice and intemperance and meanness and indecency in sculpture and building and other creative arts; and is he who does not conform to this rule of ours to be prohibited from practicing his art in our state, lest the taste of our citizens be corrupted by him" 56

Imitation was recognized as a method of learning. "Any deeds of endurance which are acted or told by famous men, these the children ought to see and hear. If they imitate at all, they should imitate the temperate, holy, free, courageous and the like; but they should not depict or be able to imitate any kind of illiberality or other baseness lest from imitation they come to be what they imitate. Did you never observe how imitations, beginning in early youth at last sink into the constitution and become a second nature of body, voice and mind." 57

It is a paradox that one of the greatest poets almost rules out poetry. His definition of art seems somewhat deficient. He deals with universal human emotions. He does not clearly distinguish between the imitation of the actual and universal. This is found in his discussion in book ten of the Republic.

And again their "education must begin with their plays." For "we may assume Adeimantus that the direction in which education starts a man, will determine his future life." In the Laws, Plato says, "According to my view he who would be good at anything must practice that thing from his youth upwards, both in sport and earnest, in the particular way which the work requires; for example, he who is to be a good builder, should play at building children's houses; and he who is to be a good husbandman, at tilling the ground; those who have the care of their education should provide them with mimic tools. And they should learn before-hand the knowl-

Age which they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play and the future warrior should learn riding or some other exercise for amusement, and the teacher should endeavor to direct the children's inclinations and pleasures by the help of amusements, to their final aim in life. The sum of education is right training in the nursery."⁵⁰

"A freeman ought to be a freeman in the acquisition of knowledge---Knowledge which is acquired under compulsion has no hold on the mind.---Let early education be of a sort of amusement, that will better enable you to find out the natural bent."⁵¹

From seventeen until twenty is the time for gymnastic exercises. "In childhood and youth their study and what philosophy they learn should be suited to their tender age: let them take care of their bodies during the period of growth." "The period, whether of two or three years, which passes in this sort of training is useless for any other purpose for sleep and exercise are unpropitious to learning; and the trial is one of the most important tests to which they are subjected." Military drill was included in the gymnastic exercises. "Those whom we introduce to this vast system of education and training must be sound of limb and mind."⁵²

The higher intellectual training of the guardians begins at about twenty years of age. This is a training in sciences. "Solon was under a delusion when he said that a man as he is growing older may learn many things, for he can no more learn than he can run; youth is the time of toil." "Therefore calculation and geometry and all the other elements of instruction, which are a preparation for dialectic, should be presented to the mind in childhood."⁵³

At twenty there is a selection made of those who are most ready, and possessing more than ordinary capacity; after this, selection of those able to use imagination in science, and able to grasp principles of generalization, and lastly of those who are trained in dialectic. "Those who are selected from the class of twenty years old will be promoted to higher honor, and the sciences which they learned without any order in their early education will now be brought together, and they will be able to see the correlation of them to one another and to true being---And the capacity for such knowledge is the great criterion of dialectical talent; the speculative or comprehensive mind is always dialectical."⁵⁴

Arithmetic is to be studied for order; geometry for practical value and for discipline of the soul; astronomy for mathematical principles, (here he anticipated mathematical astronomy); harmony for the scientific side of music. From thirty to thirty-five the most steadfast ones are given a training in dialectic or philosophy.

"Dialectic is the coping-stone of the sciences, and is placed over them; no other can be placed higher." Those who have most of this comprehension, and who are most steadfast in their learning, and in their military and generally in their public duties, when they arrive at the age of thirty will have to be chosen by you out of the select class and elevated to higher honor; and you will have to prove them by the help of dialectic, in order to learn which of them is able to give up the use of sight and other senses, and in company with truth to attain absolute being."⁵⁶

At thirty-five they begin to apply their principles in the world of shadows. They work now for fifteen years in the laboratory of public service. Plato says when they have had their dialectical training then "after that they must be sent down into the den and compelled to hold any military or other office which young men are qualified to hold; in this way they will get their experience of life, and there they will get the opportunity of trying whether, when they are drawn all manner of ways by temptation, they will stand firm or stir at all."⁵⁷

"When they have reached fifty years of age, then let those who still survive and have distinguished themselves in every deed and in all knowledge come at last to their consummation; the time has now arrived at which they must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good; for that is the pattern according to which they are to order the State and the lives of individuals and the remainder of their own lives, also making philosophy their chief pursuit; but when their turn comes, also toiling at politics and ruling for public good, not as if they were doing some great thing but of necessity."⁵⁸

"You must not suppose that what I have been saying applies to men only and not to women as far as their natures can go." The ideal and place of woman is discussed in the fifth book of Plato's Republic. In a just State people do according to fitness or capacity. And the same opportunity shall be provided in education for both sexes. "Let us proceed then to give the women a similar training and education" as that given to men. "If women are to have the same duties as men they must have the same education."⁵⁹ "The same education which makes a man a good guardian will make a woman a good guardian; for their original nature is the same."⁶⁰

"The difference between them is only one of strength and weakness."⁶⁰ He would allow that the feminine sex taken as a whole may be inferior to the masculine sex. "You are quite right in maintaining the general inferiority of the female sex; at the same time many women are in many ways superior to many men, though speaking generally what you say is true." "In the administration of a State neither a woman as a woman, nor a man as a man has any special function, but the gifts of nature are equally diffused in both sexes."⁶¹

Plato's object was never to destroy the family. It was rather to create a greater family sentiment. His one object was to liberate woman. Because of the condition of his times he could best liberate her by his scheme of the public family. He later modified the public selection plan. In the Statesman he substitutes psychological preference. This will do what he formerly wanted done by public selection. It is obvious that co-education and woman's intellectual rights are foreshadowed by him.

So far it is seen that no one is to be hindered from becoming all that he is capable of becoming. Capacity and fitness count in every one, and equally too in both sexes. It is an aristocracy based upon merit rather than mere physical heredity. However, physical heredity is not ignored. It is an interesting paradox that one of the world's greatest aristocrats should also become one of its greatest democrats. The selection of rulers is from those who have been liberally trained, and those who are able to see the meaning of society and its activities, rather than from mere opportunists.

It may be doubted whether Plato took sufficient account of the significance of the period of adolescence by "sending out into the country all the inhabitants of the city who are more than ten years old" and taking "possession of their children who will be unaffected by the habits of their parents".² The possibilities for idealization in the adolescent period are great. And it is fortunate that individuals do remain plastic a longer period than ten years in our modern civilization.

While Plato's scheme for socializing the individual seems too ideal to be fully carried out, and this he himself recognized, yet it is much more than a mere Utopia. And his philosophy which is the ground-work of his system is not unpractical. It is practical in the very highest sense, for its purpose was to enable individuals to know what they were about, to give them the meaning of all activity from the every day artisan to the highest statesman. For "may we not say of the philosopher that he is a lover not of a part of wisdom only but of the whole".³ He has made a lasting contribution in this definition of philosophy. "Meanness is entirely opposed to a soul that is longing after the whole of things both divine and human."⁴

"At present we are constructing the happy State, not piecemeal, or with a view of making a few happy citizens, but as a whole---if we were painting a statue ~~of~~ some one were to come and blame us for not putting on the most beautiful colors on the most beautiful parts of the body--for the eyes he would say, ought to be purple, but they are black-- in that case we should seem to excuse ourselves fairly enough by saying to him, Pray, Sir, do not have the strange notion that we ought to beautify the eyes to such a degree that they are no longer eyes; but see whether by giving this and other features their due we make the whole beautiful."⁵

"Our object in the construction of the State is the greatest happiness of the whole and not of any one class; and in a State which is ordered with a view to the good of the whole, we think that we are most likely to find justice." And "you will remember the original principles of which we spoke at the formation of the State, that every man, as we often insisted should practice one thing only, that being the thing to which his nature was most perfectly adapted.-- And now justice is either this or a part of this.---Further we affirmed that justice was doing one's own business and not being a busy-body.----Then this doing one's own business in a certain way may be assumed to be justice.---This alone remains in the State when the other virtues of temperance and courage and wisdom are abstracted; and this is the ultimate cause and condition of the existence of them all."

Part IV. Applications to present social education.

Nicholas Murray Butler applied Fiske's period of infancy to the field of education. "The meaning of that period of helplessness or infancy lies, as I see it, at the bottom of any scientific and philosophical understanding of the part played by education in human life. Infancy is a period of plasticity; it is a period of adjustment; it is a period of fitting the organism to its environment; first physical adjustments, and then adjustment on a far larger and broader scale. This fitting of the organism to the environment of a larger and broader scale is the field of education." "I think Mr. Fiske is undeniably correct in saying that the prolonged period of infancy which is necessary to bring about adjustments, lies at the foundation of the human family, and therefore at the foundation of society and of institutional life."

"The longer the period of infancy, the more education is possible for it; and as our civilization has become more complex, as its products have become more numerous, richer, deeper---the longer we have extended the period of tutelage, until now, while the physiological period of adolescence is reached in perhaps fourteen or fifteen years, the education period of dependence is almost twice as long. That is to say the length of time that it takes for the human child in this generation so to adapt himself to his surroundings as to be able to succeed in them, to conquer them and to make them his own, is almost if not quite thirty years." The entire educational period after the child can walk alone, can feed itself, can use its hands and therefore has acquired physical and bodily independence is an adjustment to what may be called our spiritual environment." "The position of each nation as a civilized power and of each individual in society is also largely determined by ability to respond to new situations in new ways."

The child is now recognized as a bundle of instincts seeking expression. According to James these either get suppressed and so fade out and die or they get opportunity for expression and so get formed into habits that are a permanent possession of the child. Man has^a much larger number of instincts than animals. And so it is fortunate that the period of infancy is comparatively long in the civilized child, in order to allow full time for the development of what becomes a variety of interests. This period is short in animals. It is longer in ~~some~~ savage children and street gamins, probably twelve or fourteen years long. It is extended to twenty-five or thirty years where society and environment is complex. Since "by the age of thirty the character has set like plaster"² and since "outside of their own business the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives, and they cannot get anything new"³, James' statement of instincts has significance of large importance for education.

"In all pedagogy the great thing is to strike the iron while hot; and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be gotten and a habit of skill acquired--a heading of interest, in short, secured on^{what} afterward the individual may float"⁴ "To detect the moment of inst.^{active} readiness for the subject is, then, the first duty of every educator!"⁵

Naturally the question arises can organized education make a human being what it chooses to make him? In Plato's dialog of Protagoras the question is asked, can virtue be taught? and Socrates' answer is that virtue is knowledge. That is, virtue is conscious meaning, a full knowledge of the consequences of an action, the full appreciation of things most worth while, the rational control of the self, and this is really a socialized individual. Socrates assumes that human nature is the same and essentially good. The drunkard, the thief, or any criminal or other unsocialized individual does wrong because he does not fully realize the outcome of his action. The way to correct such wrong doing is to train the intellect. The way to reach the will is by persuasion thru education. The universal principle of knowledge makes it possible to predict in some measure what a man will become. Education according to this doctrine would have a large control over the individual.

And the results gained from the modern methods of treatment of criminals and persons in reform institutions seem to corroborate this doctrine, virtue is knowledge. "The records of charitable institutions show that about eighty-five percent of the children of paupers and criminals who are placed in good homes at an early age become good citizens"⁶ In a report lately made concerning offenders in reform institutions it was stated that only twenty per cent

were regarded as hopeless and these were largely abnormal either mentally or physically.

This doctrine of knowledge finds substantiation in modern psychology. Such writers as James, Angell and J. Mark Baldwin have emphasized it strongly. It goes by the name of the ideomotor theory. And according to it all ideas tend to get expressed in action. Volition is equal to attention. To attend at all, is already to begin the act. "All states of mind, even mere thoughts and feelings are motor in their consequences?" "All mental states are followed by activity of some sort?" "All consciousness is conative. The real question is, why an idea should fail even to produce movement, and we anticipate our discussion so far as to say forthwith that such failure is due simply and solely to the inhibiting effect of some other sensational or ideational process which is also struggling for motor expression?"

"This assertion finds interesting confirmation in the disposition of many children to think out loud. The absence of inhibiting ideas result in the expressive movements of enunciation.---'Muscle reading' depends upon the same principle. If one think intently of a hidden object it is practically impossible to avoid making movements toward it."

Not all ideas do get expressed because the more vivid ones crowd out the less vivid ones. This is the teacher's opportunity to get the ideas expressed in the child's life which she wants to implant. The doctrine of substitution in the moral life becomes significant because it is largely a case of the selection of the proper stimuli that are to act on the individual.

We have seen how Plato took account of the psychology of suggestion in his censorship of the poetry and art and in creating the proper taste among people. The subconscious life of the individual is now recognized as playing a large part in the socialization of the individual. This principle has influenced markedly the prominence of art in our schools and in our civic life. It has influenced the emphasis upon aesthetic culture everywhere. The quantitative standard of Socrates as represented in the Protagoras is invaluable in preserving uniformity. But another part of the Protagoras emphasizes the qualitative standard of virtues. Callicles in the Gorgias emphasizes the same. In this point the Protagoras anticipates Plato in the Republic. The qualitative standard is also essential for progress. Neither attitude can be ignored in the socialization of the individual.

Plato in his division of individuals into classes upon the basis of merit and capacity has set a fundamental principle to be recognized in our present system of education. One of the schools of Michigan has practically adopted his basis in modified form. It is as essential in the freshman classes of colleges and universities to determine what persons are able to pass on as it is to determine whether they pass at all. In high schools we are recognizing that each individual should be allowed to express his highest

individuality and that as Plato felt, it is a crime not to allow each individual to become all that he is capable of becoming.

Comperz in discussing the Republic says: "Although this scheme may strike us as being conceived in a somewhat mandarin-like spirit, two points about it should not be forgotten, which distinguish it to its advantage from modern systems of State Education. All constraint, everything that makes learning a task and a burden rather than a delightful exercise of natural power is repugnant to Plato; he would knock at the door as it were of every slumbering faculty of every individual in order to rouse it to action".⁹⁰

"Nor does the idealist ever forget the body and its demands. Besides the continual alternation of practical and theoretical or military and civil occupations, the uninterrupted practice of gymnastic is designed to keep the body no less fresh and efficient than the soul, and guard against the one kind of 'limping' one-sidedness as much as against the other. The sallow-cheeked, narrow-chested book-worm was as little Plato's taste as to Goethe's."⁹⁰

In elementary education the kindergarten is the organized institution ~~of~~ the play of children. This is the main institution for socializing the child. In it the story, the song and the whole body of the child's interests get expression. Plato held that play shows us the natural bent. "It preserves the individuality of the pupil", says Horne. "A last service of the impulse of play in the school is that of socializing the individual, developing disinterestedness thru the performance of something for its own sake, and cultivating moral personality in games that at any rate must be played fair". And as Froebel held the plays of kindergarten are great developers of the community sense.

The method of imitation in learning is intimately related to the influence and personality of the teacher in both elementary and high schools. Organic ~~imitation~~ begins early in the first few months of the child's life. Conscious imitation is very prominent up until twelve years of age and practically it is never absent in an individual's experience. Miss Tanner in her book on "The Child" has said that at three years five percent of the child's imitations are of animals and at seven years, ten per cent. At three years ten percent of imitations are of other children, and at seven years, ten per cent; while at three years, eighty-five percent are of adults, and at seven years, eighty percent are of adults.

The adolescent child is easily interested in the social life of groups and their correspondent activities. The social sciences therefore ought to have a particularly prominent place in our secondary school curricula. History, political economy, and elementary sociology are adapted to furnishing the adolescent many of the ideas he is looking for in this time of comparative social chaos in his life. Manual training, too, has a socializing influence.

It is said that eighty-seven percent of the secret societies of boys are organized from ten to fifteen years of age. Here a need is obvious for organization of suitable societies. The social nature is clearly present. It is not a question of disbanding organized societies or merely legislating against them thru state laws. It is rather a question of substituting the most desirable and helpful literary, musical and social clubs in any community.

The socializing of the individual is a life process. It is a continued adjustment to new conditions. It is fitting an individual, thru the proper guidance of instincts, present in his immaturity, for rational service and control in any community at any time. "The social aim of education is then preparation for social efficiency." "In the first place and mainly education may aid in accelerating social progress by a more conscious attempt to bring about the socialization of individuals." "The social aim in education is the constant increase of social efficiency at such a rate as will produce the maximum development possible to the school period." "Education is", says Dewey in his unpublished lectures, "defined as the process of the reconstruction or reconstitution of experience giving it a more socialized value thru the medium of increased individual efficiency."

Brown says, "The ideally efficient man--philosopher, poet, artist, statesman, seer---contributes ideas and ideals which serve to guide and inspire a rising race. The practically efficient man--day laborer, artisan, tradesman, inventor professional leader--contributes to the material welfare of his fellow men, often releasing nervous energy for use in some other place. It is vain to speculate upon which is the higher or more honorable. Both are necessary and from the standpoint of political and social advancement the measure of efficiency is also the measure of honor due the worker. Consequently it is well that in the high schools both cultural and practical subjects should be taught and they should be taught not in separate schools but together, in order that the idealist may at least gain a wholesome respect for the practical, and the practical mind catch something of the idealism of its neighbor."