Mental hygiene and public education

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Thesis

MENTAL HYGIENE AND PUBLIC EDUCATION

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Mental Hygiene and Public Education

Outline

A. The meaning of Education in terms of Mental Hygiene.
   I. Adjustment of individual to life the fundamental aim.
   II. The agent of society to accomplish this is the Public School.
   III. It involves the physical, psychic and emotional understanding of man.

B. The objectives of Education are
   I. Adjustment of individual to the social group.
      a. Importance of emotions
      b. Intellect versus emotion in behavior
      c. Influence of heredity and environment on character development
         1. The instinctive nature of man
         2. Effect of environment on these instincts.
      d. Results not into an altruistic personality but into a Socialized Ego Personality
      e. Importance of the vocational adjustment
         1. For normal expression of individual instinctive desires.
         2. For benefit of Society.
f. Importance of adjustment to mate
   1. The sexual life of man
   2. Serious effects on behavior when not properly adjusted

II. Adjustment of individual to reality
   a. Involves adjustment to authority
      1. Teaching child to face the truth
      2. Truth not to be too painful, let him like it.
      3. Failure of wishing to know truth results in flight into phantasy
      4. Phantasy gives satisfaction when reality doesn't.
      5. Causes eccentric personalities, radicals, sensationalists, mental conflicts etc.

III. Adjustment to aesthetic and infinite
   a. Appreciation of music and art result in sense of goodness and fineness.
   b. Appreciation of the aesthetic an important step in religious development
   c. Religious and moral development on a scientific level
   d. Results in dynamic and a more wholesome philosophy of life.

IV. Knowing one's own self
   1. Understanding the basis of personality so that-
a. He may control his own actions
b. Understand the behavior of his fellow beings
2. Will result in a sympathetic attitude for another's short-comings.

C. Changes necessary in Public Schools to accomplish these objectives.

I. In the Philosophy of Education
a. Aim is to develop socially adjusted individuals. For the benefit of himself and society.
b. Factual knowledge is of secondary importance in making adjustments, emotions come first.

II. Better personnel in the schools.
   a. Teachers with a thorough knowledge of Psychology and behavior understanding
   b. Higher salaries to encourage our best people into school work.

III. Methods
   a. The place of play in character development
   1. First three grades to be entirely based on play
   2. Constructive play besides developing character also gives tools of education.
b. The problem project method

1. Makes school interesting

2. Emphasis on solving problem; subjects are incidental to solving the problem.

3. Gives constructive life habits
   a. Habit of thinking, of searching for truth etc.

4. Subjects as such, to be taught only when the Play method and Problem-Project method have failed for the particular individual.

D. Conclusion.
MENTAL HYGIENE AND PUBLIC EDUCATION

Recent studies in psychiatry and also in psychology have shown that in many instances the best means of cure in cases of maladjusted individuals has been re-education in some form or another. Advocates of the Mental Hygiene movement have been using this means in guiding socially maladjusted individuals. Re-education is the basic method in all mental hygiene work. Patients are constantly being brought to the clinics and sent away again with a new point of view regarding their particular trouble, the cause of which is usually due to lack of understanding.

As Dr. William Burnham says in a paper on "The Scope and Aim of Mental Hygiene", "It is a grave reflection upon the schools that so many of their graduates have to be re-educated in sanitariums and hospitals". Truly this reflection is serious enough but it is the least that could be said. Think of that great army of students who have gone through our public schools and have failed, not seriously enough to have gone to a clinic for treatment, yet, failures in the sense of not having found their places in society, not having chosen their work so that they and the social group would have been both benefited, not having found the

(1) W.H. Burnham—"The Scope and Aim of Mental Hygiene" Boston Medical and Surgical Journal Dec. 1918 #25 PP. 749-755
happiness they might have, had they been educated to better control their emotions, to control their tempers, to control their egoistic desires, to have more desirable interests, to have more socialized attitudes, etc.

To help individuals make these adjustments is the province of our schools. Society has a right to assume that the responsibility for producing socially adjusted individuals rests with public education. To do this the schools must change their philosophy of education. They must break away from the idea that the acquisition of factual material is the determining factor in character and behavior development.

Some very interesting observations have been made regarding the behavior of illiterate individuals, the results of which should make us question seriously what the true values of our schools have been. One can't help but notice the industriousness, the courteousness and gentlemanly conduct of a large number of illiterates in contrast with the very large number of literates whom we would be ashamed to call fellow citizens. The contrast is striking; on the one hand we have a large number of so-called uneducated individuals in our group who behave themselves as truly socialized individuals, and on the other, a large group of the products of our educational system who waste their time in anti-social conduct. Is the school
emphasizing unsocial conduct? No, not intentionally anyway. Then how can we explain the behavior of our educated? The answer is, the school has not concerned itself with the behavior of the individuals, it has concerned itself with subject matter. In other words the emphasis has not been in teaching Johnny how to control his anger, or to be honest with his friends but in giving Johnny algebra, Latin, facts, facts, facts, so that if anybody should ask him a question he would not have to go to an encyclopedia for the answer.

Unless we change this point of view so that the aim is to educate people and to better adapt people for participation in the social group, our slogan of "Education being the bulwark of our Democracy" will continue to be the empty phrase it has always been. It would be no exaggeration to say that our schools are turning out more demagogues, or if you please, unsocialized individuals than socially adjusted ones. The problem is a question of policy and investment. Are we willing to allow the schools to go along as they are now doing, dispensing subject matter and turn out improperly adjusted individuals? Or do we want our schools to concern themselves with character and behavior development and attempt to prevent that anti-social conduct now so prevalent?

The attitude we take on this problem is going to determine social progress for a long time to come- Progress not only in the field of education but in every other
endeavor which shall be fortunate enough to come under scientific investigation.

The new psychology of recent years has shown us that it is the teaching of attitudes and the formation of habits which is the more important thing in education, as it is upon them that we will have to depend for adaptation rather than on factual knowledge. To be more concrete a person may have a thorough knowledge of finance yet if he also had an anti-social attitude he would use those facts and what other knowledge he had in anti-social conduct. Thus we have those clever schemers in our large cities who prey upon the people.

In the same way a young man having passed the Lawyer's Bar examination may use his knowledge of law in unsocial conduct, or in protesting unsocial conduct. So if we should analyze still further we would always arrive at that truism that the real aim of education must be the instilling and teaching of attitudes rather than mere acquisition of facts. If education, as has been said, is a preparation for life, then it seems that the control over one's emotions, plus attitudes and habits having a socialized end, should be the aims of our educational system.

The most significant finding which has brought about this new attitude is the placing of greater and greater emphasis on the importance of environment in the moulding of the individual character. Before we knew anything about
the effect of environment on the development of character, heredity was the source looked to for the understanding of personality. A person's honesty or courteousness was attributed to his ancestry. When this idea held universal sway, education concerned itself with the communication of factual material, assuming that a person's attitude and habits were the province of heredity and that they as teachers had no control over the adjusting faculties of the individual. Although the question of the influence of heredity and environment is still debated, enough is known to prove that environment is a very important factor in determining the personality of an individual.

The understanding and explaining of a person's act is not wholly a problem of heredity but is primarily a problem of adaptation to environment and is better explainable in terms of sociology. To illustrate this—a person has in him certain innate capacities and tendencies; the way he will make use of them will depend on the environmental influences with which he has come in contact. One man in thinking through a problem has to use in the process, those experiences with which he has come in contact or knows about as the result of the particular environment to which he has been subjected. Another will necessarily have to come to a different conclusion if he has had different experiences and different factual material at his disposal. They are both using the same capacity but the resulting action will
be very different. Some author has put this idea in a rather sweeping statement as follows: "Control the environment and you may control the action of an individual". Though this is rather an extreme point of view the tendency is definitely in that direction. Whatever the best explanation of character is, this much can be said regarding the acceptance of the environmental point of view, that character and personality can be controlled. They are not predetermined by inheritance. The psychiatrist has found that character is not only controllable but also amenable to education; education of the type which concerns itself with the guiding of the emotions and habits of the individual and not of the academic, subject-dispensing type. This new thought has by no means the universal support of educators as yet. But if we can judge by the enthusiasm students of education feel after grasping the idea, education of the future should be much more successful.

A recent pamphlet published by the Bureau of Education, entitled "Cardinal Principles of Secondary Education", mentioned seven objectives which the authors decided should be the educational objectives of our schools. They are as follows: first, health; second, command of the fundamental processes; third, worthy home membership; fourth, vocation; fifth, citizenship; sixth, worthy use of leisure; seventh,
ethical character. Certainly a very fine and inclusive list of objectives. There have been many other pamphlets written on educational subjects, all of which mention very worth while objectives. One can go back in the very earliest history of the development of our educational system and there also find worthy objectives. The ends of education have been very rarely called into question, everyone seems to agree as to what they are. But, like the outcome of a good many things, what we want and what we get is a very different matter and having the first does not insure the second. Of course we could indulge in a bit of philosophy and say that "if we really want a thing bad enough we shall get it". It seems we may have to wait a good many years in this case unless we break away from philosophizing and do more of the psycho-analyzing in education. Progress seems to go hand in hand with science. Any one who has been a close student of education could not have failed to note the progress made in those schools which have put in practice methods of education based on sound psychological and sociological principles. The main difficulty is not in having wrong objectives in education but in having wrong methods of instruction—in fact the wrong point of view.

With this in mind, what do we want the schools to do? From what has already been said the answer to this will not be difficult to find. Public education should be the means
of teaching our future citizens how they may better adjust themselves in society and to carry a proportionate share of responsibility therein. To state the problem in another way—Education should

1. Help the individual to adjust himself to Society
2. Help the individual to adjust himself to Reality
3. Help the individual to adjust himself to the Aesthetic and Infinite.
4. Help the individual to understand himself and know others.

These are the objectives, these are the adjustments everyone is constantly making during his lifetime. How can public education help us to make these adjustments with as little friction and pain as possible?

The very first consideration is the knowing of the child. In our understanding of him we will have the proper foundation and material with which to work. The importance of this can not be overestimated. Every teacher, and some day perhaps every parent, must have a thorough knowledge of child psychology. Obviously it is not the intent of this paper to go too deeply into child psychology, there are many excellent books on the subject. Those points will be brought out however which will help the writer in his purpose, namely that of changing the attitude of our educational system.

A child is first of all a Biological Body. It has the powers of life, and the potentialities of growing, eating, walking, talking etc., as it reaches certain stages of development.
A part of his biological life, worthy of separate mention, is the glandular activity of the body. Anyone dealing with people must first of all understand the Biological basis of behavior. A healthy functioning physical body is the very foundation of activity and adjustment. This is a primary consideration, a body possessing any unhealthy organ or defect can never hope to compete in a life of adjustment with a normal one. We could stop at this point for some time and try to show how the school should take care of the physical health of the child. But here again one can read book after book on this phase of education. The second consideration is the knowing of the child in his psychological make-up. If the schools have in any way failed to understand and care adequately for the child biologically; psychologically, they have failed miserably.

In this second consideration we cannot be too critical. The reason for failure is due primarily to ignorance. The psychic understanding of life is a very recent one. However this should not excuse what is going on in the schools now. In the psychic and emotional study of the child we learn that he has certain avenues and tendencies of behavior. These avenues of behavior are known as instincts. Thus, in reacting to a similar stimulus his responses will be alike unless otherwise directed by the teacher or by environment. Accompanying an activity or response to a stimulus something else takes place along with it, an element of feeling. This feeling
element or emotional life of the child is of very great importance in its education. The more known about the emotions, the greater is the emphasis being placed upon them in the educating of the child. In a statement made recently by one of our American authorities in the field of Psychiatry he says that "most of our opinions and conclusions are arrived at on an emotional basis first and we then use our intellect to uphold them." The problem then is to understand the child biologically, psychologically and emotionally and on the basis of this knowledge, attempt to educate him so that he may make the adjustments heretofore mentioned. One other point should be mentioned before building our educational program. Very recent studies made by the most careful students of Psychology and Sociology show a decided tendency toward believing that human nature is essentially egoistic. Almost everything we do is done in the spirit of self interest although a very large proportion is so well disguised, consciously or unconsciously, that the ordinary observer would never recognize it. The so-called gregarious instinct is believed by many to have an egoistic basis. Some have even denied the existence of such an instinct, though all agree that man has a definite desire to be with others. Man loves the approbation of his fellow beings, among them he finds the great satisfaction of expressing his ego. This may be compared to a little boy

(2) F.E. Williams—"Mental Hygiene and the College Student" Mental Hygiene Vol. V April 1921.
performing tricks before a group of people to win admiration. Had there been no one to watch him, there would have been no use in performing them.

This is the picture of the individual, this is the substance and material ready to be moulded by education. The problem is a difficult one to say the least yet not at all discouraging. If society has been fairly satisfied with the results of the present educational system, we need not feel disconcerted if we place education on a more scientific basis.

The first objective we mentioned for our program was the training of each individual so that he will make a satisfactory adjustment in the Social group. Let us remind ourselves again that each individual in adjusting himself does so on the basis of his physical, psychical and emotional make-up. The personality make-up of the child is essentially a self-centered, egoistic one. Our job, then, is to accept this ego personality and by putting it through our educational process send him out again, not an altruistic personality as some think but rather as a socialized ego. He is still self interested when he is graduated but his ego desires and impulses have been trained so that they express themselves in ways which are helpful rather than harmful to his fellow-beings.
Laymen and the so-called moral teachers will probably refuse to accept such a statement, yet with a little unbiased reflection and some observation one cannot fail to see this in operation in nearly everything we do. Of course we have all, in the past, avoided the idea by rationalizing our own particular behavior and soon afterwards have many times felt a bit guilty because we realized that although we may have fooled the others and upheld our reputation, we did not fool ourselves. Therefore, let us emphasize that fact again--we do not expect by the process of education to change the child into an altruistic personality but rather into an enlightened or a socialized ego--a personality whose greatest personal happiness comes from doing things which are good for the social group and not from things which result only in his own personal welfare.

For example--The essential difference between a clever pickpocket and a clever wood-carver is that one has found wood carving the means of expressing his clever fingers satisfactorily and the other has found it in picking pockets. Both have used the same clever physical organs, both have probably used the same mental energy and both have found equal emotional satisfaction (happiness). And each will continue to find emotional satisfaction in proportion to how well each job done measures up with the perfection, yet one of them is a desirable citizen and the other is not. We call the desirable one (other things being equal) a person
who has made a successful social adjustment and the other, we call a failure. Everyone of us likes to do things well so that we may feel the satisfaction of success and achievement—what the thing itself is, is not so important. Therefore one of the things we must look to in educating the child is to see that he gets this satisfaction in channels which have social approval. If we deny him this it is only natural for him to find expression in other channels.

Few have appreciated the significance of the emotions in our educational process of the past. But educators are constantly being reminded of their import and the time is not far off when they will be given a significant place in the school program. The emotions will find a way to express themselves, what that way may be will depend on how far our educational system is willing to care for their guidance.

As has been suggested, the appreciation of the effect that success and achievement have in developing social attitudes is very important. The realization of being able to do things well is very gratifying to one's self. This emotional satisfaction is not only desirable from this point of view but also in that successful achievements have a tendency to be repeated. Thus, a boy not only receives personal satisfaction in being able to hit the ball with a bat farther than anybody else but becomes more proficient in doing it because he will like to do it and will practise doing it. Wherein success encourages the child to achieve more, failure discourages him.
Wherein success accelerates interest, failure kills it. On
the basis of this our school program should provide every
opportunity possible to have children feel the thrill of
success and should be void of those things which result in
a feeling of failure and discouragement.

This has a very direct connection with the practice of
grading children by marks, the practice of non-promotion
and repetition of grades, which matters will be taken up
later.

It is hoped that no one will assume from the above that
that the child should never experience the feeling of failure.
Now and then it performs a very significant service, it
challenges one to give the best that is in him, it stimulates
him to greater activity. This has a very direct influence on
the confidence or lack of it that a person has in himself
later on in life. If one has constantly come up against
something difficult and has continued to fail in solving it,
the probability is that later, in meeting life's problem he
will be lacking in self confidence and will try to avoid the
more difficult tasks. How common this characteristic is,
anyone in personnel work knows. Only yesterday a young
man, twenty-three years old, a college graduate came to the writer
for advice in regard to a position recently offered him. He
was a very fine appearing young man, giving no outward
indication whatever of the conflict within him.
Among the interesting facts given, in reviewing his life history was one very significant. Through his boyhood he was constantly reminded that he was going to college. In high school he did very well, was one of the first five. In his Junior year he took college entrance examinations in five subjects and failed miserably in four of them. This was a terrible blow from which he hasn't as yet recovered. Other things have contributed. Nevertheless here he is today, a fine young man with a very decided lack of self-confidence, which keeps him from accepting the position for fear of not making good.

If it is true that pleasurable experiences tend to repeat themselves we may use this tendency in educating for better vocational adjustment. Adjustment vocationally is one of the most important to make. This involves two considerations—the first, a knowledge of what the person himself is capable and in what he is interested, and the second, how and where he can be of most use in society.

The first part of this involves the use of psychometric tests and individual personality study which should be done by a technically trained man connected with the school department. The second part is the province of the teacher and the parent. The child should be given opportunity to find pleasure in those activities which are beneficial to society. We know a child loves praise, loves to be admired for the things he does besides getting a more personal satisfaction from the achievement itself.
By controlling the opportunities for achievement and by vigilant use of praise and reward, the teacher and parent can so influence the child that he will have no desire to act to the contrary. Having had these experiences in childhood, the chances of choosing some vocation which is unsocial will be improbable. Another means the teacher may use in classroom work is the discussion of the various occupations. Have the children make actual contacts with the workmen and the job. Have them discuss the types of persons best suited for a certain kind of work, to find out the opportunities offered and how it contributes to his personal and community welfare.

Some schools have been giving courses in vocations and the like during the past few years. This in itself is some improvement over none at all. But from what has been observed they could be taught to have a much greater value. The children learn the facts concerning the occupation but they are not encouraged nor even stimulated to react emotionally toward it. At the end of the course having received a mark, they immediately forget about it. Had they received some emotional stimulus, everytime that vocation or profession was mentioned they would react emotionally toward it.

Hand in hand with the making of a vocational adjustment is another interesting consideration—that is an avocational interest or hobby. Some refer to it as use of leisure time. Whatever you wish to call it, it refers to
the using and passing of that spare time after working hours before retiring and off days. Some author has suggested that one can best judge a man by what he does during his spare time than in any other way. Our education has been very negligent of this important consideration. We see people by the hundreds using this time wasting whatever they have earned during working hours. They spend their time with no idea of using a part of it for personal development and better preparation to meet their next day's work or perhaps next year's plans. Comparatively few people spend their time in worth while reading—still fewer have such a thing as a special interest or hobby. These interests can be developed on the same basis a vocational interest can be developed; as mentioned above. The school should make a special effort to stimulate and encourage student's interests. We have had altogether too long, the habit of ignoring the pupil's interest, yet on just this, the student's life work and the student's use of his spare time, will depend.

Besides the vocational adjustment every person must make some adjustment to his mate and family, before he can be accepted as a properly adjusted individual by the social group. This adjustment is in many respects more important and more fundamental than the other. On the basis of one's sex adjustment, more than any other, will depend the success or failure of a person. This is not meant in the narrow sense of just keeping company with a girl and then marrying her.
The sex instinct and the emotion of love seem to influence to a greater or less degree most of the things we do. Every stimulus which gives rise to anger, fear, curiosity, love or hate in some form involves at least one of the two most fundamental instincts, self-protection and sex.

These emotions begin to be felt very early in life. Some have been experienced while the child is still in the cradle. From their very first reaction, education of these emotions begin whether or not the mother or nurse is aware of it. Just as soon as a reaction has gone along smoothly from the child's point of view, the next time that stimulus appears the reaction will be exactly the same, and it will continue to be the same in so far as it continues to be pleasant to the child and in so far as nothing is done to change it, by the mother. If the reaction is not pleasant to the mother she should begin to guide it as early as possible. If the child has continually had its way for some time and a habit has been formed, it will take a great deal of patience and intelligent direction to change it. This applies particularly in early childhood to reactions of anger and fear. When the child is old enough to begin to play with other children, a new set of emotional reactions and habits begin. This will be the first opportunity for the mother and a little later for the teacher to begin moulding the child socially. This stage of development is very important, as many of these experiences and habits will be carried with the
child through adolescence and maturity. The teacher should be very careful and see that the child makes the proper emotional adjustment to social and anti-social conduct, and as soon as a wrong emotional tendency is noticed, steps should be taken to change it as soon as possible. When the child leaves the playground and the kindergarten, still newer situations arise when formal school instructions begin. Here new conditions are met and new emotional adjustments begin to crop out. With every new experience a new emotional adjustment is made. The teacher of tomorrow will know this and take the necessary precaution to see that they are headed in the right direction. Those of us who have come out of our school experience as we are, have only our fortunate or unfortunate environment to praise or blame. There was no conscious control by our teachers over our emotional reactions. We developed into what we are by the "hit or miss" method. Thus, as each new experience presented itself, we made our adjustment. By knowing one's past experiences and emotional habit reactions we are able to explain why one person will feel sorry for a friend's misfortune and another will be glad, why one person may go the limit to help a friend and another would like to see him shamed; why one will get angry on a slight provocation and another will keep cool and accept an insult without any noticeable feeling. One man will accept a young lady's word without question and another will investigate and verify. One man is easily satisfied with a little, another is never satisfied; one will spend day after
day in search of something worth while, another is too lazy to go to the post-office and buy a stamp. One man is frightened by a dog passing by, another welcomes the sound of a howling lion; one man is afraid of lightning, another of thunder, one of the dark, another of a cat, etc., etc. These reactions are not based on reason; reason has nothing to do with them. They are emotional habit reactions acquired during our childhood and adolescent period, from which we shall never free ourselves without extreme effort and guidance. Most of the reactions mentioned above are those found most often in out-of-school activities but the same is true of the boy who dislikes geography—of one who dislikes arithmetic or grammar or history. The same is true of one who likes this teacher, of another who hates that one, of one who is indifferent to this and plays truant from the next. These also are emotional reactions, a little different perhaps, in that extremely few of the children take kindly to these school subjects. The only reason they worked on them was possibly due to some other emotional reaction; perhaps it was to please their mothers of whom they were very fond and wanted to please; perhaps it was to please their young teacher to whom they took a liking or perhaps to avoid father's strap. One can't for a moment see how a child could make a favorable emotional reaction to arithmetic and grammar without the secondary
consideration. Even we grown-ups frown upon those subjects, yet we like to fool ourselves in expecting the child to like them. Of course we agree that arithmetic and grammar are necessary, yet they need not be taught as they are. The feelings of the child should be considered. They could very easily be taught in working out problems and projects in which a child has a real interest and which would satisfy certain emotions. Arithmetic and grammar are after all merely tools, therefore they should be given the place of tools. To illustrate; a man wishing to make a piece of furniture has to use several tools in the process. He has to saw, hammer, glue, sandpaper, stain etc. processes which in themselves only, give him no personal satisfaction. He realizes however that he has to perform these operations, and do them well too if he is going to get real enjoyment when that library desk he is making is completed. Throughout the process of construction the individual making the project constantly stimulates himself emotionally by visualizing the completed desk. This pleasurable stimulation not only keeps him in a pleasant mood but is invariably transferred to the immediate operation in hand, causing him to guide more carefully the tool he is using.

This same psychology applies in our school work, the reason we do not see it at work in the children is because we have not permitted them to solve and make projects. We have been giving children arithmetic,
grammar, reading, geography, history, the tools of education, as ends in themselves. No wonder the children have such little interest in schools. What satisfaction is there in adding, subtracting, multiplying etc., in knowing what verbs, conjunctions and nouns are, unless the child is using them in playing house or in writing letters to mother or father.

This academic method of teaching has not only been the cause of a great deal of unhappiness and truancy but has been utterly negligent in considering the social channels in which the subject matter and tools could be used by the child. It seems as though we had been placing a four year old equipped with a nice sharp hatchet in a room filled with expensive furniture and then have sat by and watched to see what he would do. No one can be sure that he will chop up the furniture yet the chances are decidedly in its favor unless he is guided.

So we have been sending out young people with tools trusting to their inheritance that they know how to use them. Then when we hear of a Johnny using his knowledge of arithmetic to draw up wrong balances as a clerk in a bank
and keeping the money, we are quite disturbed. As has been suggested, adjustment to the social group is not a very easy going matter in the complex society in which we live. Success, failure or any degree between them depends so much on the training our emotions have received during our early life. On the basis of emotional adjustments we have seen how some very serious and some very queer beliefs are explained. Beliefs we thought we had made on an intellectual level. In our industrial controversies with labor we had always thought that the trouble was only a matter of more wages and less hours. Industrial psychologists, however, know this is perhaps the minor cause of unrest. The real trouble is an emotional one. Labor is dissatisfied because there is no emotional satisfaction in the work they do. In our contacts with people we often think we deal with them on a more or less intellectual level. In our relations within the family circle, in the relations between teachers and pupils, and between boys and girls we have always assumed that although there was an element of feeling, the relationship was more or less an intellectual one. Observations and experiments have not only proven that these contacts are settled on an emotional level but have also proven that these emotional attitudes have their origin in our childhood and adolescent experiences and are the result of or lack of education during that period.
The instinct of sex and the emotion of love is undoubtedly the most important. More people suffer from mental abnormalities as the result of it than from any other known cause. Children running away from home, teachers having grousches, family quarrels, illicit love affairs, prostitution, criminal conduct, murder, these and nearly every other conceivable form of disbehavior may be caused by the abnormal adjustment of this emotion. If we are sincere in our desire to relieve human suffering, we can not allow education to go any farther without considering the guiding and directing of childhood and adolescent emotions. This is not as difficult a matter as it may at first appear. There are two absolute necessities, however, first—teachers must be trained thoroughly in the field of psychology and sociology. There must be no place for the academic personality in the public school system, at least not until the child is beyond the adolescent period. In college there may be a place for such an educator though even there we may have our doubts. Second we must decrease the number of pupils per teachers. These two things are very necessary; every teacher, no matter how well trained, will have considerable difficulty in handling the average class of from forty-forty-five pupils. It will be particularly difficult when we ask her to pay special attention to the emotional development of each child. With these two changes, our schools
will go a long way in diminishing the number of people who cannot make a normal adjustment in society.

Let us now consider the second group of adjustments. These are more egoistic than the first, still they have a very significant social bearing. For example, a person's adjustment to the infinite, to the aesthetic and to reality will give him certain philosophies or aims in life, which have considerable bearing in guiding his activities in society.

The underlying aim of education in dealing with these should be to encourage individuality. We have mentioned before the fact that man is fundamentally individualistic in make-up and have stated that although we want him to be socialized he need not lose his individuality. We have tried in vain for a good many years to make men alike by forcing them through the same school grind. To-day we are able to realize that fallacy and instead of attempting to make them alike we should aim to develop them individually. In other words develop one to the best of his capacities for the welfare of the group.

Let us look first to the necessity of adjusting a student to reality. This means the educating of an individual in such a way that when he is confronted by a
difficult life problem he will not go day dreaming and find refuge in building air castles, but meet it on a factual basis and reason it out. To illustrate this—we know first of all, that the thing we are most concerned about in this world is ourself. We are constantly exerting ourselves to satisfy our ego desires; we want success because it gives a feeling of self-importance; we want to be heroes because the group will applaud us; we want to do something no one else has done before for personal satisfaction. All who are normal are proud and want self respect. This is a most important element in life, it is what makes life worth living. Just as soon as one has lost one's self-respect and has no longer any pride in himself, from that time on he is no longer useful to society nor himself. When a difficult situation such as failure in school or failure in business has to be confronted, the individual either faces the facts as they are or refuses to face them and uses phantasy or the day dream to compensate for the failure he refuses to accept as a reality.

A boy who has been in the habit of running away from reality into phantasy will be the man who later on will become a public charge either through poverty or because of some mental breakdown.

Non-acceptance of reality is a very vicious habit for the boy to grow up with. Self-esteem is a normal and
necessary emotional reaction. It is the basis of ambition. In our education of the boy, the teacher must not permit extreme day dreaming. A certain amount of phantasy is normal, all of us indulge in it at times, but in excess it is a sure sign of faulty adjustment. He should be encouraged to reason out the situation and learn to accept failure as part of life.

Day dreaming is very often caused by the children's own parents, particularly those who are over affectionate. The children of these parents are not permitted to do anything for themselves. The mother or nurse do it all for them, thus they grow up without any serious competition—they have their own way about things. When they grow older they get into trouble with the children in school because they demand that things be done for them, and when they meet something difficult they are inclined not to tackle it. Later on in life they expect the same existence but how surprised they are to find they have to stand on their own feet.

The chance for success for this type of an individual is very slim indeed. The failure of education to consider individual behavior has caused many a mental breakdown of otherwise normal people. Mental abnormalities resulting from this mal-adjustment are very numerous. They may be the cause of phantastic and absurd ideation, of drunkenness, of prostitution, of drug using, of radical conduct, of mental conflicts and paranoid tendencies often developing into serious mental abnormalities.
The adjustment to the aesthetic and to the beautiful is fundamentally an adjustment of the emotion of love. In this, the public schools have taken some interest and have attempted to do something. Though the attempt is to be commended the method is an utter failure.

In the teaching of music, art, and literature for appreciation, we may assume there will be no quarrel as to the part the emotions play. Realizing this, how can we excuse the music directors for teaching the way they do? Of all the pupils who have studied music in school, how many have become music lovers because of it? Music, art, and literature, to be appreciated by the non-professional, must not be taken apart and analyzed in detail. There is no beauty in learning to read music notes—no great emotional feeling results from it. But there could be some appreciation developed if the music teacher played the masterpieces and interpreted the music for the students. There could be developed a real taste for music by this method. In art, a real sense of beauty could be developed by trips to the museums with an intelligent art interpreter. Certainly we could never developed it as a result of our own ability to draw. In literature the criticism is the same. Instead of taking a piece of literature as a whole, it has been taken apart and analyzed by paragraphs or chapters. During the
past few years many English teachers have changed their methods, having realized that they were alienating rather than keeping students interest in literature.

The development of these aesthetic attitudes is very desirable because it develops not only a finer personality but also a sense of goodness in life. Somehow we can not imagine the aesthetic going hand in hand with coarseness or depravity. Aesthetic attitudes are as near the sublime as anything can possibly be. They are safe outlets through which we can give our emotions full expression. They are our emotional safety values. The aesthetic senses have also a great deal to do with our adjustment to the Infinite or God. We have all heard the recent criticisms regarding the weakness of the religious attitudes of people. Religion, to be a real factor in society, should first of all be considered as an emotional attitude and secondly it should be based on science. The reason religion is failing to be what it presupposes, is due first to the fact that only a few have reached that fineness in emotional attitude to appreciate it and second because theology, rather than science has been the basis of religions. For those who say the evolutionary theory is breaking down religion we may answer, if properly taught there is nothing finer for truer religious development than the theory of evolution. The wonders of nature in its plant and animal expression are by far more awe-inspiring than any theory of creation or miracles. The youth revolt against theological religion is one of the best things that has happened for a long time. Although during this inter-mediate period of
adjustment things may look rather black, the religion of to-morrow will be much more wholesome and vital in the life of man. It will be a dynamic force not a static force as in the past. It will affect the lives of men because it will be based on common sense and because it will keep pace with science. Education can be of real use in making this re-adjustment first by encouraging emotional expression in the fine arts, and second by developing the appreciation of nature and science. A recent book in the field of mental hygiene speaks very fittingly on the stages of moral development. The author says "There are, however, various moral levels; and some of the difficulty of the boy will be solved if he discovers that the valuations expressed in ideas of right and wrong change as one travels upwards along the scale of moral evolution. On the bottom, the least thoughtful and most insistently of all standards is the taboo. This is forceful, uncritical, fear-driven and fear-expressing moral code. Abundant as we find it in savage life, it is never absent from the most highly civilized society. This code can not accept investigation lest it lose its power. It represents a fear attitude toward conduct, and those who are on this low level fiercely resent any attempt to criticize or scrutinize their code. All taboo conduct is automatic. In the taboo code every decision is final and for all time. Progress comes only from collision between conflicting taboos."
But a boy of intelligence discovers that these taboo attitudes are not acceptable to many people who act upon a higher level, represented by custom or folkways. Here we have social habit coming down from previous times, and always in danger of becoming unadapted to present circumstances. The adult forces the child into the atmosphere of custom and folkways, and as a result the child follows in the footsteps of his elders. The folkways operate upon the individual desires in the same way as taboo although not with such strength.

In custom the element of fear is weaker; and there is also a slight possibility of choice. The customs have obtained their sway by competition and by selection. They are frequently remnants of the more useful of former taboos and are more changeable than the taboos. They come and they go. They permit a certain degree of modification and the boy finds them more liberal, more sympathetic, more humane than taboo standards.

If the adolescent boy matures more fully he finds that there are people who have climbed to a higher level morally. They are the reflective moralists. That means that they are persons who do not say that a or b or c or d is right itself, for they have discovered principles that stick in the moral realm, and so they say,"this principle is right" and when a concrete problem comes up for settlement, they try to find
out whether or not the desired solution is in harmony with the principle. Such a principle is our obligation to do unto others as we would have them do unto us. Many people there are that can never reach this level. The thoughtful, most discriminating people in moral behavior, however, always arrive at this level of reflective morality.

There is something higher much higher, than this. It does not remove reflective morality, but goes into a higher realm. This is the destiny of morality development and some day morality will be largely lodged at this point. It is what we call scientific morals; it is an attempt to trace out calmly, without emotion, what are the causes of social values and what are the products of moral choices. Just as one finds that a certain chemical combination brings a certain result, so scientific morality tries to find out what follows from activities, judges their value, and seeks to retain or to renounce the activity according to their scientifically determined wholesomeness or unwholesomeness. This requires more courage and more thought and more discrimination than any other moral judgement and is therefore the rarest judgement in the moral world. We have traces of it, however, in very early culture and in modern civilization we have more and more.

Unless a social group is willing and able to become scientifically moral it can not hope to meet successfully the competition of a group that has the more exacting morality.
This is because morality is the most consequential element in conduct. Nothing else so colors or motivates conduct. If the mistakes of social behavior are moral in character they are the most injurious and also the most difficult to correct. Therefore, a people loaded with erroneous principles of morality or wrong interpretations and applications of moral principles has a burden which sooner or later crushes social well being."

For this same motive our religious development must be raised to this higher level. Our religious attitudes, after all, determine our social morality.

Besides the social value in raising our moral code to a scientific level, is perhaps, the equally important value of more normal personality development. If it were possible to eliminate the moral codes from society and leave a code based on science only, we would find that there would be very little immorality or crime. In such an understanding society the child would grow up with very few unsocial emotional attitudes. There would be little or no wholesale repression of emotional energy—there would be no suppressed fears, no suppressed angers, no suppressed loves. There would be no reason for a child growing into manhood under such a code to act contrary to the wishes of the group. All unsocial conduct in such a level of morality development can be attributed only to mental de-rangement.
Let us add the value of knowing one's own self to our list of principles already discussed. All of these, thus far, have concerned themselves with the explaining and setting forth of aims whereby every pupil, at the end of his school career, will have been so influenced that he will wish to be a desirable citizen in the community. He will have succeeded in adjusting himself in a desirable vocation, in a desirable home, in the appreciation of facing reality at all costs, in adjusting himself to the aesthetic to God and the Universe. With these adjustments properly made, education might then concern itself with the encouragement of having man know man and of having him appreciate him.

There have been many fallacies attributed to that vague expression "human nature" and so many sins have been committed in its name that it would not be unwise to have everybody know all that is known concerning it. We are, the greater part of our time with people, we talk to them, deal with them, sympathize with them and yet what an extremely small number really understand human beings. The best way to get to understand others is first of all to understand and know one's self. The means of understanding one's self depends first on the study of psychology, psychiatry and sociology and second by self-analysis. H. Crichton Miller says "The chief aim which the teacher may look for from his study of the subject (Analytical Psychology) is this kind of illumination of his own mind, a new power of

(3) H. Crichton Miller- "The New Psychology and the Teacher" Thomas Seltzer 1922
self-knowledge which will give him a clearer sight and
greater freedom of action in helping the child." Although
this applies specifically to the teacher, who above every­
body else needs this understanding, no one would minimize
the value of having everyone dealing with people have this
understanding. It would lessen friction, it would lessen
punishment, it would make us inclined to look into causes
of behavior, it would make us more sympathetic and less
inclined to assume dogmatic attitudes. What a great ser­
vice this understanding could render if it only taught us
the basis of our own judgments and the way we draw our
conclusions. This would teach us at least to appreciate
other people's opinions and allow ourselves to remain
open-minded to new ideas.

Let us now consider the school system as it is and
see what changes we may suggest to bring it in accord
with our view. As has been previously stated, a teacher,
before she is allowed to take charge of a class must first
of all realize that she is not going to teach subjects to
children but that she is going to teach and guide children
to be good citizens—the subjects are merely a means to a
desirable end and not an end in themselves. I would rather
have a boy at the foot of his class in Algebra or History
if he is a good sportsman in play and work and is willing
to give the other fellow a fair chance. The teacher
must realize that habits and attitudes of behavior
are not based on knowledge as much as they are based
on emotions. The habit of being a good sportsman is
not based on learning arithmetic and geography. It is acquired by participating in activity and getting an emotional thrill from the cheering of the onlookers after he has helped the other fellow when he was down.

The teacher, having this understanding of the emotional make-up of the child will appreciate the fact that on this basis a boy may result in success or failure. A great responsibility lies on the shoulders of the teachers. One who is lacking in this understanding of the child may be the direct cause of much unhappiness and delinquent conduct of his pupils later in life. There are two reasons why the schools have been so unsuccessful in getting good teachers—first because very few have caught the real significance in the difference between teaching children and teaching subject matter, and second because of the lack of adequate pay. A few weeks ago, in talking with a school superintendent about the matter, he said that though he would much prefer to be in the actual classroom teaching children, the only reason he had not done so was because of the inability to support his family properly on a teacher's income and so was forced to take an administrative position.

A similar statement came from a Y.M.C.A. secretary in boys' work who had been promoted to an administrative position. He also preferred the actual contact with boys but had he remained, according to the salary rating and promotional advancement, he would
have had to stay in a subordinate position without hope of advancing. Good teachers are worth ten times the amount they now receive, yet they do not ask for it—if we would double their present salaries, they would be much happier in their work. A good teacher is a social investment. He or she acts as a preventive to criminal conduct. If we could sum up the unhappiness caused and the cost to society in the up-keep of courts, judges and lawyers caused by our bad educational investments, the total would be a staggering one.

The second suggestion regarding the changes necessary for better education is the decrease in the number of pupils per teacher. The gradual growth of population had forced an increase in the classes, yearly. The result is that the average number of pupils per teacher is just about twice the number there should be. This means twice the number of personalities to be guided by the teacher—about forty to forty-five pupils. To carry out our program with the teacher paying attention to the emotional and character development of each pupil, the number is by far too great. Fifteen to twenty pupils would be a more normal proportion. With such a class and a teacher with a Mental Hygiene point of view, we need have very little fear for the future welfare of society. Under these conditions the teacher can detect symptoms of mal-adjustments such as headaches, nervousness, biting of fingers, restlessness, sudden changes in attitudes, day dreaming, failure in school work and investigate so as to eliminate the cause. If she can understand the
above conditions and these symptoms are handled properly there would be little need for an expert psychiatrist except as an adviser to the staff of teachers and in very difficult cases.

We have emphasized throughout the need of guiding character. To some this may seem extreme, but there is no intention of diminishing the value of factual material except to make it secondary to the other. In the teaching of the first six grades all factual knowledge should be incidental to the main issue--character. After that when character habits have been formed we may year after year increase the dissemination of facts. To say this in another way the farther down the educational scale one goes, from college to the primary school, the lesser emphasis should be placed on the acquisition of facts and the more emphasis on emotional and character development. Thus in the very primary grades there is extremely little value attached to giving facts and in the university there is extremely little emphasis on emotional and habit development. By this time one must have realized that both developments are never entirely separate or foreign to each other yet there is a period when the emphasis should be on one and another period when it should be on the other.

In going into the discussion of the actual teaching methods we strike a rather difficult problem. Difficult because there are an extremely few which can bring about our desirable ends. Play has been used in the kindergarten
but has been given less and less emphasis as one climbs from grade to grade. From the mental hygiene point of view and from observations as to what the children in the first three grades have learned, it seems that we could very well dispense altogether with any kind of formal instruction for these grades and use play instead. One can not help but feel the golden opportunity these early years of childhood give for the formation of socialized character habits. There would be nothing lost and much to be gained from this change. In play the child indulges in activity which brings him in contact with other children. Here he makes his real social début. How is he going to come out,—a more socialized individual with good character habits or an unsocialized one with bad habits? This is where the teacher is really effective, by methods of praise and disapproval from her and from the whole group, each child is given to understand his position in the group, the enjoyment he can get from it and the responsibility to it.

If play is conducted along constructive lines the children will be only too glad to know how to figure so that they can play store, or to learn to write so they may write home to father or mother. At the end of the first three years of well guided play, the child should not only equal the academic record of formal instruction but have a socialized attitude ingrained in such a way
that he will have no desire to act otherwise. One of the serious and most often mentioned criticism of our education is that it is too artificial and not in accord with out-of-school life. Play is perhaps the nearest the school has ever come to real life, therefore it should be used more extensively. In play the child is in a normal atmosphere, normal in the sense that here it gets healthy stimuli for physical, social, emotional and intellectual development. There isn't anything now known which can do as much for the moulding and teaching of children than well directed play. While it is essential to the growth of the child and to the adolescent, modern educators know that it is very desirable for the adult also.

Another recently developed method of teaching is the Problem or Project Method. It seems desirable to consider these together for after all they have the same psychological and educational basis. The essential difference between the two will never trouble the teacher who has the social aim in mind.

This method is the result of a serious desire on the part of some teacher to help the children to accomplish some task or project of value in real life. In other words it is the realization that the teaching of subjects as such is very unnatural and difficult.

In the Problem and Project Method some objective
or job to be accomplished is suggested, (like the desk in the example of the carpenter). The children are then guided by the teacher in solving the problem or completing the job, the use of the tools such as arithmetic, writing, etc. (like the carpenter's saw) are incidental to the problem. If fractions are necessary the time should be taken to teach them. By this method, the interest the children have in solving the problem, creates in them a desire to want to understand fractions because they are needed to have their project well done. By this method he acquires not only a critical habit of investigation and planning but also the habit of thinking, all very desirable traits and habits which will be great assets in life in solving social and domestic problems. A writer has correctly said "thinking is not a lazy man's tool. Thinking requires in addition to facts, the ability to organize and re-organize those facts, and apply them in solving some new problem or situation."

The Play and Problem-Project methods of all known methods should be used in the schools to the exclusion of all others. By the proper use of these there will be nothing left out and considerably more gained. The teaching of any subject as such should only be done after the pupil has failed to grasp that subject in solving the problem with the group.
In using these methods all children will get individual stimuli; there will be activity and chance for initiative for all. The bright child now has no time to form lazy habits and the dull child need not feel inferior or discouraged as there are things for him to do. He also may feel the joy of success in the individual and common achievement.

Another fact school men should bear in mind is that children are by no means alike physically, mentally or socially. Many schools have already put in use the practice of examining the children at school entrance and again between intervals of two or three years. This examination is not only a physical one but a mental and social as well. Grouping on this basis is not only beneficial to the child's development but is also of great aid to the teacher.

Examinations on subject matter acquired and non-promotion have been and still are well established institutions of our schools. From recent psychological investigations both these practices have been found to be vicious and unscientific; they have been the cause of a great deal of unhappiness and many emotional conflicts resulting into warped personalities. In the first place the children differ in mentality and it is unfair to compare the knowledge acquired by a super-normal child with that acquired by a normal child. The super-normal
child has a decided advantage owing to his having keener capacities. Yet, we expect the normal child to do equally well in spite of the fact that he may be using the best that is in him and the bright child only working fifty per cent efficient. It is most discouraging for the person who is using his best efforts to be constantly compared with an individual who gets higher marks with less effort and time. It is discouraging and may develop into a feeling of inferiority which may lead to undesirable behavior. It may be the cause of his becoming a sensationalist or a radical in order to satisfy his emotional desires which have been denied expression in a social outlet.

The only fair examination to make is a comparison with the individual's previous achievement. If he has done better than before he should be given suitable praise in the class. In this way there will be little cause for discouragement and everyone will be more likely to like school because here he has the opportunity to achieve and receive the approval of the group. If you have observed, those that dislike school most, are those who are forever being told they are failing. No one likes to fail, every normal individual is sensitive to that, particularly children.

The psychology of non-promotion is the same as that of school examination. It involves the same
question of success and failure. Every child must be promoted—there should be no reason for non-promotion. This can be eliminated by a process of mental testing, individual attention and a three level grade. The three level grade is composed of three divisions, A, B and C. A pupil in grade 5-C may not be able to do the same work as the pupil in grade 5-A yet at the end of the year he will have the satisfaction of going into 5-B, 5-A or 6-C depending on his progress. He will at least receive some sort of a promotion which, perhaps to the school authorities, may mean little. To the pupil it is an accomplishment and it means a great deal. To him it means he has achieved something, he has been promoted. Even if we leave out this psychological interpretation, common sense will tell us that no one has any interest in repeating a grade and going over the same work; besides, the repeater has an advantage over the new arrivals and will tend to loaf on the job, thus acquiring an additional bad habit.

Last but not least our educational work cannot go very far without considering the question of Vocational Guidance. If the child has developed socialized character traits and has also found the work for which he is best adapted and in which he is happy, we need not feel any discomfort as to his probability of success.
Although the Vocational Guidance emphasis is rather recent, it has made great headway. Many cities have already established vocational guidance bureaus, but, like many other good things there is a great need of more and better work. Vocational Guidance is no longer the work for a layman, he must now be a scientifically trained man, one who knows how to measure abilities, and who understands the significance of character traits and emotional desires. In a school system where there is a psychiatric examiner the work could be done with little additional machinery. One thing must be assured, however, and that is that no boy or girl should be permitted to leave school without having received vocational guidance and training. There are already too many people in society who are not adjusted vocationally.

In conclusion--the aim of public education should be first of all to send out socially guided youth, young men and young women trained in such a way as to find no difficulty in making life adjustments. These adjustments we now know are made on an emotional rather than on an intellectual basis. It behooves the school system, therefore, to take this new finding into consideration and adjust our educational system accordingly.
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