SUPPORTING A PROJECT METHOD

FOR TEACHING ENGLISH AS A SECOND LANGUAGE

IN THE SENIOR YEARS

By

Susanna Kilty

A thesis
Submitted to the Faculty of Graduate Studies
In Partial Fulfillment of the Requirements
For the Degree of

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Abstract

The purpose of this study was to examine the works of John Dewey, William Heard Kilpatrick, Boyd H. Bode and Harold B. Alberty in order to define a project method for future application to the teaching of English as a Second Language (E.S.L.). The researcher used content analysis to develop a philosophical context for a project method and its plausible connection to an effective teaching methodology in the area of E.S.L.

The study outlines the principles inherent in such an approach, and how the philosophies of the above mentioned exemplars connect in its definition. The principles identified by the researcher for an effective project method are that it be based on inquiry and problem-solving, focused upon creating harmony between student interest and the expectations of democratic society and upon linking student experience with subjects to be learned. A project method based on inquiry would begin with student experience and interest (Dewey, Kilpatrick, Bode, Alberty) and proceed with task-oriented, purposeful activity based upon individual and group goals (Dewey, Kilpatrick). Harmony between student experience and democratic living would occur as a result of attention to balancing student interest with the expectations of society (Bode) through curricular design which encourages harmony of student interest with societal expectations (Alberty), and practices democratic living in the classroom. This type of learnng would, for the student of English as a Second Language, ideally help develop all components of communicative competence (Celce-Murcia, Dörnyei, & Thurrell, 1995) as students are actively engaged in the complex task of problem solving and communicating through language.

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Chapter 1

Introduction

CHAPTER ONE

INTRODUCTION

Life is not a series of unconnected events, as presented in the classrooms of schools ruled by subject matter. Life is the integration of knowledge within our tumultuous world, and schools should reflect this reality. If students can learn to work purposefully toward the acquisition of knowledge related directly to their lives, with teachers guiding students to see those relationships, the bridge between school and society can finally be built. "Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication" (Freire, 1970, p. 64).

Canada is viewed around the world as a multicultural and democratic nation, and thus continues to be desirable for many aspiring Canadian immigrants and refugees. If Canadian society is to reflect this democratic ideal, these newcomers to Canada must experience an education which is guided by a democratic spirit in order to better prepare them for the ever-changing realities of the world. Where do we begin? How can Canadian schools better represent the democratic image to which they aspire? It is my contention that the integration of thematic or a project-oriented method with subject matter, with student input in syllabus negotiation, is an approach that merits investigation. Current trends of integrated English as a Second

Language instruction due to linguistic diversity within Canadian schools and increased knowledge of second language learning, (Manitoba Education and Training, 1998, p. 1.3) support my investigation of a project method.

The idea of defining a project method arose during my coursework in curriculum. I became intrigued by the ideologies of Boyd H. Bode, William Heard Kilpatrick, John Dewey, and Harold Alberty as related to a democratic approach to teaching and connecting learning.

This project method would address the dichotomy of curricular requirements versus student interest, with teachers and students planning the course of study cooperatively. Together, they would reflect upon educational needs and individual interests, openly negotiate a syllabus, then proceed to cooperatively pursue these goals. The emphasis is on students' active participation in their learning (Cuban, 1984). Problem-posing education involves a constant unveiling of reality....

> Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretic question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed. (Freire, 1970, pp. 68-69)

Students involved in the direction of their own learning will be more motivated to continue educating themselves.

The concept of a project method as a democratic process in education can be traced back to early progressive educators. However, my focus in particular will be limited to contributions to the development of a project method by John Dewey, William Heard Kilpatrick, Boyd H. Bode, and Harold B. Alberty. Since there lacks primary source material on the application of such a method, this study will be limited to a synthesis of these four innovators' ideas on democratic teaching, and will examine these multiple perspectives in search of a type of project method which could thereafter be adapted to a method for the teaching of English as a Second Language (ESL) in Canadian secondary schools. Although these innovators shared in their belief in a democratic philosophy, they were neither dependent upon nor necessarily influenced by each other's ideas.

The purpose of this study is to provide a thoughtful analysis of the history and conceptualization of a project method in order to suggest applications for English as a Second Language (ESL) instruction in Canadian secondary schools. The following questions are hereby identified in order to provide guidance and direction for both the research and writing of this study:

1. What are the early historical roots of a project method?

2. How did John Dewey lay the groundwork for this type of philosophy?
3. How did William Heard Kilpatrick come to symbolize the actual "Project Method"?
4. How did Boyd H. Bode conceptualize democratic education?
5. How did Harold B. Alberty translate Bode's mission into methodology?
6. How do the ideologies of Dewey, Kilpatrick, Bode, and Alberty lend themselves to the application of a democratic project method within a content area?
7. What are some seminal applications of a project method in relation to methodologies such as theme-based, task-based and content-based E.S.L.?

Chapter Two will examine the historical roots of the project method. The project method stems from child-centered philosophies developed initially by European educators and philosophers, and later imported onto American soil by the influential progressive educators Francis W. Parker, William James, G. Stanley Hall, and John Dewey. Referring to the inadequacy of existing education of the time, Dewey saw that schools isolated everyday life from education. Dewey's ideas on subject matter and methodology moved away from the rigidity of traditional education's reliance

on text and teachers, and maintained that subject matter was 'educative' only if it grew out of the students' interests and built upon existing knowledge. Dewey's ideas that support educative processes involved in a project method will be expanded in Chapter Three.

Increasingly, educators came to recognize the importance of adjusting school to child development and the ever-changing social problems of society. This problem-solving philosophy, as outlined by Dewey in *How We Think* (1910) and *Democracy and Education* (Dewey, 1916), became the base upon which William Heard Kilpatrick developed "The Project Method" (Kilpatrick, 1918), which set the "purposeful act" at the heart of the educative process, as detailed in Chapter Four.

Boyd H. Bode (1927) agreed that curriculum planning should begin with student interest and real-life issues, but feared that the reliance on one general method, such as Kilpatrick's project method, as a guide to curriculum would be insufficient. Curriculum planning for Bode would begin with student interest and concrete experiences, and proceed with the teacher guiding students into an understanding of theoretical or abstract applications (vide Chapter Five). A doctoral student of Boyd H. Bode's, Harold B. Alberty's (1947) claim to fame became the translation of Bode's mission for a democratic ideal into reality in school programs in the form of a core curriculum of integrative knowledge, as will become clear in Chapter Six.

Chapter Seven provides a synthesis of the works of these four exemplars, thus creating a definition of my project method for use in a content area, and more specifically as a methodology for teaching ESL.

Chapter Eight will establish relevance of my project method within the ESL context by applying the principles and processes of a project method to goals in ESL education. Second language research supports the importance of providing meaningful, authentic content in a context-rich approach (Krashen, 1978; Mohan, 1986; Snow & Brinton, 1988; Brinton, Snow & Wesche, 1989; Snow, Met & Genesee, 1989; Short, 1994), allowing for meaningful interaction and negotiation (Swain, 1985), and the development of a wide range of communicative abilities or communicative competence (Brumfit, 1984; Canale & Swain, 1980; Bachman, 1990; Celce-Murcia, Dörnyei, & Thurrell, 1995). The development of a wide range of communicative abilities calls for an approach integrating language, content, and learning strategy instruction, as does a project method, which could be adapted within the integrated ESL instruction models, the Cognitive Academic Language Learning Approach or CALLA (Chamot & O'Malley, 1986) and the Foresee Approach (Kidd & Marquardson, 1997).

However, before classroom research can investigate a project method in second language instruction, the philosophy behind this method must be understood. The ideas of John Dewey, William Heard Kilpatrick, Boyd H.

Bode, and Harold B. Alberty combine to form the clearest and most complete definition for the researcher, upon which I will base my suggestions for pedagogy.

Research Methodology and Procedures

The researcher will employ the comprehensive research review/summary approach to integrative inquiry (Marsh, in Edmund Short (ed.), 1991) in an attempt to resolve the research question of whether a project method stressing a democratic process, as conceptualized by early progressive educators, is a methodology that merits consideration for the high school ESL classroom in Canada. The researcher will synthesize knowledge by integrating diverse data and research into the framework of such a project method. It is important to recognize the limitation or problem of inclusiveness in data selection, organization and interpretation. However, this limitation may prove advantageous to the researcher, as gaps in available knowledge have created a need for this study. Research is needed, for example, connecting early progressive educators' philosophies of a project method with the teaching of ESL.

Thus, the researcher will conduct a knowledge synthesis, or more specifically a review of related literature in connection with William Heard Kilpatrick's (1918) project method, ultimately in order to establish how these project- related early progressive philosophies are compatible in present-day

ESL instruction. Due to the fact that there is insufficient data to make this type of connection, the bulk of my analysis will be based upon research and writings carried out during what has been referred to as the progressive era in education in the United States, from approximately 1900 to 1940.

The researcher will attempt to build a comprehensive historical data base for the justification of the philosophies connected to her conception of a project method. O.L. Davis (in Short (ed.), 1991) draws attention to possible limitations for the researcher to be aware of in researching and writing about curriculum history. As Davis (p. 79) states: "History well told is a rendering which is as faithful as possible to available evidence."

H. Warren Button (1979) states that "history follows where current events lead it". (p.5). This was indeed the case for developing philosophies of education during the progressive era. In fact, the philosophical influences of European thinkers on American educators was a prime example of the importance of context. Current popular philosophies in Europe were paving the way for progressive educators in America, although as Schubert (1986) accurately points out, our Western philosophies are born out of Western traditions and lack a more universal perspective (p.55). Regardless, the advantage that more recent curriculum developers have had is the variety of perspectives from which their ideas could be generated.

Limitations and Delimitations

It is important to recognize the limitations of researching ideologies constructed in the past. "History is not...the past. History is a description and interpretation of the past" (Button, 1979, p.5). Davis (1991) echoes this when he says, "... without interpretation, an asserted history fails" (p. 78) How then does this apply to curriculum developers and educational theorists alike? We must assume that while the methods and designs of seemingly 'new' strategies are born out of careful considerations of past perspectives and contexts, individual interpretations play an essential role. Defining a project method could become problematic in this study without a clear understanding of the philosophies and approaches which provided its context—both during the progressive era in education and in the education of today. The researcher must be thorough in the examination of primary and secondary sources before arriving at possible conclusions and applications. Many recent examples support Schubert's (1986) assertion that "what is promoted as novel are often old ideas with new labels" (p. 9), such as the concepts of 'multiple intelligences', 'whole language', and open-area classrooms to name a few.

The study is also limited by the lack of attempts to connect a democratic project method with subject matter or second language instruction. Although some applications were tested in the laboratory

schools of the progressive era, it seems sadly that this promising philosophy has fallen to the wayside in current educational trends. Although many educators during the progressive era expressed views and philosophies on experiential methodologies, the ideas of John Dewey, William Heard Kilpatrick, Boyd H. Bode, and William Heard Kilpatrick combine to form the clearest and most complete definition for the researcher, upon which I will base my suggestions for pedagogy.

CHAPTER TWO

EARLY HISTORICAL ROOTS OF A PROJECT METHOD

Although the term "Project Method" was first coined by William Heard Kilpatrick in 1918, its philosophical origins can be traced back to the influences of European theorists and educators Friedrich Froebel (1782-1852), Johann Friedrich Herbart (1776-1841), Johann Heinrich Pestalozzi (1746-1829), or even further back to Jean-Jacques Rousseau's (1712-1778) *Emile* (1762). In the United States, these philosophies were adapted and adopted by Francis W. Parker (1837-1902), William James (1842-1920), Granville Stanley Hall (1846-1924), and, of course, John Dewey (1859-1952), in regard to their progressive curriculum making. The type of project method that I am proposing also has its philosophical roots in child study, student-centered and active learning as defined by these early philosophers, whose ground-breaking ideologies must not be overlooked in this study.

The intent of this chapter is to touch briefly upon the early philosophies that, both directly and indirectly, laid the groundwork for the democratic ideologies that would later be conceived by John Dewey, William Heard Kilpatrick, Boyd H. Bode and Harold B. Alberty.

European influences on Parker's pedagogy

Friedrich Froebel (1782-1852) viewed the child as creative and purposeful (Lilley, 1967, p.43). Froebel inspired a new understanding of

children's actions and ways of learning, stressing the need for a large variety of experiences in order for children to become aware of themselves and their world. "All existence and therefore all observation and knowledge begin in action. True education must originate in activity and must similarly be both instructive and creative and must provide for climax and consolidation in the creative process. Living, doing, knowing—these are coincidental, however different the emphasis may be at any one time" (Froebel, 1828, quoted in Lilley, 1967, p.43). Froebelism maintained that: (1) the primary purpose of school is to enable children to become cooperative and helpful in living (2) the root of the educative process lies within the child's instincts and spontaneous activities rather than in the presentation of external material (3) the school is a mini community reflecting the larger, maturer society (Dewey, 1900).

Froebel's disciples, when developing Kindergartens in the United States, believed that the school should resemble the home, allowing children to engage in the daily occupations of society at large in cooperation with their peers (Bowen, 1897). The educative process should begin when the child was three or four years old. Emphasis was placed on manipulating objects, self-expression, exploration, and discovery as paths to learning (Ross, 1976). Froebel's teachings highlighted the importance of play, activity, and interest in the learning process (Ross, 1976). The leaders of

the Kindergarten movement substituted activity for the prevailing repression they saw in schools.

Herbartianism became a major educational movement between 1865 and 1905 (Dunkel, 1970). Herbart developed the theory of apperception, which stated that the mind changed continually due to experiences. Herbart viewed the development of character as the ultimate aim of education and stressed the importance of relating background experiences to learning. He conceived of an educational program that would use objects, as did Pestalozzi, to go from whole to part, but in addition he pursued ways to relate those objects in a broad sense so that there would be an alternation of immersion and reflection. Herbart's formal steps of instruction, based upon his apperception theory, include clearness of presentation, association with background knowledge, systemizing or sorting learning material, and method or putting learning into use (DeGarmo, 1916, pp.79-80).

Herbartianism as it became known contained little of Herbart's initial writings and teachings. The popular form of Herbartianism that influenced American educational leaders from 1865-1905 consisted mostly of the extension and application of Herbart's ideas by Dr. Tuiskon Ziller, Dr. William Rein, Dr. Karl Lange and Dr. Otto Frick (DeGarmo, 1916).

Dr. Ziller developed the theory of concentration and the culture epoch theory. These theories influenced the way subject matter was presented to

many students in the progressive schools in the United States. The theory of concentration allowed for all school subjects to be 'concentrated' on a particular theme so as to become more integrative in presentation. The culture epoch theory assumed that each child in his development from infancy to manhood passes through the same general stages that the human race has passed through in its rise from savagery to civilization (p. 109). The curriculum was then designed as a core of cultural material, "bringing about the moral revelation of the world in the mind of the child" (p.118) through the use of Herbart's four steps of instruction. Ziller felt Herbart's steps of instruction should include analysis and synthesis.

Dr. Rein extended Herbart's process of instruction, and described five steps of formal teaching: (1) the preparation/analysis stage, which called forward the students' background knowledge; (2) the presentation/synthesis stage, presenting the lesson in relation to the child's experience; (3) the association stage, bringing together the new ideas in the mind, and comparing them with existing knowledge; (4) the system or assimilation stage, reducing the lesson/idea to definite language expression, and systematically connect it with the students' existing knowledge; (5) the method stage, the application of this new knowledge to conscious ability, everyday life.

Dr. Karl Lange felt that due to the rapidly expanding curriculum of the time, subject matter should be chosen based upon the ease with which the material could be apperceived and assimilated by the child. Materials chosen must relate closely both to the experience of the child, and to its significance to national culture. Materials also must be within the child's intellectual development stage. The topics studied must be arranged to allow for connectedness in apperception, and subjects should be taught in association with each other (pp.166-179).

Dr. Otto Frick's application of Herbartian principles (pp.187-191) fit this study nicely, in that they apply to secondary education. Dr. Frick proposed his nine-year "gymnasium" course for secondary students, which focused on the organization and integration of subject matter. Frick's "Elementary"stage, the first two years of his proposed course, began with students 10-12 years old, and was to be a preparation for the next four years, or "Secondary" stage, which eventually led to the "Higher" stage, where a systematic coordination of studies was pursued. In each stage, Frick considered material selection, shifting and coordination, but was careful not to advance to far-reaching connections at the early stages. (Vide Appendix A)

> It is hardly worthwhile to try to make infant philosophers, the task being not only impracticable, but also undesirable. Children readily form a network of associations among various studies if the connections are brought to consciousness; but we must wait until the

> stages of higher education are reached before there can be any intelligent grasp of far-reaching interrelations. (DeGarmo, 1916, p.190)

Herbartian ideas were spread through American educational thought through the Herbart Club, formed in 1892, and through the adaption of Herbart's work by both Charles DeGarmo (*Essentials of Method,* 1889) and Frank McMurray (*The Elements of General Method,* 1892). The purpose of education was to be preparing students to encounter life's difficuties. Children's innate quest for knowledge should be nurtured. DeGarmo and McMurray insisted that history and natural science contain the richest knowledge content, and should form the core of curriculum. In compliance with Ziller's cultural epoch theory, American education would draw mainly from the United States and to a lesser extent from Great Britain for its thematic units.

> Every child must meet and master the difficulties of learning for himself.There are no palace cars with reclining chairs to carry him to the summit of real difficulties. The *character-developing power* that lies in the mastery of hard tasks constitutes one of their chief merits. Accepting this as a fundamental truth in education, the problem for our solution is, how to stimulate children to encounter difficulties. (McMurray, 1892, pp.45-46, quoted in DeGarmo. 1916, p.208)

DeGarmo and McMurray's work was influential in the spread of Herbart's ideas through America, and raised the conscious of many school districts as to the merits of a correlation of studies. The National Education Association reflected this progressive drift in thought, and was further influenced by Col. Francis Parker's *Theory of Concentration* (1894). Although Parker (1837-1902) makes no claim of following Herbart, his theory of concentration

resembles Ziller's in its quest for the unification of knowledge. Parker was a man of action, continually attempting to find ways in which the child would be the center of all education. He believed, like Froebel, that education was the exploration, discovery and apperception of the divine pattern of the universe. Parker was influenced by Pestalozzi (1746-1827) in his application of object teaching. Parker stressed the necessity of learning through concrete experience. In his theory of concentration, Parker suggested central subjects to study, similar to Herbart. Parker believed that all other subjects could be learned within the context of the central subject, not unlike Herbart's principle of integration. He believed that all other subjects could be learned within the context of the central subject. He believed that all education is by self-effort; the two fundamental modes of self-effort being attention and expression. Parker (1894) identified three modes of attention: (1) observation, (2) hearing/language, and (3) reading. He further identified nine modes of expression: (1) gesture, (2) voice, (3) speech, (4) music, (5) making, (6) modeling, (7) painting, (8) drawing, and (9) writing. Putting all of these principles into practice, Parker became instrumental in implementing the first real progressive schools in the United States: The Quincy Schools.

Advocates of the Child Study Movement

In relation to Francis W. Parker's philosophical ideas, the psychology of G. Stanley Hall and William James, and later John Dewey provide a

scientific base which stressed the importance of purposeful activity in child development. G. Stanley Hall (1846-1924), who has been called the father of the Child Study Movement, advocated child study to determine the true needs of the pupil in curriculum design (Curti, 1963). Like G. Stanley Hall, William James was an individualist, and wrote of educating the whole child, and of how teachers should guide students to connect learning by associating experiences with concepts to be learned (James, 1901). James thought that the motivation of all educational progress was interest.

G. Stanley Hall studied all aspects of child development and education (Ross, 1972). In planning curriculum, the child's physical and mental health, and psychological or behavioral aspects of child development must be considered. The results of his research on child development, as well as his strong beliefs in individualism caused Hall to advocate that curriculum should be designed about the "true needs of the pupil as they were revealed by child study (Curti, 1963). He abhorred mass methods of formal instruction.

William James rejected standardization, and coined the phrase of educating the "whole child" (James, 1901). William James lectured on the new psychology, which viewed the child's mind as an organism rather than the old faculty psychology. It is estimated that between 1890 and 1910 nine out of ten of the teachers that studied psychology read James (Curti, 1963),

thus contributing to the spread of James' ideas in American progressive education of the time. In *Talks to Teachers on Psychology* (1899), James applied the principles of the new psychology to education and teaching. He saw education as forming useful habits in the individual; in this belief he was very much within the contemporary mainstream of thought and a product of his times. James still believed that teachers should seize opportune moments to instill useful habits. James talked about the association of ideas and how teachers must help students to connect learning by associating experiences and objects to be learned. He refuted the notion of mental discipline and formal verbalistic training in schools, and thought that interest was the motive power of all educational progress. Due to his influence and popularity, many teachers were introduced to the notion of educating the whole child and the idea of the child as a behaving organism motivated by interest.

This initial interest in child-centered learning grew out of the realization by many that existing modes of traditional education was ineffective. Students who did not have a personal involvement in their studies were not motivated to learn. This statement naturally holds true today. In the domain of English as a Second Language, international students must see a relevance and immediate usefulness to their present and future lives when studying English. If not, English will seem unconnected to the realities of

their world. E.S.L. programs which are based upon activating prior knowledge and cultural differences, involving students in curriculum planning through assessing their needs and interests, will best prepare students for future goals and growth.

CHAPTER THREE

JOHN DEWEY

The educational milieu within which John Dewey was maturing as theorist was rich with the influences of Hall, James, and Parker in its focus on child-centered learning. John Dewey championed pioneer work in educational philosophy. Pedagogy, and psychology. In the field of psychology, Dewey followed the lead of James' new psychology which assumed that the human being is a dynamic whole organism, with emotions and intellect interconnected. Dewey proposed that human growth and development were the natural results of experience and self activity (Archambault, 1964). Dewey recognized that the mind is conditioned by social institutions; therefore, he insisted that the complete psychological act was a social act (Rugg, 1947). Educators must realize the active nature and social involvement inherent in learning. His new psychology was not only dynamic and integrated, it was also both individual and social, and it emphasized the behavior of the human being rather than physiology.

This type of integrated approach to education, which addresses not only individual interests and needs, but social and democratic expectations of the individual within larger society, is precisely the base upon which my approach to teaching English as a Second Language might be built. It is the

type of education necessary for easing the senior years E.S.L. student successfully into Canadian society, because it teaches independence and cooperation simultaneously. Teaching E.S.L. traditionally, that is to say teaching students English as a Second Language in isolation from the reality of their lives, will not help students adapt to Canadian living.

Having been exposed to the ideas of James and Parker, Dewey formulated his educational philosophy. Dewey's goal was that the school become critical in social transformation. It was to "...teach the habits of associated living, the skills of communication, and the habits of reflective living as the means by which differences would be aired and problems solved" (Wirth, 1966, p. 290). His new psychology was both individual and social, and he founded the first laboratory school at the University of Chicago in 1896 to conduct experiments upon his theories of human behavior and society (Dewey, 1900). The guiding principle of Dewey's pedagogy was "mental growth through intelligent action" (Rugg, 1947, p.548). Dewey saw the aim of education as producing intelligent, reflective citizens capable of living and participating successfully in a democratic society.

> Discipline, natural development, culture, social efficiency, are moral traits—marks of a person who is a worthy member of that society which it is the business of education to further. There is an old saying that for a man to be good, he must be good for something. The something for which a man must be good is capacity to live as a social member so that what he gets from living with others balance with what he contributes. (Dewey, 1916, p.417)

Although Dewey had not studied philosophy in Europe, he was cognoscent of various European scholars' and philosophers' beliefs. His "psychology of the act", however, was clearly a unique conglomerate of ideas that had simply not been imported to American soil. The guiding principle of Dewey's pedagogy was "mental growth through intelligent action" (Rugg, 1947, p. 540). In *Democracy and Education* published in 1916, Dewey posited that growth should be the result and underlying meaning of all education. Growth meant empowering students to reconstruct their experience continuously. The ultimate objective of education was learning how to learn and wanting to continue learning. For Dewey, there would be no dichotomy as to what knowledge the child would seek as compared to what the child would need to live effectively in society. In other words, interests and needs become one. The centrality of child interest would lead, through intelligence, to organized studies of subject matter (Longstreet, 1989). Education's involvement in social reconstruction would produce well-informed, reflective citizens. He refuted the popular notion of the time that school was a "holding tank" until children became adults, and proposed the idea of school as life.

Referring to the inadequacy of existing education of the time, Dewey saw that schools isolated everyday life from education. He proposed that education become the center of the struggle for a better life. Even today, if

the upcoming generation is not well-informed, it is because the subject matter is treated as recitation and test material, unrelated to ideas and concepts for the working power of intelligence. It is mere information, not knowledge. Intellectual curiosity and social insight are not stimulated and developed" (Tanner, 1990, p.197). A curriculum which would allow students to address pervading social issues reflectively is needed to develop insightful, powerful, and responsible citizens.

> To do this means to make each one of our schools an embryonic community life, active with types of occupations that reflect the life of the larger society, and permeated throughout with the spirit of art, history, and science. When the school introduces and trains each child of society into membership within such a little community saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious. (Dewey, 1900, pp. 43-44).

Dewey`s arguments for the necessity of a progressive education lie in the ineffective education of the time. Dewey saw this "traditional education" as separating the school from reality, forcing an incomprehensible and unrelated "adult world" upon children, and teaching constantly changing subject matter as "static"(Dewey, 1938, pp. 17-18). What was needed was "...an intimate and necessary relation between the processes of actual experience and education" (Dewey, 1938,. p.20). Dewey believed that the type of experiences upon which education was to be based must be rich in opportunities for further growth and expansion. Criticisms of his experience-

based education based upon what was perceived as a lack of sequence and organization Dewey defended by reiterating that logical organization and decisions about subject matter would grow from educative experiences. Experiences should be selected based upon their potential for universal application, for further education.

Thus, instead of blindly and unquestioningly following the historical road of traditional education, the teacher's role, according to Dewey, must be transformed. Because of an adult's advantage of increased experience and maturity, the teacher must continually evaluate what was occurring in the minds of students, and choose experiences which contribute to continued growth. The teacher must choose, from the surrounding physical and social community, input that would enhance these experiences (Dewey, 1938, pp. 38-40). Continuity, or connections with past experience, as well as interaction with one's surrounding environment will determine the potential for growth or learning. If, as was the case with traditional education, the students' experience and background knowledge was not considered in planning learning objectives and activities, learning didn't necessarily take place. Readiness for learning was not considered. As Dewey stated: "There is no such thing as educational value in the abstract" (p. 46). Teaching subject matter in isolation of student experience and needs did not necessarily ensure that this "knowledge" would be accessible to the learner

in the future. In other words, information taught in segregation, disconnected from life experiences, was not likely to be available under actual conditions of life.

Dewey feared that this traditional, isolated way of educating could result not only in lack of preparation for future living, but also in robbing the individual of "native common sense and power of judgement" (p. 48). Dewey felt that the most important outcome of effective education was the desire to go on learning.

> What avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul: loses his appreciation of things worthwhile, of the values to which these things are relative; if he loses desire to apply what he has learned, and, above all, loses the ability to extract meaning from his future experiences as they occur? (p. 49)

Life preparation means getting the most out of each experience as one lives it, and by doing so one will be preparing to do the same thing in the future. This is learning, in Dewey's eyes. Increased maturity would hence evolve from a person's realization of the inevitable connections that exist among experiences, present and future. The individual thus becomes autonomous, ensuring that present experiences will lead to positive experiences in the future.

If students are to become autonomous in interacting with their environments, conducive conditions under which such growth would take place must be ensured. Activity should be encouraged through freedom of

movement in the classroom, but not toward the end of immediate impulse gratification. "The crucial educational problem is that of procuring the postponement of immediate action upon desire until observation and judgement have intervened" (p. 69). The teacher's role in this would be awareness of student needs and experience in order to encourage student participation and cooperation in syllabus development. "The teacher's suggestion is not a mold for a cast-iron result but is a starting point to be developed into a plan through contributions from the experience of all engaged in the learning process" (p. 72).

Dewey did not exclude the use of subject matter or content from the curriculum, as long as it sprang from ordinary life experience. The teacher's duty, then, would be selection of experiences promising in their potential "for opening new fields which make new demands upon existing powers of observation and of intelligent use of memory" (p. 75). Education would become a continuous spiral, linking student experience with new ideas, which in turn become a base for further experiences. Learning thus becomes the reconstruction of experience. Program organization would not be done in a haphazard fashion, but would move from an individual and social center toward an intellectual center, toward the organized world and subject matter of the adult.

American society at the time was a society of diverse immigrant groups trying to rebuild a sense of community, thus Dewey's 'intentionally progressive philosophies' were understandably influential. In Dewey's Laboratory School, children worked in task-oriented groups which would provide a prototype for work in society. The groups were designed with the objective of forming the values Dewey judged needed in a cooperative, democratic society. "A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (Dewey, 1916, p. 101). Dewey's ideas on subject matter and methodology moved away from the rigidity of traditional education's reliance on text and teachers, and maintained that subject matter was 'educative' only if it grew out of the students' interests and built upon existing knowledge.

Educators who visited the Dewey School were duly impressed by what they observed, and in turn returned to their own communities to establish 'progressive' schools based on John Dewey's model. Increasingly, educators came to recognize the importance of adjusting school to child development and the ever-changing social problems of society. This problem-solving philosophy, as outlined by Dewey in *How We Think* (1910) and *Democracy and Education* (1916), became the base upon which William Heard Kilpatrick (1918) developed "The Project Method", which set the "purposeful act" at the heart of the educative process.

Dewey designed the laboratory school to be conducive to mental growth by: (1) allowing children to live, to investigate and to experiment; (2) allowing children to choose school experiences according to their changing interests, attitudes and capacities; (3) allowing children opportunities to solve problems through reading, writing, figuring and constructing. Dewey (1897) in the *University Record* (1897) wrote:

> As regards the spirit of the school, the chief objective is to secure a free and informal community life in which each child will feel that he has a share and his own work to do...the emphasis in the school upon various forms of practical and constructive activity give ample opportunity for appealing to the child's social sense and to his regard for thorough and honest work. (in Mayhew & Edwards, 1936)

The Dewey School curriculum consisted of the occupations and three intellectual strands: social studies, sciences, and communication and expression. Children formed task oriented groups, which Dewey predicted would form the kinds of social values and habits needed in a democratic society (Wirth, 1966, p. 291). "Dewey had argued that where the child is concerned, there are four basic impulses on which to build: (1) the social impulse, rooted in the need to communicate something about a social situation, (2) the constructive (3) the investigative (4) the expressive (with the latter growing out of the first two)" (Mayhew & Edwards, 1936, pp.336-337) The "occupations" of the Dewey school:

> ...were used as springboards for opening lines of intellectual inquiry but in addition, products were created....The occupations brought children together in task-oriented groups, and they were designed

> deliberately to form the kinds of habits and values Dewey judged to be needed in the metropolitan culture. Children were to gain a sense of cooperative human effort required to meet the needs for living. Intellectually, they were to gain insight into the complex procedure of processing basic materials and into scientific principles and techniques. (Wirth, 1966, pp.290-291).

Although attempts at democratic, progressive education did much to spread Dewey's philosophies across North America and to stimulate progressive educational thought, Dewey's works have been criticized for his apparent lack of detailed outlines for curriculum and methodology. However, in educational philosophy, John Dewey represents the recognition of the importance of the student as central in the learning process, and Dewey has been the most influential in backing up theories on experiential and democratic learning.

In my eyes, Dewey's theories "fit like a glove" to the development of an effective program in teaching English as a Second Language because Dewey begins with the activation of student experience and background knowledge, discovers student needs and interests, has students plan and work cooperatively on real-life problem solving, and links the psychological organization of knowledge to the logical; all of which I will continue to explain throughout the remaining pages of this study. Starting with student experience and background knowledge is necessary in planning an effective program in English as a Second language, because the student hail from even more diverse backgrounds than a class full of Canadian students. Not

only is their background knowledge varied, but so are their purposes and interests in learning English. Starting with a predetermined curriculum definitely does not work in such a setting, and Dewey's spiral approach to linking experiences to education would be most effective. Dewey's ideas really hit home when considering, for example, the method of teaching grammar in isolation. Students may memorize grammatical structures in class, but will rarely employ these "learned" structures when speaking of writing in communicative or "natural" settings. Why is this so? It is due to the fact that, during natural conversation and communication, there is nothing that connects the given situation to specific grammatical structures. If memorization of grammar is done outside of any communicative context, then it will not be retrieved when called for in communication. Language taught out of context is not likely to be acquired, and also tramples on student creativity and imagination. If students are simply following a prescribed plan set in advance by the teacher, their own experiences and ideas are not likely to add meaning and depth; thus students will not experience true intellectual growth. I envision students working, both independently and cooperatively, on thematic projects conceived by the students, based upon their previous and current experiences, with future goals in mind. The teacher would be there to act as a guide in the selection of learning experiences that hold potential for intellectual growth. William

Heard Kilpatrick was a curricular theorist who brought Dewey's philosophies together in the type of project method developed in this study, and his ideas will be examined in the following chapter.

CHAPTER FOUR

THE EMERGENCE OF THE PROJECT METHOD

WILLIAM HEARD KILPATRICK

Influences on his Pedagogy of William Heard Kilpatrick

William Heard Kilpatrick explored philosophies of John Dewey and William James within the educationally stimulating environment of Columbia University's Teachers College, and developed his own views on pedagogy first published as the "Project Method" in 1918. Kilpatrick (1918) argued that education should be centered around "whole-hearted, purposeful activity proceeding in a social environment..." (p. 320). When Kilpatrick conceptualized this project method he was searching at that time for an educative process that would unify purposeful action, the laws of learning, as well as ethical conduct both socially and individually; all operating within the general philosophy that education is life (p. 320). John Dewey's and William Heard Kilpatrick's strong belief that education should build upon the realities of our democratic society, and Kilpatrick's pedagogy of the purposeful act appeals strongly to my own search for a unifying educative process while engaged in coursework on early curricular theorists. I have come to envision the potential effectiveness of a project method for secondary students of

E.S.L. I would like to see students working both cooperatively and independently in the pursuit of goals related to both needs and interests. William Heard Kilpatrick's conceptualization of the learning process as an absorbing, self-perpetuating experience is how I would hope students engaged in this project learning would proceed.

William Heard Kilpatrick (1871-1965) was a progressive educator who developed his philosophies during John Dewey's 'era'. (Vide Appendix E for a photograph of William Heard Kilpatrick). After graduating in 1891 from what Kilpatrick found to be the intellectually stagnant environment of Mercer University, he began graduate studies at what immediately proved to be the highly stimulating Johns Hopkins University. It was here that Kilpatrick first experienced the significance of purposeful learning, and where he observed the importance of teachers as facilitators (Tenenbaum, 1951).

The following year at Johns Hopkins University, Kilpatrick had hoped to receive an offer to teach at Mercer University, but this did not materialize, and he accepted a position as teacher and co-principal in a high school in Blakely. Since he had no pedagogical courses, Kilpatrick was hired on the condition that he attend a summer normal school at Rock College (Tenenbaum, 1951, p.19). Between 1892 and 1895 Kilpatrick began developing his beliefs on progressive education. During this time, he became familiar with Pestalozzi's ideas, the Quincy schools, the work of

Francis W. Parker; and started applying these educational ideas to the conduct of his own classroom (Chipman, 1977, p.411). In his first summer of normal school, Kilpatrick was most impressed with Otis Ashmore, a professor of education whose teaching so engrossed his students that they continued working without a teacher present (Chipman, 1977, p. 408). This marked the beginning of Kilpatrick's educational philosophy; that given a fair chance, students could run things themselves and assume responsibilities (Tenenbaum, 1951, p. 20). At this point, he was also exposed to the educational theories of Froebel, and was so intrigued by Froebel's Kindergarten Principles that he later wrote a book on the subject (Chipman, 1977, p. 409). This same summer at the institute, Kilpatrick also attended a lecture on Pestalozzi's educational philosophy, which rejected punishment in teaching and advocated that children become engrossed in meaningful experiences. In his duties as co-principal and teacher at Blakely, Kilpatrick incorporated Pestalozzi's beliefs into his treatment of students (Chipman, 1977, p.410). Kilpatrick avoided punishing students, and tried to get them involved in decision-making in the classroom. He wanted students to understand that he trusted and wanted to help them (Tenenbaum, 1951, p. 24).

Progressive ideas continued to be of interest to Kilpatrick in his ongoing search for better teaching methods. Kilpatrick heard Colonel

Francis Parker speak at a teachers' institute in Albany, Georgia in 1892, which motivated him to read widely about this influential figure often called the father of progressive education. He found Parker to be strongly influenced by the teachings of Pestalozzi, Herbart,and Froebel. Kilpatrick was interested to learn that Parker advocated teaching in terms of sense experience (Tenenbaum, 1951, p. 26).

In 1895, Kilpatrick returned to Johns Hopkins, where he undertook his first course in philosophy before returning once more to teaching (Chipman, 1977, p.413). With the help of Otis Ashmore, Kilpatrick was awarded the position of principal in Savannah, where he again employed his developing progressive ideas to incur changes in this school.

Kilpatrick returned to Mercer in 1897 as a professor of mathematics and astronomy (VanAusdal, 1988, p. 164), where he led a group of prospective teachers in discussions of pedagogical problems using as a text *Talks to Teachers* by William James (Tenenbaum, 1951, p. 34). However, because of his questioning of traditional religious dogma, Kilpatrick was soon forced to resign. Difficult years followed for Kilpatrick (VanAusdal, 1988, p. 164), so that when an offer came to teach in the Knoxville summer school, he promptly accepted. Kilpatrick became a frequent auditor at the classes of Edward Thorndike, who suggested that Kilpatrick enter Teachers College.

In 1907, at the age of thirty-six, Kilpatrick became a student again. This was at a time when Teachers College was becoming the mecca for teacher education (VanAusdal, 1988, p. 164). John Dewey became a great influence upon Kilpatrick's thought. Kilpatrick decided that, in accordance with Dewey, he would no longer accept philosophical absolutes, but would test beliefs in the real world (Tenenbaum, 1951, p. 78). Kilpatrick combined Dewey's teachings with those of James to advocate that through intelligence, "man should be constantly striving to make things better--his personal living, his ethical outlook, his human relationships, his economic system--every aspect and every facet of living" (Tenenbaum, 1951, p. 79). Kilpatrick came to believe that educators must prepare children for a constantly changing world.

Kilpatrick entered a more positive era in his life at this point. Upon receipt of a Ph.D. from Columbia University in 1912 (VanTil, 1988, p. 37), Kilpatrick worked part-time as an assistant then assumed full time responsibility in 1913 as professor in the philosophy of education (VanAusdal, 1988, p. 165). The independence suited him well, and he soon became the most sought-after professor of the University. Kilpatrick became known as "the million dollar professor" because the enrollment of upwards of 450 students in his classes brought in more than a million dollars in tuition fees to the University (VanTil, 1988). VanTil, a former student of Kilpatrick's,

refers to him as; "the exponent of progressive education, the prophet of meeting the needs of the learner, the advocate of recognizing individual differences" (VanTil, 1988, p. 36). Students of Kilpatrick's remember well Kilpatrick's famous creed: "We learn what we live" (VanTil, 1988, p. 36).

At this period in educational thought, the program at Teachers College was representative of the standard curriculum that viewed education as a matter of adaptation. Students were to receive information, adjust to it, and memorize it well enough to pass the necessary examinations. These are the ideas that a handful of educators in the 1920s began to question at Teachers College.

William Heard Kilpatrick's philosophy developed and documented

Kilpatrick did much to propagate his educational philosophies through his teaching, but also wanted to make his ideas publicly known through writing (Tenenbaum, 1951, p. 208). The first major statement of Kilpatrick's divergent views on pedagogy was the article "The Project Method" (Appendix F), published in 1918. It immediately became the topic of discussion among educators, and it brought Kilpatrick the celebrity status he longed for. The pamphlet form of this article sold more than 60,000 copies, and it became the symbol of his philosophy. *Foundations of Method* (Kilpatrick, 1925), *Education for a Changing Civilization* (Kilpatrick, 1926) and articles in the *Journal of Educational Method* expanded and elaborated

on his ideas.

As a thesis for the Project Method, Kilpatrick stated "the unifying idea I sought was to be found in the conception of whole-hearted purposeful activity proceeding in a social environment..." (Kilpatrick, 1918, p. 320). Suspicious of the organization based upon subject matter and tests of existing American education when Kilpatrick was developing his educational theories, Kilpatrick sought change in the focus of education. He felt that the existing education was ineffective because it coerced students into enduring, usually without interaction with others, a predetermined curriculum not connected to student experience and interest, decided upon by teachers and administrators; a situation less than ideal for intelligent growth and self-directed learning. His vision was to base education upon the purposes and problems in everyday living, and unify purposeful activity, the laws of learning, and ethical conduct. Kilpatrick helps to clarify the intent of the word "project" by defining it as an activity that a person or group conceptualizes, plans, and carries out within society. Projects, for Kilpatrick, would come in the form of any "purposes present in life" (Kilpatrick, 1918, p. 321). Kilpatrick reminds us that democratic citizenship is achieved through the purposeful act, and that education should reflect this ideal.

> We admire the man who is master of his fate, who with deliberate regard for a total situation forms clear and far-reaching purposes, who plans and executes with nice care the purposes so formed. A man who habitually so regulates his life with reference to worthy social

> aims meets at once the demands for practical efficiency and of moral responsibility. Such a one represents the ideal of democratic citizenship. (p. 322)

Kilpatrick contends that "education based on the purposeful act prepares best for life while at the same time it constitutes the present worthy life itself" (p. 323). The purposeful act utilizes the laws of learning by supplying motivation, making inner resources available, guiding the process to its pre-conceived end, and solidifying successful learning (p. 325).

Kilpatrick (1918, 1925) argued that the best preparation for later life is practice in living now. The activities of every classroom should be suffused with significant living and doing. Students should be engaged in activities that are significant in terms of their own goals and interests. The kind of living experienced in the classroom should be such as to make students live richer, better, more interesting, and more adequate lives tomorrow (Tenenbaum, 1951, p. 280). Schools that transmitted a fixed-in-advance curriculum, he insisted, did not prepare students for solving problems in a changing society. When comparing traditional schools with schools that would incorporate his approach, Kilpatrick stated:

> The one boy looks upon his school activity with joy and confidence, and plans yet other projects; the other counts his school a bore and begins to look elsewhere for the expression there denied. To the one, the teacher is a friend and comrade; to the other a taskmaster and enemy. The one easily feels himself on the side of the school and other social agencies, the other with equal ease considers them all instruments of suppression. (Kilpatrick, 1918, p. 327)

Ideally, Kilpatrick saw students working cooperatively together with shared responsibilities, therefore developing moral character in the pursuit of self and group initiated goals; all under the guidance of their teacher. "It is the special duty and opportunity of the teacher to guide the pupil through his present interests and achievement into the wider interests and achievement demanded by the wider social life of the older world" (pp. 328-329). Kilpatrick saw the teacher's success as consisting of "gradually eliminating himself or herself from the success of the procedure (p. 330). In addition, Kilpatrick saw projects as self-perpetuating. The results of projects would naturally lead on the interest in and development of new projects. The four types of projects that Kilpatrick identified are:

> Type I, where the purpose is to embody some idea or plan in external form, as building a boat, writing a letter, presenting a play; type II, where the purpose is to enjoy some (esthetic) experience, as listening to a story, hearing a symphony, appreciating a picture; type III, where the purpose is to straighten out some intellectual difficulty, to solve some problem, as to find out whether or not dew falls, to ascertain how New York outgrew Philadelphia; type IV, where the purpose is to obtain some item or degree of skill or knowledge, as learning to write grade 14 on the Thorndike Scale, learning the irregular verbs in French. (Kilpatrick, 1918, pp. 332-333)

In each type, purposing, planning, executing, and judging would be vital steps. Such wholehearted, purposeful activity was the essence of the project approach. I will refer to these steps later in the study, as these are the basis upon which I develop my steps or phased of a project method.

> The regime of purposeful activity offers then a wide variety of educative moral experiences more nearly typical of life itself than does our usual school procedure, lends itself better for the fixing of all as permanent acquisitions in the intelligent moral character. (p. 330)

In Kilpatrick's (1932) *Education for a Changing Civilization*, he questioned the dominance of textbooks in schooling, stressing again that "we learn what we live". He reiterated his belief that subject matter set in advance was not as helpful as material which allowed students the opportunity to be involved themselves in the problem-solving process. The subject matter/pedagogy conflict is the topic of one of his thought-provoking dialogues in *Foundations of Method* (Kilpatrick,1925), and is representative of the issue:

> Student: I should like to ask about planning. Don't you think that the teacher should often supply the plan? Take a boy planting corn, for example; think of the waste of land and fertilizer and effort. Science has worked out better plans than a boy can make. Kilpatrick: And in such case you would advocate furnishing the boy with the best plan the teacher could find or devise. Student: Yes, wouldn't you? Kilpatrick: I think it depends on what you seek. If you wish corn, give the boy the plan. But if you wish boy rather than corn, that is, if you wish to educate the boy to think and plan for himself, then let him make his own plan. Student: No matter how much waste is involved? Kilpatrick: We always have to balance all factors and then decide. In a particular case the waste may cost more than the learning will come to. Student: And what about the wealth of material which science has worked out, surely you wouldn't reject and lose all that? Kilpatrick: Most certainly not. I should hope my boy would consult the books where all this accumulated wealth could be found. But I should hope that he would search and he would find and he would compare and he would think why, and in the end he would make his own decision. Student: Why do you wish these things? Kilpatrick: For the reason named: I wish to educate the boy, and I believe that he will learn only as he practices. If he is to be an intelligent user of what science has

> to offer he must practice finding and adapting what science has to offer his problem. (Kilpatrick, 1925, pp. 212-213)

Kilpatrick was anxious to try out this approach, and its first application is represented in a study which was conducted at the Teachers College Horace Mann Experimental School in 1919 (Hennes, 1920). The study, following the guidelines laid out by Kilpatrick, was conducted with an advanced grade five class over the course of one school year. The Hennes one-year study included examples of student objectives (Appendix G), timetable guidelines (Appendix G), an actual timetable agreed upon by students and teachers (Appendix H), and examples of projects completed and integrated into various subject areas (Appendix I). In addition, Ellsworth Collings expanded the Project Method, and implemented it in practice during his four-year experiment. Collings utilized a control group of students enrolled in the state course of study: and one experimental school with 41 students "using a curriculum selected directly from their purposes in real life" (Collings, 1926, p.297). This was a project curriculum organized around large blocks of time during which the students pursued four types of projects: (1) play projects (such as group games, drama), (2) excursion projects (the study of environment and of local people), (3) story projects (oral storytelling, picture books) and (4) hand projects (growing cantaloupes, making rabbit traps). Guidelines for the experimental school included the idea that the school should create an environment that fostered continuous

growth of students, and that the teacher should guide students in both the selection and the realization of purposes in real life. The planning, executing, and evaluation of curriculum was to come from the students, and not be pre-determined by the teacher. The teacher's role was to supply resources, sources of reference, materials, etc.; to suggest, indirectly by questioning, ways of overcoming difficulties; and to approve or disapprove phases in the process of realizing the projects. Collings used two large rooms in instruction; a noisy workshop and a quiet reading room, and the atmosphere of the school was pleasant and natural. Children were free to mingle socially as they chose (Collings, 1926).

The distinguishing characteristics of this type of procedure, as compared with that commonly found in traditional schools, can be seen in Kilpatrick's (1919) stated objectives of what teachers and students should direct attention to: (1) the physical properties of things, common plants and animals, basic life skills or in his own words: "...the use of such tools, implements, and materials as will serve best to introduce them to the larger social life which they are later to enter" (p. 99), (2) social ideals such as cooperation, helpfulness, fairness and unselfishness, (3) autonomy and responsibility (4) the school arts: especially reading, writing and arithmetic (these he saw as the sole emphasis of the older schools). The difference, however, was not so much in what would be studied, but in how education

would proceed.

The results of the study claimed overwhelming success. The teacher's responses included statements that very little disciplining was needed because of the cooperative atmosphere in the classroom; that students were interested in and occupied with their projects; and that students' individuality and character seemed to develop more freely. Students enjoyed choosing their own paths of discovery and working cooperatively with others (vide Appendix E). As Hennes concludes of her study: "If I have conveyed to the reader the conviction that the amount of progress in the required knowledge, the social ideas and skills, the necessary personal attitudes, and the fundamental school arts has been secured through the imposition of tasks by the teacher, the purpose of the report has been accomplished" (Hennes, 1919, p. 158).

Many parents and educators were becoming interested in the Project Method as it gained in popularity, so naturally more studies were undertaken. The Collings four year longitudinal study provided the most significant findings among them. Students taught by the project method far exceeded the control group in achievement, attendance, positive character traits, and interest in education (Tenenbaum, 1951, p. 245). The positive effects of the study spilled over into the community, as people became more literate, more social, and more involved in the school life and curriculum.

These findings are only typical of a host of other subsequent investigations.

The Eight-Year Study, a longitudinal study which began September 1933, was an attempt at implementing child-centered learning at the high school level in order to enliven the curriculum at that level, and to stir independence and imagination in students despite the strictures that college requirements placed upon the existing curriculum. The participating schools were told: "forget college requirements; reconstruct your curriculum and tap the imagination and ingenuity of your students and staff" (Cuban, 1984, pp.75-76). Appendix J shows an example of a Denver high school timetable (I), some suggestions for the teachers' roles (II), and some general goals or guidelines of the program (III). The Eight Year Study concluded that graduates from progressive schools outshone the control group in grades, developing and maintaining social relationships, and autonomous learning (Tenenbaum, 1951, p. 247).

With Kilpatrick's ideologies, I envision an inquiry-based approach, starting with student interest, that would allow students to become democratic, autonomous learners; hence better equipped for growth and learning within a democratic society. Kilpatrick's concept of process-oriented, student centered learning is paramount in my proposal of a project method, but perhaps lacking is the inclusion of dealing with needs, both those across the curriculum, and expectations in order to be successful

within society. Boyd H. Bode and Harold B. Alberty address this dichotomy, and clarify these ideologies with their democratic philosophies on education in the following two chapters.

CHAPTER FIVE

BOYD H. BODE

Boyd H. Bode

Boyd H. Bode adds to the development of this study's project method the realization that harmony between the interests of students and the expectations of adult society must be sought in order for any educational program to be successful in introducing intelligent, democratic citizens to the realities of the world. Just as Dewey and Kilpatrick envisioned learning would begin with student experience and would be both cooperative and purposeful in nature. Educators would then lead students into thematic units, helping them to make logical and abstract connections to subject matter based on this experiential learning. Teachers would help students reflect on their learning so that they would be best equipped to continue learning throughout their lives, so that skills and content that they had been exposed to as children will be readily available when needed as adults.

Boyd H. Bode was an influential professor of philosophy at the University of Illinois from 1909 to 1921. In 1921, however, he decided to shift his focus to the field of educational philosophy where he felt he would be more productive (Toews, 1997). Bode wanted nothing more than to communicate his beliefs on democracy and democratic education. As

identified by Kenneth Winetrout, Bode's thinking can be expressed in his belief in the potential of the "common man", his "war with absolutes", and his concept of "the democratic society, and the importance of "the school that would serve each of these." (Winetrout, 1988, p. 35).

Unlike William Heard Kilpatrick, Bode was less given to specifics in terms of methodology and curriculum. Kilpatrick and Bode were "one with Dewey on the contention that education is a continuing reconstruction of experience, one in the faith that the supreme task of education is the development of a civilization dedicated to the progressive liberation of intelligence, and one in the belief that schools could never accomplish this task without a ...transformation in spirit as well as practice" (Cremin, 1964, p. 224). Bode, however, steered away from the reliance on one general method, such as the project method, based upon his contention that methods and procedures would have to vary in terms of the content and the children to be taught. Insofar as the emphasis on wholehearted purposeful activity refuted the mechanical and meaningless practices of traditional education, Bode was all for the project method. Bode feared, though that using the project method as a guide to curriculum would be insufficient. "The emphasis on initiative and purposeful activity frequently suggests a mystic faith in a process of 'inner development' which requires nothing from the environment except to be let alone" (Bode, 1927, p. 163).

According to Bode, curriculum planning should begin with student interest, with logical organization of subject matter to follow. In other words, the teacher should take advantage of concrete experiences to lead students into an understanding of theoretical or abstract applications, thus empowering the student to develop intelligence and to think independently. Content must be chosen based on its contribution to democracy, which means it must help students gain an appreciation of how others live (Bode, 1927, p. 48) , and how each person can contribute to the betterment of a cooperative society.

Bode as Critic

By 1920, Boyd H. Bode's work as professor of philosophy at the University of Illinois had left him stale; he began seeking a pragmatic outlet for his ideas, which came to him in the realm of education. Bode developed his child-centered, progressive philosophy, which maintained that students should learn to work purposefully toward the acquisition of knowledge related directly to their lives, with teachers guiding students to see these relationships. There is much that we can learn from Boyd H. Bode, who recognized early in the history of American education the need for a more integrated curriculum based upon the needs of the individual; but more importantly guided by a democratic spirit. Opportunity came to him swiftly in the form of professorship of educational philosophy at the University of Ohio.

Bode was chosen to join the department by Dean George F. Arps, who encouraged challenge and differing opinions in the faculty, much the way Bode approached his own teaching (Bullough, 1976). For Bode, learning was the reconstruction of experience, as brought about by his encouragement of students to develop their own independent philosophies.

People found that they could identify with Bode, because of his strong belief that the common man could, through intelligence and ability, help America realize the democratic ideals in which he had such strong faith. Upon an examination of the conditions within society that were preventing the common man to reach his potential, Bode identified the problem as stemming from a cultural duality of traditional authoritarian values, conflicting with the growing fields of science and technology in an increasingly urban society (Bode, 1933). To Bode, the major problem of education was the same as that faced by the common man—the lack of direction which would be consistent with America's democratic heritage (Bode, 1933).

> Unless we know where we are going there is not much comfort in being assured that we are on the way and traveling fast. The result is likely to be that much of our progress is but seeming. We do not escape the bondage of the past merely by issuing an Emancipation Proclamation. The old contrast between the cultural and the practical has tended to persist, with little appreciation of the fact that the cultural could be practical or that the practical could be cultural. Vocational subjects on the one hand, and literature and science on the other, are still left too much without a significant social context; and to the extent that this is the case, the aims of culture are defeated and the idea of democracy is left to take care of itself. If education is to discharge its

> rightful function of leadership, it must clarify its guiding ideals. (Bode, 1921, pp. 241-242)

Bode published three principal works during the 1920s: *Fundamentals of Education* (1921), *Modern Educational Theories* (1927), and *Conflicting Psychologies of Learning* (1929). *Modern Educational Theories* is a critique of progressive pedagogy in the twenties, and reflects many of John Dewey's (1916) ideas in *Democracy and Education.* Bode felt that the theories developed by many of his contemporaries of progressive education, in the domain of scientific curriculum makers, were either too traditional in their aims, or were too narrow in focus to meet the demands of a changing society.

Bode criticizes Franklin Bobbitt's attempt to find objectives through scientific analysis on the grounds that "training for specific objectives cannot be the whole aim of education, for the reason that the purpose of this (democratic) movement is precisely to make over the social order and our present modes of living so that we may progressively substitute new objectives for old ones....An educational ideal which is content to train pupils for predetermined specific objectives is better suited to a static than to a dynamic social order" (Bode, 1927, p. 79). According to Bode, all educational objectives must have their basis in a broader philosophy rather than stem from specific abilities.

Bode voiced similar concerns in light of W. W. Charters' work on activity analysis. Bode felt that although activity analysis had merit in some areas of curriculum construction, the determination of objectives to "definite operations" was severely limiting, and not representative of democratic life. "Activity analysis becomes a vice when it is made a substitute for synthesis, for the creative function of intelligence in reconstructing our ideals and attitudes in the light of new situations" (Bode, 1927, p. 109). Bode reiterated Dewey's ideas of the importance in democratic curriculum making in providing a larger measure of opportunity for the individual, which would be lost in a program based upon activity analysis where the student is trained to be just another "cog in a machine" (Bode, 1927, p. 119).

Bode also recognized limits to the plan of curriculum construction based upon needs of both the producer and the consumer in society, as proposed by sociologists such as David Snedden (Bode, 1927, ch. vi). Education based upon producing and consuming was inhuman. Social needs furnished by sociological studies risk being clouded by prejudice and habit, and would not represent evolving democratic ideals. For Bode, these data acted to remove the learner from his rightful place in negotiating meaning.

Due to its shift in focus from 'logical' to 'psychological', Bode contends that the "project method" as defined by William Heard Kilpatrick (1918)

deserves merit in its contribution to curriculum. "It seems reasonable to expect that the method can be extended so as to induce a different attitude toward school work in general by linking up school experiences with other experiences and thus making school work more concrete and meaningful to the pupils" (Bode, 1927, p. 146). However, Bode challenges this method as being "too discontinuous, too random and haphazard, too immediate in its function" (Bode, 1927, p. 150) unless supplemented with fundamental principles. For example, Kilpatrick promotes the idea of projects as students engaged in purposeful activity, while at the same time recognizing "minimum essentials" to be taught through "drill and practice" by the teacher. Bode saw this as "an oscillation between two extremes. On the one hand the teacher all but fades out of the picture; on the other hand the teacher functions like a drill sergeant in charge of the awkward squad" (Bode, 1927, p. 163). Furthermore, the project method represents a pedagogical naturalism which displays a "mystic faith in a process of "inner development" which requires nothing from the environment except to be let alone" (Bode, 1927, p. 163). Bode again cites Dewey's philosophy on thought, that "thinking requires suggestions and the child must get his suggestions from somewhere other than the recesses of his inner consciousness" (Bode, 1927, p. 163). In addition, Bode remarked a confusion in the definition and purpose of project teaching in his critique of C. A. McMurray's adaptation of "central teaching

units" (Bode, 1927). Bode clearly recognized the value of the project method in stressing the importance of meaningful activity, but warned against jumping on the bandwagon of the impossibility of a magic formula.

Bode's Democratic Philosophy

Through these criticisms, Bode sets the stage for his own view of education, which is based upon the cultivation of intelligence.

> Education must prepare for life, but life is a changing thing. The life of the next generation will be different from ours, and it will be different in ways that we cannot foresee. How then can we prepare for it? Perhaps the simplest answer to this question is that education should enable the individual to educate himself when the time comes. (Bode, 1927, p. 238)

The student must therefore learn to construct his own reality, and the school must be "maintained by society for its own progressive reconstruction" (Bode, 1927, p. 262). Education must fit the individual to reorganize his world, and the school must encourage students to embrace the social ideals inherent in culture.

Pedagogically speaking, Bode stressed the importance of child-centered learning for the enhancement of individual creativity. The teacher would need "not only the quality of sympathy and discernment to understand individual pupils and the ability to understand the ends that are to be attained, but also the further quality of resourcefulness, which will enable him to keep his methods or procedures flexible so as to suit the needs of the occasion." (Bode, 1929, p. 284) This is where Bode significantly parts ways

with Kilpatrick, for he believed that method and materials would have to vary in terms of both the content and the students to be taught. Where Kilpatrick would opt for an educational program based solely upon the interests of the child, Bode would urge that a balance between the whims of the child and the expectations of the adult must be reached.

Ideally, the school would harmonize the psychological with the logical organization of subject matter; which would in turn promote the cultivation of intelligence in the students, while at the same time provide them with the knowledge and skills required as adults. Bode felt that if subject matter was organized in such a way as to prove relevant in everyday life; it would become practical and useful.

> As an extreme illustration, let us take the case of a man who is lost in the woods. Such a man is quite likely to develop a keen interest, for the time being in geography. He is much concerned to discover the location of the towns and rivers and the position of the North Star, but all the while his interest is confined within narrow limits. He is not concerned at all with the size of the Sahara or the location of the north magnetic pole. He cares only for those facts which will help him find his way back home. The facts of geography which he requires are selected and organized with reference to a further end; he requires, as we say, a practical knowledge of geography. (Bode, 1927, p. 48)

Therefore, curriculum planning should begin with student interest, and be followed by careful logical organization of related subject matter, giving "the pupils the power to think independently when confronted with new situations" (Bode, 1927. P. 55). One example that Bode gives to clarify this philosophy is the child who "learns to manipulate numbers as a result of playing games."

The teacher should then take advantage of this experience, and use "these activities to introduce him to a knowledge of the abstract formulations of arithmetic" (Bode, 1927, p. 56).

When speaking of subject matter, Bode clearly stated that content must be re-examined in terms of its contribution to democracy. Democratic living implies constant change, and thus:

> In attempting to translate this ideal into terms of education we must recognize, first of all, that considerably more is required than just an attitude of amiability toward others. The ideal of democracy calls for an active concern, as a dominating principle of conduct, in making our social organization an embodiment of the spirit of good will and cooperation. The first prerequisite for this is knowledge. It is necessary to have an appreciation of how other men live, by what circumstances their activities are conditioned, and how intricately the life of every person is bound up with the lives of others. Every subject in the curriculum gives opportunity for widening the pupil's outlook in this direction, and this is the form of psychological organization of subject matter required by a democratic program of education. (Bode, 1927, pp. 68-69)

The content of school courses must focus on making connections with the experiences of the learner. This calls for much ingenuity on the part of the teacher, and this is the mission for democracy that Bode proposes for teachers.

Obviously, this democratic philosophy of learning, focused on connecting the individual with the realities of cooperative society, is an ideal philosophy upon which to base secondary English as a Second Language instruction because it has the potential to solve linguistic, cultural, social and

curricular problems for these students. In today's educational milieu, students would be encouraged to initiate and set goals for their learning, activate prior knowledge, and connect experiences and learning to their lives, both within and outside of school. The teacher would act as leader where necessary, but for the most part would be resource person and facilitator, helping students through difficult material and problems, and encouraging connections among curriculum and lie. Translating Bode's ideologies into practical applications, Harold B. Alberty employed Bode's democratic ideas in setting up a corresponding pedagogical design.

CHAPTER SIX

HAROLD B. ALBERTY

A student of Bode's, Harold B. Alberty's major contribution became the translation of Bode's mission for a democratic ideal into reality in school programs. Through his involvement with the education faculty at the Ohio State University, and in his work with the Eight Year Study, Alberty came to realize that the ultimate deciding factor in effective learning depended upon pedagogy; pedagogy which would lead to reflective thinking, the dominant purpose of education. Direction in the planning of curriculum should focus, according to Alberty and Bode (Bullough, 1976, p. 121), on enriching students' lives resulting in a moral ideal for the individual and democracy for society. The students must be at the center of curriculum, and subject matter should be made part of the child's experience. From here, Alberty sees effective education as leading the child gradually into organized systems of knowledge. Alberty warns that if learning is always used in concrete situations, as progressive educators would insist, education runs the risk of becoming completely vocationalized, such as suspected corporate agendas influencing today's educational practices.

What Alberty contributes to my curricular design are some starting points for projects which focus first on the individual, then on his or her subsequent integration into society. Alberty uses the cultivation of unique experience to draw connections to subject matter and problems in daily living in order to create reflective thinkers. Students will then be capable of decision-making and problem solving in the reality of larger society.

Alberty focuses on the dangers of a completely experiential curriculum in his 1926 dissertation critiquing the project method ("A Study of the Project Method in Education" cited in Bullough, 1976). The problem that Alberty had with the project method, as outlined by William Heard Kilpatrick was in the objective definition of projects, their logical organization of subject matter, and their intended educative outcomes. Alberty agreed with the encouragement of indirect learning through child-centered methods and projects, but sought to unite the psychological considerations of progressive educators with a logical organization of curriculum.

Harold B. Alberty—Early Influences and Ideas

Alberty's post-secondary education began with the pursuit of a degree in law, resulting in a Ph. D. from Baldwin University in 1912 and his LL. B. from Cleveland Law School in 1913 (Bullough, 1976). Due to his change of focus from law to education as an unemployed lawyer working as a teacher,

Alberty's interest in the educational field began to rapidly increase (Alberty, 1969).

With the combination of Alberty's fascination with teaching and his rapid promotion (teacher, 1908-1913; assistant principal, 1913-1915; superintendent, 1915-1917; district superintendent, 1917-1920) came the realization that "more professional training was needed if I was to keep pace with rapid changes that were taking place, especially in the administrative field" (Alberty, 1969). Alberty, still with thoughts of eventually pursuing his career in law, entered Ohio University, graduate studies in the summer of 1920 with a major in school administration and a minor in philosophy of education.

It was these courses in the philosophy of education that irreversibly transformed Alberty's direction and thought.

> I saw that changes were possible in a universe that was not controlled by Absolutes; that human nature in itself was neither good nor bad, but was continually in the process of change depending upon environmental factors; that what was needed was an educational system dedicated to the progressive refinement of the quality of living in a free society. (Alberty, 1969, p. 295)

These realizations came about as a result of the philosophies of Boyd H. Bode and his colleagues, including H. Gordon Hullfish. Alberty was enrolled in Bode's course "Conception of Mind in Educational Theory", and later "Modern Educational Theories" (Bullough, 1976). Alberty wasn't sold on the position taken in the latter course, with the focus being an attack on

Curriculum Construction, W. W. Charter's (cited in Bullough, 1976) activity analysis procedure in curriculum construction. This gave Alberty much food for thought and argument (1976), and his final paper for the course questioned Bode's position, which in turn prompted Bode to offer Alberty an assistantship in his department (Alberty, 1969).

> Thus began the 20 year collaboration of these two remarkable intellects. Bode, the rumpled classic example of the absent-minded professor who actually was so engrossed in his ideas that it was rumored that, on occasion, he had taken his children with him on errands only to return without them, having forgotten he had taken them along. And Alberty, the smartly dressed, eternally young man, who would struggle to interpret, and in so doing expand and refine, the implications of experimentalism for educational practice. (Bullough, 1976, p. 112)

For Alberty, there was 'thought before Bode', as demonstrated in his pamphlet *The Lesson Plan* of 1923, which he wrote during his term as assistant superintendent of the Cuyahoga County Schools. This is where Alberty first voices his concern for professional development, stressing the importance of good planning for efficiency in teaching. Alberty went further to stress the careful and thoughtful thinking through of purposes and methods as an aid to the growth and success of the teacher. Ideas such as flexible planning of long units and involvement of students in setting goals are suggested (Bullough, 1976).

Alberty expanded on his argument for student-centered goals in his master's thesis entitled "The vocational, educational and recreational

interests of the children of the Cuyahoga County (Ohio) School District, grades seven to twelve" (Bullough, 1976). Alberty's view was of two opposing forces in American education: the first being the push to return to traditional education; the second, an advocation for vocational education where students were to be guided to some vocation as indicated by intelligence tests. Dissatisfied with both, Alberty was convinced that there must be a middle ground, and this resulted in his thesis of melding together subject matter, while at the same time maintaining an awareness and consideration of the needs and interests of the pupils. The purpose of the study was to find out the interests and aims of high school students, including their recreational interests in order to create not only a curriculum, but an extra-curricular program as well (Bullough, 1976). This early work on the importance of students' needs and interests can be seen as a pre-cursor to Alberty's initial focus in his work on the Eight-Year Study.

In the interim, however, Alberty reaches another stage in the development of his philosophies through the completion of his Ph. D. dissertation at the Ohio State University in 1926 critiquing the project method ("A study of the project method in education" as cited in Bullough, 1976). The problem that Alberty had with the project method, as outlined by William Heard Kilpatrick was in the objective definition of projects, their logical organization of subject matter, and their intended educative outcomes.

However, Alberty did concur with philosophers such as Kilpatrick on the merits of both child-centered learning and projects as encouraging engaging, indirect learning.

> Alberty's definition follows: The project method in education is that teaching procedure which aims at securing learning (i.e., the acquisition of knowledge, habits, skills, ideals,etc.) indirectly by means of activities which have the following characteristics:
>
> 1. The goal which is supposed to dominate the pupil and to lure him on to the accomplishment of the end, is not the learning sought by the teacher, but is some concrete result or accomplishment.
> 2. The learning essential to the satisfactory completion of the activity is always instrumental to this goal.
>
> That is, whatever learning is achieved is a by-product of the activity, and is not directly aimed at by the pupil.
> (Alberty, 1926, as cited in Bullough, 1976, pp. 119-120)

Alberty sought to unite the psychological considerations of progressive educators with a logical organization of curriculum.

Alberty's Evolving Ideas

Alberty began to see the ultimate deciding factor in effective learning as depending upon pedagogy; that is to say pedagogy which would lead to reflective thinking which Alberty saw as the dominant purpose of education. Alberty identifies two factors, which continued to play important roles in his philosophy, that he felt must be considered in any teaching procedure: 1. the direction or intended outcomes 2. the nature and needs of the students (Bullough, 1976, p. 120). Direction in the planning of curriculum should focus, according to Alberty and Bode (Bullough, 1976, p. 121), on enriching students' lives resulting in a moral ideal for the individual and democracy for

society. The students must be at the center of curriculum, and subject matter should be made part of the child's experience. From here, Alberty sees effective education as leading the child gradually into organized systems of knowledge. Alberty warns that if learning is always used in a concrete situation, as progressive educators would insist, education runs the risk of becoming completely vocationalized.

In 1927, Alberty began work as assistant professor of education in the Department of Principles and Practices of Education in the College of Education, and was also appointed Supervisor of Teacher Training For the Ohio State Department of Education (Bullough, 1976, p. 125). In these capacities, Alberty's concern for obvious inconsistencies in teacher training led him to address this issue. "If schools are ever to realize their full potential in the development of reflective thinking in the young, obviously highly qualified teachers are necessary" (Bullough, 1976, p. 125). Steps taken by Alberty included the organization of a teacher-training conference, suggested changes in methodology to promote student-centered learning, and finally suggested organization of curriculum into correlated units of subject matter. Important to mention is that these steps were always executed in a highly democratic fashion.

This marked a turning point in his thought, as Alberty begins his commitment to the reorganizing of the curriculum, his later claim to fame. In

an attempt to point out necessary changes in administration, Alberty co-authored with V. T. Thayer *Supervision in the Secondary Schools,* which placed importance upon the supervisors as democratic leaders in curriculum improvement (Bullough, 1976, p. 128). It was within this volume where Alberty first suggested that successful education depended upon: "an interlocking of subjects which can only be secured by a mutual interchange of views between teachers, as they prepare their courses of study" (Alberty & Thayer, 1931, cited in Bullough, 1976, p. 129). In the 1930's, especially through his work with the Eight Year Study, Alberty began to refine his philosophy, and came to be associated with certain generalizations for curriculum design (vide Appendix K).

Alberty's work in the Eight-Year Study

The Eight-Year Study provided progressive educators with the long-awaited chance "to test, under controlled conditions, the curricular implications of experimentalism as developed by John Dewey, Boyd H. Bode, and William Heard Kilpatrick. Youth would find its place in the center of the curriculum." (Bullough, p. 135, 1976) Alberty's responsibilities within this context helped to translate Bode's ideal of democracy into school practice.

With the doom of depression in the air, Alberty's thinking was evolving to include a greater concern for the purposes of education, in direct relation

to his earlier focus on practical teaching concerns. Alberty headed seminar groups, a procedure that would come to characterize his democratic approach to teaching, who came up with basic curriculum generalizations for schools involved in the study (vide Appendix L), and a definition of the central purpose of curriculum as being to "facilitate the building, on the part of each pupil, of an independent social outlook on life...the end to which all educational endeavors should be directed" (Alberty, 1933; as cited in Bullough, p. 141, 1976).

Alberty came to dominate a sub-committee on Science in General Education, which was extremely influential on schools involved in the Eight-Year Study. This committee began to stress the establishment of curricular sequence on adolescent needs and interest, and suggested a list of common needs that must be met by all youth. This went against Bode's focus on purpose and the democratic ideal, to whom needs were important only in relation to obtaining goals. Alberty's committee did draw from Bode's philosophy when the following three basic ideals of democratic living were identified for students of the Eight-Year Study high schools: 1) the development of distinct personalities; 2) "mutual and free consultation" in associated living, which translates as the use of cooperative means rather that competition; 3) intelligence growing out of "free association and communication" as the basis of choice and action (Bullough, p. 147, 1976).

Therefore, the desired characteristics of education became social sensitivity, tolerance, cooperativeness, the ability to use reflective thinking, self-direction, and esthetic appreciation.

Once these purposes were established, teachers needed help creating corresponding methodologies and materials, and it was Alberty who was called upon to visit the schools as curriculum associate. He helped teachers discover their direction and purposes, and gave practical meaning to the theoretical context, proving to be a brilliant liaison. For material development, Alberty organized the Rocky Mountain Workshops, which revolutionalized the idea of teacher in-servicing. These workshops were to develop resource units (vide Appendix M) based on student needs, and Alberty skillfully worked on these units with teachers, thus freeing teachers' creative energy in the pursuit of progressive education (Bullough, pp. 157-166, 1976).

As the Eight-Year Study progressed, it became clear that in order to attain Bode's democratic ideal in the 30 participating schools, guidance in their practical application was needed. It was Alberty who developed, and later refined, a seven step procedure to help the schools clarify their purposes (vide Appendix N).

The result of Alberty's commitment to the Eight-Year Study contributed to his continued interest in and devotion to education. The concept of

resource units would continue to flourish well into the 1950's and 1960's, providing teachers with easily utilized resources and a revolutionized method of material preparation. In addition, Alberty's work with the Science Committee would prove useful in his work as director of the University School of the Ohio State University.

The University School

From 1938 to 1941, Alberty took over the directorship of the University School of the Ohio State University, a step he viewed as furthering his academic ideas. Like his work with the Eight-Year Study, Alberty first helped the school discover and define its "ultimate goal" as being the development of "democratic personalities—personalities who intellectually comprehend the meaning of democracy and who make their decisions based upon the common good" (Bullough, 1976, p. 180). Alberty believed that for this goal to be met, students must be encouraged to develop desirable personality traits through the organization of curricular experiences around "functions of living" (Bullough, 1976, p. 180). Alberty's work in the school gave "form and direction to the curriculum...unity to the disparate elements of the program by giving the administrators, teachers, and students a set of purposes, derived from the major objective of developing democratic personalities, that were capable of being translated into school practice" (Bullough, 1976, p. 180). This marked the beginning in the development of Alberty's 'macro-

design' of curriculum, and the emphasis placed upon the relationship between subject areas and specific needs and interests steadily increased.

In addition, Alberty did much to spread Bode's, and in turn his own, democratic ideal throughout all facets of the University School. He encouraged the faculty to form committees for the purpose of planning pedagogy and sequencing experiences. Even after his role as director, Alberty continued to investigate along with faculty members the important concepts of human development and education. Alberty developed a framework for considering adolescent development, later published as *How Children Develop,* and *Some Trends in Adolescent Development.* In these publications, Alberty encouraged action research in the following trends of adolescent development: health, security, achievement, interests, and outlook on life (Bullough, p. 184, 1976). Alberty's work on resource units proved useful once again, especially in the way he encouraged teacher involvement through his leadership and guidance. Alberty contributed to school organization and spirit, and to the democratic conduct both of administrators and of student body (Bullough, 1976).

Alberty as a Teacher

Through Alberty's work both in the Eight-Year Study and at the University School, and based on the influences of Bode, John Dewey, Max Otto and V. T. Thayer, Alberty's beliefs and the transmission of those beliefs

flourished in the 1940's (Lawhead, 1987). Alberty's developing philosophies came through in his teaching, and because for Alberty learning was a matter of reconstruction of experience, he considered his task to be one of stimulating the reconstruction of experience in his students (Bullough, 1976).

Because of the popularity of lecture courses such as "The Role of the School in the Social Order", Alberty, as professor of Education from 1941 to 1959, was able to reach a mass audience with his theoretical positions on educational purposes, curriculum design, and classroom practice (Lawhead, 1987). Alberty was a stimulating teacher, who always encouraged debate and controversy in his courses. He helped students to be critically aware of goals in education, and encouraged them to pursue higher levels of professionalism (Lawhead, 1987). During these teaching years at the Ohio State University, Alberty championed his philosophy on curriculum design.

Reorganization of the High School Curriculum

Alberty's argument that "you can't ride both horses and the same time" (Lawhead, 1987, p. 70), meaning that general education cannot be organized around the duality of problems and subject matter, is the main thesis in his philosophy (Alberty, 1947, 1949, 1953, 1962). Alberty shared with progressive educators such as Dewey and Kilpatrick the importance of making the experience of problem-solving central to the educative process, but warned that objectives must be set as to what experiences are to be

central and basic in the creation of a democratic individual. According to Alberty, education must integrate the unique individual into democratic society. Democracy, states Alberty:

> cherishes the individual. Optimal development of all is fundamental in our culture. America has flourished because it has stimulated each individual to develop his unique potentialities. On the other hand, democracy is based upon the sharing of interests, upon the development of common concerns, upon planning and working together for the common good. Thus it can be truly said that these two aspects, the common life and the individual uniqueness, are indispensable to the perpetuation and refinement of democratic living. Another way of expressing the same idea is to say that the good citizen in a democratic society is one who works with his fellows in terms of common interests and problems and also makes his unique contributions to the society through his special talents and abilities. These aspects of living are, of course, interrelated, for his special capabilities play back into group life and enrich it, just as group life stimulates the release of individual capacity. Education then, particularly in the secondary area, must provide adequately for both aspects of living. (Alberty, 1948, cited in Bullough, 1976, p. 204)

Thus we have two interrelated components in any macro-curricular design: general education and specialized education (Bullough, 1976, p. 204).

Alberty's philosophy on curriculum grew to maturity with the publication of *Reorganizing the High School Curriculum* (Alberty, first published 1947, revised 1953 and 1962). Alberty builds his case for the reorganization of curriculum based on needs, interests and problems of adolescent life within a democracy struggling to realize itself (Bullough, 1976). Like Kilpatrick's project method (Kilpatrick, 1918, 1932), Alberty

argues that the best preparation for the future lies in building a curriculum around the problems of the youth of the day. Alberty's democratic ideal for schools would "provide equal opportunities for all youth, regardless of intelligence level, socioeconomic status, race, nationality, or creed, to meet their needs, solve their problems, and extend their interests in such a way as to promote their fullest personal development as responsible citizens of our democratic society" (Alberty, 1953, p. 45). The school program, according to Alberty, must be built upon the beliefs that the individual is constantly changing within an equally dynamic environment, and the school must encourage the cultivation of characteristics and behavior consistent with the ideals of society (Alberty, 1953). For Alberty's generalizations of learning, vide Appendix O.

Alberty, in finalizing his philosophy looked at both the subject-centered curriculum and the experiential curriculum, both of which he felt were inadequate. The subject-centered curriculum was extremely limited because it ignored student needs and interests, whereas the experience curriculum suffered from a lack of control and organization of experiences. Alberty saw that a systematic organization of the types of experiences to be learned was required.

> An adequate curricular design must meet the individual and common needs of adolescents. In order to accomplish this end, logical systems of knowledge are required. But these must be used as they relate to student needs. The nature of the individual imposes structure

> upon the subject-fields rather than the subject-field organization being imposed upon the adolescent. In this way, there is a unification of the adolescent and race experience. As Dewey points out, the child and race experience are not opposites but are rather ends of a continuum. (Bullough, 1976, p. 204)

The most impressive part of Alberty's philosophy was its practical application for schools through which he called 'types' of core curriculum in general education. These five types of core programs Alberty characterized by their differentiated use of organized disciplines, and by the degree to which their respective contents were problem-centered (Alberty, 1947). Type one refers to a program based on subject matter, where subjects are taught separately, without any attempt to combine or integrate disciplines. Type two core occurs when either informal or systematic correlation of subject matter occurs. This occurs, for example, when an English teacher introduces a novel related to the students' history lesson. The third type of core Alberty calls "Formal Correlation", and refers to when separate subjects are taught as discrete learning experiences, yet tied together by the conscious effort of two or more teachers to help students achieve some synthesis of their general education. Moving in the direction of further integration, type four core or "Unified Studies" are those programs in which broad topics common to two or more subject fields provide the content of curriculum. Scheduled time formerly devoted to separate subjects is fused into a larger block for instructional purposes. The crucial difference between

the previous four types and type five, or "Problems of Living" core is the nature of the content. To return to Alberty's metaphor (Lawhead, 1987), this is the point where 'a change of horses' must be made. General education is to be reorganized, and take its direction from the common problems of living (vide Appendix P), rather than separate subjects, thus integrating the students' experiences in both the immediate school environment and the wider community. Alberty was wise in his quest for democratic education, providing the possibility for any school to follow a logical progression moving toward centering the curriculum upon the individual.

Alberty's long struggle for connectedness resulted in a general awareness in the 1940's of his concepts of curriculum revision in America. Throughout the 1940's and 1950's, Alberty worked on clarifying and implementing his ideas on core curriculum. Alberty retired from teaching at the Ohio State University in 1959, but continued to educate on the importance of democracy in education. Unfortunately, attacks waged by traditionalists in the late 1960's, similar to those waged upon the early progressive educators of the 1920's, came between Alberty and his democratic ideal. Alberty's attempts to unify philosophy, curriculum, and method did not go unrecognized; he was chosen in 1971, the year of his death, to receive the John Dewey Award for Lifetime Service to Education

(Bullough, 1976, p. 223). Alberty's legacy, through his writings and former students, lives on with his quest for a coherent plan in democratic education.

For secondary students of ESL, Alberty's proposals provide an excellent basis for a program aimed at integrating the individual into Canadian schools and society. By beginning with what is known or familiar to the student, and helping each individual to see connections across the curriculum and within society, the problems that these students have adapting to school and society can finally be addressed.

CHAPTER SEVEN

A PROJECT METHOD

What John Dewey, William Heard Kilpatrick, Boyd H. Bode and Harold B. Alberty bring to the classroom is the conceptualization of a method that would allow students to be democratic, autonomous learners, thus enabling them to continue educating themselves throughout their lives within a constantly changing society. Why is it, then, that programs as envisioned by these great philosophers never took root in educational practice of the time? Dewey, Kilpatrick, Bode, and Alberty were far ahead of their time in educational thought. Traditional views and approaches to education blocked the attempts of these democratic educators for the type of educational reforms required in order for their philosophies to take effect. In the existing educational milieu of the approaching millennium, however, we are in need of precisely these types of holistic philosophies in order to progress with and be able to process the ever-changing realities of our modern world. Because of rapidly evolving technology and the volatility of economic situations, the best-equipped democratic citizen within our society is the one who possesses the abilities to grow intellectually and to adapt to rapid change.

This chapter is provided here in order to outline the principles, which I believe are paramount in the conceptualization of a project method. This

method's application could conceivably be cross-curricular, but I will limit my proposal for its application to the field of English as a Second Language, which I will expand upon in the following chapter. A project method curriculum must be based upon inquiry and problem-solving (Dewey, Kilpatrick), focused upon creating harmony between student interest and the expectations of democratic society (Bode, Alberty) and upon linking student experience with subjects to be learned (Dewey, Kilpatrick, Bode).

A project method that I propose would organize a syllabus based upon individual student interests in the community and the school (Dewey, Kilpatrick), content and literacy needs across the curriculum (Bode, Alberty), and have students pursue projects based upon these interests and needs (Dewey, Kilpatrick, Bode, Alberty). The teacher would act as a resource person for materials and contacts (Kilpatrick, Bode), and would also lead students to make necessary practical and theoretical applications of knowledge acquired (Bode, Alberty).

Such a method would allow students to investigate and experiment, thus leading to mental growth, the definition of education in John Dewey's eyes. For Dewey (1916), there would be no dichotomy between interest and needs, because he saw student interest as ultimately leading to educational needs. Educators must realize the active nature and social involvement inherent in learning. Dewey's goal was to "...teach the habits of associated

living, the skills of communication, and the habits of reflective living as the means by which differences would be aired and problems solved" (Wirth, 1966, p. 290). The guiding principle of Dewey's pedagogy was "mental growth through intelligent action" (Rugg, 1947, p.548). Dewey saw the aim of education as producing intelligent, reflective citizens capable of living and participating successfully in a democratic society.

> Discipline, natural development, culture, social efficiency, are moral traits—marks of a person who is a worthy member of that society which it is the business of education to further. There is an old saying that for a man to be good, he must be good for something. The something for which a man must be good is capacity to live as a social member so that what he gets from living with others balance with what he contributes. (Dewey, 1916, p.417)

Growth, or learning, meant empowering students to reconstruct their experience continuously. The centrality of child interest would lead, through intelligence, to organized studies of subject matter (Longstreet, 1989). He refuted the popular notion of the time that school was a "holding tank" until children became adults, and proposed the idea of school as life. Education must become the center of the struggle for a better life. Even today, if the upcoming generation is not well-informed, it is because subject matter was treated as recitation and test material, unrelated to ideas and concepts for the working power of intelligence. This is mere information, not knowledge. Intellectual curiosity and social insight are not stimulated and developed, and learner motivation may be lacking. A curriculum which would allow students

to address pervading social issues reflectively is needed to develop insightful, empowered, and responsible citizens.

> To do this means to make each one of our schools an embryonic community life, active with types of occupations that reflect the life of larger society, and permeated throughout with the spirit of art, history, and science. When the school introduces and trains each child of society into membership within such a little community saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious.(Dewey, 1900, pp.43-44)

Because traditional education seemed to be separating the school from the realities of living, Dewey felt that "...an intimate and necessary relation between the processes of actual experience and education" (Dewey, 1938, p. 20) was needed. Experiences should be selected based upon their potential for universal application. The teacher, in turn, must continually evaluate what was occurring in the minds of students, and choose experiences which contribute to continued growth. Teaching subject matter in isolation of student experience and needs meant that this information would not necessarily be available to the learner in the future, in times when this information might be practically applied.

Dewey felt that the most valuable outcome of education would be the desire to continue learning.

> What avail is it to win prescribed amounts of information about Geography and History, to win ability to read and write, if in theprocess the individual loses his own soul: loses his appreciation of things worthwhile, of the values to which these things are relative; if he

> loses the desire to apply what he has learned, and, above all, loses the ability to extract meaning from his future experiences as they occur? (p. 49)

This project method would, in accordance with John Dewey's definition of effective education, consist of task-oriented group work, where each child would feel responsible for his or her role to fulfill. The individual thus becomes autonomous, ensuring that present experiences will lead to fruitful experiences in the future. Learning would be purposeful, with skill development reinforced when necessary for task completion. Dewey would have teachers act as facilitators, guiding students to discover connections of their projects to content areas across the curriculum. "The teacher's suggestion is not a mold for a cast-iron result, but is a starting point to be developed into a plan through contributions from the experience of all engaged in the learning process" (Longsreet, 1989, p. 72). The teacher's responsibility would then lie in the selection of content promising in its potential "for opening new fields which make new demands upon existing powers of observation and of intelligent use of memory" (p. 75). Education then becomes spiral-like in nature as student experiences link with new ideas, thus forming the basis of further learning.

My concept of a project method stems directly from William Heard Kilpatrick's *The Project Method* (1918) which defined the purposeful act as the heart of the educative process. His vision was to base education upon

the purposes and problems of everyday life; to unify purposeful activity, the laws of learning, and ethical conduct.

> We admire the man who is master of his fate, who with deliberate regard for a total situation forms clear and far-reaching purposes,who plans and executes with nice care the purposes so formed. A man who habitually so regulates his life with reference to worthy social aims meets at once the demands for practical efficiency and of moral responsibility. Such a one represents the ideal of democratic citizenship. (Kilpatrick, 1918, p. 322)

The best preparation for later life, for Kilpatrick, (1918, 1925) would be practice in living now. Every classroom's activities should be centred around significant living and doing. Kilpatrick's ideal education would be the pursuit of self and/or group-initiated goals, under the guidance of the teacher, who would gradually be able to eliminate him/herself from the success of the procedure. Kilpatrick's project method in its ideal form would be process-oriented as students would discover how to learn through problem solving, and self-perpetuating because students would be so engrossed in their learning that related areas of interest would continually pop up during projects, and thus be pursued by students. Kilpatrick avoids addressing the student interest versus student needs dichotomy by arguing that student interests would become educational goals. Through interest, students would naturally pursue those goals related to their purposes and problems in real life. Kilpatrick devised four "project types" that covered various learning activities from aesthetic enjoyment to drill and practice. In each type,

purposing, planning, executing and judging would be vital steps. His proposed method would be roughly based upon the objectives (Kilpatrick, 1919) that he thought students should draw attention to: physical properties/basic life skills, social skills/cooperation, autonomy and responsibility, and school skills or traditional learning activities such as reading, writing and arithmetic. "I wish to educate the boy, and I believe he will learn only as he practices" (Kilpatrick, 1925, p. 213). The difference between Kilpatrick's philosophy and traditional education was not so much in what would be studied, but in the active and democratic way in which education would proceed. Kilpatrick`s project type I would be an ideal departure point for senior high students of English as a Second Language. First of all, the students, together with the teacher, could negotiate a project connected to the students' goals and interests, and considered by the teacher to be connected to curriculum and to lead to further learning. Next, the project would be cooperatively planned, with the teacher aiding the students with their inquiry and problem-solving. The students would then implement and authenticate their plan, working within the school and community, using real-life communication to produce their "project". Afterwards, students and teachers would reflect upon their learning, evaluate its usefulness, and attempt to further their learning with extensions and connections of their projects with their lives and within their school

curriculum. Kilpatrick's (1918) steps of project execution, as described above, form the backbone for my proposed seven "phases" of a project method , to be outlined in the following chapter. Kilpatrick's proposal of a process-oriented, student centered approach to learning truly captures my conception of a project method for the learning of E.S.L. However, the conscious inclusion of dealing with curricular and societal expectations perhaps need to be addressed.

Although Boyd H. Bode (1925, 1932) agreed with Dewey and Kilpatrick's philosophy that education should stem from student interest, he was reluctant to give syllabus control completely to students. Bode did not feel that students would have neither the foresight nor the maturity to appropriately choose their own curriculum. He believed that a very strong sense of direction consistent with America's democratic heritage was necessary for effective education and growth. "If education is to discharge its rightful function of leadership, it must clarify its guiding ideals" (Bode, 1921, pp. 241-242). Because Bode recognized the dynamic nature of society's social order, educational objectives should not stem from specific abilities, but have their basis in a much broader philosophy adaptable to change and growth. He also accused Kilpatrick of oscillating between extremes with his project types. Kilpatrick would have students engaged in purposeful activity while at the same time would teach them skills through

drill and practice, thus mixing experiential learning with traditional teaching techniques. For Bode, whose focus in education was the cultivation of intelligence, learning should definitely begin with student interests and goals, but should proceed with the teacher demonstrating theoretical applications to these experiences. By urging a balance between whims of the child with expectations of the adult, Bode sought to harmonize the psychological or interest-driven objectives of curriculum with the logical or those objectives based upon needs. Bode saw subject matter or content areas not as limiting or traditional, but as providing opportunity for making connections, thus widening students' outlooks on how people live. The student must therefore learn to construct and reconstruct his own reality, and the school must encourage students to embrace the social ideals inherent in culture. Where Kilpatrick would opt for an educational program based solely upon the interests of the child, Bode would urge that a balance between the whims of the child and the expectations of the adult must be attained. Ideally the school would harmonize the psychological with the logical organization of subject matter; which would in turn promote the cultivation of intelligence in the students, while at the same time provide them with the knowledge and skills required as adults.

In response to Bode's concern for balancing the psychological with the logical, the goals and need assessment phase (vide Chapter 8) of planning a

project would be the critical time when the teacher would negotiate with the students how some of their needs and goals could be organized so as to aid them become better scholars and citizens. Teachers, who in the case of E.S.L. in a Manitoban senior years school for example, would be native speakers of English, and would possess the knowledge of the senior years curriculum as well as sociocultural competence, and could share their expertise during the assessment of student needs and during phases 2 and 3, the negotiation and planning of a project.

Harold B. Alberty (1947) supported Bode's democratic philosophy of balancing student interest with needs in a cooperative adult society. Alberty believed that successful education depended upon appropriate pedagogy—pedagogy which would encourage reflective thinking, which Alberty believed to be the dominant purpose of education. Alberty recognized the duality of needs for cooperative, democratic living and interests based upon individual talents and abilities, and believed that any macro-curricular design must provide for the inclusion of both. The school program, according to Alberty, must be built upon the beliefs that the individual is constantly changing within an equally dynamic environment, and the school must encourage the cultivation of characteristics and behavior consistent with the ideals of society (Alberty, 1953). Alberty's challenge to educators was to create a unified curriculum centered around problems and issues in students'

experiences, and connecting content to these experiences. Again, as with Alberty's concern for amalgamating the logical with the psychological, the negotiation and planning of projects, with the subsequent reflection, application and extension phases would encourage reflective thinking in the students, and intelligent, democratic individuals would emerge.

Dewey and Kilpatrick's conceptualization of student-initiated projects, with Bode and Alberty's connections to subject matter and goals for associated living amalgamate in my mind to form a solid base upon which to build my project method for the teaching of secondary English as a Second Language (ESL) in Manitoba's senior years classrooms. The ideologies inherent in this method address precisely the need for connectedness of these students, as connections would be made both across the content curriculum and with the real world outside of school, thus helping these students to 'fit' and be successful in Canadian schools and society.

CHAPTER EIGHT

IMPLICATIONS AND APPLICATIONS OF A DEMOCRATIC PROJECT METHOD FOR ENGLISH AS A SECOND LANGUAGE AND CONTENT INSTRUCTION IN MANITOBA SENIOR YEARS EDUCATION

In order to initiate a project method, it is essential to consider the context. Imagine a senior years school whose English as a Second Language Program welcomes students from varying backgrounds and with varying motivations for learning English. These students could be: 1) immigrants to Canada, planning to remain here and establish themselves as contributing citizens in the workforce, and in Canadian society; 2) short-term (3-10 months) visiting international students, motivated by social, cultural, and/or linguistic goals and objectives, or 3) longer-term (2-10 years) visiting students, motivated to attain certain English language and educational goals (a high school diploma and/or a university degree, for example) directly related to their future schooling and/or careers. The courses within which these students could be placed would differ as well. Students could be placed in one or in a variety of the following: 1. Basic E.S.L., where the focus would be to gain communicative competence in everyday encounters in Canada; 2. Content-based E.S.L., where E.S.L. students are grouped together in subject classes (for example, History and Geography) so that the students can meet their English language and academic needs; 3. E.S.L.

sensitive content instruction, where E.S.L. students are in regular class settings, and classroom teachers vary their teaching methods in an attempt to suit the needs of E.S.L. students. How can the E.S.L. course attempt to bring these varied goals closer to fruition? Based upon the ideologies of the four curricular theorists reviewed in this study and current trends in the field of second language instruction, a thematic, democratic project-based method, connected to student goals and curricular themes could prove beneficial to the success of the wide array of senior years E.S.L. student in Manitoba.

The Manitoba Education and Training 1998 document: *Planning for Success: Developing an English as a Second Language Protocol,* provides important principles to be considered during instructional planning for teaching through a project method. "Learners learn best when treated as individuals with their own needs and interests" (p. 3.3). This principle fits the starting point of projects, a needs and goals analysis negotiated cooperatively by the teacher and students. "E.S.L. learners learn language best when provided with opportunities to use language communicatively and reflectively in a broad range of activities" (p. 3.3). Learners in a project method use authentic communication during the process of project execution, and during the metacognitive phase, and reflect upon what they have learned. "Learners learn from their peers" (p.3.3). This occurs in the

cooperative nature of project work. "Language acquisition is enhanced when learners are exposed to socio-cultural information and direct experience of the culture embedded within the language" (p.3.4) "Learning is enhanced when learners are provided with opportunities to manage their own learning" (p.3.4). Autonomy is a strong factor in a project method.

The application of these principles implies the need for a communicative methodology in language learning, which would hopefully result in communicative language abilities for the learner. What are communicative language abilities, and how can educators design language syllabi, instructional materials and assessment tools in accordance with communicative language principles? Whether language teachers favor the philosophy of implicit, indirect language acquisition (e.g., Krashen, 1982) or more explicit, focused language instruction (e.g., Rutherford & Sharwood Smith, 1985; Spada & Lightbown, 1993; Schmidt, 1990 and 1993) curricular design must be mindful of the components of communicative competence, and how these can be sufficiently addressed in program planning.

The term "communicative competence" has historically evolved from Hymes' (1967 and 1972) addition of a sociolinguistic component to Chomsky's (1965) theory of "linguistic competence". Embedded within recognized models of communicative competence (Canale & Swain, 1980; Bachman, 1990; Celce-Murcia, Dörnyei, &Thurrell, 1995) is the assumption

that in order to become proficient in a second language, the learner must develop more than solely linguistic competence. For example, one model (Celce-Murcia, Dornyei, & Thurrell, 1995) stresses the importance of developing linguistic, socio-cultural, actional, discourse, and strategic competencies. Celce-Murcia, Dornyei, and Thurrell (1995) define these competencies as follows: Linguistic competence comprises the basic elements of communication, or the accuracy of the learner's vocabulary, word order, and sentence structure in speaking and writing. Socio-cultural competence focuses on expressing meaning appropriately within social or cultural contexts. Actional competence is needed to convey and understand communicative intent during speech acts such as greeting and leave-taking, meeting people, asking for and giving information, inviting, suggesting, apologizing, and refusing, to name a few. Discourse competence in this model of communicative competence is central to communication, and "concerns the selection, sequencing, and arrangement of words, structures and utterances to achieve a unified spoken or written text. This is where the bottom-up lexico-grammatical microlevel intersects with the top-down signals of the macrolevel of communicative intent and sociocultural context to express attitudes and messages, and to create texts." (p. 13) Strategic competence involves the deliberate application of communication strategies

in order to avoid unlearned structures or replace messages, compensate for linguistic deficiencies, stall or hesitate, rephrase, or negotiate meaning.

To date, no second language have courses been designed to consider the development of all aspects of communicative competence. None of them have incorporated all components.

In the 1970s, Stephen Krashen proposed the "input hypothesis" to account for second language acquisition, which kindled a heated debate about the role of second language "learning" and "acquisition" in second language instruction. Krashen (1978) argued that second language acquisition, like first language acquisition, requires extensive exposure to the target language. Although he acknowledged affective variables in the acquisition process (as illustrated by the role of the "filter") and of conscious learning (as illustrated by the role of the "monitor"), he maintained that extended comprehensible input was the most significant determiner of whether a language would be acquired or not. This holistic approach to developing the various components of communicative competence does not direct conscious attention to the development of communicative competence; whatever development occurs for the learner is assumed to take place subconsciously and naturally. As might be expected, Krashen's hypotheses have had a significant effect on language teaching methodology.

"The Natural Approach" (Terrell & Krashen, 1983; Terrell, 1977) was an application of the theoretical points of the input hypothesis.

Krashen's theory that meaningful, extended inpu in the target language will lead to language acquisition is one of the sources of inspiration for content-based language learning, or learning language through content-based materials, (Brinton, Snow & Wesche,1989; Mohan,1986) and the adjunct model of language instruction (Snow and Brinton, 1988) However Krashen's theory that meaningful, extended, here again attention to all aspects of communicative competence is not actively addressed.

Approaches which focus on comprehensible input as discussed above have spread in use and popularity in immersion and bilingual language programs. Swain (1985), who has done large-scale testing of immersion students in Canada, questions the notion that comprehensible input in itself as being sufficient for the promotion of language acquisition. Swain found that students' exposure to years of comprehensible input in itself does not lead to native-like competence. Swain proposed that something more was needed, such as opportunities for negotiative meaningful interaction and greater expectations of native-like output from the students on the part of the teachers.

Teaching approaches have been developed to provide opportunities for the development of a fuller range of communicative abilities, but the focus

becomes narrowed down to developing discourse competence. Cooperative learning (Kagan, 1985), for example, emphasizes extensive groupwork and discussion (McGroarty, 1989). Experiential learning (Jerald & Clark, 1983) encourages students' interaction and contact with sources outside of the classroom. Task-based learning encourages group work on specified tasks (Long, 1985).

As Swain (1985) acknowledges, language competence includes sociolinguistic and strategic competence. These latter types of competence imply the provision of educational settings which encourage more language interaction, as would occur as students actively pursue the goals of a project.

Consistent with the need to provide meaningful content during instruction and to provide opportunities for negotiative interaction, Brumfit (1984) advocates a communicative language teaching methodology which not only provides students with opportunities to develop accuracy, but also fluency. This meaningful content and negotiative interaction is inherent in the cooperative pursuit of information in the creation of a project. His solution proposes "increasing emphasis on integrated projects" which arrive "from the communicative needs of students within the framework of the projects" (p.123). Brumfit advocates the use of projects as one type of activity within an E.S.L. syllabus.

It seems plausible to posit that the goals of communicative competence, as outlined by Celce-Murcia, Dörnyei, and Thurrell (1995) for example, would come about as result of a content and context-rich, project method in second language instruction.

Modern E.S.L. teaching practices, whether communicative or content-based, have been guided by the awareness of cognitive variables that enhance learning. Current integrated methodologies, in which the learner is actively involved in the strategies and outcomes of their learning, are CALLA (Cognitive Academic Language Learning Approach, (O'Malley & Chamot, 1986) and the Foresee Approach (Kidd & Marquardson, 1997). These E.S.L. methods are suggested for use in E.S.L. classrooms, stressing learning strategies which emphasize the learner's active involvement in the learning process. "The mastery of learning strategies constitutes a major pathway to empowerment, a means through which students can develop into autonomous and independent learners" (Kidd & Marquardson, 1997, p.6). Both the CALLA and the Foresee Approach recommend explicit instruction of learning strategies through content-area, theme-based learning and provide for the possibility of collaboration across the curriculum. *Grammar in the Learner-Centred Classroom* as published by The Board of Education for the city of Toronto (1990) stresses the importance of having students identify and address gaps in knowledge in the areas of vocabulary, grammar use,

functions of language, and social conventions. However, these methods fall short of being student-centered in that they do not incorporate student input in syllabus negotiation. Teachers using the above methods may have some ideas on connecting communicative competencies to language and content in their courses. The focus here again in communicative competence, however, seems to be upon linguistic and discourse competencies.

An Example Project Method for Teaching English as a Second Language

With reference to the principles of the proposed project method, as outlined in Chapter Seven, connections will now be made between a project method and the development of communicative competence. Seven proposed phases of a project method, which stem directly from Kilpatrick's (1918) project steps,(vide p. 40 of this study) include:

1. student goals and needs assessment;
2. student and teacher negotiation of a project proposal;
3. creation of a plan of pursuit or inquiry in the solution of the project's "problems" or goals;
4. cooperative pursuit of the project during which time students strive to articulate their strengths and needs, solve problems, answer questions, make connections, fill gaps in related knowledge using the teacher, school, each other and the community as "resources".

(The teacher at this time may need to collaborate with other teachers and members of the community in preparation for the tasks.);

5. production phase where students authenticate their plan in some form;
6. reflection and evaluation of their learning processes and their completed project; and
7. extensions and connections to further projects, other courses, their lives in general.

In an E.S.L. context, be it Basic E.S.L., content-based E.S.L., or E.S.L. sensitive content instruction, the above phases could effectively be employed. We'll use, as a project idea or example project, developing communicative competence in "Survival Communication" within the school and neighborhood of beginning E.S.L. senior high students.

During phase 1, students will build with the teacher their actional competence as they discuss individual and group goals, suggest and request topics or areas of pursuit, ask for and give information, and express hopes for their program goals. Since the class would do a needs and interest analysis not only on paper but also in a group discussion format, strategic competence would be practiced and reinforced by students and teachers, as they work toward being successfully understood. Students would decide,

individually, with other students, and with the teachers, what some communication needs would be in order to live successfully both within the school environment and out in the community. Discourse and linguistic competencies would also be focused upon as learners put words, ideas, preferences, and wishes, based upon their own experiences and background knowledge, together to deliver their messages, orally and on paper, and to come up with some ideas on "gaps" in communicative abilities that they can proceed to fill during phase 2.

These same competencies would be the focus of the active negotiation of a "plan of attack", so to speak, with the inclusion of a focus on sociolinguistic competence, as the teacher and students with more local social and cultural experiences bring their knowledge into the plan. During phases 2 and 3, students would plan what information they will be seeking, how they will gather the information, and what form a final project may eventually take which would ultimately lead to enhanced competence in living and going to school here in Winnipeg.

During the inquiry phase, phase 4, all competencies would be practiced, because students would be going out into the school and community in active search of answers to their gaps in linguistic, actional, sociocultural strategic, and discourse knowledge and skills. They would be required to communicate effectively with each other, with the teacher, and

with native speakers in order to answer the questions inherent in their project goals of improved communication skills in their school and neighborhood encounters. Students would be encouraged to identify and address gaps in knowledge in the areas of vocabulary, grammar use, functions of language, and social conventions (as outlined in the *Planning* section of *Grammar in the Learner-Centred Classroom,* The City of Toronto Board of Education, 1990).

During the production phase, or phase 5 of a project method, all communicative competencies are brought to the forefront, as students strive to communicate to the best of their abilities the linguistic, social, and cultural implications of their growth during the inquiry phases of the project in progress. A possible product of such project work could be a video entitled "The senior years E.S.L learner's guide to living and studying in Winnipeg", which could guide other international students through examples of real-life situations, encounters, interviews, problems, questions and opinions of living and going to school in Winnipeg.

As students together with their teacher reflect upon their collaborative experiences during phase 6, a conscious effort to review how all of the communicative competencies grew and progressed may be an effective means to another goal of project work, self-guided or autonomous learning.

As learning is extended and connected in phase 7, students and teachers can perhaps consciously look at which of the competencies need further focus during the inquiry that hopefully evolves from the project. As a future project, they may in this example look at extending their "guide" idea to producing a guidebook to travel within Winnipeg, around Manitoba, or beyond.

I believe that a project method would be effective because it addresses not only the communicative competency needs of learners, but also their affective needs by means of student-centered and cooperative learning activities. When students view subject matter as relevant to their lives, "they will become more motivated to learn" (Moskowitz,1978, p. 13). This humanistic factor, as defined in the work of psychologists such as Carl Rogers (1956) and Abraham Maslow (1971), and second language educator Gertrude Moskowitz (1978), enhances the central guiding principle in democratic pedagogy as outlined by John Dewey, William Heard Kilpatrick, Boyd H. Bode and Harold B. Alberty. The child's experience and self-actualization is central to the learning process.

> Affective education is effective education. It works on increasing skills in developing and maintaining good relationships, showing concern and support for others, and receiving these as well. It is a special type of interaction in itself, consisting of sharing, caring, acceptance, and sensitivity. It facilitates understanding, genuineness, rapport, and interdependence. Humanistic education is a way of relating that emphasizes self-discovery, introspection, self-esteem, and getting in

> touch with the strengths and positive qualities of ourselves and others. (Moskowitz, 1978, p. 14)

Conclusions

A project method as an integrated approach to teaching senior years E.S.L., with a focus on the development of communicative competence could prove a very useful teaching approach in the growing field of E.S.L. This approach adheres to some of the same ideologies as the CALLA and the Foresee Approach, stressing the combined objectives in language, content and learning strategies in E.S.L. instruction, with modifications to be made in the "preparation" phases, or phases 2 and 3, or any points of decision-making for project direction. Following the writings of Dewey, Kilpatrick, Bode and Alberty, the projects themselves are to be initiated by student interest and experience, with both subject matter and expectations of democratic society as guiding lights. This type of learning would ideally rely on the development of all components of communicative competence, as students are actively engaged in the complex task of problem solving and communicating with language. An effective project methodology for senior years E.S.L. students would be based upon inquiry and problem solving, and be focused both upon creating harmony between student interest and the ability to "fit into" society, and upon linking student experience with subjects to be learned. Students of E.S.L. need to experience connections between

their lives, the subjects they study, and the outside world, for their own empowerment and continued success in Canadian society.

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APPENDIX A

COURSE OF STUDY FOR A GYMNASIUM

A. Elementary Studies — Two Years — Age 10 to 12

Sexta — First Year

Geography. — (1st Semester.) The typical geographical concepts illustrated by the home environment. Introduction to understanding of Relief, and the reading of a map. General lessons upon the globe.

(2d Semester.) Division of the earth into land and water. General descriptive view of all the continents.

Natural History. — First introduction into systematic observation of plant and animal life, according to chief types as found in the child's environment. (Biological home studies.) In summer the plants, in winter the animals, are brought to the front.

Enlivening of the geography heretofore presented.

Opening up of the home environment. The awakening and cultivation of the feeling for nature and home surroundings.

History. — Preparatory introduction into the chief typical forms of historical life. (The simplest social communities.)

(1st Semester.) The Odyssey (Grecian heroic age). First opening up of the antique world and its geographical theatre.

APPENDIX A (cont.)

(2d Semester.) Niebelungen Tales (German heroic age). First opening up of the German ancient world and its geographical theatre.

German. — (The center of instruction.) A National Reading Book, Part I (with an appendix of the local or home environment), for extending and deepening the impression and concepts obtained in local geography and natural history. Pictures illustrating local traditions.

Latin. — Meurer, Pauli Sextani liber (that is, connected reading material concerning home regions; extension into the Roman world or connected lessons from Roman History, perhaps a history of the kings, standing midway between tradition and history, or between patriarchal and heroic times).

Religion. — Biblical History of the Old Testament. (Time of the Patriarchs, Heroes, Judges, Kings.) Personal relation of the same (the community) and of the whole Israelitic people to God. The most general facts of the Catechism are learned from the Bible History, especially the first Article and the Ten Commandments.

QUINTA — SECOND YEAR

Geography. — Lands. More minute description (with an emphasis of geographical types).

(1st Semester.) Home province, and state, and the whole of Germany.

(2d Semester.) The remainder of Europe.

Natural History. — Extension of observation to neighboring regions in order to enlarge the observation of plant and animal life according to important types. Extension of study to foreign lands.

In summer and winter as in Sexta.

History. — A closed circle of typical pictures from ancient, middle, and especially modern national history. (Preparatory excursion through German history for a general conception of the whole; essentially the history of kings and emperors, with pictures of cities, state, and national organization.)

German. — A National Reading Book, Part II, corresponding to Part I for Sexta, but with stronger emphasis upon national history, legends, and historical poems from ancient and mediæval German history. Characterizations of great historical personalities therein considered.

Religion. — Bible history of the New Testament, the middle point to be the life of Jesus as well as his personal relation to God. General conception of the kingdom of Heaven as the highest social community. The Catechism as in Sexta, especially the second Article, the Lord's Prayer, and the formulas used in baptism and at the communion service.

B. SECONDARY STUDIES — FOUR YEARS — AGE 12 TO 16

QUARTA — THIRD YEAR

Geography. — Land divisions. Extended description (with emphasis of types) of non-European countries. Especial study of German colonies.

Natural Science. — Elementary and General. (1st Semester.) Physical geography.

(2d Semester.) Geology (according to the scope and treatment of the subject in the books of Gelkie-Schmidt).

History. — Grecian history in thoroughgoing manner. A careful selection and a rounded period of the elements of historical life. (Types of historical observation and conception.)

German. — The Franco-Prussian War of 1870–71, in a form prepared for schools. A few of the most important war poems; then furnished with material from Grecian history and culture, *e.g.* Geibel, Schiller (Ring des Polykr., Kraniche des Ibycus).

Latin. — Cornelius Nepos. Chosen lives of warriors and statesmen, particularly of Grecian history (or a suitable preparation of the same material).

Religion. — Characteristic types of heroes, evangelists, apostles, in accordance with evangelical and apostolic history, in the

APPENDIX A (Cont.)

center Paul (his personal relation to Christ and God). The beginnings of the Church and a general idea of the same. Catechism, third Article. Systematic treatment and elaboration of the first three.

TERTIA B — FOURTH YEAR

Geography. — From General Geography. (1st Semester.) The atmosphere, air currents, temperature and rainfall. Climate. The sea currents — most important lines of commerce (from Commercial Geography).

(2d Semester.) Plant and animal distribution according to characteristic types and differences.

N.B. Always (1 and 2) with repetition and utilization of previously obtained knowledge of the various countries.

Natural Science. — Systematic connected view of the most important organisms and laws. (1st Semester.) Plants.

(2d Semester.) Animals.

History. — Roman history as in Quarta. As a new type for observation and study we have the forming of the empire (Imperium Romanum).

German. — Reading Book with complete selections. The German Napoleonic Wars (with especial utilization of local traditions), and the songs of this period.

Latin. — Cæsar, Bello Gallico (the personality of Cæsar, the oldest conditions of the Gallic and German races in their connection with the Roman world). Struggle for independence, with a background of geographical and ethnographical facts. (Preparation for Tacitus, Germanica and Annals.)

Ovid, Metamorphoses. Choice of complete selections with a view to historical and culture epoch.

Greek. — Xenophon, Anabasis. Background of military and world's historical view — interest in individual personalities; geographical and ethnographical pictures of civilization (as in Cæsar), involving regions through which the pupil is led in Bible and apostolic history, the Trojan legend. Herodotus, Curtius, and the Crusades.

French. — A reading material as in the French Reading Bo upon the history of the German Napoleonic Wars, by Ch Ufer, Altenburg, 1887. Illumination of the epoch throu French sources.

Religion. — (1st Semester.) The history of the Apostles rea (Elaboration of the matter presented in Quarta.)

(2d Semester.) View of the wider extension of the Chri tian Church (Augustinus, Bonifacius, Luther). The Cat chism completed and review of the organization of t whole (compare L. Schlutze, *Katechetische Bausteine*, 1887

TERTIA A — FIFTH YEAR

Geography. — From General Geography. (1st Semester.) Min alogy, where possible, with utilization of home observatio together with an introduction into the most elements ideas in chemistry.

(2d Semester.) Consideration of the earth as a seat life; its relations to the other heavenly bodies.

Natural Science. — Introduction to Physics. Employment knowledge acquired in Quarta.

History. — (Through Secunda B and A.) German history elaborate presentation. Elaboration of the separate epo presented. The historical observations and conceptio obtained in *Quarta* and *Tertia B* are enlarged a deepened through careful elaboration in the devel ment of the German people. The opposition betw Church and state is new, as is also the growing wo commerce; the entire instruction has intimate regard the geographical backgrouud.

German. — Archenholt's Seven Years' War. Frederick Great (a group of selected situations and types), exhibi through materials chosen from the history of this w Schiller's Ballads (in arrangements and groupings as c nected wholes).

Lat[illegible] — Curtius, Rufus. Alexander the Great (individual p sonalities of world-wide renown; geographical and eth

Religion. — (1st Semester.) Lessons chosen from poetic and philosophic portions of the Old Testament.

(2d Semester.) Lessons from the easier Epistles of Paul.

N.B. As in Secunda B, careful presentation and association of fundamental Biblical and Christian ideas.

PRIMA B — EIGHTH YEAR

Geography. — None taught. See preceding class.

Natural Science. — (1st Semester.) Outlines of Mathematical Geography.

(2d Semester.) Physics.

History. — (For this and last class.) Mediæval and modern history. Synthesis of the important conceptions of historical life. Use of the preceding treatment, together with various lessons from original sources, supplementing of the latter. Constant review of geographical knowledge.

German. — (1st Semester.) View of the inner development of German literature. Parzival. Klopstock's Messias, and Odes (selections).

(2d Semester.) Lessing.

Latin. — (1st Semester.) Tacitus Germania, and Selections from the Annals, Lib. I and II (the German struggle for liberty). Germanicus and Arminius. Horace, Odes (selections).

(2d Semester.) Cicero, de Oratore (selections: nature and purpose of oratory); Horace, Odes (selections).

Greek. — (1st Semester.) Thucydides. Pictures from the Sicilian Expedition, Funeral Oration of Pericles, and as contrast and reverse, glimpses of the downfall of the Hellenic world, III, 82, 83. Writings of Thucydides concerning his conception of the end and purpose of history. The Iliad.

(2d Semester.) Demosthenes, the Iliad, Sophocles' Antigone.

French. — (1st Semester.) Montesquieu, Considérations.

(2d Semester.) Racine, Athalie.

Religion. — (1st Semester.) Lessons on the Gospel of John (the personality of Christ).

(2d Semester.) Lessons upon the Epistle to the Romans (personality of Paul).

PRIMA A — NINTH AND LAST YEAR

Geography. — Not taught. See remark in Secunda B.

Natural Science. — (1st Semester.) Physics.

(2d Semester.) Conception and nature of the Cosmos ("Nature as a whole moved and quickened by an inner power").

History. — See preceding class.

German. — (1st Semester.) Goethe.

(2d Semester.) Schiller. Impressive gathering up of the important fundamental ideas presented in the instruction in German.

Latin. — (1st Semester.) Cicero, pro Sestio (Fall of the Roman Empire). Tacitus, Annals, Selections from Liber I (Rise of the Cæsar rule. Augustus, Tiberius, and the royal house). Horace, the Roman and Kaiser Odes.

(2d Semester.) Cicero, de Natura deorum, Somnium Scipionis, Horace, Ars Poetica.

Greek. — (1st Semester.) Plato, Apology and Crito (the pedagogical mission of Socrates to the people), the Iliad.

(2d Semester.) Phædo, the Iliad, Sophocles' Ajax.

French. — (1st Semester.) One classical comedy (Molière).

(2d Semester.) Oratorical prose and an article on the history of literature. Outlines of the development of French literature.

Religion. — (1st Semester.) Selections from Luther's writings. His Catechism.

(2d Semester.) Careful review and synthesis of matter already learned, particularly Biblical and Christian fundamental conceptions.

APPENDIX B

Subject	*Hours a day*	*Hours a week*
history and geography	1	5
techniques (reading, writing, numbers)	½	2½
science or	1½	2 or 2½
cooking or		1½
textile or shop		2
art		1½
music	1 or ½	1½
gymnasium		2½
modern languages	½	2½
	4½	21½

APPENDIX C

THE FRANCIS PARKER SCHOOL

An example of a grade 3 program:

THEME: focused on the development of Chicago--its social, industrial and economic problems during the city's development--how it grew and changed from trading post to great metropolis.

SCIENCE: contributes to this central theme through studies of fur-bearing animals and fur-trading, through study of the problems of water supply and purification, and the elementary physics and chemistry to understand such problems.

HANDWORK: models of houses and forts; freight trains

ART: draw and model scenes in the stages of development of the city.

LITERATURE: stories of early explorers; of Chicago's leading citizens

WRITE & ILLUSTRATE: their own stories--write their own history of the city.

SPELLING & PENMANSHIP: motivated by their desire to write and to make their stories neat and legible. (Cooke, 1926, p.311-312)

APENDIX D

- Children and teachers participate in selecting subject matter and in planning activities.
- The program centers on the needs and interests of individuals and groups.
- Time schedules are flexible, except for certain activities . . . which may have fixed periods.
- Learning is largely experimental.
- The formal recitation is modified by conferences, excursions, research, dramatization, construction and sharing, interpreting and evaluating activities.
- Discipline is self-control rather than imposed control. . . .
- The teacher is encouraged to exercise initiative and to assume responsibility; she enjoys considerable freedom in connection with the course of study, time schedules, and procedure.
- Emphasis is placed on instruction and creative expression in the arts and crafts.[36]

APPENDIX E

William H. Kilpatrick
1871-1965
photograph. 1950's
Special Collections.
Milbank Memorial Library.
Teachers College

APPENDIX F

TEACHERS COLLEGE RECORD

VOL. XIX SEPTEMBER, 1918 No. 4

THE PROJECT METHOD

By WILLIAM H. KILPATRICK

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The word 'project' is perhaps the latest arrival to knock for admittance at the door of educational terminology. Shall we admit the stranger? Not wisely until two preliminary questions have first been answered in the affirmative: First, is there behind the proposed term and waiting even now to be christened a valid notion or concept which promises to render appreciable service in educational thinking? Second, if we grant the foregoing, does the term 'project' fitly designate the waiting concept? Because the question as to the concept and its worth is so much more significant than any matter of mere names, this discussion will deal almost exclusively with the first of the two inquiries. It is indeed entirely possible that some other term, as 'purposeful act', for example, would call attention to a more important element in the concept, and, if so, might prove superior as a term to the word 'project'. At the outset it is probably wise to caution the reader against expecting any great amount of novelty in the idea here presented. The metaphor of christening is not to be taken too seriously; the concept to be considered is not in fact newly born. Not a few readers will be disappointed that after all so little new is presented.

A little of the personal may perhaps serve to introduce the more formal discussion. In attacking with successive classes in educational theory the problem of method, I had felt increasingly the need of unifying more completely a number of important

related aspects of the educative process. I began to hope for some one concept which might serve this end. Such a concept, if found, must, so I thought, emphasize the factor of action, preferably wholehearted vigorous activity. It must at the same time provide a place for the adequate utilization of the laws of learning, and no less for the essential elements of the ethical quality of conduct. The last named looks of course to the social situation as well as to the individual attitude. Along with these should go, as it seemed, the important generalization that education is life—so easy to say and so hard to delimit. Could now all of these be contemplated under one workable notion? If yes, a great gain. In proportion as such a unifying concept could be found in like proportion would the work of presenting educational theory be facilitated; in like proportion should be the rapid spread of a better practice.

But could this unifying idea be found? Here was in fact the age-old problem of effective logical organization. My whole philosophic outlook had made me suspicious of so-called 'fundamental principles'. Was there yet another way of attaining unity? I do not mean to say that I asked these questions, either in these words or in this order. Rather is this a retrospective ordering of the more important outcomes. As the desired unification lay specifically in the field of method, might not some typical unit of concrete procedure supply the need—some unit of conduct that should be, as it were, a sample of life, a fair sample of the worthy life and consequently of education? As these questionings rose more definitely to mind, there came increasingly a belief—corroborated on many sides—that the unifying idea I sought was to be found in the conception of wholehearted purposeful activity proceeding in a social environment, or more briefly, in the unit element of such activity, the hearty purposeful act.

It is to this purposeful act with the emphasis on the word purpose that I myself apply the term 'project'. I did not invent the term nor did I start it on its educational career. Indeed, I do not know how long it has already been in use. I did, however, consciously appropriate the word to designate the typical unit of the worthy life described above. Others who were using the term seemed to me either to use it in a mechanical and partial

sense or to be intending in a general way what I tried to define more exactly. The purpose of this article is to attempt to clarify the concept underlying the term as much as it is to defend the claim of the concept to a place in our educational thinking. The actual terminology with which to designate the concept is, as was said before, to my mind a matter of relatively small moment. If, however, we think of a project as a pro-ject, something pro-jected, the reason for its adoption may better appear.

Postponing yet a little further the more systematic presentation of the matter, let us from some typical instances see more concretely what is contemplated under the term project or hearty purposeful act? Suppose a girl makes a dress. If she did in hearty fashion purpose to make the dress, if she planned it, if she made it herself, then I should say the instance is that of a typical project. We have a wholehearted purposeful act carried on amid social surroundings. That the dressmaking was purposeful is clear; the purpose once formed dominated each succeeding step in the process and gave unity to the whole. That the girl was wholehearted in the work was assured in the illustration. That the activity proceeded in a social environment is clear; other girls at least are to see the dress. As another instance, suppose a boy undertakes to get out a school newspaper. If he is in earnest about it, we again have the effective purpose being the essence of the project. So we may instance a pupil writing a letter (if the hearty purpose is present), a child listening absorbedly to a story, Newton explaining the motion of the moon on the principles of terrestrial dynamics, Demosthenes trying to arouse the Greeks against Philip, Da Vinci painting the *Last Supper*, my writing this article, a boy solving with felt purpose an 'original' in geometry. All of the foregoing have been acts of individual purposing, but this is not to rule out group projects: a class presents a play, a group of boys organize a base-ball nine, three pupils prepare to read a story to their comrades. It is clear then that projects may present every variety that purposes present in life. It is also clear that a mere description of outwardly observable facts might not disclose the essential factor, namely the presence of a dominating purpose. It is equally true that there can be every degree of approximation to full projects according as the animating purpose varies in clearness and

strength. If we conceive activities as ranging on a scale from those performed under dire compulsion up to those into which one puts his 'whole heart', the argument herein made restricts the term 'project' or purposeful act to the upper portions of the scale. An exact dividing line is hard to draw, and yields indeed in importance to the notion that psychological value increases with the degree of approximation to 'wholeheartedness'. As to the social environment element, some may feel that, however important this is to the fullest educative experience, it is still not essential to the conception of the purposeful act as here presented. These might therefore wish to leave this element out of the defining discussion. To this I should not object if it were clearly understood that the resulting concept—now essentially psychological in character—generally speaking, demands the social situation both for its practical working and for the comparative valuation of proffered projects.

With this general introduction, we may, in the first place, say that the purposeful act is the typical unit of the worthy life. Not that all purposes are good, but that the worthy life consists of purposive activity and not mere drifting. We scorn the man who passively accepts what fate or some other chance brings to him. We admire the man who is master of his fate, who with deliberate regard for a total situation forms clear and far-reaching purposes, who plans and executes with nice care the purposes so formed. A man who habitually so regulates his life with reference to worthy social aims meets at once the demands for practical efficiency and of moral responsibility. Such a one presents the ideal of democratic citizenship. It is equally true that the purposeful act is not the unit of life for the serf or the slave. These poor unfortunates must in the interest of the overmastering system be habituated to act with a minimum of their own purposing and with a maximum of servile acceptance of others' purposes. In important matters they merely follow plans handed down to them from above, and execute these according to prescribed directions. For them another carries responsibility and upon the results of their labor another passes judgment. No such plan as that here advocated would produce the kind of docility required for their hopeless fate. But it is a democracy which we contemplate and with which we are here concerned.

As the purposeful act is thus the typical unit of the worthy life in a democratic society, so also should it be made the typical unit of school procedure. We of America have for years increasingly desired that education be considered as life itself and not as a mere preparation for later living. The conception before us promises a definite step toward the attainment of this end. If the purposeful act be in reality the typical unit of the worthy life, then it follows that to base education on purposeful acts is exactly to identify the process of education with worthy living itself. The two become then the same. All the arguments for placing education on a life basis seem, to me at any rate, to concur in support of this thesis. On this basis education has become life. And if the purposeful act thus makes of education life itself, could we reasoning in advance expect to find a better preparation for later life than practice in living now? We have heard of old that "we learn to do by doing," and much wisdom resides in the saying. If the worthy life of the coming day is to consist of well-chosen purposeful acts, what preparation for that time could promise more than practice now, under discriminating guidance, in forming and executing worthy purposes? To this end must the child have within rather large limits the opportunity to purpose. For the issues of his act he must—in like limits—be held accountable. That the child may properly progress, the total situation—all the factors of life, including comrades—speaking, if need be through the teacher, must make clear its selective judgment upon what he does, approving the better, rejecting the worse. In a true sense the whole remaining discussion is but to support the contention here argued in advance that education based on the purposeful act prepares best for life while at the same time it constitutes the present worthy life itself.

A more explicit reason for making the purposeful act the typical unit of instruction is found in the utilization of the laws of learning which this plan affords. I am assuming that it is not necessary in this magazine to justify or even explain at length these laws.[1] Any act of conduct consists of a response to the existing situation. That response and not some other followed the given situation because there existed in the nervous system

[1] The discussion which here follows is adapted from Thorndike's *Educational Psychology*, Vol. II, pp. 1-16.

a bond or connection joining the stimulus of that situation with that response. Some such bonds come with us into the world, as, for example, the infant cries (responds) when he is very hungry (situation acting as stimulus). Other bonds are acquired, as when the child later asks in words for food when he is hungry. The process of acquiring or otherwise changing bonds we call learning. The careful statements of the conditions under which bonds are built or changed are the laws of learning. Bonds are not always equally *ready* to act: when I am angry, the bonds that have to do with smiling are distinctly unready; other bonds controlling uglier behavior are quite ready. When a bond is ready to act, to act gives *satisfaction* and not to act gives *annoyance*. When a bond is not ready to act, to act gives annoyance and not to act gives satisfaction. These two statements constitute the Law of Readiness. The law that most concerns us in this discussion is that of Effect: when a modifiable bond acts, it is strengthened or weakened according as satisfaction or annoyance results. The ordinary psychology of common observation has not been so conscious of these two laws as it has of the third law, that of Exercise; but for our present purposes, repetition simply means the continued application of the law of Effect.[1] There are yet other laws necessary for a full explanation of the facts of learning. Our available space allows for only one more, that of 'set' or attitude, the others we have to assume without explicit reference. When a person is very angry, he is sometimes colloquially said to be "mad all over." Such a phrase implies that many bonds are ready to act conjointly to an end, in this case, the end of overcoming or doing damage to the object of anger. Under such conditions there is (*a*) available and at work a stock of energy for attaining the end, (*b*) a state of readiness in the bonds pertaining to the activity at hand, and (*c*) a correlative unreadiness on the part of the bonds that might thwart the attainment of the end contemplated by the 'set'. The reader is asked to note (*a*) how a 'set' towards an end means readiness and action of pertinent bonds with reference to that end, (*b*) how this end defines success, (*c*) how readiness means satisfaction when success is attained, and (*d*) how satisfaction strengthens the

[1] The law of Exercise does of course include more than this, as the successful educator must know if he would meet all situations.

bonds whose action brought success. These facts fit well with the generalization that man's mental powers and capacities came into being in connection with the continual attaining of ends demanded by the life of the organism. The capacity for 'set' means in the case of man the capacity for determined and directed action. Such action means for our discussion not only that (objective) success is more likely to result, but that learning better takes place. The bonds whose action brought success are by the resulting satisfaction more firmly fixed, both as distinct bonds separately considered and as a system of bonds working together under the 'set'. Set, readiness, determined action, success, satisfaction, and learning are inherently connected.

How then does the purposeful act utilize the laws of learning? A boy is intent upon making a kite that will fly. So far he has not succeeded. The purpose is clear. This purpose is but the 'set' consciously and volitionally bent on its end. As set the purpose is the inner urge that carries the boy on in the face of hindrance and difficulty. It brings 'readiness' to pertinent inner resources of knowledge and thought. Eye and hand are made alert. The purpose acting as aim guides the boy's thinking, directs his examination of plan and material, elicits from within appropriate suggestions, and tests these several suggestions by their pertinency to the end in view. The purpose in that it contemplates a specific end defines success: the kite must fly or he has failed. The progressive attaining of success with reference to subordinate aims brings satisfaction at the successive stages of completion. Satisfaction in detail and in respect of the whole by the automatic working of the second law of learning (Effect) fixes the several bonds which by their successive successes brought the finally successful kite. The purpose thus supplies the motive power, makes available inner resources, guides the process to its pre-conceived end, and by this satisfactory success fixes in the boy's mind and character the successful steps as part and parcel of one whole. The purposeful act does utilize the laws of learning.

But this account does not yet exhaust the influence of the purpose on the resulting learning. Suppose as extreme cases two boys making kites, the one with wholeheartedness of purpose, as we have just described, the other under direst compulsion as a

most unwelcome task. For simplicity's sake suppose the latter under enforced directions makes a kite identical with the other. Call the identical movements in the two cases the 'primary' responses in kite-making. These furnish the kind of responses that we can and customarily do assign as tasks—the external irreducible minimum for the matter at hand. Upon such we can feasibly insist, even to the point of punishment if we so decide. Follow now the thinking of the two boys as they make their kites. Besides the thinking necessarily involved in the 'primary' responses, other thoughts, few or many, will come; some perhaps of materials or processes involved, penumbrae as it were of the primary responses; others more personal or by way of comment upon the process. The penumbrae of the primary we may call the 'accessory' or complementary responses; the others, the 'concomitants' or by-products of the activity. The terminology is not entirely happy, and exact lines of division are not easy to draw; but the distinctions may perhaps help us to see a further function of purpose.

As for the primary responses we need do little more than recall the discussion of the immediately preceding paragraphs. The factor of 'set' conditions the learning process. A strong set acting through the satisfaction which attends success fixes quickly and strongly the bonds which brought success. In the case of coercion, however, a different state of affairs holds. There are in effect two sets operating: one set kept in existence solely through coercion is concerned to make a kite that will pass muster; the other set has a different end and would pursue a different course were the coercion removed. Each set in so far as it actually exists means a possible satisfaction and in that degree a possible learning. But the two sets being opposed mean at times a confusion as to the object of success, and in every case each set destroys a part of the other's satisfaction and so hampers the primary learning. So far then as concerns even the barest mechanics of kite-making, the boy of wholehearted purpose will emerge with a higher degree of skill and knowledge and his learning will longer abide with him.

In the case of the accessory or complementary responses, the difference is equally noticeable. The unified set of wholeheartedness will render available all the pertinent connected inner resources. A wealth of marginal responses will be ready to come forward at every opportunity. Thoughts will be turned over and over, and each step will be connected in many ways with other experiences. Alluring leads in various allied directions will open before the boy, which only the dominant present purpose could suffice to postpone. The element of satisfaction will attend connections seen, so that the complex of allied thinking will the longer remain as a mental possession. All of this is exactly not so with the other boy. The forbidden 'set' so long as it persists will pretty effectually quench the glow of thought. Unreadiness will rather characterize his attitude. Responses accessory to the work at hand will be few in number, and the few that come will lack the element of satisfaction to fix them. Where the one boy has a wealth of accessory ideas, the other has poverty. What abides with the one, is fleeting with the other. Even more pronounced is the difference in the by-products or *concomitants* from these contrasted activities. The one boy looks upon his school activity with joy and confidence and plans yet other projects; the other counts his school a bore and begins to look elsewhere for the expression there denied. To the one the teacher is a friend and comrade; to the other, a taskmaster and enemy. The one easily feels himself on the side of the school and other social agencies, the other with equal ease considers them all instruments of suppression.

The contrasts here made are consciously of extremes. Most children live between the two. The question is whether we shall not consciously put before us as an ideal the one type of activity and approximate it as closely as we can rather than supinely rest content to live as close to the other type as do the general run of our American schools. Does not the ordinary school among us put its almost exclusive attention on the *primary* responses and the learning of these in the second fashion here described? Do we not too often reduce the subject matter of instruction to the level of this type alone? Does not our examination system—even our scientific tests at times—tend to carry us in the same direction? How many children at the close of a course decisively shut the book and say, "Thank gracious, I am through with that!" How many people 'get an education' and yet hate books and hate to think?

The thought suggested at the close of the preceding paragraph may be generalized into a criterion more widely applicable. The richness of life is seen upon reflection to depend, in large measure at least, upon the tendency of what one does to suggest and prepare for succeeding activities. Any activity—beyond the barest physical wants—which does not thus 'lead on' becomes in time stale and flat. Such 'leading on' means that the individual has been modified so that he sees what before he did not see or does what before he could not do. But this is exactly to say that the activity has had an educative effect. Not to elaborate the argument, we may assert that the richness of life depends exactly on its tendency to lead one on to other like fruitful activity; that the degree of this tendency consists exactly in the educative effect of the activity involved; and that we may therefore take as the criterion of the value of any activity—whether intentionally educative or not—its tendency directly or indirectly to lead the individual and others whom he touches on to other like fruitful activity. If we apply this criterion to the common run of American schools we get exactly the discouraging results indicated above. It is the thesis of this paper that these evil results must inevitably follow the effort to found our educational procedure on an unending round of set tasks in conscious disregard of the element of dominant purpose in those who perform the tasks. This again is not to say that every purpose is good nor that the child is a suitable judge as between purposes nor that he is never to be forced to act against a purpose which he entertains. We contemplate no scheme of subordination of teacher or school to childish whim; but we do mean that any plan of educational procedure which does not aim consciously and insistently at securing and utilizing vigorous purposing on the part of the pupils is founded essentially on an ineffective and unfruitful basis. Nor is the quest for desirable purposes hopeless. There is no necessary conflict in kind between the social demands and the child's interests. Our whole fabric of institutional life grew out of human interests. The path of the race is here a possible path for the individual. There is no normal boy but has already many socially desirable interests and is capable of many more. It is the special duty and opportunity of the teacher to guide the pupil through his present interests and achievement into the

wider interests and achievement demanded by the wider social life of the older world.

The question of moral education was implicitly raised in the preceding paragraph. What is the effect on morals of the plan herein advocated? A full discussion is unfortunately impossible. Speaking for myself, however, I consider the possibilities for building moral character in a régime of purposeful activity one of the strongest points in its favor; and contrariwise the tendency toward a selfish individualism one of the strongest counts against our customary set-task sit-alone-at-your-own-desk procedure. Moral character is primarily an affair of shared social relationships, the disposition to determine one's conduct and attitudes with reference to the welfare of the group. This means, psychologically, building stimulus-response bonds such that when certain ideas are present as stimuli certain approved responses will follow. We are then concerned that children get a goodly stock of ideas to serve as stimuli for conduct, that they develop good judgment for selecting the idea appropriate in a given case, and that they have firmly built such response bonds as will bring—as inevitably as possible—the appropriate conduct once the proper idea has been chosen. In terms of this (necessarily simplified) analysis we wish such school procedure as will most probably result in the requisite body of ideas, in the needed skill in judging a moral situation, and in unfailing appropriate response bonds. To get these three can we conceive of a better way than by living in a social *milieu* which provides, under competent supervision, for shared coping with a variety of social situations? In the school procedure here advocated children are living together in the pursuit of a rich variety of purposes, some individually sought; many conjointly. As must happen in social commingling, occasions of moral stress will arise, but here—fortunately—under conditions that exclude extreme and especially harmful cases. Under the eye of the skillful teacher the children as an embryonic society will make increasingly finer discriminations as to what is right and proper. Ideas and judgment come thus. Motive and occasion arise together; the teacher has but to steer the process of evaluating the situation. The teacher's success—if we believe in democracy—will consist in

gradually eliminating himself or herself from the success of the procedure.

Not only do defined ideas and skill in judging come from such a situation, but response bonds as well. The continual sharing of purposes in such a school offers ideal conditions for forming the necessary habits of give and take. The laws of learning hold here as elsewhere, especially the Law of Effect. If the child is to set up habits of acting, satisfaction must attend the doing or annoyance the failure. Now there are few satisfactions so gratifying and few annoyances so distressing as the approval and the disapproval of our comrades. Anticipated approval will care for most cases; but the positive social disapproval of one's fellows has peculiar potency. When the teacher merely coerces and the other pupils side with their comrade, a contrary 'set'—such as we earlier discussed—is almost inevitable, often so definite as to prevent the fixing in the child's character of the desired response. Conformity may be but outward. But when all concerned take part in deciding what is just—if the teacher act wisely—there is far less likelihood of an opposing 'set'. Somehow disapproval by those who understand from one's own point of view tends to dissolve an opposing 'set', and one acts then more fully from his own decision. In such cases the desired bond is better built in one's moral character. Conformity is not merely outward. It is necessary to emphasize the part the teacher plays in this group building of bonds. Left alone, as 'the gentleman's grade' in college indicates, pupils may develop habits of dawdling. Against this purposelessness the present thesis is especially directed; but proper ideals must be built up in the school group. As an ideal is but an idea joined with tendencies to act, the procedure for building has been discussed; but the teacher is responsible for the results. The pupils working under his guidance must through the social experiences encountered build the ideals necessary for approved social life. The régime of purposeful activity offers then a wider variety of educative moral experiences more nearly typical of life itself than does our usual school procedure, lends itself better to the educative evaluation of these, and provides better for the fixing of all as permanent acquisitions in the intelligent moral character.

The question of the growth or building of interests is important in the theory of the plan here discussed. Many points still prove difficult, but some things can be said. Most obvious is the fact of 'maturing' (itself a difficult topic). At first an infant responds automatically to his environment. Only later, after many experiences have been organized, can he, properly speaking, entertain purposes; and in this there are many gradations. Similarly, the earliest steps involved in working out a set are those that have been instinctively joined with the process. Later on, steps may be taken by 'suggestion' (the relatively automatic working of acquired associations). Only comparatively late do we find true adaptation of means to end, the conscious choice of steps to the attainment of deliberately formed purposes. These considerations must qualify any statements made regarding child purposes. In this connection a quotation from Woodworth's new book is pertinent: "Almost any object, almost any act, and particularly almost any process or change in objects that can be directed by one's own activity toward some definite end, is interesting on its own account, and furnishes its own drive, once it is fairly initiated." (*Dynamic Psychology*, p. 202.) One result of the growth here discussed is the 'leading on' it affords. A skill acquired as end can be applied as means to new purposes. Skill or idea arising first in connection with means may be singled out for special consideration and so form new ends. This last is one of the most fruitful sources of new interests, particularly of the intellectual kind.

In connection with this 'maturing' goes a general increase in the 'interest span', the length of time during which a set will remain active, the time within which a child will—if allowed—work at any given project. What part of this increase is due to nature and physical maturing, what part to nurture, why the span is long for some activities and short for others, how we can increase the span in any given cases, are questions of the greatest moment for the educator. It is a matter of common knowledge that within limits 'interests' may be built up, the correlative interest spans appreciably increased. Whatever else may be said, this must mean that stimulus-response bonds have been formed and this in accordance with the laws of learning. We have already seen the general part played by the factor of pur-

pose in utilizing the laws of learning. There seems no reason to doubt that like considerations hold here. In particular the discussion of coercion with its two opposed sets holds almost unchanged. Since the 'set' of external origin has its correlative goal and its consequent possible success, there is a theoretical possibility of learning. In this way we may conceive a new interest built by coercion. Two factors, however, greatly affect the practical utilization of this possibility, the one inherently to hinder, the other possibly to help. The inherent hindrance is the opposed (internal) set, which in proportion to its intensity and persistence will confuse the definition of success and lessen the satisfaction of attainment. Acquiring a new interest is in this respect accordingly doubly and inherently hindered by coercion. The second factor, which may chance favorably, is the possibility that what (reduced) learning takes place may connect with some already potentially existent interest giving such expression to it that the inner opposition to the enforced activity is won over, and the opposing set dissolved. This second factor is of especial significance for the light it throws upon the relation of teacher and pupils in this matter of coercion. It seems from these considerations that if compulsion will result in such learning as sets free some self-continuing activity and these before harmful concomitants have been set up, we may approve such compulsion as a useful temporary device. Otherwise, so far as concerns the building of interests, the use of coercion seems a choice of evils with the general probabilities opposing.[8]

It may be well to come closer to the customary subject matter of the school. Let us consider the classification of the different types of projects: Type 1, where the purpose is to embody some idea or plan in external form, as building a boat, writing a letter, presenting a play; type 2, where the purpose is to enjoy some (esthetic) experience, as listening to a story, hearing a symphony,

[8] Coercion may be permissible as a particular expedient in some other instances, as when damage is about to be done either to others or to property or to the child himself. Clearly this is a temporary device and, even in these cases, generally a choice of evils.

There are some who needlessly confuse coercion with purposeful action in the face of difficulty. A certain stress of difficulty is healthy, probably necessary to wholeheartedness. Without it there is likely mere routine action of functions already learned. On the other hand, too great a difficulty means failure often with discouragement. In between these extremes lies the most educative activity.

appreciating a picture; type 3, where the purpose is to straighten out some intellectual difficulty, to solve some problem, as to find out whether or not dew falls, to ascertain how New York outgrew Philadelphia; type 4, where the purpose is to obtain some item or degree of skill or knowledge, as learning to write grade 14 on the Thorndike Scale, learning the irregular verbs in French. It is at once evident that these groupings more or less overlap and that one type may be used as means to another as end. It may be of interest to note that with these definitions the project method logically includes the problem method as a special case. The value of such a classification as that here given seems to me to lie in the light it should throw on the kind of projects teachers may expect and on the procedure that normally prevails in the several types. For type 1 the following steps have been suggested: purposing, planning, executing and judging. It is in accord with the general theory here advocated that the child as far as possible take each step himself. Total failure, however, may hurt more than assistance. The opposed dangers seem to be on the one hand that the child may not come out master of the process, on the other that he may waste time. The teacher must steer the child through these narrows, taking care meanwhile to avoid the other dangers previously discussed. The function of the purpose and the place of thinking in the process need but be mentioned. Attention may be called to the fourth step, that the child as he grows older may increasingly judge the result in terms of the aim and with increasing care and success draw from the process its lessons for the future.

Type 2, enjoying an esthetic experience, may seem to some hardly to belong in the list of projects. But the factor of purpose undoubtedly guides the process and—I must think—influences the growth of appreciation. I have, however, as yet no definite procedure steps to point out.

Type 3, that of the problem, is of all the best known, owing to the work of Professors Dewey and McMurry. The steps that have been used are those of the Dewey analysis of thought.[9] This type lends itself, next to type 4, best of all to our ordinary school-room work. For this reason I have myself feared its overemphasis. Our schools—at least in my judgment—do emphati-

[9] Dewey, *How We Think*, Chap. VI.

cally need a great increase in the social activity possible in type 1. Type 4, where the purpose has to do with specific items of knowledge or skill, would seem to call for the same steps as type 1, purposing, planning, executing, and judging. Only here, the planning had perhaps best come from the psychologist. In this type also there is danger of over-emphasis. Some teachers indeed may not closely discriminate between drill as a project and a drill as a set task, although the results will be markedly different.

The limits of the article forbid a discussion of other important aspects of the topic: the changes necessitated by this plan in room furniture and equipment, perhaps in school architecture, the new type of text-book, the new kind of curriculum and program, possibly new plans of grading and promotion, most of all a changed attitude as to what to wish for in the way of achievement. Nor can we consider what this type of procedure means for democracy in furnishing us better citizens, alert, able to think and act, too intelligently critical to be easily hoodwinked either by politicians or by patent-medicines, self-reliant, ready of adaptation to the new social conditions that impend. The question of difficulties would itself require a separate article: opposition of tradition, of taxpayers; unprepared and incompetent teachers; the absence of a worked-out procedure; problems of administration and supervision. All these and more would suffice to destroy the movement were it not deeply grounded.

In conclusion, then, we may say that the child is naturally active, especially along social lines. Heretofore a régime of coercion has only too often reduced our schools to aimless dawdling and our pupils to selfish individualists. Some in reaction have resorted to foolish humoring of childish whims. The contention of this paper is that wholehearted purposeful activity in a social situation as the typical unit of school procedure is the best guarantee of the utilization of the child's native capacities now too frequently wasted. Under proper guidance purpose means efficiency, not only in reaching the projected end of the activity immediately at hand, but even more in securing from the activity the learning which it potentially contains. Learning of all kinds and in its all desirable ramifications best proceeds in proportion as wholeheartedness of purpose is present. With the child naturally social and with the skillful teacher to stimulate and guide his purposing, we can especially expect that kind of learning we call character building. The necessary reconstruction consequent upon these considerations offers a most alluring 'project' to the teacher who but dares to purpose.

APPENDIX G

They were asked what they hoped to accomplish during the year. For a moment they were puzzled. The responsibility of planning their year's work, and setting up their own aims was new to them. After brief reflection, they asked whether it would be permitted to talk it over with each other and with their parents? It was decided that this was a wise plan to pursue, and that we would keep adding to our list of aims as new ones occurred to us, or as the need made one evident. The complete list of aims, in the children's own words, follows:

A. We want to be a good citizen of this group. Therefore,
   1. We must be attentive when the teacher or a pupil is talking.
   2. We must coöperate.
   3. We must not interrupt others.
   4. We must be prompt and obedient.
   5. We must be honest and trustworthy.
   6. We must have self-control especially when the teacher is out of the room.
   7. We must be ready for work even if the teacher has been delayed.
   8. We must not leave a task till finished.
   9. On coming into the room before school in the morning we must be quiet, and take out a book to study.
   10. We must keep our room tidy and attractive.

B. We want to improve in our studies.
   1. We want to do our best always.
   2. We want to master our difficulties.

C. We want to continue the work for the Willard Parker Hospital.

D. We will try to form habits that will keep us in perfect health.
   1. We must go out every recess.
   2. We must not put materials, fingers, and other things in our mouths.
   3. In cold weather we must put on wraps before going out.
   4. We must brush our teeth at least twice a day.
   5. We must prevent getting feet wet.
   6. We must keep our bodies clean.
   7. We must exercise out of doors, but not after a heavy meal.
   8. We must sleep at least ten hours with windows wide open.
   9. We must not bite our nails.
   10. We must not eat between meals.
   11. We must stay away from other people, if we have colds.

E. We will ask Mr. Meister to help us understand better the things right around us.

F. We will keep informed in current events by reading the daily papers and magazines.

APPENDIX H

efficiently. What should we put in it? Who should make it out? We agreed to plan together, as far as we possibly could, as to what we could list on our program, and how much time to give it. Since certain periods on certain days had to be left open for specialists to give us their expert advice, the planning was complicated. For that reason, the group naturally called upon me for my expert judgment oftener than in the earlier planning. We decided to have a certain time for the following:

1. The morning conference. A period for reporting upon current events, interesting projects, and problems. Difficulties arising in connection with these matters call attention to the necessity of drills. This period always ended with an outline of the plan for the day.
2. The drill period. To be used for drill on such skills as were required for the projects in hand. This period included such formal studies as arithmetic, language, and spelling.
3. The problem period. For finding out the why, how, and what of current event items, problems raised by the projects, etc. This provides for geography, history, and science.
4. The special project period. The opportunity for individuals and small groups to carry on activities of special interest. This applies especially to industrial arts and science, but it is not at all unusual for a group to work at dramatics or the composition of short stories or poems.
5. The appreciation period. A time for the enjoyment of stories, poems, and pictures.
6. The recreation period. To be spent in the gymnasium.

APPENDIX I

It was very interesting to observe to what extent we were covering the subject matter prescribed in the old curriculum through the pupils' projects. A portion of the record that was kept, showing how the curriculum materialized under this mode of procedure, follows:

THE CHILDREN'S PROJECT:	THE SUBJECT-MATTER INVOLVED:
Class and individual budget for miscellaneous supplies. Teacher deposited amount of money requested from each child in the bank. Children were given individual check-books with which they could purchase their supplies at the college book store.	How to keep a check-book. How to keep a personal account-book. Talk on general banking in connection with the deposit of money in the bank. Difference between a check and savings account. Meaning of interest. How to compute interest. Rates of interest given by banks.
1. Christmas box for a poor family or institution.	1. Oral composition: Speech contest by pupils as to who should get the box. Every pupil, who was anxious to win the box for his or her poor family or institution, prepared a short speech to the group in which they set forth their plea. Then the group took a vote. A girl won it for the Willard Parker Hospital because of her direct and forceful appeal. Discussion with the group. Why that pupil's speech won the box for her hospital. The standards for a good speech. 2. Letter writing: A letter to hospital to find out condition and needs. 3. Industrial arts: Making of toys, sewing of nightgowns, use of a commercial pattern. 4. Cooking: Light cookies and candies for the sick children. 5. Written composition: Story, poem, and scrap-books. 6. Art: Illustrated books, artistic little tags for parcels when gifts were wrapped.
2. Diary kept by each child.	1. English: Source of language and spelling work.
3. A monthly class magazine.	1. Oral compostion: Speech contest as to how to name our magazine. 2. Written composition: Stories and poems, riddles and jokes, reports as to the activities in the various departments.

THE CHILDREN'S PROJECT	THE SUBJECT-MATTER INVOLVED
The morning conference, in which current events were reported, gave rise to almost all our problems in history and geography. The following will serve as illustrations:	
1. A report on the recent steel strike led to the following questions by the group.	1. Geography: A study of the mining sections in the middle Atlantic and southern states. Is steel manufactured where the iron is mined? Where are the mining centers? Where are the manufacturing centers? How is steel made? Do we produce all we need? 2. Civics: Why are the men on strike? Is the cause a just one? Can those troubles be settled in a better way than by strike? 3. History of the United States: When do we first hear of strikes in the United States? For what did they strike then? Have their causes changed?
2. Report on the threatened coal shortage for this year and a very cold winter predicted. Pupils recalled the shortage of two years ago. "What were the reasons then? What are they now?"	1. Geography: Coal producing sections in middle Atlantic states. Where is the coal produced? How mined? How transported and where? How will a shortage affect us?
3. How can we predict the weather?	1. Science: Class organized into a weather bureau, studied government weather-maps, made a chart predicting the weather for the next day from certain data they collected.
4. Report on pros and cons of League of Nations, mentioned the Monroe Doctrine, what is it?	1. History.
5. Report on race riots. Why is it that a negro is not respected like a white man.	1. History; the Civil War.
6. Report on trouble with Mexico led a pupil who had been there to make the statement: "We ought to fight Mexico, we could go right in and wipe them out." Immediately others asked: "Would it be so easy to do that?"	1. Geography: a study of Mexico.

APPENDIX J

I

Table 2.2 East High School's Schedule, 1938

Period	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*
1	.....				
2	(classes in rest of school)				
3	.....				
4	.....				
5	special interest groups*	free reading	special interest groups	group counseling	special interest groups
6	CORE			COURSES**	
7	pupils dismissed; teachers' conference	lab	lab	individual counseling	lab***

* Based upon students' interests in core content, he or she can pursue reading, music, crafts, art, current events, science, dramatics, writing.

** Core courses, initially were English and social studies teachers joined later by art, science, home economics, and industrial arts teachers.

*** Laboratories set up in each room offered individuals or small groups time to meet with the core teachers best qualified to help them. For example, a student working on a project could go to science, art, English, or social studies labs."

II

- Core teachers are expected to teach the basic knowledge and skills of their fields "insofar as (they) are consistent with teacher-pupil goals."
- Core teachers are responsible for expanding student interests "and for helping them see relationships in all their work."
- Teachers must replace the existing system of grades and punishment with "new drives for learning."
- In choosing subject matter, only content that "assists in the solving of problems and in the meeting of the needs of pupils" is appropriate.
- Pupils and teachers together plan the work.
- Usual subject matter lines "may be ignored."

III

- Personal living
- Immediate personal-social relationships
- Social-civic relationships
- Economic relationships

APPENDIX K

Alberty's Emerging Generalizations for Curriculum Design (Bullough, 1976,
pp. 132-133):

1. Democracy as a guiding principle for school organization and practice.

2. The importance of relating all elements of the curriculum to the purposes of education within a democracy.

3. The necessity of democratic leadership and the responsibility of administrators and supervisors to take the lead in curriculum development.

4. Importance of democratic relationships among all school personnel—teachers, administrators, and students.

5. Evaluation and testing of practices in the light of their contribution to school purposes.

6. The centrality of the needs and interests of students.

7. The use of studies to identify the needs and interests of students and the use of these as a basis for curriculum revision.

8. Learning as the "reconstruction of experience."

9. The central role of problem situations in learning, and the need for students and teachers to constantly reconstruct, through reflective thinking, their experience.

10. Teaching through units with an emphasis on problems.

11. The method of intelligence as suggestive of classroom teaching strategies.

12. The significance of rich educational resources, such as the community, the use of which must be consistent with the school philosophy.

13. The complementary roles of the psychological and the logical organization of subject matter in helping students achieve understanding.

14. Activity (instrumental learning), especially for the younger student, eventually to give way to experience with organized systems of knowledge.

15. Integration of subject matter.

APPENDIX L

Basic Generalizations Regarding the Curriculum (Alberty, 1933; as cited in Bullough, 1976, pp. 140-141):

1. The Curriculum of the secondary school should be constructed, organized, and evaluated in terms of its contribution to the attainment of the objectives of education.

2. The various subjects areas should be so organized and taught as to avoid the compartmentalization of educational values and objectives. That is, each area should make its unique contribution to all values and objectives.

3. The curriculum should be so organized as to make possible the progressive development of a wide range of intellectual, aesthetic, and practical interests which the individual will be led to explore and develop both in the school and outside it.

4. One implication of the above principle is that the areas of activity be very broad and thoroughly integrated in the early stages of the secondary period and that the more specialized areas be gradually differentiated with logically organized studies emerging upon the upper levels.

5. The dualism between curricular and extra-curricular should be avoided by introducing as a regular part of the curriculum much of the activity now carried on in clubs and "free choice groups."

6. The curriculum in each area should be organized around "centers of interest" and fundamental principles needed by all, with ample provision for meeting individual differences in interests and needs.

7. The flexible organization of the curriculum proposed above is made possible by the application of the unit plan with its emphasis on comprehensive problems and projects as the basis for learning, in contrast to the daily "ground-to-be-covered" conception.

8. The program of studies should be organized so as to avoid fixed and inflexible channels into which the individual must fit. The student's program should be determined in so far as possible, without reference to fixed curricula, upon the basis of competent guidance.

APPENDIX M

Alberty's Guidelines for Resource Units of the Rocky Mountain Workshops (Bullough, 1976, pp. 165-166)

The core program should include only those units, activities, or problem areas which:

1. are common to large groups of pupils, if not all;

2. are persistent or recurring in human experience, or are related to, or illustrative of, such problems (for example, a bond issue for the construction of a local sewage disposal plant may illustrate the persistent problem of administration);

3. are not likely to be handled well by any of the traditional subjects (as, family relationships);

4. require, or would profit from, cooperative planning, teaching, and learning;

5. call for exploration in several areas of experience (as, health in biology, recreation, the home, sex, care of children, public health, health hazards in industry, the consumer, safety, etc);

6. require orientation in a wide range of relationships and implications for their significance to become apparent (for example, the corporation—as related to mass production, advertising, absentee ownership, labor problems, propaganda, war, imperialism, pressure groups, etc.);

7. require consideration of various points of view in addition to factual data (as, race relations);

8. require larger blocks of time than conventional periods (as, community study and participation);

9. call for relatively continuous experience rather than a unit course (for example, the arts are not strictly 'problems' but kinds of experience which should be included in the core curriculum);

10. extend the application of such objectives as techniques of thinking, work habits, study skills, social sensitivity, creativeness, etc. over a wider range of experience than the traditional subjects.

11. require a minimum of specialized laboratory equipment;

12. do not require extended drill in specific skills (as, taking three months off for drill in typing or percentage or cabinet-making);

13. do not require sudden extension or drastic modifications of present levels or work habits and study skills (as, a sudden shift from lesson learning to complete responsibility).

APPENDIX N

Alberty's 7 Step Plan to Re-examine the Philosophy of the School; used to clarify school purposes during Alberty's work with the Eight Year Study, and later in his role as director of the University School. (Alberty, 1943)

1. Establish the need for re-examination, through questions which will point out inconsistencies and contradictions within the program.

2. Organize the staff in terms of the size of the school, its organization, the time available for professional activities, and the ability of staff members to work together effectively.

3. Preliminary meetings to determine scope of the study and basic principles involved.

4. Study of related literature.

5. Involve the staff in a study of the local situation—the school population, the community; its problems and influences.

6. Staff arrives at a preliminary point of view—a statement as to the role of the individual and the school within society.

7. Formulate a final statement of the philosophy of the school, with an emphasis on democratic procedures.

APPENDIX O

Alberty's Generalizations of Learning (Alberty, 1953)

1. Learning is an active process which involves the dynamic interaction of the learner and his environment.

2. Learning is most effective when the learner is motivated by goals which are intrinsic to the activity.

3. The most significant type of learning in a democratic society is characterized by reflective thinking, rather than by mechanical habit formation.

4. When problems are of common concern, group thinking is the most effective approach to learning.

5. Skills, appreciations, and understandings are most effectively developed as a unified whole rather than each in isolation from others.

6. The development and modification of attitudes is a problem of learning which has great significance for the future of our democratic society.

APPENDIX P

Alberty's Problem Areas Core Curriculum:
(Alberty, 1953)

1. Orientation to the school
2. Home and family life
3. Community life
4. Contemporary cultures
5. Contemporary America among the nations
6. Competing political, social and economic idealogies
7. Personal value systems
8. World religions
9. Communications
10. Resource development, conservation, and use
11. Human relations
12. Physical and mental health
13. Planning
14. Science and technology
15. Vocational orientation
16. Hobbies and interests
17. Public Opinion
18. Education
19. War and peace