

Education as a Social Function

1. The Nature and Meaning of Environment

We have seen that a community or social group sustains itself through continuous self-renewal, and that this renewal takes place by means of the educational growth of the immature members of the group. By various agencies, unintentional and designed, a society transforms uninitiated and seemingly alien beings into robust trustees of its own resources and ideals. Education is thus a fostering, a nurturing, a cultivating, process. All of these words mean that it implies attention to the conditions of growth. We also speak of rearing, raising, bringing up - words which express the difference of level which education aims to cover. Etymologically, the word education means just a process of leading or bringing up. When we have the outcome of the process in mind, we speak of education as shaping, forming, molding activity - that is, a shaping into the standard form of social activity. In this chapter we are concerned with the general features of the way in which a social group brings up its immature members into its own social form.

Since what is required is a transformation of the quality of experience till it partakes in the interests, purposes, and ideas current in the social group, the problem is evidently not one of mere physical forming. Things can be physically transported in space; they may be bodily conveyed. Beliefs and aspirations cannot be physically extracted and inserted. How then are they communicated? Given the impossibility of direct contagion or literal inculcation, our problem is to discover the method by which the young assimilate the point of view of the old, or the older bring the young into like-mindedness with themselves. The answer, in general formulation, is: By means of the action of the environment in calling out certain responses. The required beliefs cannot be hammered in; the needed attitudes cannot be plastered on. But the particular medium in which an individual exists leads him to see and feel one thing rather than another; it leads him to have certain plans in order that he may act successfully with others; it strengthens some beliefs and weakens others as a condition of winning the approval of others. Thus it gradually produces in him a certain system of behavior, a certain disposition of action. The words "environment," "medium" denote something more than surroundings which encompass an individual. They denote the specific continuity of the surroundings with his own active tendencies. An inanimate being is, of course, continuous with its surroundings; but the environing circumstances do not, save metaphorically, constitute an environment. For the inorganic being is not concerned in the influences which affect it. On the other hand, some things which are remote in space and time from a living creature, especially a human creature, may form his environment even more truly than some of the things close to him. The things with which a man varies are his genuine environment. Thus the activities of the astronomer vary with

the stars at which he gazes or about which he calculates. Of his immediate surroundings, his telescope is most intimately his environment. The environment of an antiquarian, as an antiquarian, consists of the remote epoch of human life with which he is concerned, and the relics, inscriptions, etc., by which he establishes connections with that period.

In brief, the environment consists of those conditions that promote or hinder, stimulate or inhibit, the characteristic activities of a living being. Water is the environment of a fish because it is necessary to the fish's activities - to its life. The north pole is a significant element in the environment of an arctic explorer, whether he succeeds in reaching it or not, because it defines his activities, makes them what they distinctively are. Just because life signifies not bare passive existence (supposing there is such a thing), but a way of acting, environment or medium signifies what enters into this activity as a sustaining or frustrating condition.

2. The Social Environment

A being whose activities are associated with others has a social environment. What he does and what he can do depend upon the expectations, demands, approvals, and condemnations of others. A being connected with other beings cannot perform his own activities without taking the activities of others into account. For they are the indispensable conditions of the realization of his tendencies. When he moves he stirs them and reciprocally. We might as well try to imagine a business man doing business, buying and selling, all by himself, as to conceive it possible to define the activities of an individual in terms of his isolated actions. The manufacturer moreover is as truly socially

guided in his activities when he is laying plans in the privacy of his own counting house as when he is buying his raw material or selling his finished goods. Thinking and feeling that have to do with action in association with others is as much a social mode of behavior as is the most overt cooperative or hostile act.

What we have more especially to indicate is how the social medium nurtures its immature members. There is no great difficulty in seeing how it shapes the external habits of action. Even dogs and horses have their actions modified by association with human beings; they form different habits because human beings are concerned with what they do. Human beings control animals by controlling the natural stimuli which influence them; by creating a certain environment in other words. Food, bits and bridles, noises, vehicles, are used to direct the ways in which the natural or instinctive responses of horses occur. By operating steadily to call out certain acts, habits are formed which function with the same uniformity as the original stimuli. If a rat is put in a maze and finds food only by making a given number of turns in a given sequence, his activity is gradually modified till he habitually takes that course rather than another when he is hungry.

Human actions are modified in a like fashion. A burnt child dreads the fire; if a parent arranged conditions so that every time a child touched a certain toy he got burned, the child would learn to avoid that toy as automatically as he avoids touching fire. So far, however, we are dealing with what may be called training in distinction from educative teaching. The changes considered are in outer action rather than in mental and emotional dispositions of behavior. The distinction is not, however, a sharp one. The child might conceivably generate in

time a violent antipathy, not only to that particular toy, but to the class of toys resembling it. The aversion might even persist after he had forgotten about the original burns; later on he might even invent some reason to account for his seemingly irrational antipathy. In some cases, altering the external habit of action by changing the environment to affect the stimuli to action will also alter the mental disposition concerned in the action. Yet this does not always happen; a person trained to dodge a threatening blow, dodges automatically with no corresponding thought or emotion. We have to find, then, some differentia of training from education.

A clew may be found in the fact that the horse does not really share in the social use to which his action is put. Some one else uses the horse to secure a result which is advantageous by making it advantageous to the horse to perform the act - he gets food, etc. But the horse, presumably, does not get any new interest. He remains interested in food, not in the service he is rendering. He is not a partner in a shared activity. Were he to become a copartner, he would, in engaging in the conjoint activity, have the same interest in its accomplishment which others have. He would share their ideas and emotions.

Now in many cases - too many cases - the activity of the immature human being is simply played upon to secure habits which are useful. He is trained like an animal rather than educated like a human being. His instincts remain attached to their original objects of pain or pleasure. But to get happiness or to avoid the pain of failure he has to act in a way agreeable to others. In other cases, he really shares or participates in the common activity. In this case, his original impulse is modified. He not merely acts in a way agreeing with the actions of others,

but, in so acting, the same ideas and emotions are aroused in him that animate the others. A tribe, let us say, is warlike. The successes for which it strives, the achievements upon which it sets store, are connected with fighting and victory. The presence of this medium incites bellicose exhibitions in a boy, first in games, then in fact when he is strong enough. As he fights he wins approval and advancement; as he refrains, he is disliked, ridiculed, shut out from favorable recognition. It is not surprising that his original belligerent tendencies and emotions are strengthened at the expense of others, and that his ideas turn to things connected with war. Only in this way can he become fully a recognized member of his group. Thus his mental habitudes are gradually assimilated to those of his group.

If we formulate the principle involved in this illustration, we shall perceive that the social medium neither implants certain desires and ideas directly, nor yet merely establishes certain purely muscular habits of action, like "instinctively" winking or dodging a blow. Setting up conditions which stimulate certain visible and tangible ways of acting is the first step. Making the individual a sharer or partner in the associated activity so that he feels its success as his success, its failure as his failure, is the completing step. As soon as he is possessed by the emotional attitude of the group, he will be alert to recognize the special ends at which it aims and the means employed to secure success. His beliefs and ideas, in other words, will take a form similar to those of others in the group. He will also achieve pretty much the same stock of knowledge since that knowledge is an ingredient of his habitual pursuits.

The importance of language in gaining knowledge is doubtless

the chief cause of the common notion that knowledge may be passed directly from one to another. It almost seems as if all we have to do to convey an idea into the mind of another is to convey a sound into his ear. Thus imparting knowledge gets assimilated to a purely physical process. But learning from language will be found, when analyzed, to confirm the principle just laid down. It would probably be admitted with little hesitation that a child gets the idea of, say, a hat by using it as other persons do; by covering the head with it, giving it to others to wear, having it put on by others when going out, etc. But it may be asked how this principle of shared activity applies to getting through speech or reading the idea of, say, a Greek helmet, where no direct use of any kind enters in. What shared activity is there in learning from books about the discovery of America?

Since language tends to become the chief instrument of learning about many things, let us see how it works. The baby begins of course with mere sounds, noises, and tones having no meaning, expressing, that is, no idea. Sounds are just one kind of stimulus to direct response, some having a soothing effect, others tending to make one jump, and so on. The sound h-a-t would remain as meaningless as a sound in Choctaw, a seemingly inarticulate grunt, if it were not uttered in connection with an action which is participated in by a number of people. When the mother is taking the infant out of doors, she says "hat" as she puts something on the baby's head. Being taken out becomes an interest to the child; mother and child not only go out with each other physically, but both are concerned in the going out; they enjoy it in common. By conjunction with the other factors in activity the sound "hat" soon gets the same meaning for the child that it has for the

parent; it becomes a sign of the activity into which it enters. The bare fact that language consists of sounds which are mutually intelligible is enough of itself to show that its meaning depends upon connection with a shared experience.

In short, the sound h-a-t gains meaning in precisely the same way that the thing "hat" gains it, by being used in a given way. And they acquire the same meaning with the child which they have with the adult because they are used in a common experience by both. The guarantee for the same manner of use is found in the fact that the thing and the sound are first employed in a joint activity, as a means of setting up an active connection between the child and a grownup. Similar ideas or meanings spring up because both persons are engaged as partners in an action where what each does depends upon and influences what the other does. If two savages were engaged in a joint hunt for game, and a certain signal meant "move to the right" to the one who uttered it, and "move to the left" to the one who heard it, they obviously could not successfully carry on their hunt together. Understanding one another means that objects, including sounds, have the same value for both with respect to carrying on a common pursuit.

After sounds have got meaning through connection with other things employed in a joint undertaking, they can be used in connection with other like sounds to develop new meanings, precisely as the things for which they stand are combined. Thus the words in which a child learns about, say, the Greek helmet originally got a meaning (or were understood) by use in an action having a common interest and end. They now arouse a new meaning by inciting the one who hears or reads to rehearse imaginatively the activities in which the helmet has its

use. For the time being, the one who understands the words "Greek helmet" becomes mentally a partner with those who used the helmet. He engages, through his imagination, in a shared activity. It is not easy to get the full meaning of words. Most persons probably stop with the idea that "helmet" denotes a queer kind of headgear a people called the Greeks once wore. We conclude, accordingly, that the use of language to convey and acquire ideas is an extension and refinement of the principle that things gain meaning by being used in a shared experience or joint action; in no sense does it contravene that principle. When words do not enter as factors into a shared situation, either overtly or imaginatively, they operate as pure physical stimuli, not as having a meaning or intellectual value. They set activity running in a given groove, but there is no accompanying conscious purpose or meaning. Thus, for example, the plus sign may be a stimulus to perform the act of writing one number under another and adding the numbers, but the person performing the act will operate much as an automaton would unless he realizes the meaning of what he does.

3. The Social Medium as Educative

Our net result thus far is that social environment forms the mental and emotional disposition of behavior in individuals by engaging them in activities that arouse and strengthen certain impulses, that have certain purposes and entail certain consequences. A child growing up in a family of musicians will inevitably have whatever capacities he has in music stimulated, and, relatively, stimulated more than other impulses which might have been awakened in another environment. Save as he

takes an interest in music and gains a certain competency in it, he is "out of it"; he is unable to share in the life of the group to which he belongs. Some kinds of participation in the life of those with whom the individual is connected are inevitable; with respect to them, the social environment exercises an educative or formative influence unconsciously and apart from any set purpose.

In savage and barbarian communities, such direct participation (constituting the indirect or incidental education of which we have spoken) furnishes almost the sole influence for rearing the young into the practices and beliefs of the group. Even in present-day societies, it furnishes the basic nurture of even the most insistently schooled youth. In accord with the interests and occupations of the group, certain things become objects of high esteem; others of aversion. Association does not create impulses or affection and dislike, but it furnishes the objects to which they attach themselves. The way our group or class does things tends to determine the proper objects of attention, and thus to prescribe the directions and limits of observation and memory. What is strange or foreign (that is to say outside the activities of the groups) tends to be morally forbidden and intellectually suspect. It seems almost incredible to us, for example, that things which we know very well could have escaped recognition in past ages. We incline to account for it by attributing congenital stupidity to our forerunners and by assuming superior native intelligence on our own part. But the explanation is that their modes of life did not call for attention to such facts, but held their minds riveted to other things. Just as the senses require sensible objects to stimulate them, so our powers of observation, recollection, and imagination do not work spontaneously, but are set in motion by the demands set

up by current social occupations. The main texture of disposition is formed, independently of schooling, by such influences. What conscious, deliberate teaching can do is at most to free the capacities thus formed for fuller exercise, to purge them of some of their grossness, and to furnish objects which make their activity more productive of meaning.

While this "unconscious influence of the environment" is so subtle and pervasive that it affects every fiber of character and mind, it may be worth while to specify a few directions in which its effect is most marked. First, the habits of language. Fundamental modes of speech, the bulk of the vocabulary, are formed in the ordinary intercourse of life, carried on not as a set means of instruction but as a social necessity. The babe acquires, as we well say, the mother tongue. While speech habits thus contracted may be corrected or even displaced by conscious teaching, yet, in times of excitement, intentionally acquired modes of speech often fall away, and individuals relapse into their really native tongue. Secondly, manners. Example is notoriously more potent than precept. Good manners come, as we say, from good breeding or rather are good breeding; and breeding is acquired by habitual action, in response to habitual stimuli, not by conveying information. Despite the never ending play of conscious correction and instruction, the surrounding atmosphere and spirit is in the end the chief agent in forming manners. And manners are but minor morals. Moreover, in major morals, conscious instruction is likely to be efficacious only in the degree in which it falls in with the general "walk and conversation" of those who constitute the child's social environment. Thirdly, good taste and esthetic appreciation. If the eye is constantly greeted by harmonious objects, having elegance of form and color, a

standard of taste naturally grows up. The effect of a tawdry, unarranged, and over-decorated environment works for the deterioration of taste, just as meager and barren surroundings starve out the desire for beauty. Against such odds, conscious teaching can hardly do more than convey second-hand information as to what others think. Such taste never becomes spontaneous and personally engrained, but remains a labored reminder of what those think to whom one has been taught to look up. To say that the deeper standards of judgments of value are framed by the situations into which a person habitually enters is not so much to mention a fourth point, as it is to point out a fusion of those already mentioned. We rarely recognize the extent in which our conscious estimates of what is worth while and what is not, are due to standards of which we are not conscious at all. But in general it may be said that the things which we take for granted without inquiry or reflection are just the things which determine our conscious thinking and decide our conclusions. And these habitudes which lie below the level of reflection are just those which have been formed in the constant give and take of relationship with others.

4. The School as a Special Environment

The chief importance of this foregoing statement of the educative process which goes on willy-nilly is to lead us to note that the only way in which adults consciously control the kind of education which the immature get is by controlling the environment in which they act, and hence think and feel. We never educate directly, but indirectly by means of the environment. Whether we permit chance environments to do

the work, or whether we design environments for the purpose makes a great difference. And any environment is a chance environment so far as its educative influence is concerned unless it has been deliberately regulated with reference to its educative effect. An intelligent home differs from an unintelligent one chiefly in that the habits of life and intercourse which prevail are chosen, or at least colored, by the thought of their bearing upon the development of children. But schools remain, of course, the typical instance of environments framed with express reference to influencing the mental and moral disposition of their members.

Roughly speaking, they come into existence when social traditions are so complex that a considerable part of the social store is committed to writing and transmitted through written symbols. Written symbols are even more artificial or conventional than spoken; they cannot be picked up in accidental intercourse with others. In addition, the written form tends to select and record matters which are comparatively foreign to everyday life. The achievements accumulated from generation to generation are deposited in it even though some of them have fallen temporarily out of use. Consequently as soon as a community depends to any considerable extent upon what lies beyond its own territory and its own immediate generation, it must rely upon the set agency of schools to insure adequate transmission of all its resources. To take an obvious illustration: The life of the ancient Greeks and Romans has profoundly influenced our own, and yet the ways in which they affect us do not present themselves on the surface of our ordinary experiences. In similar fashion, peoples still existing, but remote in space, British, Germans, Italians, directly concern our own social affairs, but the nature of the interaction cannot

be understood without explicit statement and attention. In precisely similar fashion, our daily associations cannot be trusted to make clear to the young the part played in our activities by remote physical energies, and by invisible structures. Hence a special mode of social intercourse is instituted, the school, to care for such matters.

This mode of association has three functions sufficiently specific, as compared with ordinary associations of life, to be noted. First, a complex civilization is too complex to be assimilated in toto. It has to be broken up into portions, as it were, and assimilated piecemeal, in a gradual and graded way. The relationships of our present social life are so numerous and so interwoven that a child placed in the most favorable position could not readily share in many of the most important of them. Not sharing in them, their meaning would not be communicated to him, would not become a part of his own mental disposition. There would be no seeing the trees because of the forest. Business, politics, art, science, religion, would make all at once a clamor for attention; confusion would be the outcome. The first office of the social organ we call the school is to provide a simplified environment. It selects the features which are fairly fundamental and capable of being responded to by the young. Then it establishes a progressive order, using the factors first acquired as means of gaining insight into what is more complicated.

In the second place, it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of action. Selection aims not only at simplifying but at weeding out what is undesirable. Every

society gets encumbered with what is trivial, with dead wood from the past, and with what is positively perverse. The school has the duty of omitting such things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of this best. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as make for a better future society. The school is its chief agency for the accomplishment of this end.

In the third place, it is the office of the school environment to balance the various elements in the social environment, and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born, and to come into living contact with a broader environment. Such words as "society" and "community" are likely to be misleading, for they have a tendency to make us think there is a single thing corresponding to the single word. As a matter of fact, a modern society is many societies more or less loosely connected. Each household with its immediate extension of friends makes a society; the village or street group of playmates is a community; each business group, each club, is another. Passing beyond these more intimate groups, there is in a country like our own a variety of races, religious affiliations, economic divisions. Inside the modern city, in spite of its nominal political unity, there are probably more communities, more differing customs, traditions, aspirations, and forms of government or control, than existed in an entire continent at an earlier epoch.

Each such group exercises a formative influence on the active dispositions of its members. A clique, a club, a gang, a Fagin's household of thieves, the prisoners in a jail, provide educative environments for those who enter into their collective or conjoint activities, as truly as a church, a labor union, a business partnership, or a political party. Each of them is a mode of associated or community life, quite as much as is a family, a town, or a state. There are also communities whose members have little or no direct contact with one another, like the guild of artists, the republic of letters, the members of the professional learned class scattered over the face of the earth. For they have aims in common, and the activity of each member is directly modified by knowledge of what others are doing.

In the olden times, the diversity of groups was largely a geographical matter. There were many societies, but each, within its own territory, was comparatively homogeneous. But with the development of commerce, transportation, intercommunication, and emigration, countries like the United States are composed of a combination of different groups with different traditional customs. It is this situation which has, perhaps more than any other one cause, forced the demand for an educational institution which shall provide something like a homogeneous and balanced environment for the young. Only in this way can the centrifugal forces set up by juxtaposition of different groups within one and the same political unit be counteracted. The intermingling in the school of youth of different races, differing religions, and unlike customs creates for all a new and broader environment. Common subject matter accustoms all to a unity of outlook upon a broader horizon than is visible to the members of any group while it is isolated. The assimilative force of the American public school is eloquent

testimony to the efficacy of the common and balanced appeal.

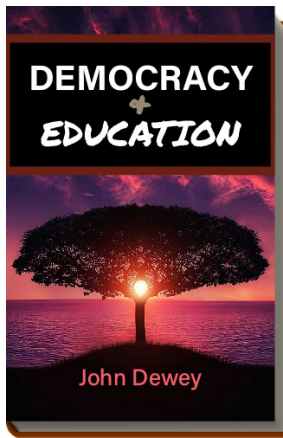
The school has the function also of coordinating within the disposition of each individual the diverse influences of the various social environments into which he enters. One code prevails in the family; another, on the street; a third, in the workshop or store; a fourth, in the religious association. As a person passes from one of the environments to another, he is subjected to antagonistic pulls, and is in danger of being split into a being having different standards of judgment and emotion for different occasions. This danger imposes upon the school a steadying and integrating office.

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Summary

The development within the young of the attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions, and knowledge. It takes place through the intermediary of the environment. The environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being. The social environment consists of all the activities of fellow beings that are bound up in the carrying on of the activities of any one of its members. It is truly educative in its effect in the degree in which an individual shares or participates in some conjoint activity. By doing his share in the associated activity, the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matters, acquires needed skill, and is saturated with its emotional spirit.

The deeper and more intimate educative formation of disposition comes, without conscious intent, as the young gradually partake of the activities of the various groups to which they may belong. As a society becomes more complex, however, it is found necessary to provide a special social environment which shall especially look after nurturing the capacities of the immature. Three of the more important functions of this special environment are: simplifying and ordering the factors of the disposition it is wished to develop; purifying and idealizing the existing social customs; creating a wider and better balanced environment than that by which the young would be likely, if left to themselves, to be influenced.



Dewey (2018). *Democracy and Education: An Introduction to the Philosophy of Education*. EdTech Books. Retrieved from <https://edtechbooks.org/democracyandeducation>



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