

# Educational Values

The considerations involved in a discussion of educational values have already been brought out in the discussion of aims and interests.

The specific values usually discussed in educational theories coincide with aims which are usually urged. They are such things as utility, culture, information, preparation for social efficiency, mental discipline or power, and so on. The aspect of these aims in virtue of which they are valuable has been treated in our analysis of the nature of interest, and there is no difference between speaking of art as an interest or concern and referring to it as a value. It happens, however, that discussion of values has usually been centered about a consideration of the various ends subserved by specific subjects of the curriculum. It has been a part of the attempt to justify those subjects by pointing out the significant contributions to life accruing from their study. An explicit discussion of educational values thus affords an opportunity for reviewing the prior discussion of aims and interests on one hand and of the curriculum on the other, by bringing them into connection with one another.

## 1. The Nature of Realization or Appreciation

Much of our experience is indirect; it is dependent upon signs which intervene between the things and ourselves, signs which stand for or represent the former. It is one thing to have been engaged in war, to have shared its dangers and hardships; it is another thing to hear or read about it. All language, all symbols, are implements of an indirect experience; in technical language the experience which is procured by their means is "mediated." It stands in contrast with an immediate, direct experience, something in which we take part vitally and at first hand, instead of through the intervention of representative media. As we have seen, the scope of personal, vitally direct experience is very limited. If it were not for the intervention of agencies for representing absent and distant affairs, our experience would remain almost on the level of that of the brutes. Every step from savagery to civilization is dependent upon the invention of media which enlarge the range of purely immediate experience and give it deepened as well as wider meaning by connecting it with things which can only be signified or symbolized. It is doubtless this fact which is the cause of the disposition to identify an uncultivated person with an illiterate person - so dependent are we on letters for effective representative or indirect experience.

At the same time (as we have also had repeated occasion to see) there is always a danger that symbols will not be truly representative; danger that instead of really calling up the absent and remote in a way to make it enter a present experience, the linguistic media of representation will become an end in themselves. Formal education is peculiarly exposed to this danger, with the result that when literacy supervenes, mere bookishness, what is popularly termed the academic, too often comes with it. In colloquial speech, the phrase a "realizing sense" is used to express the urgency, warmth, and intimacy of a direct experience in contrast with the remote, pallid, and coldly detached quality of a representative experience. The terms "mental realization" and "appreciation" (or genuine appreciation) are more elaborate names for the realizing sense of a thing. It is not possible to define

these ideas except by synonyms, like "coming home to one" "really taking it in," etc., for the only way to appreciate what is meant by a direct experience of a thing is by having it. But it is the difference between reading a technical description of a picture, and seeing it; or between just seeing it and being moved by it; between learning mathematical equations about light and being carried away by some peculiarly glorious illumination of a misty landscape. We are thus met by the danger of the tendency of technique and other purely representative forms to encroach upon the sphere of direct appreciations; in other words, the tendency to assume that pupils have a foundation of direct realization of situations sufficient for the superstructure of representative experience erected by formulated school studies. This is not simply a matter of quantity or bulk. Sufficient direct experience is even more a matter of quality; it must be of a sort to connect readily and fruitfully with the symbolic material of instruction. Before teaching can safely enter upon conveying facts and ideas through the media of signs, schooling must provide genuine situations in which personal participation brings home the import of the material and the problems which it conveys. From the standpoint of the pupil, the resulting experiences are worth while on their own account; from the standpoint of the teacher they are also means of supplying subject matter required for understanding instruction involving signs, and of evoking attitudes of open-mindedness and concern as to the material symbolically conveyed.

In the outline given of the theory of educative subject matter, the demand for this background of realization or appreciation is met by the provision made for play and active occupations embodying typical situations. Nothing need be added to what has already been said except to point out that while the discussion dealt explicitly with the subject matter of primary education, where the demand for the available background of direct experience is most obvious, the principle applies to the primary or elementary phase of every subject. The first and basic function of laboratory work, for example, in a high school or college in a new field, is to familiarize the student at first hand with a certain range of facts and problems - to give him a "feeling" for them. Getting command of technique and of methods of reaching and testing generalizations is at first secondary to getting appreciation. As regards the primary school activities, it is to be borne in mind that the fundamental intent is not to amuse nor to convey information with a minimum of vexation nor yet to acquire skill, - though these results may accrue as by-products, - but to enlarge and enrich the scope of experience, and to keep alert and effective the interest in intellectual progress.

The rubric of appreciation supplies an appropriate head for bringing out three further principles: the nature of effective or real (as distinct from nominal) standards of value; the place of the imagination in appreciative realizations; and the place of the fine arts in the course of study.

1. The nature of standards of valuation. Every adult has acquired, in the course of his prior experience and education, certain measures of the worth of various sorts of experience. He has learned to look upon qualities like honesty, amiability, perseverance, loyalty, as moral goods; upon certain classics of literature, painting, music, as aesthetic values, and so on. Not only this, but he has learned certain rules for these values - the golden rule in morals; harmony, balance, etc., proportionate distribution in aesthetic goods; definition, clarity, system in intellectual accomplishments. These principles are so important as standards of judging the worth of new experiences that parents and instructors are always tending to teach them directly to the young. They overlook the danger that standards so taught will be merely symbolic; that is, largely conventional and verbal. In reality, working as distinct from professed standards depend upon what an individual has himself specifically appreciated to be deeply significant in concrete situations. An individual may have learned that certain characteristics are conventionally esteemed in music; he may be able to converse with some correctness about classic music; he may even honestly believe that these traits

constitute his own musical standards. But if in his own past experience, what he has been most accustomed to and has most enjoyed is ragtime, his active or working measures of valuation are fixed on the ragtime level. The appeal actually made to him in his own personal realization fixes his attitude much more deeply than what he has been taught as the proper thing to say; his habitual disposition thus fixed forms his real "norm" of valuation in subsequent musical experiences.

Probably few would deny this statement as to musical taste. But it applies equally well in judgments of moral and intellectual worth. A youth who has had repeated experience of the full meaning of the value of kindness toward others built into his disposition has a measure of the worth of generous treatment of others. Without this vital appreciation, the duty and virtue of unselfishness impressed upon him by others as a standard remains purely a matter of symbols which he cannot adequately translate into realities. His "knowledge" is second-handed; it is only a knowledge that others prize unselfishness as an excellence, and esteem him in the degree in which he exhibits it. Thus there grows up a split between a person's professed standards and his actual ones. A person may be aware of the results of this struggle between his inclinations and his theoretical opinions; he suffers from the conflict between doing what is really dear to him and what he has learned will win the approval of others. But of the split itself he is unaware; the result is a kind of unconscious hypocrisy, an instability of disposition. In similar fashion, a pupil who has worked through some confused intellectual situation and fought his way to clearing up obscurities in a definite outcome, appreciates the value of clarity and definition. He has a standard which can be depended upon. He may be trained externally to go through certain motions of analysis and division of subject matter and may acquire information about the value of these processes as standard logical functions, but unless it somehow comes home to him at some point as an appreciation of his own, the significance of the logical norms - so-called - remains as much an external piece of information as, say, the names of rivers in China. He may be able to recite, but the recital is a mechanical rehearsal.

It is, then, a serious mistake to regard appreciation as if it were confined to such things as literature and pictures and music. Its scope is as comprehensive as the work of education itself. The formation of habits is a purely mechanical thing unless habits are also tastes - habitual modes of preference and esteem, an effective sense of excellence. There are adequate grounds for asserting that the premium so often put in schools upon external "discipline," and upon marks and rewards, upon promotion and keeping back, are the obverse of the lack of attention given to life situations in which the meaning of facts, ideas, principles, and problems is vitally brought home.

2. Appreciative realizations are to be distinguished from symbolic or representative experiences. They are not to be distinguished from the work of the intellect or understanding. Only a personal response involving imagination can possibly procure realization even of pure "facts." The imagination is the medium of appreciation in every field. The engagement of the imagination is the only thing that makes any activity more than mechanical. Unfortunately, it is too customary to identify the imaginative with the imaginary, rather than with a warm and intimate taking in of the full scope of a situation. This leads to an exaggerated estimate of fairy tales, myths, fanciful symbols, verse, and something labeled "Fine Art," as agencies for developing imagination and appreciation; and, by neglecting imaginative vision in other matters, leads to methods which reduce much instruction to an unimaginative acquiring of specialized skill and amassing of a load of information. Theory, and - to some extent - practice, have advanced far enough to recognize that play-activity is an imaginative enterprise. But it is still usual to regard this activity as a specially marked-off stage of childish growth, and to overlook the fact that the difference between play and what is regarded as serious employment should be not a difference between the presence and absence of imagination, but a difference in the materials with which imagination is occupied. The result is an unwholesome

exaggeration of the phantastic and "unreal" phases of childish play and a deadly reduction of serious occupation to a routine efficiency prized simply for its external tangible results. Achievement comes to denote the sort of thing that a well-planned machine can do better than a human being can, and the main effect of education, the achieving of a life of rich significance, drops by the wayside. Meantime mind-wandering and wayward fancy are nothing but the unsuppressible imagination cut loose from concern with what is done.

An adequate recognition of the play of imagination as the medium of realization of every kind of thing which lies beyond the scope of direct physical response is the sole way of escape from mechanical methods in teaching. The emphasis put in this book, in accord with many tendencies in contemporary education, upon activity, will be misleading if it is not recognized that the imagination is as much a normal and integral part of human activity as is muscular movement. The educative value of manual activities and of laboratory exercises, as well as of play, depends upon the extent in which they aid in bringing about a sensing of the meaning of what is going on. In effect, if not in name, they are dramatizations. Their utilitarian value in forming habits of skill to be used for tangible results is important, but not when isolated from the appreciative side. Were it not for the accompanying play of imagination, there would be no road from a direct activity to representative knowledge; for it is by imagination that symbols are translated over into a direct meaning and integrated with a narrower activity so as to expand and enrich it. When the representative creative imagination is made merely literary and mythological, symbols are rendered mere means of directing physical reactions of the organs of speech.

3. In the account previously given nothing was explicitly said about the place of literature and the fine arts in the course of study. The omission at that point was intentional. At the outset, there is no sharp demarcation of useful, or industrial, arts and fine arts. The activities mentioned in Chapter XV contain within themselves the factors later discriminated into fine and useful arts. As engaging the emotions and the imagination, they have the qualities which give the fine arts their quality. As demanding method or skill, the adaptation of tools to materials with constantly increasing perfection, they involve the element of technique indispensable to artistic production. From the standpoint of product, or the work of art, they are naturally defective, though even in this respect when they comprise genuine appreciation they often have a rudimentary charm. As experiences they have both an artistic and an esthetic quality. When they emerge into activities which are tested by their product and when the socially serviceable value of the product is emphasized, they pass into useful or industrial arts. When they develop in the direction of an enhanced appreciation of the immediate qualities which appeal to taste, they grow into fine arts.

In one of its meanings, appreciation is opposed to depreciation. It denotes an enlarged, an intensified prizing, not merely a prizing, much less - like depreciation - a lowered and degraded prizing. This enhancement of the qualities which make any ordinary experience appealing, appropriable - capable of full assimilation - and enjoyable, constitutes the prime function of literature, music, drawing, painting, etc., in education. They are not the exclusive agencies of appreciation in the most general sense of that word; but they are the chief agencies of an intensified, enhanced appreciation. As such, they are not only intrinsically and directly enjoyable, but they serve a purpose beyond themselves. They have the office, in increased degree, of all appreciation in fixing taste, in forming standards for the worth of later experiences. They arouse discontent with conditions which fall below their measure; they create a demand for surroundings coming up to their own level. They reveal a depth and range of meaning in experiences which otherwise might be mediocre and trivial. They supply, that is, organs of vision. Moreover, in their fullness they represent the concentration and consummation of elements of good which are otherwise scattered and incomplete. They select and

focus the elements of enjoyable worth which make any experience directly enjoyable. They are not luxuries of education, but emphatic expressions of that which makes any education worth while.

## 2. The Valuation of Studies

The theory of educational values involves not only an account of the nature of appreciation as fixing the measure of subsequent valuations, but an account of the specific directions in which these valuations occur. To value means primarily to prize, to esteem; but secondarily it means to appraise, to estimate. It means, that is, the act of cherishing something, holding it dear, and also the act of passing judgment upon the nature and amount of its value as compared with something else. To value in the latter sense is to value or evaluate. The distinction coincides with that sometimes made between intrinsic and instrumental values. Intrinsic values are not objects of judgment, they cannot (as intrinsic) be compared, or regarded as greater and less, better or worse. They are invaluable; and if a thing is invaluable, it is neither more nor less so than any other invaluable. But occasions present themselves when it is necessary to choose, when we must let one thing go in order to take another. This establishes an order of preference, a greater and less, better and worse. Things judged or passed upon have to be estimated in relation to some third thing, some further end. With respect to that, they are means, or instrumental values.

We may imagine a man who at one time thoroughly enjoys converse with his friends, at another the hearing of a symphony; at another the eating of his meals; at another the reading of a book; at another the earning of money, and so on. As an appreciative realization, each of these is an intrinsic value. It occupies a particular place in life; it serves its own end, which cannot be supplied by a substitute. There is no question of comparative value, and hence none of valuation. Each is the specific good which it is, and that is all that can be said. In its own place, none is a means to anything beyond itself. But there may arise a situation in which they compete or conflict, in which a choice has to be made. Now comparison comes in. Since a choice has to be made, we want to know the respective claims of each competitor. What is to be said for it? What does it offer in comparison with, as balanced over against, some other possibility? Raising these questions means that a particular good is no longer an end in itself, an intrinsic good. For if it were, its claims would be incomparable, imperative. The question is now as to its status as a means of realizing something else, which is then the invaluable of that situation. If a man has just eaten, or if he is well fed generally and the opportunity to hear music is a rarity, he will probably prefer the music to eating. In the given situation that will render the greater contribution. If he is starving, or if he is satiated with music for the time being, he will naturally judge food to have the greater worth. In the abstract or at large, apart from the needs of a particular situation in which choice has to be made, there is no such thing as degrees or order of value. Certain conclusions follow with respect to educational values. We cannot establish a hierarchy of values among studies. It is futile to attempt to arrange them in an order, beginning with one having least worth and going on to that of maximum value. In so far as any study has a unique or irreplaceable function in experience, in so far as it marks a characteristic enrichment of life, its worth is intrinsic or incomparable. Since education is not a means to living, but is identical with the operation of living a life which is fruitful and inherently significant, the only ultimate value which can be set up is just the process of living itself. And this is not an end to which studies and activities are subordinate means; it is the whole of which they are ingredients. And what has been said about appreciation means that every study in one of its aspects ought to have just such ultimate significance. It is true of arithmetic as it is of poetry that in some place and at some time it ought to be a good to be appreciated on its own account - just as an enjoyable experience, in short. If it is not, then when the time and place come for it to be used as a means or instrumentality, it will be

in just that much handicapped. Never having been realized or appreciated for itself, one will miss something of its capacity as a resource for other ends.

It equally follows that when we compare studies as to their values, that is, treat them as means to something beyond themselves, that which controls their proper valuation is found in the specific situation in which they are to be used. The way to enable a student to apprehend the instrumental value of arithmetic is not to lecture him upon the benefit it will be to him in some remote and uncertain future, but to let him discover that success in something he is interested in doing depends upon ability to use number.

It also follows that the attempt to distribute distinct sorts of value among different studies is a misguided one, in spite of the amount of time recently devoted to the undertaking. Science for example may have any kind of value, depending upon the situation into which it enters as a means. To some the value of science may be military; it may be an instrument in strengthening means of offense or defense; it may be technological, a tool for engineering; or it may be commercial - an aid in the successful conduct of business; under other conditions, its worth may be philanthropic - the service it renders in relieving human suffering; or again it may be quite conventional - of value in establishing one's social status as an "educated" person. As matter of fact, science serves all these purposes, and it would be an arbitrary task to try to fix upon one of them as its "real" end. All that we can be sure of educationally is that science should be taught so as to be an end in itself in the lives of students - something worth while on account of its own unique intrinsic contribution to the experience of life. Primarily it must have "appreciation value." If we take something which seems to be at the opposite pole, like poetry, the same sort of statement applies. It may be that, at the present time, its chief value is the contribution it makes to the enjoyment of leisure. But that may represent a degenerate condition rather than anything necessary. Poetry has historically been allied with religion and morals; it has served the purpose of penetrating the mysterious depths of things. It has had an enormous patriotic value. Homer to the Greeks was a Bible, a textbook of morals, a history, and a national inspiration. In any case, it may be said that an education which does not succeed in making poetry a resource in the business of life as well as in its leisure, has something the matter with it - or else the poetry is artificial poetry.

The same considerations apply to the value of a study or a topic of a study with reference to its motivating force. Those responsible for planning and teaching the course of study should have grounds for thinking that the studies and topics included furnish both direct increments to the enriching of lives of the pupils and also materials which they can put to use in other concerns of direct interest. Since the curriculum is always getting loaded down with purely inherited traditional matter and with subjects which represent mainly the energy of some influential person or group of persons in behalf of something dear to them, it requires constant inspection, criticism, and revision to make sure it is accomplishing its purpose. Then there is always the probability that it represents the values of adults rather than those of children and youth, or those of pupils a generation ago rather than those of the present day. Hence a further need for a critical outlook and survey. But these considerations do not mean that for a subject to have motivating value to a pupil (whether intrinsic or instrumental) is the same thing as for him to be aware of the value, or to be able to tell what the study is good for.

In the first place, as long as any topic makes an immediate appeal, it is not necessary to ask what it is good for. This is a question which can be asked only about instrumental values. Some goods are not good for anything; they are just goods. Any other notion leads to an absurdity. For we cannot stop asking the question about an instrumental good, one whose value lies in its being good for something,

unless there is at some point something intrinsically good, good for itself. To a hungry, healthy child, food is a good of the situation; we do not have to bring him to consciousness of the ends subserved by food in order to supply a motive to eat. The food in connection with his appetite is a motive. The same thing holds of mentally eager pupils with respect to many topics. Neither they nor the teacher could possibly foretell with any exactness the purposes learning is to accomplish in the future; nor as long as the eagerness continues is it advisable to try to specify particular goods which are to come of it. The proof of a good is found in the fact that the pupil responds; his response is use. His response to the material shows that the subject functions in his life. It is unsound to urge that, say, Latin has a value per se in the abstract, just as a study, as a sufficient justification for teaching it. But it is equally absurd to argue that unless teacher or pupil can point out some definite assignable future use to which it is to be put, it lacks justifying value. When pupils are genuinely concerned in learning Latin, that is of itself proof that it possesses value. The most which one is entitled to ask in such cases is whether in view of the shortness of time, there are not other things of intrinsic value which in addition have greater instrumental value.

This brings us to the matter of instrumental values - topics studied because of some end beyond themselves. If a child is ill and his appetite does not lead him to eat when food is presented, or if his appetite is perverted so that he prefers candy to meat and vegetables, conscious reference to results is indicated. He needs to be made conscious of consequences as a justification of the positive or negative value of certain objects. Or the state of things may be normal enough, and yet an individual not be moved by some matter because he does not grasp how his attainment of some intrinsic good depends upon active concern with what is presented. In such cases, it is obviously the part of wisdom to establish consciousness of connection. In general what is desirable is that a topic be presented in such a way that it either have an immediate value, and require no justification, or else be perceived to be a means of achieving something of intrinsic value. An instrumental value then has the intrinsic value of being a means to an end. It may be questioned whether some of the present pedagogical interest in the matter of values of studies is not either excessive or else too narrow. Sometimes it appears to be a labored effort to furnish an apologetic for topics which no longer operate to any purpose, direct or indirect, in the lives of pupils. At other times, the reaction against useless lumber seems to have gone to the extent of supposing that no subject or topic should be taught unless some quite definite future utility can be pointed out by those making the course of study or by the pupil himself, unmindful of the fact that life is its own excuse for being; and that definite utilities which can be pointed out are themselves justified only because they increase the experienced content of life itself.

3. The Segregation and Organization of Values. It is of course possible to classify in a general way the various valuable phases of life. In order to get a survey of aims sufficiently wide (See ante, p. 110) to give breadth and flexibility to the enterprise of education, there is some advantage in such a classification. But it is a great mistake to regard these values as ultimate ends to which the concrete satisfactions of experience are subordinate. They are nothing but generalizations, more or less adequate, of concrete goods. Health, wealth, efficiency, sociability, utility, culture, happiness itself are only abstract terms which sum up a multitude of particulars. To regard such things as standards for the valuation of concrete topics and process of education is to subordinate to an abstraction the concrete facts from which the abstraction is derived. They are not in any true sense standards of valuation; these are found, as we have previously seen, in the specific realizations which form tastes and habits of preference. They are, however, of significance as points of view elevated above the details of life whence to survey the field and see how its constituent details are distributed, and whether they are well proportioned. No classification can have other than a provisional validity. The following may prove of some help. We may say that the kind of experience to which the work of the schools should contribute is one marked by executive competency in the management of resources

and obstacles encountered (efficiency); by sociability, or interest in the direct companionship of others; by aesthetic taste or capacity to appreciate artistic excellence in at least some of its classic forms; by trained intellectual method, or interest in some mode of scientific achievement; and by sensitiveness to the rights and claims of others - conscientiousness. And while these considerations are not standards of value, they are useful criteria for survey, criticism, and better organization of existing methods and subject matter of instruction.

The need of such general points of view is the greater because of a tendency to segregate educational values due to the isolation from one another of the various pursuits of life. The idea is prevalent that different studies represent separate kinds of values, and that the curriculum should, therefore, be constituted by gathering together various studies till a sufficient variety of independent values have been cared for. The following quotation does not use the word value, but it contains the notion of a curriculum constructed on the idea that there are a number of separate ends to be reached, and that various studies may be evaluated by referring each study to its respective end. "Memory is trained by most studies, but best by languages and history; taste is trained by the more advanced study of languages, and still better by English literature; imagination by all higher language teaching, but chiefly by Greek and Latin poetry; observation by science work in the laboratory, though some training is to be got from the earlier stages of Latin and Greek; for expression, Greek and Latin composition comes first and English composition next; for abstract reasoning, mathematics stands almost alone; for concrete reasoning, science comes first, then geometry; for social reasoning, the Greek and Roman historians and orators come first, and general history next. Hence the narrowest education which can claim to be at all complete includes Latin, one modern language, some history, some English literature, and one science." There is much in the wording of this passage which is irrelevant to our point and which must be discounted to make it clear. The phraseology betrays the particular provincial tradition within which the author is writing. There is the unquestioned assumption of "faculties" to be trained, and a dominant interest in the ancient languages; there is comparative disregard of the earth on which men happen to live and the bodies they happen to carry around with them. But with allowances made for these matters (even with their complete abandonment) we find much in contemporary educational philosophy which parallels the fundamental notion of parceling out special values to segregated studies. Even when some one end is set up as a standard of value, like social efficiency or culture, it will often be found to be but a verbal heading under which a variety of disconnected factors are comprised. And although the general tendency is to allow a greater variety of values to a given study than does the passage quoted, yet the attempt to inventory a number of values attaching to each study and to state the amount of each value which the given study possesses emphasizes an implied educational disintegration.

As matter of fact, such schemes of values of studies are largely but unconscious justifications of the curriculum with which one is familiar. One accepts, for the most part, the studies of the existing course and then assigns values to them as a sufficient reason for their being taught. Mathematics is said to have, for example, disciplinary value in habituating the pupil to accuracy of statement and closeness of reasoning; it has utilitarian value in giving command of the arts of calculation involved in trade and the arts; culture value in its enlargement of the imagination in dealing with the most general relations of things; even religious value in its concept of the infinite and allied ideas. But clearly mathematics does not accomplish such results, because it is endowed with miraculous potencies called values; it has these values if and when it accomplishes these results, and not otherwise. The statements may help a teacher to a larger vision of the possible results to be effected by instruction in mathematical topics. But unfortunately, the tendency is to treat the statement as indicating powers inherently residing in the subject, whether they operate or not, and thus to give it a rigid justification. If they do not operate, the blame is put not on the subject as taught, but on the



indifference and recalcitrancy of pupils.

This attitude toward subjects is the obverse side of the conception of experience or life as a patchwork of independent interests which exist side by side and limit one another. Students of politics are familiar with a check and balance theory of the powers of government. There are supposed to be independent separate functions, like the legislative, executive, judicial, administrative, and all goes well if each of these checks all the others and thus creates an ideal balance. There is a philosophy which might well be called the check and balance theory of experience. Life presents a diversity of interests. Left to themselves, they tend to encroach on one another. The ideal is to prescribe a special territory for each till the whole ground of experience is covered, and then see to it each remains within its own boundaries. Politics, business, recreation, art, science, the learned professions, polite intercourse, leisure, represent such interests. Each of these ramifies into many branches: business into manual occupations, executive positions, bookkeeping, railroading, banking, agriculture, trade and commerce, etc., and so with each of the others. An ideal education would then supply the means of meeting these separate and pigeon-holed interests. And when we look at the schools, it is easy to get the impression that they accept this view of the nature of adult life, and set for themselves the task of meeting its demands. Each interest is acknowledged as a kind of fixed institution to which something in the course of study must correspond. The course of study must then have some civics and history politically and patriotically viewed: some utilitarian studies; some science; some art (mainly literature of course); some provision for recreation; some moral education; and so on. And it will be found that a large part of current agitation about schools is concerned with clamor and controversy about the due meed of recognition to be given to each of these interests, and with struggles to secure for each its due share in the course of study; or, if this does not seem feasible in the existing school system, then to secure a new and separate kind of schooling to meet the need. In the multitude of educations education is forgotten.

The obvious outcome is congestion of the course of study, overpressure and distraction of pupils, and a narrow specialization fatal to the very idea of education. But these bad results usually lead to more of the same sort of thing as a remedy. When it is perceived that after all the requirements of a full life experience are not met, the deficiency is not laid to the isolation and narrowness of the teaching of the existing subjects, and this recognition made the basis of reorganization of the system. No, the lack is something to be made up for by the introduction of still another study, or, if necessary, another kind of school. And as a rule those who object to the resulting overcrowding and consequent superficiality and distraction usually also have recourse to a merely quantitative criterion: the remedy is to cut off a great many studies as fads and frills, and return to the good old curriculum of the three R's in elementary education and the equally good and equally old-fashioned curriculum of the classics and mathematics in higher education.

The situation has, of course, its historic explanation. Various epochs of the past have had their own characteristic struggles and interests. Each of these great epochs has left behind itself a kind of cultural deposit, like a geologic stratum. These deposits have found their way into educational institutions in the form of studies, distinct courses of study, distinct types of schools. With the rapid change of political, scientific, and economic interests in the last century, provision had to be made for new values. Though the older courses resisted, they have had at least in this country to retire their pretensions to a monopoly. They have not, however, been reorganized in content and aim; they have only been reduced in amount. The new studies, representing the new interests, have not been used to transform the method and aim of all instruction; they have been injected and added on. The result is a conglomerate, the cement of which consists in the mechanics of the school program or time table. Thence arises the scheme of values and standards of value which we have mentioned.

This situation in education represents the divisions and separations which obtain in social life. The variety of interests which should mark any rich and balanced experience have been torn asunder and deposited in separate institutions with diverse and independent purposes and methods. Business is business, science is science, art is art, politics is politics, social intercourse is social intercourse, morals is morals, recreation is recreation, and so on. Each possesses a separate and independent province with its own peculiar aims and ways of proceeding. Each contributes to the others only externally and accidentally. All of them together make up the whole of life by just apposition and addition. What does one expect from business save that it should furnish money, to be used in turn for making more money and for support of self and family, for buying books and pictures, tickets to concerts which may afford culture, and for paying taxes, charitable gifts and other things of social and ethical value? How unreasonable to expect that the pursuit of business should be itself a culture of the imagination, in breadth and refinement; that it should directly, and not through the money which it supplies, have social service for its animating principle and be conducted as an enterprise in behalf of social organization! The same thing is to be said, *mutatis mutandis*, of the pursuit of art or science or politics or religion. Each has become specialized not merely in its appliances and its demands upon time, but in its aim and animating spirit. Unconsciously, our course of studies and our theories of the educational values of studies reflect this division of interests. The point at issue in a theory of educational value is then the unity or integrity of experience. How shall it be full and varied without losing unity of spirit? How shall it be one and yet not narrow and monotonous in its unity? Ultimately, the question of values and a standard of values is the moral question of the organization of the interests of life. Educationally, the question concerns that organization of schools, materials, and methods which will operate to achieve breadth and richness of experience. How shall we secure breadth of outlook without sacrificing efficiency of execution? How shall we secure the diversity of interests, without paying the price of isolation? How shall the individual be rendered executive in his intelligence instead of at the cost of his intelligence? How shall art, science, and politics reinforce one another in an enriched temper of mind instead of constituting ends pursued at one another's expense? How can the interests of life and the studies which enforce them enrich the common experience of men instead of dividing men from one another? With the questions of reorganization thus suggested, we shall be concerned in the concluding chapters.

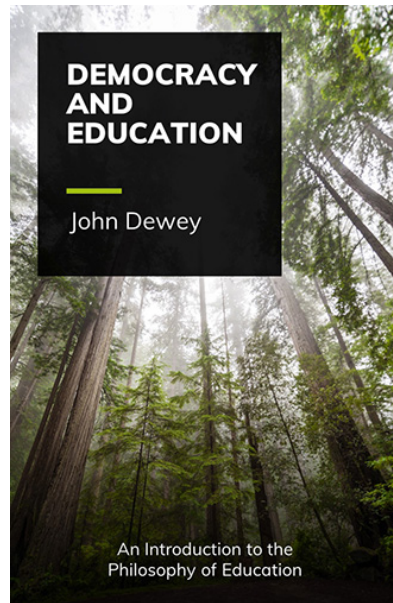
## Summary

Fundamentally, the elements involved in a discussion of value have been covered in the prior discussion of aims and interests. But since educational values are generally discussed in connection with the claims of the various studies of the curriculum, the consideration of aim and interest is here resumed from the point of view of special studies. The term "value" has two quite different meanings. On the one hand, it denotes the attitude of prizing a thing finding it worth while, for its own sake, or intrinsically. This is a name for a full or complete experience. To value in this sense is to appreciate. But to value also means a distinctively intellectual act - an operation of comparing and judging - to value. This occurs when direct full experience is lacking, and the question arises which of the various possibilities of a situation is to be preferred in order to reach a full realization, or vital experience.

We must not, however, divide the studies of the curriculum into the appreciative, those concerned with intrinsic value, and the instrumental, concerned with those which are of value or ends beyond themselves. The formation of proper standards in any subject depends upon a realization of the contribution which it makes to the immediate significance of experience, upon a direct appreciation. Literature and the fine arts are of peculiar value because they represent appreciation at its best - a

heightened realization of meaning through selection and concentration. But every subject at some phase of its development should possess, what is for the individual concerned with it, an aesthetic quality.

Contribution to immediate intrinsic values in all their variety in experience is the only criterion for determining the worth of instrumental and derived values in studies. The tendency to assign separate values to each study and to regard the curriculum in its entirety as a kind of composite made by the aggregation of segregated values is a result of the isolation of social groups and classes. Hence it is the business of education in a democratic social group to struggle against this isolation in order that the various interests may reinforce and play into one another.



Dewey, J. (2018). *Democracy and Education (1st ed.)*. EdTech Books. Retrieved from <https://edtechbooks.org/democracyandeducation>



**CC0:** This work is in the public domain, which means that you may print, share, or remix its contents as you please without concern for copyright and without seeking permission.