

The Guidance Problem
as It Relates
To Theories advanced in The Educational Classics

by

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Part I - The Guidance Problem

Chapter I.
INTRODUCTION

The Guidance Situation in Brief

Guidance as a fundamental problem of education has been stressed in an emphatic manner for the past two decades in the public school systems. Pedagogical literature of the present day is filled with references to it. Distinct bureaus of guidance, headed by directors of guidance have been formed. Counselors, life-advisors, vocational directors, and personnel workers have been appointed. The contributions of scientific research have made possible a number of truly remarkable procedures.

The term, guidance, has denoted numberless functions in the contemporary discussions. It has come to mean anything, from assistance given "in finding a job" to a scientific program for the all round development of the individual for his own welfare and that of society. It is apprehended as a panacea for all evils, a cure for the failures in the educational and industrial worlds. It has come to be an indispensable part of every educational system. ¹

1. Arthur Jones: Principles of Guidance. Chp. I.

As an accepted contribution in the progress of education and as it has been developed by numerous educational agencies, it is generally thought to be a new function of the educational world. It has been proposed as a measure to cope with the changed conditions of living and with the social and economic changes of the past half century. It is the answer

to a felt need in the schools of to-day. Failures in industry have demonstrated in a dynamic way the school's indifference and neglect for the misfits in the industrial world.

In reality it is not a new problem. It has always been a function of the real teacher. As expressed by Sidney Hall:

"Guidance, counseling, advising or whatever name one wishes to apply to the complete function is not a new thing in the profession of teaching. In fact, it is as old as teaching itself and has always been an important function of the real teacher."²

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2. Sidney Hall: "The Problem of Guidance in Virginia Schools" The Vocational Guidance Magazine, Vol. 10, No. 6, March 1932, p. 273.
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In the fifth century B.C. Plato advanced the theory that education must assist in the discovery, and aid in the development of each individual. He ascribed to each one certain indomitable characteristics which formed the basis for his future development and for his place in society. The aptitude testing, as an actualization of this theory, is a fundamental procedure in the work of the counselor of to-day.

Proceeding to the thirteenth century one reads in the philosophical disputation of St. Thomas Aquinas:

"The teacher, then, excites the intellect to knowing those things which he is teaching as an essential mover, leading it from potentiality to actuality."³

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3. Mary Helen Mayer: The Philosophy of Teaching of St. Thomas Aquinas, p. 59.
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In the terminology of to-day, this might be suggested as a reference to the problem of educational guidance. The counselor or teacher must assist the individual in his passage from

potentiality to actuality, he must guide him lest he be bewildered in the maze of material presented to him through his spiritual inheritance. And so through the ages one perceives again and again statements relating to the need for guidance.

The general conception of this problem, today, originated in 1908 with Frank Parsons of Boston, Massachusetts, supported by Edward A. Filene of the same city. They aimed to place each individual in the most advantageous position at the outset of his career. They wished to rid the industrial world of the numberless failures and to assist each individual in his chosen work. To do this they utilized the available bureaus of occupational and educational service and organized a new institution known as a vocational bureau. With this as a start the movement has expanded in all directions with many agencies co-operating to solve the vast number of problems advanced. It is no longer solely a vocational movement. The term has since taken on a new meaning. It is vocational guidance coupled with moral, educational, religious, social, and health guidance. It is direction given to the development of the whole child, a unitary development freighted with a deep understanding of the true meaning of human life and its destiny.

The Problem

Guidance is then a truly concrete problem of the present. Because of this the writer of this thesis has attempted to compare the present guidance problem to the selfsame problem

as it was advanced centuries ago by educational writers, and to relate it, as an outgrowth of the problem of individual differences, to the references found in some of the educational classics. Various aspects of the guidance problem will be considered. They may be classified as follows:

1. Need

The Nature of the Individual

Specialized Abilities

Evidences of lack of guidance

2. Method

Occupational contacts

Occupational previews

3. Agencies

Nature

Home

School

Church

4. Principles

Work of Other Investigators

In the material pertaining to the guidance problem which the writer of this thesis has studied no identical treatment has been perceived. Histories of education do not mention it. Writers on guidance in most cases refer to it as a new function of the school world although a few suggest that guidance has always been a part of the real teacher.

The Materials and Method

In the process of investigation, literature dealing

with the problems of guidance, educational and vocational psychologies, bulletins on guidance, histories of education and outstanding works of the educational classics series have been consulted.

The method followed has been largely deduction. The writer has proceeded (1) to study the individual to see wherein he needs guidance, (2) to study the present guidance movement, its aims, functions and basic principles, (3) to survey the field of educational classics for original references to the problem, and (4) to present the recent developments in the guidance movement, since 1900, with its variety of procedures which are really the outgrowth of the scientific approach to the problem.

Chapter II.

The Individual - A Factor in Guidance

An Analysis of the Individual

The Normal Self. Individuals are really creatures of many selves. There is the religious self, the business self, the social self, the school self, the physical self, the political self as well as countless others. In all the groups to which he allies himself and in which he becomes an active part man contributes one of these many selves or a number of them. But normally he is not a creature of these many sides or selves, isolated from each other in air tight compartments. The normal self has unity. Through a process of integration the weaker traits have been strengthened and the dominant ones have been leveled. The result is a harmonious being whose many selves have been blended into a unified personality. Integration, then, is the essential characteristic of the normal mind. Impulses and mental processes must be integrated for general purposive activity and this unity is shown in an outward manner in the poise, the self control and the self-possession exhibited by the individual. ¹

1. Wm. Burnham: The Normal Mind, chp. II.

Differences in Native Capacity

Scholastically defined the individual is a rational animal endowed with an understanding and a free will. He is by nature a being in whom are born certain inherent characteristics, certain instincts, certain emotions and capacities.

He is limited in his development from the very beginning by these inborn characteristics but as no individual is known to have risen to the highest peak of his original endowment this limitation is not an obstacle in the way of progress. Each individual is started in life with certain germinal capacities or potentialities but with no experience, for, by definition, the original self is that with which the individual starts before the first moment of experience.

In the theistic conception of creation, as formulated by Saint Thomas Aquinas in the thirteenth century, the individual is endowed with these potentialities by a Divine Creator and the obligation to develop these capacities rests with the individual. ²

2. Mary Helen Mayer: The Philosophy of Teaching of St. Thomas Aquinas. p. 58.

Psychologically speaking these would be termed the inherited characteristics or that which has been bestowed upon the individual by heredity. These inherited traits or potentialities are inherent in the germ cell yet their character is determined by various influences. Each individual is launched in life with certain reflexes, instincts, and capacities. The reflexes and instincts are responses to various stimuli, which in many cases cannot be changed by training. The action of the heart, the breath taking instinct are among those which are fixed. All of them are dynamic factors in the life and behaviour of the individual, being involved in the formation of habits either directly or indirectly. ³

3. A. J. Gates: Psychology for Students of Education. Chp. VI

It is a fact generally accepted that individuals differ in the following ways: in ability to learn; in ability to adjust themselves to novel situations; in ability to command people, ideas and things; generally in ability to cope with diverse situations. ⁴ This has been the story of recorded history. Even in the days of old, autocratic governments recognized these differences in their subjects. They insisted on the elevation of certain peoples although these were superior only in a very superficial capacity, based on manners, language and outward polish. Then too the dullness and brilliance of men was recognized at all times but it was not until the modern measurement idea came into being that the great differences in society were seen everywhere. Then it became possible to demonstrate concretely that men were of many types, with varied abilities.

4. W. B. Pillsbury: Education as the Psychologist Sees It. pp. 21-23

This diversity in the capacities of individuals has been shown dynamically by the curve of distribution or as it is sometimes called the surface of frequency graph. Although it is said to be self-evident, "that all men are created equal", scientific tests have proved rather conclusively that individuals differ in ability, in the combination of character traits and generally in native capacities. But it is a quantitative difference only. The diversity of combinations which appear in different individuals accounts for these vast differences even among members of the same family. This condition of affairs presents a real problem to the educational world but at the

same time it makes of the human race a most fascinating and interesting study. Because of these differences, individual guidance is a necessary part of the school life.

A study of an intelligence test given in the Walker Junior High School of Milwaukee by the writer may help to describe in a more emphatic manner the wide range existing in the capacities of individuals of the same age or near it. The Terman Group Intelligence test was given to one hundred ninety-six students of the 8A grade, whose ages ranged from twelve to sixteen years, with the following results:

Table I - Results of Terman Group Intelligence Tests

AGE	SCORES																Totals in Group
	30 to 40	40 to 50	50 to 60	60 to 70	70 to 80	80 to 90	90 to 100	100 to 110	110 to 120	120 to 130	130 to 140	140 to 150	150 to 160	160 to 170	170 to 180		
12.0-12.5			1		1					2	2					6	
12.5-13.0		1			2	1			1		3					8	
13.0-13.5	1			2	3	2	7	7	5	4	6	5	2	2	1	47	
13.5-14.0			1	1	5	7	7	5	9	6	3	7	1	1	1	54	
14.0-14.5		2		2	6	5	4	4	5	3	3	4			1	39	
14.5-15.0			1	1	3	5	7		1	1						19	
15.0-15.5				2	4	2	3		2							13	
15.5-16.0						3										3	
16.0-----		1	1	2						1						5	

It is seen from this table that there are vast differences even between individuals of the same age. In the group whose ages fall between 13.0 and 13.5 the scores ranged from 53 to 179. It is interesting

also to note that the highest scores were obtained by those between the ages of 13.0 and 14.5 as these ages are within the normal range for the eighth grade. Likewise the majority of the average students scored in the lower quartile, there being a positive correlation between average and low score.

A chart drawn up by Symonds of Teachers College, Columbia University, shows in a positive form the differences in individuals based on the results obtained from the Ruch-Popenae General Science Test: 5

Table II.

Scores	Frequency
72-75	2
68-71	5
64-67	11
60-63	11
56-59	34
52-55	42
48-51	36
44-47	38
40-43	35
36-39	41
32-35	39
28-31	20
24-27	30
20-23	20
16-19	7
12-15	2
N = 352	

Foundation for Differences

Heredity. But the question has been asked: How have these differences come about? There appeared to be two schools of answers. The one said heredity, the other, the environment. Experiments followed. Sir Francis Galton made one study and Thorndike another. Twins were the subject. Goddard continued with a study of the feeble minded to determine the causes of this condition. Results were tabulated. Galton concluded that regardless of the similarities used in the treatment of the twins, on whom he experimented, they remained alike. Thorndike discovered that the resemblance among twins was even greater than among siblings. And Goddard found, from his study, that heredity was the chief cause of mental defects. Pyle has summed up their conclusions:

"All careful experiments in learning show not only that ability to learn is a definite characteristic, but that final efficiency at any performance is definitely dependent upon nature, inherent factors, that seem as definite and characteristic as are a person's height and weight, or any other physical features." ⁶

6. Wm. H. Pyle: The Psychology of Learning, p. 306

But if heredity alone was the sole criterion of success, the world would present a dark picture indeed. Individuals would be doomed to failure or success from birth. Hence the opposing faction contend that while heredity is an important factor in the development of an individual, stress must be given to the stimuli offered by the environment as well. This view is held by many of the students of this problem to-day. ⁷ Both elements are deciding factors in the development of an individual but the major emphasis is placed on heredity.

7. Daniel Starch: Educational Psychology, pp 94-96

Man is limited by his original nature and training cannot transcend this limitation, but his environment must and does provide a medium in which he is to develop. It is the individual himself who re-creates this environment as shown by capable persons, who, though born into undesirable surroundings are apt to push forward into a more habitable area or to improve that in which they find themselves. The individual is largely what he makes of himself. He is not the by-product of either his heredity or his environment solely, for there is no real separation between the two. For purposes of study they may be separated but they are in reality a cohesive unity.

Environment. Dewey defines the environment as those things which hinder or promote, stimulate or inhibit the characteristic activities of a living being.⁸

8. John Dewey: Democracy and Education p. 43.

Others claim that it is anything that gets into the consciousness at a given time or it is all the experience of the race combined. In reality the entire social heritage may be called an individual's potential environment and that part of this heritage which he has the ability and the time to experience may denote his immediate or actual environment. The latter is really the effective part of an individual's consciousness at a particular time and place.

Regardless of the definition the active agent in the relationship of the individual and his environment must be determined before the function of the environment can be determined. Either the environment is the primary factor,—a static

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force which stamps its insignia on the individual, or the individual is the active agent who has within him a power sufficient in force to remake his environment. In the conception based on the evolutionary theory the individual ceases to be the master of his destiny. He must adjust himself to a passive environment and hence ceases to be a self-active creature. This situation would have been rejected by Thomas Aquinas. In stating his viewpoint Miss Mayer writes:

"Mere yielding to suggestions coming from the environment he assigned to vegetative life, not even as high a "kind of life" as animals have." 9

9. Mary Helen Mayer: The Philosophy of Teaching of Saint Thomas Aquinas. p. 109.

It is a fatalistic conception in which the individual must conform and rise no higher than the environment permits. In the other interpretation the environment is no longer the important force--self-activity is the keynote. The individual chooses his own environment. He is what he makes himself because he has within him a dynamic power which assists him in re-creating his own environment. It is the soul which is the active agency.

It is possible to consciously control the environment as adults do in education. Schools are typical environments, framed to influence the mental, moral and physical dispositions of their members. It is possible to guide students into desirable channels because of the power to control the environment. In the school much of the experience of youth must be gained. It is of a mental character, coming through the power of the imagination, and is indispensable in all educational

procedures. This experience is really a larger term which takes in the environment. It is personal with each creature and forms a background for all future development.

While it is true that the individual is not the by-product of his environment in many cases the social influences in man's surroundings limit to a degree the opportunities which are presented to him. In a survey of the occupations pursued in the south where conditions are conducive to a leisurely life one finds men of affairs and landowners in predominance while in the north, in the New England States in particular, the center of some of our greatest universities, one finds many noted scientists. It would seem that while nature determines an individual's possibilities, the environment determines what we actually engage in. Thus the life of an individual rests upon what he is and the forces with which he comes in contact.

Need for Guidance

The Individual's Viewpoint The modern period of testing has shown concretely the wide differences in individuals in all classes of society. And it is because individuals differ so widely that mass instruction alone is not sufficient for the future careers and developments of the human race. These differences point to a need for guidance both in groups and individually. As stated by a prominent educator:

"Guidance is related to provisions for individual differences, again, because the guidance service helps to define the characteristics and needs of students with which all elements of the process of education are concerned." 10

Differences in interests, in aptitudes and in opportunities of the members of a school system or of any other educational institution call for a definite provision for an individual guidance program. It is generally acceded that individuals progress more rapidly doing that for which they are naturally fitted and in which they are wholeheartedly interested than following that which is thrust upon them. From the mental hygienists point of view a healthy situation prevails when the doer feels that he is at a worthwhile task which is within his capabilities. The result is attention and interest, and the development of a sense of responsibility for the outcome of the undertaking.

"In an ideal condition of society, everyone would do the work for which he was best fitted and do it in the most efficient way. This would be a perfect or one hundred per cent use of human resources, a social ideal probably never to be attained." ¹¹

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11. David Cohen: Principles and Practices of Vocational Guidance. p. ix.
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Society's Viewpoint The large number of failures in the educational and industrial worlds have brought home to the schools the fact that individuals must be guided. They must be directed into those paths which are best suited to them. Provision for the differences in individuals is a fundamental and a definite responsibility. Sound practices are imperative. Miss Cahill offers a significant statement:

"The more perfect the relation between a man's interests, abilities, and preparation, the more contented is he with his work, and the less likely is he to change his occupation or vocation." ¹²

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12. Beatrice Cahill: Pupil Guidance, p. 3.
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The change in living due to the modes of travel and communication, and the urbanization of population have helped to point out the imminent need for constructive programs of guidance. The home can no longer provide for the complete development of the child as it did in colonial times when there was only one predominant purpose and training was intensive. Then the guidance of youth was a comparatively simple matter. Families lived as units in a community dominated by the same ideas and the same purposes. Guidance was then an incidental function but it has developed until at the present time it is an integral part of the school organization.

Specialization in industry has increased rapidly until at the present time the number of gainful occupations taken from the records of the United States Census of 1930 mounts to the thousands. One hears of specialization everywhere. The average student leaving the high school at the age of sixteen, seventeen, eighteen or beyond is confronted with a maze of employment opportunities or a variety of specialized schools and is compelled to make a choice devoid of a background of facts. The result in many cases has been an erroneous decision; disappointment and discouragement have followed and the student turning to something else has encountered similar results. Thus it is seen that a background of facts and experience gained under the able direction of a guide would save much human energy and avoid the disappointing experiences so often felt by individuals starting out on their life careers.

Chapter III.

An Analysis of the Guidance Problem

Meaning and Functions of General Guidance

As stated previously, the characteristic of the normal mind is the integration of personality. Human personalities are made of groups of determining tendencies, some native, some acquired and, when these are integrated, they form a normal individual. A guidance program which aims to assist in the complete development or integration of an individual must consider the whole being with all its possibilities and characteristics. Many writers who are conversant with the term foster the vocational idea because of its appeal to the industrial world. Hence the vocational aspect of the guidance movement has been stressed and expanded until it has become practically synonymous with the larger idea of guidance. Emphasis has been placed upon it to the exclusion or near exclusion of the many other aspects of the problem. In the words of Dr. E. A. Fitzpatrick in an editorial in the Catholic School Journal, "occupational guidance is only one aspect of the more important life guidance." ¹

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1. Rev. Kilian Hennrich: "Vocational Guidance in the Guidance program"---Catholic School Journal, Vol. 32, No. 12, Dec. 1932, p. 346.
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As a basis for the study of this problem the writer has analyzed a number of the definitions which oftentimes include the aims, which have been advanced by students and leaders in the movement. The interpretations of the term seem to be

alarmingly broad. In fact there appear to be as many definitions as there are authors. To some, guidance concerns the whole individual and one phase is correlated with another, while to others it connotes only a job-finding activity. A certain vagueness seems to permeate many of them. The following quotations may serve to point out the vast differences between them:

(a) "All education is guidance of some form -- civic, moral, health, vocational, or all combined."²

2. Richard Allen: Principles & Problems of Vocational Guidance, p. 100.

(b) "Guidance has too often been considered as relating only to the placement of the pupil in employment, or to the giving advice to individual pupils by a counselor at the time of leaving school or of entering upon a course of vocational training.....There is, however, a growing realization that guidance means far more than placement or individual advice--that it is a fundamental necessity for all pupils in the educational system and that we cannot make the most of any pupil vocationally unless we have made the most of the pupil educationally."³

3. Ibid., p. 114.

(c) "Guidance in a school system is a process which is permeative, incorporated, continuous."⁴

4. Ibid., p. 45

(d) "The purpose of organized guidance is to assure to every child the advantages of individual treatment which have always been provided by the best teachers for the most fortunate children under the most favorable circumstances, and to improve these services through the development of a specially selected and trained personnel, improved instruments, better understood scientific principles, and an organization within the curriculum and program of the school which will provide the conditions necessary for the greatest possible success of the work."⁵

5. Richard Allen: "Delegating the Guidance Functions Within a Secondary School" Vocational Guidance Magazine, Vol. X, No. 1, Oct. 1931, p. 14.

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(e) "Guidance, then is the correct term for the youth who is taken in hand and aided on his road." 6

6. David Cohen: Principles and Practices of Vocational Guidance, p. 47.
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(f) "Guidance is an inclusive term that embraces the various types of school service known as Educational Guidance, Vocational Guidance, Personal Guidance. Any kind of guidance that is toward intellectual growth is educational guidance." 7

7. Ibid: p. 305
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(g) "Guidance is personnel work, the aim and object of which is to help individuals to become happy and efficient human beings. Guidance is more than leading, conducting, regulating, steering, or directing things and persons. These terms imply too much outside and too little inside responsibility for the progress of one's own education. Guidance on the other hand implies personal help that is so offered as to create in the individual the desire and the ability to carry on by his own efforts." 8

8. D. H. Eickenberry: An Introduction to Guidance. p. 78
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m (h) "Guidance is a scientific program for the conservation of the values of life. It begins at birth and continues until death. Since the school years are considered the formative period of life the function of guidance is doubly important here." 9

9. Frank Eversull: "Program of Guidance for the East St. Louis Illinois Senior High." Vocational Guidance Magazine, Vol. 8, No. 3, Dec. 1929, p. 131.
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(i) "The aim of guidance is to make the peculiarities of the candidate fit the peculiarities of the occupation, and so help the candidate to find himself in a vocation where the abilities match the requirements." 10

10. Ross Finney: "Major Educational Trends and Vocational Guidance." Vocational Guidance Magazine, Vol. X, No. 7, April 1932, p. 295.
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(j) "Broadly defined, guidance means the direction of the pupils' efforts so as to secure better results,

either immediate or ultimate, from his educational experiences, and the aid to apply those efforts for more successful performance in school and in after life." 11

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11. Sidney Hall: "The Problem of Guidance in Virginia Schools" Vocational Guidance Magazine, Vol. X, No 8, March 1933, p. 273
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(k) "The general term guidance is used advisedly here for indicating the type of programs needed by any school, rural or urban, as promoting the "all-round" development of the individual child, for his own good and that of society as well." 12

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12. Committee on Guidance in Rural Schools: "Guidance in Rural Schools" Vocational Guidance Magazine, Vol. IX, No. 1, Oct. 1930, p. 4.
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(l) "Guidance, then must be informative and advisory in character; it must rest upon the assumption that the individual is privileged to make his own choice, the role of guidance being to give him such facts and experience as will enable him to choose intelligently." 13

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13. Percival Hutson: "Evolution of Guidance in Secondary Education" Vocational Guidance Magazine, Vol. X, No. 4, Jan. 1933, p. 151.
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(m) "Guidance as it is being attempted in the Bridgeport schools means a conscious effort to direct the activities of the pupil toward the worthy objectives of good health, good citizenship, worthy home membership, strong character, worthy use of leisure time, suitable vocation, and greater educational opportunities." 14

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14. Joseph E. Joffery: "Guidance in the Bassick Junior High School, Bridgeport, Conn." Vocational Guidance Magazine, Vol. X, No 5, Feb. 1933, p. 207.
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(n) "Guidance is concerned primarily with selection, the choice of habits and skills to be developed and not with the formation of habits." 15

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15. Arthur Jones: "Vocational Guidance and Education." Educational Review, Vol. LXIII. June 1921, p. 16.
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(o) "Guidance, as defined, is a process that concerns every phase of the life of the individual. Since the individual's life is a unit and not made up of separate parts, guidance must be a unitary process, and any

attempt to separate one aspect from another will be correspondingly futile and dangerous." 16

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16. Arthur Jones: Principles of Guidance, p. 29.
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(p) "Guidance is helping pupils to choose. It is the giving of whatever information and advice the pupils need to stimulate them to become real citizens in a democracy. It is a humanizing factor which permeates every phase of a child's education." 17

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17. James O'Brien: "Pupil Guidance" Journal of Education, Vol. CIX., No 18, May 6, 1929, p. 501.
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(q) "The best kind of guidance is self-guidance, the kind of guidance that develops resourcefulness, that enables a young person to make his own decisions based on adequate information and, in general to take charge of himself intelligently." 18

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18. Francis Rosecrance: "Organizing Guidance for the Larger School System." Vocational Guidance Magazine, Vol. IX., No. 6, March 1931, p. 243.
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(r) "Guidance should not be a series of six or more attacks imposed upon the child from a half dozen angles by a dozen different people, but a conscious effort on the part of the individual to prepare himself adequately for the solution of one of the greatest problems he will ever face -- choosing a career." 19

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19. Fred Smith: "How Guidance Should Affect the Individual" Vocational Guidance Magazine, Vol. IX., No. 7, April 1931, p. 293.
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(s) "Guidance as a term does not lend itself to a stereotype definition. It is too much an ideal, a philosophy, or an attitude of mind. To those who must have a definition, the one given by Dr. John Brewer of Harvard University is about the best one known to the writer, "Help the child to help himself." In what, you say? In whatever field that a need is apparent. Is there a need for a job, need for the right use of leisure time, need for information about a college, a club, need for help in a problem of morals or of health. Any help of this kind is Guidance and worthy of attention." 20

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20. Harold Thomas: "Kivani International and Vocational Guidance" Vocational Guidance Magazine, Vol. VIII, No. 6. March 1930, p. 271.
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(t) "It must be remembered that the purpose of guidance is to place a reasonable measure of success within the reach of each individual through the best possible adjustment of the worker and his work, both in education and employment." 21

21. Report of a Special Committee on Guidance: "Functions and Organization of Guidance in the Continuation School" Vocational Guidance Magazine, Vol. VIII., No. 5, Feb. 1930, p. 201.
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The terminology is vast. Generally, there is no single definite purpose, no underlying principle which is fundamental to the whole movement. In some the idea of a "job" carries the entire field. (See (i), (l), (r), (t)). Information, experience, adjustment and conservation are among the key words of others. (See (h), (l), (q), (t)). Help, assistance and direction are implied in all, but it is help given to aid the individual not only for himself but for the welfare of society. (See (k), (p)). Few are cognizant of the fact that the youth whose life has many aspects has one dominant purpose and that all training must be subservient to it. Guidance must include the many sides of the individual and assist in the unification of these many selves all dominated by an all inclusive interest. (See (o), (f), (s)).

Father Hennrich presents a comprehensive view of the whole situation when he says:

"Guidance concerns itself with the religious, social, and occupational life of youth, not independent of each other but as a harmonious whole, each having a different object but all subservient to the final end of man." 22

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22. Rev. Kilian Hennrich: "Vocational Guidance in the Guidance Program." Catholic School Journal, Vol. 32, No. 12, Dec. 1932, p. 346.

Guidance then is the direction and the assistance given to an individual in the development of his many selves into a unified being dominated by one supreme purpose. It is the direction which helps the individual to merge his moral self, his religious self, his academic self, his occupational self, and his social self into one complete self, acting as a unity under all conditions and with all groups of people. Guided thus, the choice of each individual's vocation in life, his academic decisions, his preparation for leisure, and his political connections will all be in accord with the one supreme interest, his ultimate end.

"The general objective of all guidance is to assist the individual." 23

23. Arthur Jones: Principles of Guidance, p. 53.

But there are the specific, individual aspects of the problem with their corresponding aims and functions which must be considered. For purposes of study the subject may be analyzed from approximately five angles, the vocational aspect, the educational aspect, guidance for leisure or culture, social and moral guidance which may include the religious aspect, and finally guidance for leisure. This classification is suggested by Jones in The Principles of Guidance and lends itself to a rather comprehensive analysis of the significant aims and objectives.

Meaning and Function of Vocational Guidance

A survey of the literature in the field of vocational

guidance brings results similar to those obtained from guidance generally. The following definitions may indicate the varying viewpoints.

(a) "Educational and vocational guidance are primarily concerned with helping the individual better to understand and control those activities of school and occupational life in which he is now, or soon will be engaged." 24

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24. John Brewer: Case Studies in Educational and Vocational Guidance, p. xv.
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(b) "Vocational guidance, then is a plan and procedure for achieving these two aims; the aim of helping to secure individual success, and the social aim of fitting pupils gradually to create a better world of work." 25

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25. John Brewer: "Vocational Guidance: What It Is". Vocational Guidance Magazine, Vol. XI., No. 1, Oct. 1932, p. 6.
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(c) "Vocational guidance is concerned with directing the individual, counseling him, in the choice of a career, assisting him to find out his aptitudes and limitations, awakening in him thoughts of the future, showing him opportunities, and supervising his entrance and progress in industry." 26

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26. David Cohen: Principles and Practices of Vocational Guidance, p. 46.
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(d) "The N. V. G. A. committee on Terminology in the Field of Vocational Guidance, reporting in February 1932 approved a new statement. More general agreement that vocational guidance is the necessary assistance given an individual to enable him to obtain experience, information, and counsel which will best aid him in choosing, preparing for, entering upon, and progressing in a recognized occupational livelihood---" 27

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27. R. B. Cunliffe: "Vocational Guidance that Functions." Vocational Guidance Magazine, Vol. XI, No. 4, Jan. 1933, p. 160.
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(e) "To begin with, let us define vocational guidance as that sort of activity which attempts to influence a choice of vocation because of apparent characteristics

and aptitudes, either present or absent in the individual, which have been disclosed either by general observation or by test." 28

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28. E. W. Kempton: "Industry's Requirements of Vocational Guidance." Vocational Guidance Magazine, Vol. X., No. 7, April 1933, p. 301.
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(f) "Vocational guidance is not exclusively or even largely a public school problem. It is not even chiefly an educational problem. It is really a social problem." 29

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29. H. D. Kitson: "If We Should Change Our Name." Vocational Guidance Magazine, Vol. VIII, No. 5, Feb. 1930.
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(g) "Vocational guidance is the giving of information, experience, and advice in regard to choosing an occupation, preparing for it, entering it, and progressing in it." 30

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30. National Vocational Guidance Association: "The Principles of Vocational Guidance" Bureau of Vocational Guidance, Harvard University, p. 1.
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(h) "The main object in vocational guidance is to guide the child in the proper selection of electives; of secondary consideration is the elimination of failures." 31

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31. Report to the New York City Board of Education: "The News Bulletin", Dec. 1, 1922.
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(i) "Vocational Guidance is a serious attempt to make a complete and definite plan for leading the boy successfully through the school, the industrial training experience, and, finally, in the life calling in which he can live more happily and realize his most latent powers." 32

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32. Arthur Payne: Organization of Vocational Guidance. p. 35
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(j) "Vocational guidance is, first, a knowledge of one's own capabilities, developed or latent; second, a knowledge of the particular mental requirements of different vocations." 33

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33. Ibid., p. 36.
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(k) "Vocational guidance includes all efforts, under private and public control, and excluding the traditional activities of the home, the conscious and chief purpose of which is to achieve the most economical and effective adjustment of young people to the economic employments which they can most advantageously follow." 34

34. David Snedden: Vocational Education. p. 580.

The essence of practically all of them seems to be to assist individuals in choosing an occupation compatible with their natural aptitudes and in which a certain degree of success may be expected. The occupational aspect of the individual's life-career seems to be the predominant aspect of many of them. (See (b), (c), (d), (e), (g)). It aims primarily to assist the child in the discovery of his best resources, the latent powers which it will be to his advantage to develop. Then with this as a background, assistance is given in the choosing preparation for, and entering into some occupation compatible with these natural aptitudes.

A comprehensive list of the aims of vocational guidance were formulated by a special committee of the National Vocational Guidance Association and adopted in 1931. In 1934 they were amended and again adopted by the board of trustees of the association. During 1938-1939 these objectives were again revised and at the meeting of the association held in Cleveland in February 1939 were tentatively adopted. They are:

"1. Study the individual by means of all reliable tools available and assist him in receiving training suited to his ability and interest.

2. Study the occupations and the training facilities of educational institutions by means of thorough research methods.

3. Help adapt the schools to the needs of the pupils of the community, to make sure that each pupil obtains the equality of opportunity which it is the aim of the public schools to provide.
4. Give a knowledge of the common occupations and of the problems of the occupational world, so that pupils may be prepared for vocational as well as political citizenship.
5. Help the worker to understand his relationships to workers in his own and other occupations and to society as a whole.
6. Dignify all honest labor as a service to society, choice of such labor being dependent on personal satisfaction, ability, remuneration and similar considerations.
7. Cooperate with economists, physicians, psychologists, employers, labor leaders, government officials, and all others who are concerned with such occupational problems as industrial depressions, irregular employment, industrial accident and disease, fatigue, wage theory, automatization of industry, all of which complicate the choice of a vocation.
8. Secure better co-operation between the school, colleges, and social agencies on the one hand and the various industrial, commercial and professional pursuits on the other hand.
9. Discover means for providing scholarships through either public or private funds, so that economically handicapped children above the compulsory school age, as well as college students, may be given opportunities for further education in accord with their vocational plans.
10. Investigate alluring short cuts to fortune, through short training courses, selling propositions, etc., as represented by current advertisements, and supplant fraudulent advice by trustworthy information and frank discussion.
11. Discourage and supplant any attempt to choose occupations by means of phrenology, physiognomy, or other unscientific hypothesis." 35

35. National Vocational Guidance Association: "The Principles of Vocational Guidance" Bureau of Vocational Guidance, Harvard University, p. 3.

It may be seen from these objectives, that many will overlap those of other aspects of the subject. However, this is to be expected in the guidance "of the whole life of the whole child" because of the unity to be developed among the many selves.

The Meaning and Function of Educational Guidance

"Educational guidance has been defined as aiding children in planning their educational careers and making their educational decisions." 36

36. John Brewer: Cases in the Administration of Guidance, p. vii

Various objectives have been set up in answer to the question: What is the purpose of this phase of the problem? The goal suggested by many counselors for both vocational and educational guidance is:

"to so motivate the individual's curriculum in order that each child may be encouraged to continue in school as long as possible." 38

38. Martin Proctor: Educational and Vocational Guidance, p. 98.

Generally, this guidance pertains to the school. It purposes to give assistance in the choice of curriculums, in elective choices, and in the type of school which best fits the individual for further development. It aims to give information regarding the educational opportunities which are open to him, to give him the opportunity of trying out his skill in advantageous, healthy surroundings, and to assist him in the process of acclimating himself to new educational situations with the least possible confusion and annoyance.

Meaning and Function - Leisure Time Guidance

Leisure time or cultural guidance is not, as some think, necessary for only a small part of humanity. There is no individual alive now or at any other previous time who has not found a lull in his business career, a time when the necessity for pursuing some form of relaxation has been imminent. The present industrial situation has strengthened the idea that guidance for leisure is an essential need of the school system. Idle hands and idle minds are the breeding places for anti-social thoughts and ideas. Individuals, who have formed healthy leisure habits and developed cultural avocations through the guidance of the school are able to cope with adverse situations in a more wholesome manner than he who thrown upon his own untrained resources must find an outlet for his pent up energies. The aim then of leisure time guidance is stated succinctly by Jones in four statements. It is:

"1. To help the individual to secure a clear idea of the necessity for choosing leisure time activities wisely and of the responsibility for proper use of leisure time.

2. To give the student an opportunity in school to try out various lines of activity in order to find those best suited to his individual needs.

3. To develop an understanding of and an appreciation for such forms of recreation and kinds of avocation as would be useful to each individual.

4. To develop in the student a point of view that will be helpful in the choice of an avocation and a method by which such leisure time activities as are best suited to his needs may be selected." 38

Meaning and Function of Moral Guidance

The term moral in the American Public School System does not connote the idea of morality as based on the moral law but rather a social morality, the basis of which is the good of society. It implies ethical conduct based on the needs and conventions of the social world. To the Christian teacher there is not only a positive correlation between moral and religious guidance but a deep seated cord which binds the two indissolubly together. Moral guidance is directly dependent on religious guidance as its fundamental prop and is but an empty husk without it. That ethical character is an essential objective in the character building activities which moral guidance fosters is suggested by Proctor; 39 but he advances the idea, too, that the lack of religious instruction does not mean a corresponding lack of moral instruction. For moral guidance from his viewpoint aims to develop a proper sense of moral values, to cultivate habits in line with moral ideals, to develop self-directing personalities who have learned to make moral judgments and to train individuals to inhibit tendencies contrary to the common good. Through this last statement the true meaning of the word moral as seen by this educator is seen. It is morality based on the good of society. It is an appeal to the individual to participate in all things for the good of society in order to realize himself.

39. Wm. Proctor: Educational and Vocational Guidance Chapter XI

An educational system based on a distinctly social conception in theory and practice, a system in which class, self-realization for the good of society falls, is truly empirical. The idea of the ultimate end of man is lost.

As stated in The Foundation of Christian Education:

"The aim of Christian education is clearly supernatural---a life beyond this life called variously eternal life, or everlasting life. This supernatural motive and purpose is lost almost entirely in our great contemporary system of public education. The reason is clear enough, but it has certain definite results first, that religion comes to be conceived of as something added to education--religion and education, and soon it is lost entirely. We are developing only an empirical educational theory. We lost the ultimate destiny and purpose of man in our empiricism." 40

40. Dr. E. A. Fitzpatrick: The Foundations of Christian Education. p. 72.

So it is with moral guidance which is depleted of a religious background. It is only an empirical theory. It is seen that the Christian view of morality takes in the social aim because of the inclusiveness of the idea. The love of one's neighbor which is a fundamental aspect of the Christian faith is the backbone of the social aim in moral guidance.

This phase of guidance is oftentimes overlooked because in a public school system religious instruction is banned and an unthinkable part of any broad curriculum. It would place this public institution in a compromising position and so the name of a Divine Creator must be erased from the environment of the school system. Brosnahan in an article in the Catholic Educational Association Bulletin states that:

"It may be galling to the devotees of the modern spirit to base their morality on God and religion. But until they do it shall possess neither stability nor fruition. Until two fundamental positions are admitted

there is no possibility of teaching morality effectively. There are: first, certain modes of conduct which are the expressions of an absolute exemplar of conduct, the impress of which is found in our rational nature: and, secondly, the Being of whom our nature is an image, and on whom it depends primarily for its origin, and ultimately for its final perfection, necessarily wills and ordains that only actions fully in accord with the exigencies of our nature are lawful, or, what is the same thing, that conduct ought to be in conformity with the absolute exemplar. The concept of morality entails the admission of a supreme Legislator, to whom we owe absolute obedience, and involves Ethics with religion. It is, therefore, distasteful to the modern spirit which desires to construct a system of morality independent of God, and to inculcate duty without obtruding the disagreeable idea of obligation. But if there is any necessity of teaching morality to secure the true happiness of the individual, the safety of the State, and the well-being of the race, there is the same necessity of teaching religion, the existence, namely, of a Supreme Being, who manifests to us through our higher faculties the decrees of His eternal law." 41

41. J. F. Leibell: Readings in Ethics. p. 879.

From this it is seen that if the teaching and guidance in morality is a felt need of the school then too religion as a fundamental basis is also necessary. Moral guidance must aim to develop in the individual knowledge of a Supreme Being to whom he owes respect, love and service. Knowledge in itself however is not sufficient: it must be complimented by reverence, which is a particular kind of spiritual uplift felt by the one reverencing. It is the outward action which is occasioned by a high degree of love for the one revered. To habituate the mind to a reverential state, the conscience must be educated as it is the median of all reverence.

This form of guidance should aim to assist the individual in molding and shaping his character both by direct and indirect means, (1) by the teaching of morality and religion

directly, and (2) by example. The only character which was ever truly perfect in this respect was that of the Divine Teacher who used both the direct teaching method as in the Sermon on the Mount! and the indirect method, - example,- as seen in the life He lived in his thirty-three years upon earth.

Meaning and Function of Leadership Guidance

Guidance for leadership is closely allied to moral guidance for it aims to develop a worthy appreciation for the character whose sublime qualities place him above the ordinary struggling mass of humanity. From the viewpoint of the mental hygienist the real leader is not he who carries the crowd but rather that individual who is able to integrate the superior qualities of each member of the group into one unified governing body. Leadership guidance should aim to develop an appreciation for this type of leadership. It should assist the individual in a self-analysis activity to determine his own strength and weakness and provide opportunities for the development of leaders through extra curricular activities. It should aim to develop within the individual the responsibility for choosing wisely in this connection, of thinking independently on a fact basis and of analyzing all factors in the situation before making a choice.

Taken as a whole it may be seen that there is a great overlapping in these specific objectives. Jones stresses the fact that all show the necessity of obtaining facts about occupations, schools, leisure, religion, and leadership---all

emphasize the value of experiencing through forms of try-out activities in the various situations---and all are based on the idea that the individual needs assistance and training "so that he can guide himself and not be continually dependent upon others for help." 43

42. Arthur Jones: Principles of Guidance p. 64.

Principles of Guidance

Reading over all types of educational literature relating to guidance one finds such statements as:

1. Every teacher should have guidance as a sub-conscious aim.
2. Guidance should not be an attachment to the regular school work.
3. Responsibility for guidance should be centered.
4. Efforts of all agencies should be unified.
5. The plan of guidance should be as simple as possible.
6. The forces outside the school should be utilized.
7. Guidance should be emphasized at strategic points.
8. The interest in machinery or devices must not be substituted for interest in the individual.
9. Guidance must utilize the same laws of learning that apply to school work.
10. Every teacher should have some training in the principles of guidance.
11. The individual should enter as "high a level of occupation" as his capacities permit.

12. Success is an essential to mental and physical health and thus to happiness.

Among the fundamental ideas which are significant in the whole movement is that of the differences between individuals: in native capacities, abilities, and interests. Different kinds of personal ability require different kinds of work. Mr. Rosecrance⁴³ of the Milwaukee Guidance Bureau states that life advisement is a continuous process beginning in the home, following the child through his elementary, junior and senior high school careers as well as in the college and university culminating only at the end of an individual's career.

43. Frances Rosecrance: op. cit., p. 243.

It is a life-time's activity, beginning at birth, one might say, and ending with the grave.

As stated by the writer in a previous section of this thesis, guidance is a unitary function and the guiding teacher must consider the whole life of the whole child. Again guidance serves not only the problem child, but all children in particular those whose abilities are above the average. There must be a differentiation of treatment to suit the individual characteristics of each individual child. The counselor must foresee and prevent difficulties in all activities and attempt to bring out the apparently dormant interests and potentialities of its subjects. However, counseling must not be pedantic; it is not dictation. It aims at a progressive direction in an attempt to develop self-guidance. The actual choices made are those of the individual guided. The idea that each one is

responsible for his own actions is thus exemplified here. All responsibility in the line of choices rests with the individual. But this does not imply that the school is released from all of the burden. It too must share the responsibility but only in so far as it presents the entire picture from which the individual must choose the central figure.

Summary

Summarizing then, guidance is a continuous process which concerns itself with the religious, social, educational and occupational life of the individual, not as separate entities but as a harmonious whole in accord with the ultimate destiny of the individual. It has been defined as one or all of the following functions. It is said that: it is a unitary process; it is the giving of the necessary information and advice to stimulate beings to become real citizens; it is a fundamental necessity for all pupils; it is the fitting of the peculiarities of future occupations to the peculiarities of the candidate; it is a scientific program for the conservation of life; it is a program to place a reasonable amount of success within the reach of an individual; it is an adjustment of the worker to his work; it is the help given an individual to help himself; it is a program for the all-round development of an individual; it is a self-guidance; it is preparation for the choice of a career; it is an inclusive term that embraces various types of school service; it is a permeative, incorporated continuous process; it is personal help to enable the

individual to carry on by his own efforts; it is a function of adjustment; it is informative and advisory in character; and it is a conscious effort to direct the pupil's activities toward the attainment of worthy objectives.

Because of its broad scope or horizon the subject has been divided, for convenience, into educational, religious, vocational, cultural, leadership, and health guidance. These aspects aim to assist individuals in choosing occupations compatible with their natural aptitudes; to assist individuals in the analysis of their natural resources; to aid in the choice of curriculums, electives and in the selection of schools of higher learning; to give opportunities for try-out courses; to give opportunities for occupational information; to assist in acclimating individuals to new industrial educational and social situations; to develop an understanding and deep regard for worthy forms of recreation; to help individuals mold and shape their characters; and to develop an appreciation for a high type of leadership and provide opportunities for the development of leaders through extra-curricular activities.

The basic assumption of the whole problem is that individuals differ in a variety of ways and because of these differences need guidance. It may be said that

"in an important sense the guidance function is corollarial to the recognition of individual differences." 44

44. Koos and Kefauvre: Guidance in Secondary Schools, p. 6.

It is not a remedy for all the indictments brought against the schools but it does aim to eliminate the waste of human resources

by reducing the number of school failures and by directing individuals into those channels into which they are most likely to be successful. This has been found necessary due to:

(1) the influx of students into the secondary schools; (2) the expanded curriculum; (3) the misfits in industry which show the need for more training; (4) the large number of occupational choices open to children leaving school as shown by the U. S. Census, and (5) the complexity of life which is evident in all classes of society. The changed conditions of the home with the urbanization of population have only strengthened the fact that the school must provide a definite organization for counseling activities. It must combat the pseudo guidance movement which is advanced by social agencies outside of the school and displace it.

The methods and techniques of the present are the realization of activities based on a number of guiding principles some of which may be stated here:

1. Health is the first consideration.
2. Ability and training must coincide.
3. Consider the aptitudes---develop in a pleasant situation.
4. Select the chief aptitudes.
5. The choice of an occupation should be put off as long as possible.
6. Use the method of progressive elimination.
7. The individual must make his own choice.
8. Experience must be utilized.
9. Develop habits of perseverance.
10. Inculcate success habits.

11. Enlarge vocational knowledge.
12. Emphasize the value of education.
13. Advise concerning leisure time.
14. Stimulate the thought of the future
15. Guidance must be emphasized at strategic points.
16. The individual should enter as high a level of occupation as his capacities permit.
17. Assistance should be given before a crisis is reached.
18. Guidance implies advice not coercion.
19. The agencies outside of the school should be utilized.
20. Guidance must not assume that an individual can be anything he chooses.
21. Many occupations require a complex of abilities.
22. Abilities are not highly specialized.
23. The guide must know the destination and have been over the ground.
24. Guidance is an individual affair.
25. Develop an appreciation for labor and an understanding for the relationships between one worker and another.

With this as a background the writer will attempt to relate the references taken from books in the educational classics to the fundamental concepts of the present guidance problem in an effort to ally the old with the new.

The problem then is to relate the ideas advanced by Plato, Aristotle, Comenius, Froebel and others to the ideas prevalent to-day in the hope that the connection between the existing practices of to-day and the theories advanced by these educators may be seen. Sidney Hall has said that guidance has

always been a part of the real teacher and Dr. Fitzpatrick has made the statement that guidance is not a new function of the school--it has always been implied in the educational mean. If these statements are true then a study of the problem from an historical angle may help to demonstrate more concretely just what aspects of the guidance movement have been offered by those who have gone before.

PART II - THE PROBLEM AS ADVANCED IN THE CLASSICS

GRADUATE SCHOOL
LIBRARY
MARQUETTE UNIVERSITY

Chapter IV.

The Republic of Plato

In the utopian republic, which Plato designed in the fifth century B.C., virtue and the appreciation of the good were the chief objectives. These were to be actualized through the development of knowledge, for he related knowledge to virtue. He conceived his republic in terms of three classes of society: the philosophers, who were the highest members of the state, and were to act as guardians; the soldiers who were to protect the state; and the mechanics who were to be the support of the first two. Only, those individuals who possessed certain innate qualities in accord with the duties of a particular class were to be privileged to enter it. Those of the highest intellectual ability were to act as guardians while those of inferior ability were to be trained as mechanics.

Individual Differences

That Plato recognized the differences in ability in the various members of the state and conceived the idea of training them in accordance with these inherent qualities is shown:

"You are doubtless all brethren, as many as inhabit the city, but the God who created you mixed gold in the composition of such of you as are qualified to rule, which gives them the highest value; while in the auxiliaries he made silver an ingredient, assigning iron and copper to the cultivators of the soil and the other workmen. Therefore, in as much as you are all related to one another, although your children will generally resemble their parents, yet sometimes a golden parent will produce a silver child, and a silver parent

a golden child, and so on, each producing many. The rulers therefore, have received this in charge first and above all from the gods, to observe nothing more closely, in their character of vigilant guardians, than the children that are born, to see which of these metals enter into the composition of their souls; and if a child be born in their class with an alloy of copper or iron, they are to have no manner of pity upon it, but giving it the value that belongs to its nature, they are to thrust it away into the class of artisans or agriculturists."¹

1. Plato: The Republic, p. 125.

In this selection a basic assumption of the guidance movement is found, namely: that individuals differ. Likewise the idea is suggested that the training of individuals must correspond to their ability and that the guidance worker must not assume that an individual can be anything he chooses.³

2. Arthur Jones: Principles of Guidance Chapter III.

Plato foresaw that the differences in individuals must be recognized and each must have a training within his capacity. However, he did not follow as will be seen later, the principle which counselors of the present have learned from the modern testing movement, that native abilities do not prescribe in exact detail what occupation an individual shall pursue but rather that which he should not follow if he desires to be successful.

The Existence of Specialized Abilities

Plato contended that each individual was endowed with certain innate qualities which fitted him for a particular occupation. To-day these would be classified as apti-

tudes, or the assets and liabilities with which each one is gifted. The modern guidance worker is confronted with the task of deciding whether these are highly specialized or whether the majority of individuals have abilities which make it possible for them to be equally successful in several occupations. Plato held the former view that each was best suited to one occupation.

"Really, I said, it is not improbable; for I recollect, myself, after your answer, that, in the first place, no two persons are born exactly alike, but each differs from each in natural endowments, one being suited for one occupation, and another for another." 3

3. Plato; The Republic, p. 60

And at another time this statement was offered:

"From these considerations it follows, that all things will be produced in superior quantity and quality, and with greater ease, when each man works at a single occupation, in accordance with his natural gifts, and at the right moment without meddling with anything else." 4

4. Ibid., p. 61.

He contended that a more efficient administration would result if each one were to use his natural talent in the occupation suited to it. Thus to encourage the individual to decide upon his own career was superfluous advice to Plato, for each one has only the abilities for one occupation and to be successful he must follow it. One reads in The Republic:

"But we cautioned the shoemaker, you know, against attempting to be an agriculturist or a weaver or a builder besides, with a view to our shoemaking work being well done; and to every other artisan we assigned in like manner one occupation, namely, that for which he was naturally fitted, and in which, if he let other things alone, and wrought at it all his time without neglecting his opportunities, he was likely to prove

5. Ibid., p. 86.

He applied this theory to all his citizens as well as the mechanics:

"This was intended to intimate that the other citizens also ought to be set to the work for which nature has respectively qualified them, each to some one work, that so each practicing his single occupation may become not many men, but one, and that thus the whole city may grow to be one city and not many cities." 6

6. Ibid., p. 133

In all probability Plato would figure in many pedagogical arguments on the question of aptitudes were he alive to-day, but all would corroborate his statements that occupations and aptitudes must be closely allied.

But how are these aptitudes to be discovered? Cohen suggests the following procedure:

"from a number of aptitudes, select the dominant or most important ones. Find the nugget of gold that is concealed, clean away the dross, and bring to the light of day the treasure that has remained hidden so long." 7

7. David Cohen: Principles of Vocational Guidance, p. 125.

Jones would advise the use of intelligence tests, the various aptitude tests as the Beashore musical ability test, the Downey will-temperament tests or the Stenquist, mechanical ability test. Or he would have the individual studied for dominant personality traits and he would assist him in analyzing his own potentialities. Plato phrases his method in terms

which would in all probability class him as a mental hygienist.

"Hence, my excellent friend, you must train the children to their studies in a playful manner and without any air of constraint, with the further object of discerning more readily the natural bent of their respective characters." 8

8. Plato: op. cit., p. 289.

This idea of a pleasurable activity is suggested again in relation to an occupational pursuit:

"You can never expect a person to take a decent delight in an occupation which he goes through with pain, and in which he makes small progress with great exertion." 9

9. Ibid., p. 319.

Opportunity for Occupational Contact

A preview of the future occupation is advisable, as Plato suggests in connection with the training of the soldier class:

"We must put them on horseback at the earliest possible age, and when we have had them taught to ride, we must take them to see the fighting, mounted, not on spirited animals or good chargers, but on horses selected for speed and docility. For by this plan they will obtain the best view of their future occupation." 10

10. Ibid., p. 195.

But the initiation into the field of work must be carried on for its cultural value rather than as the direct training for a future trade. Thus Plato addresses Glaucon:

"Therefore, Glaucon, it will be proper to enforce the study by legislative enactment, and to persuade those who are destined to take part in the weightiest affairs of state, to study calculation and devote themselves to it, not like amateurs, but perseveringly, until, by the aid of pure reason, they have attained to

the contemplation of the nature of numbers,....not cultivating it with a view to buying and selling, as merchants or shopkeepers, but for purposes of war, and to facilitate the conversion of the soul itself from the changeable to the true and the real." 11

11. Ibid., p. 273.

And later on:

"Indeed, I continued, talking of this science which treats of calculation, it has only just occurred to me how elegant it is, and how valuable it may be to us in many ways in carrying out our wishes, provided it be pursued for the sake of knowledge, and not for purposes of trade." 12

12. Ibid., p. 273.

He desired a cultural background and not a mere "trade" education. For mechanical training he designated his menials, the mechanics, whom he considered beneath a broad training by their native capacity. While Plato does not state that the choice of an occupation must be postponed as long as possible, he implies the need of a cultural background as a foundation for future activity. The individual may be going through a period of experience from which he may emerge with a foundation sufficient for him to make an intelligent choice based on these experiences when the opportunity presents itself.

Summarizing the aspects of guidance which were advanced by Plato in his Republic one sees more clearly their relation to the present movement. He advocated many practices of today and recognized the following ideas:

1. Individual Differences.
2. The Relationship of training to ability.

3. The falseness of the assumption that all can do what they choose regardless of native ability.
4. The existence of specialized abilities.
5. The development of aptitudes in a pleasurable manner.
6. The preview of occupations.
7. The development of the knowledge of other occupations for the cultural value.

Chapter V.

The Politics of Aristotle

Some of the ideas expressed by Plato were in turn suggested by Aristotle in the fourth century B.C. To him education was a life process which aimed to raise man to his highest possible development, and which was exemplified in a life of virtue, of beauty, and of happiness in the service of the state. It was a life of intellectual enjoyment which he sought, in which only the highest class of society, the philosophers, might participate. To Aristotle the manual activities, while necessary in organized society, were degrading and were followed only by the mechanics, artisans and slaves. There was no connection between these latter classes and virtue. This classification however points to his belief in the differences in individuals. He not only recognized the fact that these differences existed but he expressed the need for the existence of a variety of occupations in any organized society. It will be seen through the references to The Politics that the existence of highly specialized abilities was not stressed but that the training of the children in the paths to be followed in the future was strongly encouraged.

Individual Differences

With respect to the problem of individual differences the following statement by Aristotle is significant:

"For the golden particle which God has mixed up in the soul of man flies not from one to the

other, but always continues with the same; for he says that some of our species have gold, and others silver, blended in their composition from the moment of their birth: but those who are to be husbandmen and artists, brass and iron; besides, though he deprives the military of happiness, he says, that the legislator ought to make all the citizens happy; but it is impossible that the whole city can be happy, without all, or the greater, or some part of it be happy." 1

1. Aristotle: The Politics, p. 37.

However he not only stated that these differences exist but recognized the corresponding necessity for having a variety of occupations in order to care for these diverse human characteristics.

"The same thing is true of what are called states; for a city is not made of one but many parts, as has already been often said; one of which is those who supply it with provisions, called husbandmen, another called mechanics, whose employment is in the manual arts, without which the city could not be inhabited; of these some are busied about what is absolutely necessary, others in what contribute to the elegancies and pleasures of life; the third sort are your exchange-men, I mean by these your buyers, sellers, merchants and victuallers; the fourth are your hired labourers or workmen; the fifth are the men-at-arms, a rank not less useful than the other." 2

2. Ibid., p. 113.

A variety of occupations was an absolute necessity in the city constructed theoretically by Aristotle. Five classes of occupations of which the mechanics or those engaged in the manual arts were the lowest were proposed. Hence specialization had begun even as early as the fourth century B.C.

The Mechanics - A degraded Class

The Artisans of this time were considered to be of a lower character than the other inhabitants of the state.

An appreciation for the dignity of honest labor had not been developed at this time. Trade schools would have been entirely out of place. These handicraftsmen were no more than slaves. One reads in The Politics of the slavish position of these artisans:

"There are many sorts of slaves; for their employments are various: of these the handicraftsmen are one, who, as their name imports, get their living by the labour of their hands, and amongst these all mechanics are included; for which reasons such workmen, in some states, were not formerly admitted into any share in the government; till at length democracies were established; it is not therefore proper for any man of honour, or any citizen, or any one who engages in public affairs, to learn these servile employments without they have occasion for them for their own use."³

3. Ibid., p. 75.

Today the value of developing in each individual an appreciation of all types of work, whether of cultural or practical value, has been seen. If each one has been endowed by a Divine Creator with certain inherent abilities then work adapted to these God-given potentialities must be accepted as worthy of the individual. It would seem that in this respect, namely in developing an appreciation for the dignity of all types of labor the present movement is a great advance over that of the time of Aristotle.

The Absence of Specialized Abilities

Unlike Plato, Aristotle implied that individuals were fitted by nature for more than one occupation. He might ally himself with Dr. Hazlitt,⁴ to a degree, in the belief that innate abilities are not highly specialized.

4. Victoria Hazlitt: Ability, a Psychological Study. p. 53

He expressed the view that some occupations involve identical activities and hence can be carried on by one individual.

The following quotation may serve to express this view:

"Next to the commonalty of husbandmen is one of shepherds and herdsmen; for they have many things in common with them, and, by their way of life, are excellently qualified to make good soldiers, stout in body, and able to continue in the open air all night." 5

5. Aristotle: op. cit., p. 189.

And later on one reads:

"For in some cases the same persons may execute them, in others they should be different, where the different employments require different abilities, as when courage is wanting for one, judgment for the other, there they should be allotted to different persons." 6

6. Ibid., pp. 216-217.

Hence it is seen that Aristotle, too, foresaw the basic assumption of the guidance movement, namely that individuals vary; and suggested certain distinct ideas in accord with that assumption:

1. The need for a diversified list of occupations in an organized society.
2. The absence of highly specialized abilities in all individuals.
3. Training for future life work.

Chapter VI

The Philosophy of the Teaching of St. Thomas Aquinas

This philosophical disputation which was carried on with a class of university students directed by St. Thomas Aquinas in the thirteenth century contained many of the educational problems of the twentieth century. The underlying basis for the guidance movement, the differences in individuals was stressed by him in a very concise manner. The need for guidance was seen: It was a means of conserving the individual's resources and also a means of avoiding the evils of error. Experience is offered as a key to knowledge and its importance is stressed just as to-day it is emphasized in the guidance movement. The De Magistro may be said to emphasize the educational phase of the guidance movement more than any other aspect as it relates to the intellectual side of the individual.

Individual Differences

Individual differences were expressed by St. Thomas in terms of germinal potentialities. A Divine Creator gave to each one certain definite potentialities which were actualized through the efforts of the individual himself:

"Likewise, we must say about the acquisition of knowledge that there preexist in us certain potentialities of knowledge; namely, the first concepts of the intellect which are recognized immediately by the light of the active intellect through the species abstracted from the sense presentations, whether the concepts be complex as axioms or simple as an idea of being, or unity, or something of this nature which the intellect grasps immediately. From these universal principles all principles follow as from germinal capacities." ¹

1. Mary Helen Mayer: The Philosophy of Teaching of St. Thomas Aquinas, p. 51.

The mind cannot educe into actuality what has not been given potentially and hence as all are not granted the same degree of potentiality they cannot develop into identical actualities.

Place of the Teacher

But counselors or advisers are not the only means through which an individual may be directed. The teacher as an instrumentality in the evolution of learning is seen when St. Thomas says:

"He who teaches is not said to transfer knowledge to the pupil, as though the same knowledge numerically which is in the teacher should be produced in the pupil; but through teaching there is produced in the pupil knowledge like that which is in the teacher, educed from potentiality to actuality, as was said in the body of the article."²

2. Ibid., p. 56.

And later on he again voices the same idea:

"The teacher, then excites the intellect to knowing those things which he is teaching as an essential mover, leading it from potentiality to actuality."³

3. Ibid., p. 59.

In the guidance of students one is told that the student must make his own choices. Assistance and counsel may be offered to him, facts may be placed before him, but the final choice must be his own. So, too, in the intellectual development as analyzed by St. Thomas. The teacher may excite the intellect to action, may lead it to a knowledge of those things which he is teaching, but the actual force which is responsible for the transition from potentiality to actuality is the self-active being, the soul of the individual.

Experience in Guidance

The value of symbols as aids or guides in the intellectual development of an individual was offered by Aquinas in De Magistro. But they must have meaning. Here it is that the utilization of experience enters.

"The initial step in the educational process is the personal experience of the pupil. This is what gives rise to problems, this is what helps to give interest and motivation for the educational process."⁴

4. Ibid., p. 85.

To-day too the value of experience is stressed in the guidance of youth. The school must utilize this experience in order to have a sound background for future activities. It is the key to the interpretation of new experience.

Evils of Error

The need for constructive guidance programs within the school has been shown concretely by the failures in the school and industrial worlds. The disintegrating effect of failure and the necessity for avoiding it is stated by Miss Mayer:

"The pupil is capable of self-determination. The teacher should respect the pupil's freedom, but he must also realize the disintegrating effects of error."⁵

5. Ibid., p. 92.

Cure for Drifting

Therefore St. Thomas contends that while discovery in the learning process is more perfect to conserve human resources a guide is desirable. How similar this is to the ideas

which permeate the guidance movement to-day. The founders of the modern movement sought to guide each individual into an occupation fitted for him and thus avoid the drifting about in search of this chosen work. St. Thomas, too, in the intellectual field, saw the inefficiency of drifting. He contends that:

"Although the mode of the acquisition of knowledge through discovery is more perfect on the part of the one receiving the knowledge, inasmuch as he is thereby distinguished as being more gifted for learning, nevertheless, on the part of what causes the knowledge, the more perfect mode is through instruction, because the teacher who has the knowledge as a whole explicitly can lead to knowledge more quickly and easily than anyone can be led by himself, because of this fact that the pupil knows the principles of knowledge only in generality (vaguely)." 6

6. Ibid., p. 66.

Occupational information as a definite subject in the school curriculum is an attempt to offset to a degree the evils of occupational drifting. So, too, in the method described by St. Thomas, the teacher as a guide will offset the evils of intellectual drifting.

Hence it is seen that the need for guidance was implied in De Magistro and that St. Thomas, too, believed in the following ideas:

1. The basic assumption of guidance: that individuals differ.
2. The evils of error.
3. The value of experience.
4. Guidance as a cure for drifting.

Chapter VII.

The Ratio Studiorum

The Ratio Studiorum, the rule of study for Jesuit schools suggests the basic assumption of the guidance movement, that individuals differ and demonstrates the fact that these differences were recognized in the sixteenth century as well as at the present time. This manual is really a handbook of directions which those in charge of the educational activities of the order are expected to follow. As the aim of the Society is to promote the honor and glory of God and to save souls, this is stated again and again as the outstanding aim of all Jesuit education. No pedagogical theories as such are expounded in this document but various current educational principles are implied in the directions offered to the consultors, the provincials, and to others holding official positions.

Individual Differences

The education offered by the Society is in reality an individual affair. St. Ignatius of Loyola, the founder of this religious order conceived spiritual training as an individual affair, adapted to the age, education or capacity of those concerned. A statement by Dr. E. A. Fitzpatrick on the "Spiritual Exercises of St. Ignatius", taken from the Catholic School Journal may help to illustrate how conscious this Jesuit was of the differences in individuals.

"It will be sufficient for our purposes to show how widely St. Ignatius was conscious of and provided for

individual differences in the spiritual life. For each of the following groups he suggested a particular method of following the Exercises:

1. Those not experienced in spiritual matters.
2. Those who have made some spiritual progress, and are tempted "under the semblance of good."
3. Those who go through the Exercises with consolation and much fervor.
4. Those who go through the Exercises with desolation and temptation.
5. Those of a light and unstable disposition.
6. Those who desire only to be instructed and helped to arrive at a certain degree of contentment of soul (XVIII).
7. Those "illiterate or of weak constitutions" (XVIII).
8. Those of not much depth of character or as of little natural capacity (XVIII).
9. Those who are occupied with public affairs or necessary business and learned or of good ability (XIX).
10. Those who are capable and free and desire to profit to the utmost (XX)." 1

1. Dr. E. A. Fitzpatrick: "Educational Significance of the Spiritual Exercises" The Catholic School Journal, Vol. 31, No. 5, May 1931, p. 161.

Just as provision must be made for differences in the spiritual life so to the Ratio Studiorum implies that provision must be made for the differences in individuals from an academic viewpoint. Administrative officers are asked to study their students to discover outstanding ability. Provision must then be made for additional training for them so that they may rise to their fullest capacity.

"If any have such ability that they give the promise of becoming eminent, especially in literature, the provincial should consider whether it would be profitable

for such to devote a third year to these studies so that they may get a better grasp of the fundamentals." 2

2. The Ratio Studiorum: Chap. I., Sec. 18.

And again in a direction given to the provincial of the province, one reads:

"Meanwhile the provincial is not to excuse our scholastics from teaching grammar or humanities unless on account of age or other reasons, different arrangements seem more suitable in the Lord. However the provincial must see to it that those who have ability for preaching, especially if it be unusual are not employed longer than is proper in teaching literature or even philosophy and theology." 3

3. Ibid., Chap. I.

Guidance and Specialized Abilities

That the Society may care for the natural abilities or aptitudes of each of its members the provincials and the examiners are urged to search for outward signs of unusual ability. With respect to the provincials this statement is made:

"If one who is mediocre in studies should show unusual ability for governing or preaching, the provincial may decide as seems best to him. But in other matters he has no power to dispense." 4

4. Ibid., Chp. I., Sec. 19.

And likewise to the examiners:

"If, according to the examiners (whose decision is to be observed) anybody has shown only ordinary ability in the examination covering the whole of philosophy or in any of the yearly examinations in theology, and in the opinion of the provincial's consultors and other reliable men has special qualifications for preaching or governing, it rests with the provincial to decide in such cases, after careful consideration of the

matter, whatever he judges in the Lord will more advance the greater glory of God and the universal good of the Jesuit Order." 5

5. Ibid., Chp. I., Sec. 19.

The duty then of those entrusted with the guidance of students in Jesuit schools is to discover outstanding ability so that each individual may be guided into those paths in which this ability may be utilized to the greatest advantage for "the greater glory of God and the universal good of the Jesuit Order."

Personal Guidance

"If ours, students of rhetoric and humanities, either do not attend the public prelections, or though attending them find that he who presides in the class and directs the work of the extern students cannot give them the required attention owing to the press of work of directing ours and externs too, they shall then be entrusted to the care of someone else a capable person appointed by the rector." 6

6. Ibid., Chp. 2, Sec. 10.

Personal guidance is offered here for the Jesuits as well as for the extern students who were comprised of those lay students and members of religious groups outside of the Jesuit Order. In the last analysis, guidance must be personal, it must be individual. It must accept the individual as he is and direct him accordingly.

Follow-up Work

Occupationally speaking, the follow-up work in the guidance movement is of paramount importance. Guidance cannot end with the placement activity, the follow-up work which aims to keep an individual at a particular occupation or find a

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better one is a real necessity. It is of great importance from an academic viewpoint, as well. The Jesuits recognized this as is seen in the following statement:

"The professor must occasionally have little conferences with his beadle or assistant, appointed by the rector, and ask him about the diligence and progress in study of even the extern students, and he must be at some pains to see that the beadle discharge his functions carefully and faithfully." 7

7. Ibid., Chp. 4, Sec. 30.

The beadle, the title for the professor's assistant must take heed of the progress of his charge. He must confer with the professor, he must follow-up this student that his work may be drawn to a successful conclusion.

Summary

In short, the Jesuits, under the direction of St. Ignatius foresaw the need of definite educational procedures as an outcome of their understanding of the psychology of individual differences. Briefly it may be said that they acquiesced to the following phases of guidance:

1. The existence of individual differences.
2. The need for guidance in relation to individual abilities.
3. The need for personal guidance and,
4. The need for follow-up work.

Chapter VIII.

John Comenius: The Great Didactic

The burning purpose of the great Theologian, John A. Comenius was the regeneration of society through the dissemination of knowledge. He conceived the ultimate aim of all education in accord with the ultimate end of man, namely eternal happiness with God; but the immediate aim was to develop man completely through virtue, knowledge and piety and thus in time to produce a new type of society. The Great Didactic, which offers in a formal way the educational views of Comenius, presents many indictments against the schools of the seventeenth century.

Divine Guidance

To him, in all things and at all times, the guidance of a Divine Creator was the first essential:

"I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." ¹

1. John Comenius: The Great Didactic, p. 332.

And again:

"Piety is the gift of God, and is given us from on high by our counsellor and guide, the Holy Spirit." ²

2. Ibid., p. 318.

Few writers on the subject of guidance at the present time even suggest the idea of a Divine Leader as the highest type of guide. Human counselors have crowded out the Supernatural One. In the matter of choices, both educationally

and occupationally speaking, the selection is based on the advice offered by a human counselor. The idea of a Divine inspiration or a calling compatible with the will of a Divine Being is passed over. Enlightenment, a gift of the Holy Spirit, is forgotten. To Comenius this was not the case. From the outset he placed his whole educational scheme in the hands of a Divine Being. For it is this Omniscient Being "which leadeth thee by the way that thou shouldst go."³

3. Ibid., p. 333.

During the seventeenth century he expressed his belief in the existence of outstanding differences in individuals. He foresaw the degrees of ability in men, the differences in aptitudes and the need of guidance, especially for the weak and the young, the necessity of a practical education, the value of occupational studies for future life, the necessity of having wise counselors who would scatter the seeds of education, and finally the pressing need for a broad knowledge of many of the activities of life. He would agree with Jones ⁴ that guidance must touch every phase of the life of an individual.

4. Arthur Jones: Principles of Guidance, Chp. I.

In the following paragraphs the writer will attempt to relate these ideas to certain potent quotations found in this classic.

Individual Differences

There are in contemporary educational literature statements strangely similar to this one uttered by Comenius:

"Education is indeed necessary for all, and this is

evident if we consider the different degrees of ability. No one doubts that those who are stupid need instruction, that they may shake off their natural dulness. But in reality those who are clever need it far more, since an active mind, if not occupied with useful things, will busy itself with what is useless, curious, and pernicious; and, just as the more fertile a field is, the richer the crop of thorns and of thistles that it can produce, so an excellent intelligence becomes filled with fanciful notions, if it be not sown with the seeds of wisdom and of virtue; and, just as a mill-stone grinds itself away with noise and grating, and often cracks and breaks, if wheat the raw material of flour, be not supplied to it, so an active mind, if void of serious things, entangles itself utterly with vain, curious and noxious thoughts, and becomes the cause of its own destruction."⁵

5. Ibid., p. 55.

Now, change the word "education" to guidance and this statement becomes a reference to the need for guidance. It is not only direction for those who have fallen by the way, but for the superior and mediocre as well. Individuals of all abilities need direction. In regard to differences, again he offers the following statement:

"Some men are sharp, others dull; some soft and yielding, others hard and unbending; some eager after knowledge, others more anxious to acquire mechanical skill."⁶

6. Ibid., p. 88.

But again he contends that:

"All men, though their dispositions may differ, possess the same human nature, and are endowed with the same organs of sense and reason."⁷

7. Ibid., p. 90.

And later in speaking of the causes of these differences he makes the following statement:

"The differences of character are caused by nothing

more than a superfluity or a lack of some of the elements in the natural harmony, just as bodily diseases are nothing but abnormal states of wetness or dryness, of heat or cold." 8

8. Ibid., pp. 90-91.

Existence of Specialized Abilities

Comenius believed that as individuals differ in aptitudes and as they possess various degrees of ability there must be guidance--there must be a diversity of treatment depending on each ones native ability. Only the bare aptitudes are born in us, hence, guidance is a necessity.

"Man, as far as his body is concerned, is born to labour; and yet we see that nothing but the bare aptitude is born in him. He needs instruction before he can sit, stand, walk, or use his hands. Why, therefore, should it be claimed for our mind that, of itself, it can exist in its full development, and without any previous preparation, since it is the law of all things created that they take their origin from nothing and develop themselves gradually, in respect both of their material and of the process of development?" 9

9. Ibid., p. 53.

Hence he suggests his belief in the idea that aptitudes are truly inborn in men; and hence the need for the training relating to them. These aptitudes may be cultivated or developed in a multitude of ways depending on the individual but above all they must not be forced. The mission of the counselor is to cultivate and not transform for counteraction may prove dangerous. How similar is this statement to the idea prevalent in the modern movement that guidance must be direction not coercion.

"For there is as great a difference between the minds of men as exists between the various kinds of plants,

of trees, or of animals; one must be treated in one way, and another in another, and the same method cannot be applied to all alike. It is true that there are men of great mental power who can compass every subject; but there are also many who find the greatest difficulty in mastering the rudiments of some things. Some display great ability for abstract science; but have as little aptitude for practical studies as an ass has for playing on the lyre. Others can learn everything but music, while others again are unable to master mathematics, poetry, or logic. What should be done in these cases? If we attempt to counteract a natural disinclination we are fighting against nature, and such effort is useless. For there will be either no result or one totally incommensurate with the energy expended. The teacher is the servant and not the lord of nature; his mission is to cultivate and not to transform, and therefore he should never attempt to force a scholar to study any subject if he see that it is uncongenial to his natural disposition; since it is more than probably that what is lacking in one direction will be compensated for in another. If one branch be cut off a tree, the others become stronger, because more vitality flows into them; and if none of the scholars be forced to study any subject against his will, we shall find no cases in which disgust is produced and the intelligence is blunted." 10

10. Ibid., p. 181.

And again in speaking of aptitudes he depicts the unfortunate conditions which result when those who have no aptitude for a particular occupation enter it:

"Secondly, if each student devote his undivided energies to that subject for which he is evidently suited by nature. For some men are more suited than others to be theologians, doctors, or lawyers, just as others have a natural aptitude for and excel in music, poetry, or oratory. This is a matter in which we are apt to make frequent mistakes, trying to carve statues out of every piece of wood, and disregarding the intention of nature. The result is that many enter on branches of study for which they have no vocation, produce no good results in them, and attain to greater success in their subsidiary pursuits than in those that they have chosen." 11

11. Ibid., p. 283.

If a reasonable amount of success is to be placed within the reach of an individual by fitting the peculiarities of the occupation to his own peculiarities as Ross Finney advocates, (See Chp. III., Definition (i)), then the outstanding aptitudes of men must be considered. Comenius realized this even as far back as the seventeenth century. He saw the negligence of the contemporary educators in regard to the handling of this problem and was grieved by it.

All-round Development - preparation for a crisis

Another phrase familiar to students of education is the "all round development" of the individual. Butler speaks of the many inheritances of the human race and the duty of each individual to make a certain part of this inheritance his own, through his own efforts. Comenius similarly believed in a knowledge of many things as an adequate background for future life. He believed in a thorough preparation, as does the modern guidance worker, as an adequate foundation for the crises that occur in life. One must be prepared for the exactments of life; he must be in a state of readiness to cope with situations as they occur. In the words of Comenius:

"Since, therefore, a man's whole life depends on the instruction that he has received during boyhood, every opportunity is lost unless the minds of all are then prepared for every emergency that may arise in life. Although all men are not to be artificers, runners, scribes, or orators; so at school all men should be taught whatever concerns man, though in after life some things will be of more use to one man, others to another." ¹²

12. Ibid., p. 75.

He emphasized the need for a knowledge of the principles, the causes, and the uses of all the most important things in existence. He believed that all men "who are sent into the world to be actors as well as spectators" ought to be adequately prepared for the science of living. He accuses the educators of his time of superficiality---he implies the need for a more complete training:

"It is a common complaint that there are few who leave school with a thorough education, and that most men retain nothing but a veneer, a mere shadow of true knowledge." 13

13. Ibid., p. 142.

Relationship of Ability and Training

Comenius agreed with Seneca that youth or the spring-time of life was the acceptable time for training but he emphasized the advisability of stressing useful material within the comprehension of the student taught. He offered the same indictment for the schools of his day that modern times have likewise offered: namely, the obligation on the part of the school to teach useful material. Nothing was more deplorable than to see an old man still untrained, according to Comenius:

"An old man who has still to learn his lessons is a shameful and ridiculous object; training and preparation are for the young, action for the old." 14

14. Ibid., p. 59.

With respect to the relationship between training and ability he offers the following statements:

"Following in the footsteps of nature we find that the process of education will be easy. If the intellect be forced to nothing which its natural bent does not in-

cline it, in accordance with its age and with the right method." 15

15. Ibid., p. 137.

And later on:

"The ease and pleasantness of study will therefore be increased. If everything be arranged to suit the capacity of the pupil, which increases naturally with study and age." 16

16. Ibid., p. 137.

In conclusion Comenius writes:

"From what has been said, it follows that nothing should be taught to the young, unless it is not only permitted but actually demanded by their age and mental strength." 17

17. Ibid., p. 138.

Thus he points out the need for a utilitarian education, one in which subjects of practical value are taught and in which subjects are within the ability of the student.

Value and Development of Occupational Contacts

The National Vocational Guidance Association has defined vocational guidance as the assistance given an individual in choosing, preparing for, entering, and making progress in an occupation. To accomplish these objectives knowledge of the occupations must be disseminated to those being guided, not in theoretical form alone but by actually going through the exact processes of the occupation. To-day, occupational classes and extra curricular activities aim to carry out these ideas. In the seventeenth century Comenius, too, suggested the advantages of gaining a preview of possible occupations

by actually carrying out the work. He advocated the teaching by example rather than by precept.

"It is many years," he says, "since Quintillian said: "Through precepts the way is long and difficult, while through examples it is short and practicable." But alas, how little heed the ordinary schools pay to this advice." 18

18. Ibid., p. 195.

Then, too,

"Artisans do not detain their apprentices with theories, but set them to do practical work at an early state; thus they learn to forge by forging, to carve by carving, to paint by painting, and to dance by dancing. In schools, therefore, let the students learn to write by writing, to talk by talking, to sing by singing, and to reason by reasoning. In this way schools will become workshops humming with work, and students whose efforts prove successful will experience the truth of the proverb: "we give form to ourselves and to our materials at the same time." 19

19. Ibid., p. 195.

Comenius not only suggests the need for actual participation in future work but offers a device for the development of occupational activity:

"Finally, it will be of immense use, if the amusements that are provided to relax the strain on the minds of the scholars be of such a kind as to lay stress on the more serious side of life, in order that a definite impression may be made on them even in their hours of recreation. For instance, they may be given tools, and allowed to imitate the different handicrafts, by playing at farming, at politics, at being soldiers or architects, etc. In spring they may be taught the various species of plants, vying with one another to see who can recognize the greater number. In this way they will be introduced to the rudiments of medicine, and not only will it be evident which of them has a natural bent towards that science, but in many the inclination will be created. Further, in order to encourage them, the mock titles of doctor, licentiate, or student of medicine may be given to those who make the greatest progress. The same plan may be adopted in other kinds of recreation. In the

game of war the scholars may become field-m Marshals, generals, captains, or standard-bearers. In that of politics they may be kings, ministers, chancellors, secretaries, ambassadors, etc., and, on the same principle, consuls, senators, lawyers or officials; since such pleasantries often lead to serious things. Thus would be fulfilled Luther's wish that the studies of the young at school could be so organized that the scholars might take as much pleasure in them as in playing at ball all day, and thus for the first time would schools be a real prelude to practical life." 20

20. Ibid., pp. 179-180.

He disapproves of those subjects which have no practical value in life:

"Nothing, therefore, should be learned solely for its value at school, but for its use in life, that the information which a scholar has acquired may not vanish as soon as he leaves school." 21

21. Ibid., p. 181.

He implies the need for choosing useful studies as a preparation for the future. In this connection, however, care must be taken to avoid a strictly occupational training. A broad cultural background is essential. In regard to preparing for a mechanical trade he offers the following suggestion:

"They will receive a training in mechanics if they are permitted or are actually taught to employ their hands continually; for instance, to move something from one place to another, to arrange something else in one way or another, to construct something, or to pull something to pieces, to make knots or to undo them, and so forth; the very things that children of this age love to do. As these actions are nothing but the efforts of an active mind to realize itself in mechanical production, skilfully guided." 22

22. Ibid., pp. 260-261.

Although he believed in occupational training as training he was in accord with those of the present day who

game of war the scholars may become field-m Marshals, generals, captains, or standard-bearers. In that of politics they may be kings, ministers, chancellors, secretaries, ambassadors, etc., and, on the same principle, consuls, senators, lawyers or officials; since such pleasantries often lead to serious things. Thus would be fulfilled Luther's wish that the studies of the young at school could be so organized that the scholars might take as much pleasure in them as in playing at ball all day, and thus for the first time would schools be a real prelude to practical life." 20

20. Ibid., pp. 179-180.

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22. Ibid., pp. 260-261.

Although he believed in occupational training as training he was in accord with those of the present day who

say that the choice of an occupation should be put off as long as possible. He contends that:

"When boys are only six years old, it is too early to determine their vocation in life, or whether they are more suited for learning or for manual labor. At this age, neither the mind nor the inclinations are sufficiently developed, while later on, it will be easy to form a sound opinion on both. In the same way, while plants are quite small, a gardener cannot tell which to hoe up and which to leave, but has to wait until they are more advanced." ²³

23. Ibid., pp. 266-267.

In this connection however he stresses the need for a sympathetic understanding of the child to bring out the latent powers within him. Referring to those who apparently dislike study he says:

"Whenever, therefore, we see that a mind is diseased and dislikes study, we should try to remove its indisposition by gentle remedies, but should on no account employ violent ones. . . . a skilful and sympathetic treatment is necessary to instil a love of learning into the minds of our pupils, and any other procedure will only convert their idleness into antipathy and their lack of interest into downright stupidity." ²⁴

24. Ibid., p. 250.

Guidance then must be given throughout the entire occupational contact development. At one time Comenius says: "the student should first examine, and then imitate, as though he were following in the footsteps of a guide." (p. 195) And later on he makes this statement: "But it is necessary that the child be helped by advice and example at the same time." (p. 215) Instruments, materials and a model are not sufficient to develop the individual along occupational

lines,

"Three more things are necessary before we can learn an art: (1) a proper use of materials; (2) skilled guidance; (3) frequent practice. That is to say, the pupil should be taught when and how to use his materials; he should be given assistance when using them that he may not make mistakes, or that he may be corrected if he do." ²⁵

25. Ibid., p. 194.

The Divine Leader

While Comenius held that it was possible for man, guided by nature to attain a knowledge of all things, he stressed, throughout The Great Didactic, the need of assistance from a real guide and counselor from on high. He says that:

"the duty of the teachers of the young, therefore, is none other than to skilfully scatter the seeds of instruction in their minds, and to carefully water God's plants. Increase and growth will come from above." ²⁶

26. Ibid., p. 111.

And later:

"By Isaiah: "I am the Lord, thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." ²⁷

27. Ibid., p. 333.

To Comenius, as all education must be directed toward the ultimate destiny of man, a divine leader was a necessity. His theory of guidance would accord with that offered by Father Henrick namely: that the individual must be directed in such a manner as to be in harmony with his ultimate destiny. It would be direction or guidance afforded to the educational,

occupational, and religious selves in accord with the ultimate end of man.

Summarizing the ideas of Comenius which refer to guidance one may say that he believed in:

1. The differences in individuals.
2. The existence of inborn aptitudes in men.
3. The necessity of developing these aptitudes.
4. The choice of occupations in accord with the natural bent.
5. The advice or counsel, given before a crisis occurs.
6. Useful studies in the schools, in line with the abilities of the students being taught.
7. Actual participation in occupational activities as a prelude to later life choices; but the postponement of an actual choice, and
8. The existence of an all powerful counselor, a Divine Leader.

Chapter IX.

Martin Luther: "Letter to the Mayor and Aldermen of Germany."

Martin Luther, the founder of one of the many sects peculiar to protestantism, lived during one of the most critical periods in the history of men. From an unnaturally scrupulous individual he became one devoid of all scruples, in the matter of religion, and one destined to have a large number of followers. At the time in which he received his training, most schools existed mainly for those who aspired to the religious state of life and these schools were sponsored by the Church. With the Reformation came a laxity in schools and a disinterest on the part of the populace to support or sponsor any form of education since they no longer desired to educate their sons or daughters for the priesthood or sisterhood. Luther deplored this condition of affairs and hoped through his many writings to arouse an interest in the development of schools, to point out the necessity for education as a measure for the preparation and training of future leaders.

Need for Guidance

The educational system which he fostered was to produce leaders, for he states the elders were especially ordained to guide the young. Cities, too, need leaders and hence training for these leaders must be carried on before the young have attained maturity. In the language of the guidance leader to-day, leaders must be guided and assisted before the duties of life are thrust upon them completely. Extracts from his

Letter to the Aldermen may serve to demonstrate the implications regarding the need for guidance for the children of his time.

"And why do old people live, except to care for, teach and bring up the young? It is not possible for inexperienced youth to instruct and care for themselves and for that reason God has commended them to us who are elder and know what is good for them, and He will require a strict account at our hands. Therefore, Moses gives this injunction: "Ask thy father and he will show thee; thy elders, and they will tell thee." ¹

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1. Martin Luther: "Letter to the Mayor & Alderman of Germany." Protestant Educators, pp. 52-53.
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"Since, then, a city must have well trained people, and since the greatest need, lack, and lament is that such are not to be found, we must not wait till they grow up of themselves; neither can they be hewed out of stones nor cut out of wood; nor will God work miracles, so long as men can attain their object through means within their reach. Therefore we must see to it, and spare no trouble or expense to educate and form them ourselves. For whose fault is it that in all the cities there are at present so few skillful people except the rulers, who have allowed the young to grow up like trees in the forest and have not cared how they were reared and taught." ²

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2. Ibid., pp. 56-57.
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Leadership Guidance

Hence Luther implied that guidance for leadership was an important factor in the development of the children of the sixteenth century just as to-day Arthur Jones ³ names guidance for leadership as one of the objectives of the full guidance program.

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3. Arthur Jones: Principles of Guidance, p. 53.
-

Society cannot wait to develop its own leaders, they must be

at hand to carry on at the outset of their out of school careers.

Again, in another instance, Luther implies the necessity of training those who will do the advising and directing at a later date, in to-day's terms the need for trained leaders.

"From this knowledge they could regulate their views, and order their course of life in the fear of God, having become wise in judging what is to be sought and what avoided in this outward life, and capable of advising the directing of others." ⁴

4. Ibid., pp. 69-70.

Educational and Industrial Training Combined

One reads in the guidance literature of to-day that the need for guidance was shown dynamically by the misfits in industry, school failures and disinterest on the part of the students, and too, by the changing times. Because of this last condition of affairs it is necessary for study and preparation for future work to go hand in hand. It might be Martin Luther making this statement at the present time as he did to the Aldermen back in the sixteenth century.

"The world has changed, and things go differently. My idea is that boys should spend an hour or two a day in school, and the rest of the time at home, learn some trade and do whatever is desired, so that study and work may go on together, while the children are young and can attend to both." ⁵

5. Ibid., p. 71.

At present the period of specialization has brought about the need for the schools, rather than the home as Luther suggests, as the training places for the trades for the industrial life

of the child. The schools of the present provide for the industrial and educational training as a simultaneous process just as did this protestant reform leader.

Thus it is seen that while Luther's primary motive was the establishment of schools he likewise voiced the ideas of the present, namely:

1. The need for guidance in general by the elders of society.
2. The need for leadership guidance in particular, and
3. The need for a combination of industrial and educational training as concomitant forces in the development of the children of Germany.

Chapter X.

John Locke: Some Thoughts On Education

Locke's theories of education are identified with the idea of "a sound mind in a sound body." In the seventeenth century when this treatise was written the education planned was primarily for the upper classes, the life of a gentleman. To Locke it was a disciplinary process in which he hoped that the will would be strengthened, the body hardened and the mind developed through the medium of habit. He conceived the mind as a blank, a white tablet on which the experiences were impressed. Such theories as formal discipline, natural consequences, habit formation and the teaching through the senses were advocated by him. In the course of his teachings he has mentioned his belief in the existence of individual differences, the central base from which the guidance of youth radiates. This idea coupled with that of the significance of aptitudes and their development is offered in his educational writing.

Individual Differences - Need for Guidance

Differences in natural capacities, in outward semblances and in natural aptitudes exist but it is more difficult to discover them as men grow older. To Locke:

"Some men by the unalterable frame of their constitutions, are stout, others timorous, some confident, others modest, tractable, or obstinate, curious or careless, quick or slow. There are not more differences in men's faces, and the outward lineaments of their bodies than there are in the makes and tempers of their minds; only there is this difference, that the distinguishing characters of the face, and the lineaments of the body, grow more plain and visible with time and age, but the

peculiar physiognomy of the mind is most discernible in children, before art and cunning have taught them to hide their deformities, and conceal their ill inclinations under a dissembled outside." ¹

1. John Locke: Some Thoughts on Education, p. 82.

It is said that these differences of the mind are more varied than outer lineaments. How necessary then to provide some personal care for them. Individuals must be prepared to face the situations with which they are confronted in life each in a manner peculiar to himself. The proper time for this preparation is in the early period of life when guidance facilities are available. In Some Thoughts on Education this argument is offered:

"The only fence against the world, is, a thorough knowledge of it, into which a young gentleman should be enter'd by degrees, as he can bear it; and the earlier the better, so he be in safe and skilful hands to guide him." ²

2. Ibid., p. 33.

Aptitudes

The existence of individual differences which implies the differences in natural aptitude makes mandatory the discovery and development of the same. Locke saw the value of discovering these natural inclinations at the opportune time. Just as each one finds his appetite for the fine arts increase and decrease at set times so too the aptitudes disclose themselves at a favorable time and should be laid hold of then. With respect to this idea one reads:

"He that loves reading, writing, music, etc., finds yet in himself certain seasons wherein these things have

no relish to him; and if at that time he forces himself to it, he only pethers and wearies himself to no purpose. So it is with children. This change of temper should be carefully observ'd in them, and the favourable seasons of aptitude and inclination be heedfully laid hold of." 3

3. Ibid., p. 53.

Training must correspond to these natural aptitudes. Individuals cannot be made over, they cannot be forced into one mold. They must be taken as they are and assisted in developing these innate abilities to the fullest development. Locke would be in accord with those who believe that guidance must be a combination of direction, assistance, preparation and counseling rather than a didactic form of coercion. It may be well to quote his view:

"He therefore that is about children should well study their natures and aptitudes, and see by often trials what turn they easily take, and what becomes them; observe what their native stock is, and how it may be improv'd, and what it is fit for. He should consider what they want, whether they be capable of having it wrought into them by industry, and incorporated there by practice; and whether it be worth while to endeavour it. For in many cases, all that we can do, or should aim at, is, to make the best of what nature has given, to prevent the vices and faults to which such a constitution is most inclin'd, and give it all the advantages it is capable of. Every one's natural genius should be carried as far as it could; but to attempt the putting another upon him, will be but labour in vain; and what is so plaister'd on, will at best sit but untowardly, and have always hanging to it the ungracefulness of constraint and affectation." 4

4. Ibid., pp. 39-40.

And in another instance the following statement is made:

"We must not hope wholly to change their original tempers, nor make the gay pensive and grave, nor the melancholy sportive, without spoiling them. God has

stamp'd certain characters upon men's minds, which like their shapes, may perhaps be a little mended, but can hardly be totally alter'd and transform'd into the contrary." ⁵

5. Ibid., pp. 39-40

To take each individual as he is, then to discover those talents which he possesses and which may be so developed as to offer a basis for his life career is the work of the educational field as viewed by Locke. It is the view that has inspired and fostered the present guidance leaders. It is generally accepted at the present time that individuals must be assisted in accord with their natural abilities, and it is of little value to try to force upon them that training for which they have no desire or natural ability.

In a summary of Locke's views on guidance, one might say that

1. He believed in the existence of individual differences; and
2. He proposed the need for a training which followed the natural aptitudes of each individual.

Chapter XI.

Jean Jacques Rousseau: Emile

In the novel, or more definitely the didactic exposition, Emile, Rousseau, attempted to describe the ideal training of an individual from infancy to maturity. It was not to be a school training which he offered--but rather an individual guidance procedure which was best handled by the parent but relegated to the sponsorship of a tutor in Emile's case. Rousseau aimed to develop the natural child in a natural way permitting him to encounter only that which he could understand. Thus the education received by Emile had to start with his own activity and be governed by the same. Rousseau would teach by example and experience rather than by precept. The differences in individuals, their aptitudes, their occupations, the preparation necessary for the decisions in the crises of life, and the value of experience in the guiding process were points on which Rousseau had definite beliefs which he has voiced in Emile.

Education as Guidance

As stated above, this educational writer of the eighteenth century thought of the whole educational system as guidance, rather than instruction. To him education was an individual affair in which the child was assisted by his master whose experience was the child's guide. It was because Emile himself felt this need for council that it was forth coming. He received a plastic mind from nature and hence must be so guided in his development that he may know

how to live in a manner conformable to his nature and powers.

In speaking of the relative importance of guidance one reads this statement:

"There is only one science for children to learn-- the duties of man. This science is one, and, whatever Xenophon may say of the education of the Persians, it is indivisible. Besides, I prefer to call man who has this knowledge master rather than teacher, since it is a question of guidance rather than instruction. He must not give precepts, he must let the scholar find them out for himself."¹

1. Jean Jacques Rousseau: Emile. p. 19.

And later in speaking of the master's experience in the teaching process he says:

"As you are living together and you are older than he, you should look after him and give him good advice. Your experience should be his guide. When he is grown up he will reproach, not only himself, but you, for the faults of his youth."²

2. Ibid., p. 138.

Need for Guidance

The need for guidance was felt even by Emile according to Rousseau:

"He looks at me anxiously and uneasily; his eyes are full of questions and reproaches. His very glance seems to say, "Guide me, while there is yet time."³

3. Ibid., p. 377.

The lack of home life and of home education was noticeable even as far back as this historic period for as Rousseau says:

"Unfortunately, there is no such thing as home education in our large towns. Society is so general and so mixed there is no place left for retirement, and even in the home we live in public."⁴

4. Ibid., p. 351.

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One sees in this last statement the same indictment of the home and the corresponding need for outside guidance, as one reads in current guidance literature now.

Individual Differences - Aptitudes

Rousseau had much faith in the clever teacher. To him this was a medium by which the natural aptitudes of the child might be brought to the surface and developed in a worth while manner. He was a firm believer in the assumption that all beings are not endowed with the same attitudes, the same gestures, and the same habits. In speaking of the age of childhood he says:

"In this case examples and illustrations are useless, for here we find the beginning of the countless differences of character, and every example I gave would possibly apply to only one case in a hundred thousand. It is at this age that the clever teacher begins his real business, as a student and a philosopher who knows how to probe the heart and strives to guide it aright." 5

5. Ibid., p. 187.

Hence the need for individual guidance. Since each individual differs a blanket treatment for all is useless, and, as stated in this selection the guidance function of teaching must be skillfully carried on. Later on Rousseau again states the impracticability of the same treatment for all cases:

"You will never persuade me that the same attitudes, the same steps, the same movements, the same gestures, the same dances will suit a lively little brunette and a tall fair maiden with languishing eyes. So when I find a master giving the same lessons to all his pupils I say, "He has his own routine, but he knows nothing of his art." 6

6. Ibid., p. 338.

Aptitudes have been defined by Webster as a readiness to learn in a certain branch. Sometimes this is said to be a liking for a certain subject. Rousseau saw a distinct difference between a liking and an aptitude. He proposed careful study of the child in order to avoid the error of mistaking a desire to emulate, for true genius. He fostered a developmental procedure which would expose the "natural bent" but he strongly opposed a quick decision in this connection on the part of the master. Rather he would suggest that nature be given time to work without interference. In speaking of the existence of aptitudes one reads:

"When we review with the child the productions of art and nature, when we stimulate his curiosity and follow its lead, we have great opportunities of studying his tastes and inclinations, and perceiving the first spark of genius, if he has any decided talent in any direction. You, must, however, be on your guard against the common error which mistakes the effects of environment for the ardour of genius, or imagines there is a decided bent towards any one of the arts, when there is nothing more than that spirit of emulation, common to men and monkeys, which impels them instinctively to do what they see others doing, without knowing why." ⁷

7. Ibid., p. 161.

Or one may find this statement in connection with Sophy's inclinations:

"We have here a very early and clearly-marked bent; you have only to follow it and train it." ⁸

8. Ibid., p. 131.

But Rousseau maintains that:

"There is all the difference in the world between a liking and an aptitude. To make sure of real genius

or real taste in a child calls for more accurate observations than is generally suspected, for the child displays his wishes not his capacity and we judge by the former instead of considering the latter." ⁹

9. Ibid., pp. 161-162.

The aptitude testing carried on at the present time may be offered as an attempt to measure the natural bents and tastes of individuals to a finer degree than can be done by the human eye unassisted.

Even in the development of morals one must determine the natural tendencies for character must be given an opportunity to show itself.

"There is another point to be considered which confirms the suitability of this method; it is the child's individual fittest moral training. Every mind has its own form, in accordance with which it must be controlled; and the success of the pains taken depends largely on the fact that he is controlled in this way and no other. Oh, wise man, take time to observe nature, watch your scholar well before you say a word to him; first leave the germ of his character free to show itself, do not constrain him in anything, the better to see him as he really is." ¹⁰

10. Ibid., p. 58.

Rousseau firmly believed that by allowing nature to follow its course the aptitudes or the inclinations of each one would be brought to light and provide a starting point for future development. The wise counselor of to-day reasons in a similar manner. He affirms that if a child follows that vocation for which he has a natural ability and a natural interest he is in a far greater degree likely to attain success and happiness than if he chose a career despite natural

handicaps and inclinations.

Preview of Occupations

Occupational training for the advancement of the student materially and spiritually was proposed. Actual training was offered as a preview of occupations, as definite training, and for the appreciation opportunities it offered. Experience, too, was a necessity in this process.

"Give your scholar no verbal lessons; he should be taught by experience alone." ¹¹

11. Ibid., p. 56.

To-day the fallacy of this statement has been generally accepted. Not personal experience alone should be one's guide, for the profit derived from the experience of others should not be set at naught. Man profits by the deeds of others and in an economic system of education these experiences should be utilized to the highest possible degree. At the present writing one hears of occupational contacts, try-out courses in occupations, and occupational information as preparation for a wise choice in a life career. The department of guidance in the junior and senior high schools has encouraged a broad curriculum to assist in giving to each student that very necessary experience which will guide him when the time for choice is at hand. Rousseau too, believed in a broad occupational training as a preparation for a wise choice and he suggests that no occupation should be pursued when interest has vanished. In speaking of Emile's training, he says:

"Emile has learned a trade, but we do not have

recourse to it; he is fond of farming and understands it, but farming is not enough; the occupations he is acquainted with degenerate into routine when he is engaged in them he is not really occupied; he is thinking of other things; head and hand are at work on different subjects. He must have some fresh occupation which has the interest of novelty--an occupation which keeps him busy, diligent, and hard at work, an occupation which he may become passionately fond of, one to which he will devote himself entirely." 12

12. Ibid., p. 285.

The desire to discontinue training in an occupation when interest has vanished is advisable from the mental hygienist's point of view. Activities pursued without the whole hearted attention and interest of the student produce results only in proportion to the amount of interest extended.

In developing a feeling for the necessity for labor and as a motivating influence in try-out courses in preparation for the actual training which is to follow it is said that:

"When the development of knowledge compels you to show him the mutual dependence of mankind instead of showing him its moral side, turn all his attention at first towards industry and the mechanical arts which make men useful to one another. While you take him from one workshop to another, let him try his hand at every trade you show him, and do not let him leave it till he has thoroughly learnt why everything is done, or at least everything that has attracted his attention. With this aim you should take a share in his work and set him an example. Be yourself the apprentice that he may become a master; you may expect him to learn more in one hour's work than he could retain after a whole day's explanation." 13

13. Ibid., p. 148.

One might call this passage from Emile a description of a procedure which is the prototype of one of the present try-out

courses in industry. These activities provide opportunities for developing an appreciation of labor, an appreciation of the meaning of living together in groups in an harmonious fashion, and the ideas dominating the diversion and differences in labor.

This classic like others which have been mentioned warns against the danger of coercion rather than guidance in choosing an occupation. Under no conditions should the master become so engrossed in the work in which he is busy as to overlook the idea that all are not fashioned with the same abilities and interests. The child must be the first consideration. He must be guided skillfully. His possibilities must be kept in mind constantly and all direction must be in line with these natural talents. Coercion is never advised. Rousseau warned his readers of this common error when he said:

"When the master is very fond of certain occupations, he is apt to assume that the child shares his tastes; beware lest you are carried away by the interest of your work, while the child is bored by it, but is afraid to show it. The child must come first, and you must devote yourself entirely to him. Watch him, study him constantly, without his knowing it; consider his feelings beforehand, and provide against those which are undesirable, keep him occupied in such a way that he not only feels the usefulness of the thing, but takes a pleasure in understanding the purpose which his work will serve." 14

14. Ibid., pp. 151-152.

Specialized Abilities

At a time when the existence or lack of specialized abilities has been the subject of so many discussions it may be well to consider Rousseau's point of view:

"Given ten men, each of them has ten different requirements. To get what he needs for himself each must work at ten different trades; but considering our different talents, one will do better at this trade, another at that. Each of them fitted for one thing, will work at all, and will be badly served. Let us form these ten men into a society, and let each devote himself to the trade for which he is best adapted, and let him work at it for himself and for the rest. Each will reap the advantage of the others' talents, just as if they were his own; by practice each will perfect his own talent, and thus all the ten, well provided for, will still have something to spare for others." ¹⁵

15. Ibid., p. 158.

And so one learns that as "each of them is fitted for one thing" the idea of specialized abilities may be applied to Rousseau's guidance doctrine. He advocates the use of all talents in the group, each one benefiting by the talents of another, yet each one working only at that trade "for which he is best adapted." He, like Plato, alligns himself with Dr. Hazlitt ¹⁶ in the belief that abilities are specialized.

16. Victoria Hazlitt: Ability, A Psychological Study, p. 53.

Throughout his treatise, Rousseau emphasized the necessity of preparing for life in all its phases. He would prepare Emile for only one trade, Life. The type of occupation mattered little, provided the training was such that he did well in his prime calling, that of living. While, one does not readily accept the philosophy of living which Rousseau advocated still his idea that the training of Emile should fit him for life as his ultimate end rather than for any specific occupation is followed logically--Life is his ultimate end and the development of the individual is in conformity with

this ultimate end.

Collectively speaking, Rousseau, too, formulated many of the current guidance problems. He stressed the need for all education to begin with the child. He assumed the basic premise that individuals differ in interests, abilities and aptitudes and formulated procedures on this basis. One might say that he foresaw:

1. Education as personal guidance.
2. The existence of specialized abilities, and
3. Occupational training for:
 - a. Utilitarian purposes.
 - b. Experience.
 - c. A preview of occupations.

Chapter XII.

Johann Pestalozzi: How Gertrude Teaches Her Children -
Leonard and Gertrude

"You should do for your children what their parents fail to do for them. The reading, writing, and arithmetic are not, after all, what they most need; it is all well and good for them to learn something, but the really important thing is for them to be something,-- for them to become what they are meant to be, and in becoming which they so often have no guidance or help at home." 1

1. Johann Pestalozzi: Leonard and Gertrude, p. 152.

Influenced by his life-long desire to ameliorate the masses of common people Pestalozzi saw the necessity for schools functioning as guidance entities. He offered indictments against the home for its neglect in the direction of its children just as to-day the changed conditions of the home have made the development of a school guidance program mandatory. In his educational scheme he wished to develop an all-round child and he foresaw the need of having each one become that which he was meant to be. He was conscious of the inherent powers of each of his charges and hoped to influence them for good. Then, too, he recognized the idea that individuals differ even as early as his writing of Leonard and Gertrude, and hence advocated a development within each individual's inherent powers. He fostered a practical as well as an academic training; the industrial life was to complement the academic life in the all-round development of the child. He saw the teaching of religion in the same light; it was a means of leading from the guidance of nature through a quiet industrious life to the appreciation of and devotion

to an Omnipotent God.

The Guidance of Nature

To Pestalozzi, the guidance of nature was a glorious revelation. He seemed to lean to the doctrine of Rousseau that man lead by nature, could not or would not err. He felt that the sudden change from the guidance of nature to the school was deplorable in its abruptness. Hence he advocated a school guidance technique which followed the nature of the child to avoid any sudden transition. In stating this view Pestalozzi says:

"Friend, tell me, can the sword that severs the neck, and sends the criminal from life to death have more effect upon his body than this change from the beautiful guidance of nature, which they have enjoyed so long, to the mean and miserable school course has upon the souls of children?"²

2. Johann Pestalozzi: How Gertrude Teaches Her Children, p. 29.

And later on one reads that:

"Nature only does us good; she alone leads us uncorrupted and unshaken to truth and wisdom. The more I followed her track, the more I sought to unite my deeds to hers and strained my powers to keep pace with her footsteps, the more infinite this step appeared to me."³

3. Ibid., p. 31.

Like Rousseau he stressed the advantages of nature to the disadvantage of all else. He realized that it was futile to drive children against their natural inclinations. To him, development and training were processes by which the inherent powers of childhood were lead from a dormant to an actual existence.

Individual Differences

That Pestalozzi recognized the differences which existed in individuals is shown in some of the statements which he made. He remarks in connection with Gertrude's teaching, that:

"The result of her system was that each child was skilful, intelligent and active to the full extent that its age and development allowed." ⁴

4. Johann Pestalozzi: Leonard and Gertrude, p. 131.

Thus he implies that each individual has a certain amount of ability which limits his development. Oftimes he mentions the inherent powers of children and the duty enforced on those who would act as guides to draw out these powers for the benefit of the child. In speaking of his own experiences he regrets that he was guilty of trying to force into the children that for which they had no ability nor desire to learn.

Inherent Powers

Inherent powers or innate qualities must be unfolded in this educational scheme by leading the children not driving them. He speaks of exerting a silent influence in this process:

"We must," said he, "never drive the children, but only lead them by this method." ⁵

5. Ibid., p. 53.

In a discussion of the unknown powers of children he makes the following statement:

"They felt their own power, and the tediousness of the ordinary school-tone vanished like a ghost from my rooms. They wished--tried--persevered,--succeeded and they laughed. Their tone was not that of learners, it

was the tone of unknown powers awakened from sleep of a heart and mind exalted with the feeling of what these powers could and would lead them to do." 6

6. Ibid., p. 17.

He was interested in the "practical means of psychologically unfolding human capacities and talents which might be practicable and applicable for the development of children."

7. Ibid., p. 30.

Occupations

Occupational training was conceived to be a starting point for the learning activities in this school. When Froebel visited the school at Burgdorf it was this activity, which he later called the self-activity of the child, manifested in the play instinct, which he sought to carry over into his school. Pestalozzi saw in this spontaneous activity a practical benefit as well as a starting point for the self-development of the child. He saw it in its useful entirety as a means of developing much manual skill.

"Krusi, whom I first learnt to know, spent his youth in various occupations, through which he had learned much and varied manual skill, which in the lower rank so often develop, the basis of the higher mental culture, and raise men, who have enjoyed it from childhood, to general and comprehensive usefulness." 8

8. Ibid., p. 43.

He, like the guidance worker of to-day, foresaw the need of some preparation for the various crises which occur in life. The problem of so training each so as to be able to cope with these milestones or turning points as they occur

in life was uppermost in his mind. His mental picture of the ever changing existence of man and the variety of circumstances which surround him made it mandatory for an adequate preparation to meet these emergencies. In this connection he says:

"How can the child, considering the nature of his disposition, and changeableness of his circumstances and relations, be so trained that whatever is demanded of him in the course of his life by necessity and duty, may be easy to him, and may, if possible, become second nature to him." 9

9. Ibid., pp. 180-181.

In all his teachings Pestalozzi stressed the practical side of training. He purposed a sociological aim, the betterment of the masses. He emphasized mass education and desired always to make of it a pleasurable experience. He, too, like the other educators mentioned in this chapter believed in the idea that individuals differ which is a basic assumption in the guidance process. He suggested the following of nature in guiding the child as a foundation which offered no opportunity to err. One might summarize his connection with the guidance movement by stating that he believed in:

1. The differences in individuals.
2. The guidance of nature.
3. The inherent powers of childhood and,
4. The training in occupational activities as a means of unfolding latent power as well as for practical training.

Chapter XIII

Friedrick W. Froebel: The Education of Man

Like Comenius, Froebel too conceived the ultimate aim in education to be a religious one; he would unite the divine with the human in man. He would define education as that power which must guide man to clearness about himself and in himself; to peace with nature and union with God. He suggests the idea that education itself, is a guiding process; it must lead man to a definite goal. And in the course of this guidance the individual must be developed into an all-round being. The home as well as the school must assist, man's natural gifts must be awakened even as early as the training in the home. Later he must be trained occupationally in order that he may be imbued with the value of work and at the close of the training he must prepare for his future work. Froebel designed this type of education with the idea of bringing out the best that was in the youth. An all-round development must include spiritual as well as material values. Spiritually speaking he hoped to strengthen the will, to make it endure,--not through exterior motives but through a broad inner spiritual appreciation of the good. In short he wished to guide man to a deep spiritual understanding of himself.

Education as Guidance

In modern times John M. Brewer in his book entitled Education as Guidance conceives the whole process of education as guidance. From the opposite camp, Koos¹ contends that guidance must not be merely "a beneficent synonym for all education."

1. Kocs and Kefauver: Guidance in the Secondary Schools. p. 76.

Froebel seemed to join the former in the use of terms such as leading and guiding even in his definitions of education. It is a process whereby man is guided or lead by a spiritual leader. Man, an intelligent being of various potentialities, must be assisted in knowing himself and his relationship to the universe.

"Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and un sullied, conscious and free representation of the inner law of Diving Unity, and in teaching him ways and means thereto." ³

2. Friedrich Froebel: The Education of Man, p. 3.

"Education, in instruction, should lead man to see and know the divine, spiritual, and eternal principle which animates surrounding nature, constitutes the essence of nature, and is permanently manifested in nature." ³

3. Ibid., p. 5.

"Education should lead and guide man to clearness concerning himself and in himself, to peace with nature and to unity with God." ⁴

4. Ibid., p. 5.

Hence it is seen that to Froebel the essence of the whole educational idea was to direct man back to God by helping him to see the eternal principles in nature which unite with the Divine. In short education was to guide man through nature back to the Divine Spirit. Thus education was to take on the aspects of religious guidance as a fundamental idea.

Need for Guidance

At the beginning of the twentieth century leaders in the guidance movement saw the appalling need for the counseling of youth. It was the misfits in industry and the school failures which demonstrated this so forcefully at the time. But back in the nineteenth century, Froebel saw a similar condition of affairs existing with respect to the moral guidance of youth. He foresaw the opportunities which presented themselves to those who had the charge of youth, especially in this sphere of morals. In speaking of it, he writes:

"There still are children and boys who, in spite of great external shortcomings from neglect or ignorance of external relations of life, and in spite of total abandonment to momentary impulses, nevertheless have an intense inner desire to become good and virtuous. It is true, such boys ultimately also may become intrinsically bad, but only because in their innermost desires they have frequently been not only not understood, but misunderstood. Could they yet be appreciated in good time, they would certainly still become good men."

5. Ibid., p. 125.

He saw too, that the right kind of guidance which would aid in the future development of the child must be begun early if the school was to lead man to earthly perfection as a final attainment. The inner feelings of the child must be brought out. He must feel the desire for doing those things into which his counselor is to lead him. Yet, Froebel would not advocate the attainment of these ends by means of a bait. It must come from within them, the self's own activity. In The Education of Man he makes the following statement:

"What wealth, what abundance and vigor of inner and

outer life, do we now find in the rightly guided and guarded child toward the close of childhood and entrance into the period of boyhood. Where will the coming man find an object of thought and feeling, of knowledge and skill, that does not have its tenderest rootlets in the years of childhood? What subject of future instruction and discipline does not germinate in childhood." 6

6. Ibid., p. 84.

And later on he again mentions the need for guidance:

"Instruction and the school are to lead man to a life in full harmony with that threefold, yet in itself one, knowledge. By this knowledge they are to lead man from desire to will, from will to firmness of will, and thus in continuous progression to the attainment of his destiny, to the attainment of his earthly perfection." 7

7. Ibid., p. 139.

In the training of the will, in the formation of character, Froebel saw the main function of guidance:

"To give firmness to the will, to quicken it, and to make it pure, strong, and enduring, in a life of pure humanity, is the chief concern, the main object in the guidance of the boy, in instruction and the school." 8

8. Ibid., p. 96.

Hence guidance to this educator did not deal only with the material achievements of the individual. It was an undertaking based on a spiritual outlook and destined to lift human nature to a higher plane. The idea of an exterior motive was condemned by Froebel. Like St. Thomas Aquinas he believed in an active self and hence would assist this inner self in its development without the "bait" of an exterior motive.

"We ought to lift and strengthen human nature, but we degrade and weaken it when we seek to lead it to good conduct by means of a bait, even if this bait beckons to a future world, when we use even the most spiritual external incentive for a better life and leave undeveloped

the inner self-active forces which in every human being prompt the representation of a pure humanity." 9

9. Ibid., p. 245.

Occupational Activities

Early training was paramount in Froebel's educational scheme. He proposed occupational activity in its early stages as a socializing entity and later through this medium he hoped to develop in the child the dignity of labor, culminating in its last analysis in the preparation for some future life work. He stressed the all-round development of the child as a foundation for future activities. It was to be a trade education but one which had cultural value as well. He recognized the need for determining the natural bent of the child's nature and suiting his training to these natural gifts. The training was to be a following, at the outset, not categorical or interfering. It was to be the child leading the adult.

It is in the home that Froebel would attempt to bring out the natural gifts of the child, under the parental care. In fact he makes this one of the aims of the family circle:

"The aim and object of the parental care of the child, in the domestic and family circle, then, is to awaken and develop, to quicken all the powers and natural gifts of the child, to enable all the members and organs of man to fulfill the requirements of the child's powers and gifts." 10

10. Ibid., p. 64.

Many of the occupations of youth which the schools foster aim to do the same thing that the family circle does,

namely; to discover the latent power of the child, in the terminology of the present, the aptitudes of the child. Above all at no time in the early training did Froebel offer these occupations for definite preparation for a life work. As the writer has stated previously Froebel did not aim to found a trade education. In a number of instances he states this point of view as the reader may see:

"These occupations simply have the purpose to secure in the young human being all-sided development an unfolding of his nature; they furnish in a general way the food so necessary for mental growth; they are the ether in which his spirit breathes and lives in order to gain strength and scope, inasmuch as the mental tendencies which God has given him, and which irresistibly unfold from his mind in all directions, will necessarily appear in great variety, and must be met and fostered in a corresponding variety of ways." 11

11. Ibid., pp. 327-328.

"This disregard of the value of earlier, and particularly of the earliest, stages of development with reference to later ones, prepares for the future teacher and educator of the boy difficulties which it will be scarcely possible to overcome. In the first place, the boy so conditioned has also a notion that it is impossible for him to do wholly without the instruction and training of the preceding stage of development; in the second place, he is much injured and weakened by having placed before himself, at an early period, an extraneous aim for imitation and exertion, such as preparation for a certain calling or sphere of activity." 12

12. Ibid., pp. 29-30.

"By no means, however, do all the plays and occupations of boys at this age aim at the representation of things; on the contrary, many are predominantly mere practice and trials of strength, and many aim simply at display of strength." 13

13. Ibid., p. 112.

The appreciation of the dignity of labor of all types and varieties is a valuable asset to the guidance worker. If individuals are to be encouraged to decide on careers within their natural abilities then all types of occupations must be developed as worthy life activities, for natural gifts coming from a Divine Creator must not be made to appear insignificant. Life careers based on these God-given gifts must be ennobled. Not all can choose professions, not all can enter the field of trades, nor can all become business leaders yet all can develop in the line suited to him to the highest power of his ability. Froebel foresaw the need for the appreciation of all types of work. On one occasion he writes:

"Neither will he say that his son may take up any business but his own, the most ungrateful of all; nor will he insist that his son shall take up this business which he himself carries on profitably and with satisfaction to himself. He will see that the smallest business may be carried on in a great way, that every business may be ennobled and made worthy of man. He will see that the smallest power, cheerfully and rightly applied to any work, will secure bread, clothing, and shelter, as well as respect." 14

14. Ibid., pp. 233-234.

And later he states that:

"A universal and comprehensive plan of human education must, therefore, necessarily consider at an early period singing, drawing, painting, and modeling; it will not leave them to an arbitrary, frivolous whimsicalness, but treat them as serious objects of the school. Its intention will not be to make each pupil an artist in some one or all of the arts, but to secure to each human being full and all-sided energy of his nature, and particularly, to enable him to understand and appreciate the products of true art." 15

15. Ibid., p. 228.

With an appreciation for the dignity of labor as a background, the individual sets out to train for a particular occupation. Peace and contentment will be his if his future work is begun in a cheerful joyous spirit. He must place all his hope in the Creator from whom he has received the natural gifts which are the foundation for his life work. Definite training within the school for a future occupation was stressed by Froebel in the nineteenth century just as to-day the extra curricular activities, the classwork in occupations, and the definite training offered in the junior and senior high schools aim to prepare individuals for the future. Carlyle has said: "The latest gospel in this world is, know thy work and do it." Froebel has said:

"And this is the period when man is to be prepared for future industry, diligence, and productive activity. Every child, boy, and youth, whatever his condition or position in life, should devote daily at least one or two hours to some serious activity in the production of some definite external piece of work." 16

16. Ibid., p. 34.

But above all:

"The boy is to take up his future work, which has become his calling, not indolently, in sullen gloom, but cheerfully and joyously, trusting God and nature, rejoicing in the manifold prosperity of his work. Peace, harmony, moderation, and all the high civil and human virtues will dwell in his soul and in his house, and he will secure through and in the circle of his activity the contentment for which all strive." 17

17. Ibid., p. 333.

In this connection a procedure which Froebel suggests may summarize the method by which he would lead an individual to

his future calling.

"Subsequently, the pupil ascends in his study from the work to the workman, from the product to the producer, from the effect to the cause, therefore from human works to man (as from the study of nature he ascended to her creator, to God). He finds the names of workmen in different kinds of workshops, and classifies these workmen in accordance with the character of the place in which they work, the material on which they work, and the kind of work they do. He then learns to classify the various products of human activity in accordance with certain internal characteristics, such as the material of which they are made (stone, earthenware, wood, etc.), the use to which they are put, etc. Similarly the uses of public buildings are considered as well as the official names of the persons who are occupied in these buildings. Cities are then classified. Other occupations of men are considered. At last, questions are asked concerning the common features and the ultimate aim of all human work." 18

18. Ibid., p. 260.

Hence it is seen that Froebel had many ideas in common with the leaders of the guidance movement of the twentieth century. In all his work he sought to develop the self-active being, to begin with the potential force within the individual and bring it into actuality. It may be said that:

1. He conceived the whole of education as guidance;
2. He foresaw the need for the actualization of the best traits in men through guidance; and
3. He recognized the need for occupational activities because of their
 - (a) socializing value,
 - (b) the opportunities they present for a development of an appreciation of labor; and
 - (c) the opportunities they present for a preparation for future life work.

PART III - THE MODERN DEVELOPMENT

Chapter XIV.

The Guidance Movement - Since 1908.

Development in America

Boston.¹ With the advent of the twentieth century came the public recognition that guidance as an integral part of the school program was a distinct essential. It was spurred on by the wholehearted efforts of Frank Parsons, who is generally accepted as an outstanding leader in the movement. As early as 1908 a vocational bureau was organized in the city of Boston due to the work of this pioneer. Mr. Parsons had called a meeting of a group of boys who were about to leave school to learn their plans for the future. He discovered that these boys knew very little concerning the "work-a-day" world which they were about to enter. Prompted by his interest in these boys he conferred with them in regard to their personal qualifications and the careers in which they were apt to be successful. His work so popularized the idea that counseling was a beneficial institution, that in 1908 a vocational bureau was established. This was not done however until seventy cases of individual counseling had been registered in true case form.

1. Richard Allen: Principles and Practises in Vocational Guidance, Chp. I.

This vocational bureau which was later taken over by the Boston Vocation Bureau and is now located in Harvard University was not founded by Professor Parsons directly however. In one of his works he makes the following statement:

"The Vocation Bureau of Boston was founded in January, 1908, by Mrs. Quincy A. Shaw, on plans drawn up by the writer. More than a dozen years ago I stated the essence of the matter in a lecture on "The Ideal City." That lecture was repeated in Boston before the Economic Club a few years ago, and soon after Mr. Meyer Bloomfield and Mr. Philip Davis, on behalf of the Civic Service House, invited me to speak to the graduating class of one of the evening high schools on the choice of a vocation. After the talk a number of the young men asked for personal interviews, and the results proved to be so helpful that Mr. Bloomfield requested me to draw plans for the permanent organization of the work. These plans were submitted to Mrs. Shaw, who heartily approved the idea, and immediately established the new institution with sufficient resources to enable the work to be begun as a new department of the Civic Service House in the North End of Boston."²

2. Frank Parsons: Choosing a Vocation, p. 91.

With this as a start the work progressed rapidly and in 1913 the work was taken over by the Boston School System with the co-operation of the Vocational Bureau.

It has been demonstrated to the satisfaction of the school authorities that the analysis of the aptitudes of the Boston school children was of no small value in guiding and distributing these students into the various secondary schools. Mr. Stratton D. Brooks who was the Superintendent of the Boston Public Schools in 1910 offered full co-operation to the Bureau. About one hundred seventeen counselors were chosen and the Vocational Bureau proceeded to train them. These counselors were, in reality, teachers from the various schools of Boston, who offered to do this counseling during their spare time in addition to their regular teaching duties. They met every two weeks to listen to lectures upon the responsibilities and aspects of guidance, upon the du-

ties of counselors, upon the study of occupations and many other topics. This was the first organized course prepared especially for counselors which was ever established in any community. Speakers were recruited from the professional, business and industrial fields, from the colleges and universities; -- speakers who would be helpful and inspirational to the guidance workers. Finally in 1913 the work was incorporated in the Boston Public School Administration program with Miss Laura F. Wentworth in charge of the Vocational Information Department under the supervision of Maurice P. White, the then assistant Superintendent. ³

3. Richard Allen: Op. Cit., Ch. I.

The new administration began its work by appointing teachers in each school, to be called vocational counselors, who were to meet regularly to gain facts relating to the industrial and school worlds which they might disseminate later to the parents and the children with whom they came in contact. Formerly there had been counselors, but they were not selected in a systematic manner; it had been a volunteer system with the result that some schools where interest and enthusiasm flourished had many counselors while others had none. In the new system each building had two counselors, one cared for those who were about to be graduated while the other took special care of those who dropped out of the school before graduation. Offices with definite office hours were arranged at which time and place meetings with the children could be arranged.

The work in the Boston School System has progressed from that time right down to the present. Changes in the personnel of the guidance staff have taken place but the firm foundation upon which it rests has made it endure. It has been exemplified in many of the larger cities of the United States and has furnished basic ideas for these same communities. At the present time the city of Boston has a distinct department of vocational guidance with Miss Susan J. Ginn as the director. It was this first work in Boston, then, which has been responsible for the spread of the work as stated by Frederick Allen:

"When the work was being established in Boston in 1908, and 1910, with numerous articles upon it in the public press and especially with the first National Conference of vocational guidance workers held in Boston in November, 1910, other cities responded to the movement and steps were taken in the organization of vocation bureaus and the appointment of vocational counselors." ⁴

4. Ibid., p. 8.

New York In the spread of this movement New York was not far behind the New England center. They responded eagerly to the movement and in the year 1910 an effort was made to establish a vocational bureau with one prime center. Because of the size of the city a single organization seemed impracticable and hence it was decided to establish individual organizations in the various sections or settlements and later to attempt to incorporate this in the public school system.

The work, begun in this manner, progressed rapidly

but it was not until 1923 that state legislation came to its assistance. The law passed during that year, which was the first action brought about by any city or state, gave the power to "towns and cities to employ" vocational teachers, "to do vocational guidance work. Under this law the state pays two-thirds of the salary of the first or head counselor so employed and one-half the salaries of others." 5

5. Ibid., p. 9.

In the year 1930 the work was shown to be well on its way; practically thirty per cent of the junior high schools had some provision for counseling as a regular school activity. There were at that time more than sixty junior high schools in the city and of those seventeen had the services of a special counselor. It had proceeded from a voluntary function of the school to a definite activity with a variety of aims. The administrative forces in New York City have expressed the view that they have passed the experimental stage in this movement and have acquired a place of utmost importance in the schools. A statement from a report of the guidance activities in the junior high schools suggests that:

"-----there is not a single principal who is not outspoken in his praise of the results accomplished and of the ability, earnestness, and general helpfulness of the counselors, and, not one who would be willing to do without the position, or who in any way indicates any desire for a change. Two dominant notes run through the reports of all these principals, namely, "We need more of this kind of work. We need the full time of the counselors instead of half-time as at present". 6

6. City-wide Report: "Vocational Guidance in Junior High Schools of New York City", p. 14.

Chicago In Chicago public interest in the guidance movement was not felt until 1913-14 when the discussions in the newspapers brought it to the fore. A vocational bureau had been established in 1911 composed of representatives of the Woman's City Club, the Association of Collegiate Alumnae and the Chicago Woman's Club but it was not until March 1916 that it was incorporated under the direction of the Board of Education. Miss Anne Davis was named the chief Vocational Advisor and has continued to hold the position of director to the present time. The bureau has not been definitely organized and is managed by Miss Davis who is directly under the Superintendent and the Assistant Superintendent of Schools.

A bulletin concerning the vocational and educational guidance bureau was issued in 1928 by Miss Davis, listing the Bureau's activities as: (1) counseling, (2) collection and dissemination of occupational and educational information, (3) placement, and (4) certification of fourteen to sixteen year old children. Each of the fourteen junior high schools of Chicago has an adviser whose duty it is to prevent early elimination by making an adjustment of individual problems. In the senior high schools advisers have been assigned to twelve of the twenty-four schools. One of the outstanding duties of each counselor is given in the following statement:

"The first important duty of senior high school advisers is meeting the freshmen in groups and indi-

vidually. A record card is started for each freshman interviewed, giving his future plans, his interests, vocational tendencies, and something of his home background which will be a basis for future counseling. The advisers see all pupils leaving school and use every measure to keep the pupil in school, if that seems the best thing for the individual." 7

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7. Anne Davis: "Vocational and Educational Guidance Bureau of the Chicago Public Schools" p. 3.
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Besides this very important duty of assisting the newcomers to acclimate themselves to the new environment, the senior high school counselor of Chicago has a number of other duties among which are: (1) special adjustments for students in the wrong courses, (2) diagnosis and special treatment for those failing in academic work, (3) discussions of educational possibilities, college entrance requirements, opportunities for the future and opportunities for placement in a chosen line, (4) plan conferences regarding vocations, invite in outside speakers, cooperate with Social Science and English teachers in the dissemination of occupational information and (5) cooperate with outside agencies in the development of vocational contacts and in an attempt to make a better adjustment between the "pupil in school and in the field of occupations." 8

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8. Ibid., pp. 3-4.
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Georgia Not only has the North actualized the theories of guidance, but the South as well. In 1915, Mr. George Halsey located at the Georgia School of Technology, Atlanta, Georgia, suggested a "Plan for Co-operation between

Schools and Colleges and Commerce and Industry in Vocational Guidance." A Vocational Bureau was established shortly after this by the Chamber of Commerce with Mr. Halsey as its director. In 1916 this Bureau gave a report to the city in which it stressed the need for further development giving as its reasons, (1) the possibility of stopping waste and unhappiness, and (2) the necessity of having the guidance function incorporated in the school system. The recommendation was accepted and the work has progressed greatly under the direction of Mr. Halsey. Their aim is now to provide at least one vocational counselor for each school.

The Pacific States Travelling to the west coast, to Seattle, Washington, one reads in a report on vocational guidance between 1913-1916 by Mrs. Anna Reed, the following recommendation (1) that each high school be provided with one full-time and one half-time counselor for each sex, covering all occupations, (2) one full-time counselor for both sexes, covering all occupations, (3) one counselor for group grammar schools and (4) a group of vocational counselors attached to the Central Guidance office who will visit each school on assignment.

And so one might continue on to the beginnings in other communities, which are innumerable. Practically all of the larger cities now have a definite organization to care for the guidance activities and in the majority of cases the organization was begun by the establishment of a vocational bureau with a director in charge. Gradually the

idea has been popularized until now it has been accepted by the public as a crying need for the public school system. Through school legislation the Bureaus have become an integral part of the school system with a director of guidance as their leaders.

From a function of vocational activities this movement has become one of guidance generally. In the Milwaukee School System, the record of which is taken from documents on file in the office of Mr. Rosecrance, Life Advisor of Milwaukee, it is organized under the caption of Life Advisement. It began in a very informal manner through the efforts of Mr. Albert Shong, principal of the West Division High School. A series of informal dinners were arranged to which were invited the boys of the upper classes of the school as well as distinguished members of the professional, industrial, and business life of the city who were to be the speakers of the evening. Guests were so arranged that each table represented those interested in a particular occupation, thus fostering a round table discussion which was led by one of the speakers of the evening. These dinners were offered to the boys without cost to avoid the danger of keeping the boys who were less fortunate than their comrades, financially, away. This activity proved so successful that it has since been copied by other cities in the United States.

In the latter part of 1923 Miss Marjorie Gillet, Superintendent of guidance and placement of the United States Junior Employment Bureau became interested in the idea of vo-

cational guidance, as a result of her reaction to the vast number of young people who came to her with no idea as to jobs or their possibilities. Due to her efforts a committee was formed who recommended that the schools incorporate this work in their program. Communications were sent to Superintendent Milton C. Potter, as the representative of the school system, in the early part of 1924; but nothing came of it.

The Milwaukee Vocational School was the next institution to attempt any work along this line. In 1925 an attempt was made to publish Life Work Monographs under four major headings describing the major industries of Milwaukee. A committee from the Vocational School was placed in charge of the compilation of these occupational studies but it was felt that an expert was needed who understood the industrial field and also the fields of vocational and educational guidance. The Vocational School has as members of its Board two representatives from the labor unions, two employers and the Superintendent of the Milwaukee Schools, Mr. Potter, - all of whom were elected by the Milwaukee School Board. Communications were again sent to Mr. Potter, but were referred to Mr. Cooley of the Vocational School, who appointed Mr. Belman under the direction of Mr. Robert Rogers to carry on the work of the Monographs. Sixty were planned but only forty were completed. These were sent to the public schools but did not prove popular. They were valuable in that they gave a good background of scientific information but they were written for adults rather than children. These monographs have since been incorporated in the work entitled My Life Work by Rogers,

Cooley and Belman.

The next step in the process was the joint meeting of a committee composed of members of a vocational committee from the Y.M.C.A., the committee of school officials, and the chairman of the Kiwanis Club. The committee from the Y.M.C.A. had been formed under the direction of Mr. Sites, as a bureau of employment service about a year previous to this joint meeting. They too saw the need for a vocational service within the schools and so through their efforts an educational committee was brought in which later formed the third group of the joint committee. The joint committee worked about a year in an attempt to organize a feasible plan for the schools. Resolutions were passed by various bodies of people among them the High School Teachers' Association and the Principals' Association favouring a plan for a program of guidance for Junior and Senior High Schools. Other resolutions were passed in 1927 recommending that some plan be devised which would include a provision for a full or part time counselor, familiar with the industrial life of Milwaukee, who would devote himself to the guidance work of Milwaukee.

Early in 1928 the joint committee presented a list of nine considerations to Superintendent Potter among them a request for the definite provision for guidance in the schools. This was followed by a recommendation to the School Board in which Mr. Potter suggested that some provision be made for the work in the schools but that it be called "Life Advice-ment." This recommendation was discussed at two Board meet-

ings, on April 16, 1928 and April 25, 1928. On April 25 the Board voted to follow Mr. Potter's recommendation. Mr. Rosecrance, a former teacher in one of the Milwaukee high schools and who had studied the problem in detail was appointed as the Central advisor for the Life Advisement Bureau.

Hence it is seen that the work had a tardy start in Milwaukee, not being initiated into the school system until 1928. No definite procedures have been forced upon the schools. Mr. Rosecrance's policy was to develop slowly, each school following along its own lines and adopting those procedures which have proven to be successful in other parts of the city. In an article on Life Advisement in the Milwaukee schools, Mr. Rosecrance has made the statement that a guidance program must be developed from within rather than enforced from without to be efficacious.

Development in Europe.

The United States has not been alone in its development of a guidance program within the schools. Educational and occupational misfits were seen among the European countries also, with the result, that definite organizations to correct these errors were established. The World War, too, brought about a condition of affairs, not desirable in the occupational field. Men returning from the battlefield who desired employment came to a realization that they had had no occupational training other than war. Thus in those countries in which no start had been made previous to the war definite steps were taken to establish guidance bureaus. In

the majority of cases it was a vocational guidance function which operated as stated by Mr. Kitson in a review of the guidance of European countries. ⁹

9. Harry Kitson: "Vocational Guidance in Europe" School and Society Vol. XVI., no. 415, Dec. 1922, p. 646.

England. In England in 1915 a National Institute of Industrial Psychology was established whose chief aim was to survey and investigate common problems relating to industry. It was guided by an advisory committee composed of members of the physiological, psychological, and educational departments of the leading universities throughout England and it was supported in part by the Carnegie United Kingdom Trust. While this industrial guidance was not undertaken with the distinct view of assisting in the development of vocational guidance, still this form of guidance was assisted by the analysis of occupations and the scientific facts in regard to industry which this service offered.

France. In France occupational or vocational guidance bureaus have been established at Lyons, Nantes, Marseilles, and Nancy. These are industrial offices which offer free service in the adjustment of the schools and industry. One of the favorite customs of the bureau is to send letters to the parents of those leaving school. In an article in "School and Society" Kitson quotes a letter which was sent out from the bureau at Lyons to a parent who had a child leaving school. It suggested to the parents that as the child was leaving school it was up to him to assist his

son in the choice of an occupation. It proposed to the parent the idea of analyzing the aptitudes of the child in view of the abilities demanded by particular occupations. It stressed the ideas of placement in those occupations where there is an opportunity for progress. In conclusion the writer suggested that as the Regional Placement Office in Lyons offers free vocational counsel to all who desire this service the parent take advantage of this offer by sending his son for counsel.¹⁰

10. Ibid., p. 647.

Bureaus for advising those who were mutilated during the war have likewise been established. Bordeaux and Strassbourg both offer this service.

The testing movement has also spurred on the movement. M. Jules Amar, a psychologist, advocated the use of Psychological methods aided by the physiological facts. He deplored the waste in human energy and saw guidance as a means of eliminating it. Then the French periodical, a magazine issued monthly since 1919 and called "L'Orientation Professionnelle" has been of useful service in the development of the movement in France.¹¹

11. Ibid., p. 647.

Germany. In 1913 Hugo Muensterberg published his book entitled Psychology and Industrial Efficiency which was the beginning of the interest manifested by the German people in guidance. Until 1919 no official recognition was

given but in that year municipal and provincial decrees were issued which established bureaus and institutes of vocational guidance.. This was motivated still further by the conditions of the Versailles Conference. Schools began to set the necessary machinery in order and research bureaus were established by trade unions. At the laboratory of Wm. Stern at Hamburg investigations covering occupations were carried on and occupational tests were formulated. And so in Germany too it has been a movement for industrial betterment, for occupational guidance more than for any other phase of the movement. 12

12. Ibid., p. 648.

Thus throughout Europe, in Switzerland at the University of Geneva and at the Institute of Rousseau, in Brussels, Belgium, in Prague, Czechoslovakia, and in Barcelona, Spain, bureaus have been organized for the dissemination of occupational information and the development of occupational training as an initial move in the development of the guidance functions of the school. National conferences of guidance workers were held in Geneva, Barcelona and Milan to promote interest and exchange ideas. Many errors have been seen in developing vocational procedures, especially in the extravagant use of the psychological tests. Unbelievable claims have been made for them without an adequate fundamental basis. Kitson offers a suggestion, however in regard to the movement when he makes the following statement:

"Despite the errors, however, there is much being done in Europe that is promising. With such loftiness of purpose and such industriousness on the part of able scientists at work there are bound to be results of value. And it earnestly behooves those of us in America who are interested in the same problem to keep closely en rapport with our colleagues across the water, that we may profit by their mistakes and emulate the advances which are bound to achieve." 13

13. Ibid., p. 650.

Chapter XV.

The Scientific Trend - Definite Procedures.

It is generally accepted that theory in practically all phases of life precedes practice by many years. Self-activity, as an educational idea, which was advanced centuries before any practical considerations were involved exemplifies this fact. St. Thomas Aquinas explained the theory of the active self in De Magistro which he wrote back in the thirteenth century but five centuries lapsed before Froebel even attempted to put the idea into practice and three more before it was popularized by John Dewey. So it is with the guidance theories which have been proposed by writers of various times, from the time of Plato in the fifth century B.C. to the present twentieth century.

Tests

The use of scientific tests in guidance has been acclaimed as one of the greatest factors in its future development. Percival Symonds writes:

"It is in the use of tests, however, that the greatest hope for scientific guidance lies. If, by means of a test, one can obtain a sample performance that is symptomatic of ability which is predictive, then one has a ground for offering advice on the basis of probabilities of future success or failure."¹

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1. Percival Symonds: Measurement in Secondary Education, p. 451.
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General Intelligence

Despite the fact that all qualities cannot be tested

accurately, the results obtained from a number of reliable general intelligence tests can be utilized to a considerable degree by the wise counselor. While the results may not predict the exact occupation which an individual should enter, still they suggest in a dynamic way what occupations not to enter. They may be said to give a negative rather than an affirmative answer.

A controversy over the idea of just what general intelligence tests really measure has arisen. Some argue that these tests measure native capacity and so predict to a great extent what an individual may achieve. Others contend that they test the experiences of the individual together with his native capacity. But both sides agree that these tests measure native capacity to a degree at least.

The fact that individuals differ has been accepted for many centuries but not until the present period when a diversity of tests have been offered has the fact been brought to the front so concretely. Scientific research has provided educators with a plan whereby certain objective facts, may be obtained and relied upon. In the guidance process, these objective facts are a decided essential. They help to eliminate to a degree the element of chance and opinion which is of such a variable character. Judgments of a personal nature are often based on superficial foundations and therefore exceedingly harmful. While the testing movement is still in its infancy, nevertheless it has provided a means for improved judgment on an objective rather than a subjective basis.

Hence as a factor in counseling or directing others they are valuable instruments.

Studies which have been made in the relationship of intelligence scores to school marks in both the high schools and colleges show "that there is a real relationship between marks obtained and intelligence scores." ²

2. Arthur Jones: Principles of Guidance, p. 135.

Those receiving high intelligence scores, as a rule rate higher school marks than those of lower intelligence scores. In a study made at Brown University by George Tyson it was found that there were more students who did unsatisfactory college work reported in the group who had lower intelligence ratings than among the higher. Like wise it was found that there were more students who did work above the average from the group with higher intelligence ratings than from the lower. Studies similar to this one have been reported about high school students as well. While the results must be viewed in connection with certain other specific data, they do serve to point out one outstanding fact. In the words of Arthur Jones:

"We can be quite certain that those who are very low will not succeed in high school and should not think of going on to college. Those of high I.Q. can, if they will, for as intellectual ability is concerned, could profit by further study in some school beyond the high school. When we approach the mid-points, those who are near average ability, the situation is not so clear. Persons of average I.Q. do succeed in college and persons of above average I.Q. do fail in college. Within this range other factors than those tested by these tests are determinative. Among these factors are health, general attitude and interest, freedom from worry, and certain of the character traits." ³

Aptitude Tests

While scholastic aptitudes are properly cared for by the general intelligence tests the specific forms of activity in which various individuals excel must be tested in another manner. A student may find it almost impossible to master the Latin or Algebra forced upon him in the high school but he may show superior qualities in the manual-art shops, the art rooms or the commercial offices. Various tests have been devised as a means of providing objective facts in regard to the outstanding abilities of each individual.

In the field of the Mechanical Arts, J. L. Stenquist published a test called the "Assembling Tests of General Mechanical Ability" in 1918 and later in 1920 published two tests entitled "Mechanical Aptitude Tests." From that time to the present various tests have been arranged by MacQuarrie, Baker, Crockett and others which tend to assist the counselor by giving him facts which are peculiar to the individual that he is advising. The significance of these tests has been stated by Koos after having worked out a number of correlations.

"The relationship of intelligence quotients with mechanical success is about the same as the relationship of mechanical test scores with academic success. Similarly, the relationship of the intelligence quotient with academic success is very similar to the relationship between mechanical scores and mechanical success. In other words, the mechanical tests are at least as effective in their field as the mental tests are for the academic field." 4

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4. Koos and Kefauvre: Guidance in Secondary Schools,
p. 315.
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Other aptitude tests, as those designed for the prediction of success or failure in mathematics, in foreign languages, in music, in science, and in commercial subjects, have all served as guiding instruments of no small value in the counseling process. They are not only valuable to the counselor but to the student as well for they demonstrate to him in a rather emphatic manner those qualities which he should develop and those which are not apt to lead him to a great degree of success. They provide him with information which may help him in analyzing his vocational interests.

Personality Traits

It has been said that all good qualities tend to go together. If true, then a high I.Q., high scholarship, and desirable character traits will be combined in the same person. The testing of scholarship and of intelligence has progressed rapidly since the beginning of this century, but the indefiniteness of the subject of personality has made it difficult to examine. Nevertheless it is generally recognized that as a factor in predicting the achievement of men this subject is of major importance. Character traits of initiative, cooperation, industry, honesty, tact, trustworthiness, leadership and so on have been suggested as possible characteristics which may be measured and rating scales including these traits have been devised.

The "Hughes' Rating Scale" in which all terms are defined and which contains material for the examination of attitudes, interests, and traits was devised in 1923. Other scales followed, one by Hartson of Oberlin College, others by Fryer of Philadelphia, by Downey, Meier, Freeman, Hartshorne, and Watson. 5

5. Arthur Jones: Principles of Guidance: Chp. X.

The difficulty has been found in formulating a definition for the terms character, personality and individuality, due to the various interpretations of the meaning of life. Self-analysis blanks too, have been fashioned but like the general personality tests have their drawbacks because for those individuals of a morbid temperament introspection may prove dangerous. Thus as an aid to guidance these tests are valuable only when given by experts in the field and then only as supplementary guides.

Case Methods

Tests, as an outgrowth of the desire to provide concrete information about abilities, aptitudes and personal characteristics, are valuable in the guidance of youth only in so far as they are supplemented by information concerning the home, the social conditions and the emotional characteristics which relate to the individual. This material is obtained and classified under the title of The Case Method.

Purpose. The case method was developed in the work of social organizations in an effort to follow an in-

dividual problem in a more scientific manner. It has a similar function in the work of guidance. This method purposes to outline an individual case, obtain the necessary facts, diagnose, suggest treatment, re-diagnose and offer more treatment as the case may require. It purposes to develop the counseling activity as an individual affair and is a step forward in reliable guidance. Likewise it offers an opportunity for the discussion of an individual problem. John Brewer⁶ has said that putting facts on paper clarifies thought. If so then this method is a valuable asset to the counselor.

6. John Brewer: Cases in the Administration of Guidance.
Intro.

Value. The case method is of the utmost value in the guidance process as it offers an opportunity for personal service to the maladjusted child and in the case of a visiting teacher it offers a concrete form for analyzing the various conditions which have entered into the individuals development. It is a scientific way of assembling all that data which will be of service in the diagnosis and treatment of the maladjusted and likewise presents a form for preserving the information in all cases, which may be used at a later date for the follow-up work for each individual.

To the future counselors, this case method presents a very valuable aid for the future study and development of guidance techniques. These records are present truths which may be needed for future references. They offer solutions

which may be used in similar cases.

When Professor Parsons started his work in the neighborhood of 1910 he used a distinct technique in the development of his cases.⁷ He recorded the picture questions which he had used, the methods of comparing data, the advice and incidental recommendations offered, the records of all objective facts which could be secured and finally the recommendation of what not to do. In this way he followed a definite procedure which terminated in a successful guidance activity.

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7. David Cohen: Principles and Practices of Vocational Guidance, pp. 107-112.
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Occupational Investigations

The desire for definite information in regard to the opportunities available in the occupational field has led to many scientific investigations. In Milwaukee, as was mentioned in Chapter XIV, the guidance movement began with an attempt to collect and later disseminate to students information concerning the life career possibilities. Edgerton has made the following statement:

"Ultimate success of any school counseling program depends to a large extent upon adequate supervisory assistance and upon definite provisions being made by the central office for collecting, evaluating, publishing, and using, the factual material resulting from local and outside studies of important vocations."⁸

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8. Harrison Edgerton: Vocational Guidance and Counseling, p. 185.
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For the Counselor

For the counselor occupational investigations offer an opportunity for contact with the industrial, professional, or commercial worlds which his advisee will enter. It offers to him the possibility of observing the qualifications possessed by the successful workers in the fields studied. It keeps him informed as to the trend of the times so that he may offer valuable suggestions to those in his charge on a factual basis. Textbook information is not adequate. It must be supplemented by actual contact with the work or the workers. If the statement of Ross Finney from Chapter III. is accepted, that guidance must fit the "peculiarities" of the individual to the "peculiarities" of the occupation then a knowledge of these "peculiarities" in the occupational field is essential for the counselor as well as the individual to be guided.

For the Student

Since actual contact with the multiplicity of occupations open to him is impossible - the student may derive great benefits from the actual investigation of an occupation carried on by himself and also from the work of his counselor. Various methods have been suggested for the study of occupations as: try-out courses within the school, interviews with successful workers in the field, studies of the literature on the subject, visits to industrial plants, direct lectures, occupational classes and many others. In all the aim is to acquaint the student with the field of work, to stimulate thoughts of the future, and to aid him in directing his thoughts to an analysis of his own characteristics as they relate to those of the specific occupations which he is

studying. It gives him a broader horizon by enlarging his vocational knowledge.

In short, all of the procedures mentioned, the tests, the case methods and the occupational investigations are but an attempt to provide definite facts whereby more intelligent direction may be given. They are the outcome of a desire to express concretely the problem of each individual. They represent the trend of the times - the desire to use the scientific method of approach. These procedures are all valuable to a degree but the facts which they offer as unrelated entities are in themselves only facts. They must be interpreted in the case of each individual before they can be of any value.

Chapter XVI.

The Conclusion

It is true that guidance as an integral part of the school system has only just begun but the writer of this thesis concludes from the foregoing study that it has been implied by educational writers for the past two thousand years. The basic premise on which the whole process depends is the belief in the differences in individuals. From the time of Plato this idea was accepted and training, in theory at least, was planned accordingly. Differences in physical characteristics, in mental capacities, in natural aptitudes and in social prestige were accepted as self-evident truths which needed no concrete proof.

To some writers, Froebel and Rousseau in particular, the educational process in its entirety was a guidance process. It was designed to lead the child to a realization of the world about him and to an analysis of himself as a part of this world. It was an individual process in conformity with the guidance of today, which in the last analysis must be individual in all its respects.

The problems of modern times were mentioned in many instances in the works of ancient writers; often in the very terminology of the present. The existence or absence of specialized abilities, the need for wise counselors, the necessity of providing for occupational activities, the value of discovering natural or inherent powers and developing them in view of a future life work all of these were proposed as

necessary considerations in the training of youth. Occupational activities were stressed for many of the same reasons offered today. The cultural value of a broad view of the occupational world, the appreciation of labor, the development of latent powers and the discovery of natural aptitudes are some of the ideas suggested by Pestalozzi, Rousseau, and Comenius, as aims for the promotion of these occupational pursuits.

Many guiding principles were also devised as an outgrowth of the study of the educational problems. To Locke and Pestalozzi credit is due for the formulation of one of the guiding principles of the present, namely: that guidance must be direction, not coercion. Comenius proposed the idea, in connection with occupational training, that the choice of an occupation must be put off as long as possible. To Luther, Rousseau, and Comenius the problem of an all-round preparation as a defense with which to meet the crises of life presented itself. This all-round development of the individual, which is the current trend in the guidance movement, was stressed by many of these writers. Some conceived this all-roundedness in its highest sense relating the material with the spiritual values, a fact which is often overlooked. Training was not only to prepare the youth for his life in this world but for a future life in the world beyond. In short the main essentials of the guidance process are not the special contribution of the twentieth century educators but of the early Greek, the Middle Age, and the Renaissance writers as well.

The scientific trend of the twentieth century however has placed this function of education on a more concrete basis. The opportunities for obtaining objective facts as a basis for diagnosis and treatment has strengthened and emphasized the work of the counselor. The testing movement has helped to provide definite evidence and has shown in a dynamic way that individuals differ. The changing in living conditions at the present time and the trend toward more and more specialization in industry have shown the need for guidance in the school as a necessary preparation for the future. Thus after many centuries guidance has become an integral part of the school system, though it was advanced in theory at least centuries ago by classical writers.

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This book is divided into five divisions, namely: the theory of vocational guidance, vocational and educational guidance in the public schools, vocational guidance in employment, vocational guidance in colleges, and special problems. It is really a collection of articles written by students of the guidance problem bearing on any of the five topics listed above.

Aristotle, Politics, A Treatise on Government translated by Wm. Ellis, E. P. Dutton and Co., 1912, New York, pp. 264.

This is a book of practical science in which the training given to the members of the state aims to fit them to live beautifully and happily by serving the state. It stresses inductive reasoning as a basis for intellectual progress. The training for leisure, the place of women in education, the idea of citizenship and the development of the full man are suggested.

Bloomfield, Meyer, The Vocational Guidance of Youth, Houghton Mifflin Co., 1911, Boston, pp. 124.

The need for guidance in this day of specialization is the subject of this work. The chaos into which the student is thrown in attempting to place himself in the work of the day and the need for information along occupational lines is stressed. It describes the beginnings of the guidance movement, the guidance of the public school, the place of the vocational counselor, and the social and economic gains which may be expected if the guidance work is fostered.

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Cases which correspond to four headings are offered here. There are the cases of educational guidance, vocational guidance, the personnel of guidance, and plans for educational and vocational guidance. It offers effective methods for analyzing cases, setting forth alternative solutions, and reaching a well defined conclusion in reference to each case. It is a valuable book for students of vocational guidance and secondary education generally.

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This book is a discussion of educational psychology from the mental hygienists point of view. It is based on the thesis that the characteristic of the normal mind is the integration of personality and it offers facts to corroborate this idea.

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The basic problems of guidance, namely the problems of individual differences, of testing in relation to guidance and the need for the community co-operation to foster the movement are described in this book. Charts showing the results of questionnaires sent out to high school graduates of Reading Massachusetts are included. The author's purpose is to give parents, teachers, students of education and others newer methods for attacking the problems which arise. The forward is by John Brewer of Harvard.

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This book is a treatise written during the period in education known as realism. It offers a number of indictments against the schools of the seventeenth century and suggests remedies. A new scheme of organization for schools is advanced, that will regenerate society. It stresses the idea of a complete development of man in accord with this ultimate end.

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The problem of vocational and moral guidance is stated in this book. It is divided into two parts, the first part dealing with guidance generally while the second part is devoted to technics which other practical workers have used. Outlines of plans for the utilization of various school subjects are given. The development of character, social efficiency, vocational organization and moral values are among the problems studied.

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This is a book based on careful study, investigation, and experimentation in gaining information to assist counselors, school officials, and those interested and responsible for training guidance workers to solve their problems. It gives the results of extensive investigations carried on in a number of schools and an evaluation of the practices carried on in the schools in which the investigations were carried on.

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In this book the author has formulated an educational creed with the Bible as a fundamental text. The aim, method, curriculum, organization and faculty proposed relate to the kind of school that was implied by Christian writers from the time of Christ.

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Education as here defined is a guide; it is to lead man to a peaceful unity with nature and with God. The spontaneous activity of the child is the starting point for education. The importance of play and the kindergarten idea in relation to self-activity is demonstrated. The book emphasizes the value of the life experience of the child for future development and stresses the socializing value in manual work.

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This book presents a psychological study of the abilities of individuals with a basic premise that abilities are not highly specialized. Hence

the subject of vocational trends is stressed from this angle.

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The book aims to clarify the real meaning of guidance and to show how it relates to the public school system. It stresses the inclusiveness of the term as it embraces all phases of the guidance movement. The testing procedures and their significance in the activities of a guidance department are offered. Try-out courses, occupational activities, case studies, the importance of visiting teachers and the results of the movement are described.

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The book gives a description of the system and treatment of guidance as it is seen in the secondary school. It discusses the problem of information before the actual guidance is carried on. The place of the classroom teacher, the home room teacher, and the industrial advisor is described. The book is a comprehensive statement of guidance and offers many valuable procedures.

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This book is concerned with the various problems of the psychological field as they relate to the educational world. Man's original nature is described and the differences in individuals is explained from the standpoint of heredity and environment. The book is a text for students of education.

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This book may be called a didactic novel in which the author states his viewpoint on education

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The theme of this book is the integration of the personality of the Christian teacher. The method is suggested in the words, self-reverence, self-knowledge, and self-control. The writer advocates a following of Christ as the most effective means in the perfect integration of personality. Examples of this are shown in the characters of the Little Flower, St. Paul, and St. Francis of Assisi.

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This article is a discussion of the aims and functions of vocational guidance with a special plea for its support. The value of vocational guidance as a dynamic factor in the creation of a better world of work is suggested.

Cunliffe, R. B., "Vocational Guidance that Functions," Vocational Guidance Magazine, Vol. XI. No. 4 (January 1933), pp. 160-166.

This article presents a discussion of the newer trend in vocational guidance choosing an occupation has been replaced by the slogan, develop the self-reliant individual who can cope with the changing vocational world. To do this all the techniques of testing, counseling and placement must be developed.

Eversull, Frank, "Program of Guidance for the East St. Louis, Illinois Senior High," Vocational Guidance Magazine, Vol. VIII. No. 3 (December 1929), p. 131.

The school as the logical place for guidance is the keynote of this article. Guidance which begins at birth and continues until death can be best worked out through school procedures. Techniques of this Illinois Senior High are explained in this article also.

Finney, Ross, "Major Educational Trends and Vocational Guidance," Vocational Guidance Magazine, Vol. X. No. 7 (April 1932), pp. 291-300.

This article explains how the increasing enrollment in high schools and universities has brought attention to the problem of individual differences. The democratic outlook whose slogans are self-realization and social efficiency make necessary an adaptation of the individual to the offerings in guidance. The author discusses the relativity of vocational and cultural training and the benefits which the specially gifted child should derive from guidance.

Fitzpatrick, Ed. A., "Educational Significance of the Spiritual Exercises," Catholic School Journal, Vol. XXXI. No. 5 (May 1931), pp. 159-161.

This article presents the significant educational characteristics of the Spiritual Exercises of St. Ignatius of Loyola. Educational methods are offered as they relate to the differences in individuals.

Hall, Sidney, "The Problem of Guidance in Virginia Schools," Vocational Guidance Magazine, Vol. X. No. 6 (March 1932), pp. 273-276.

Guidance as a purely educational function rather than an administrative function of the school is the keynote of this article. The author states the objectives of the guidance work in Virginia and emphasizes the responsibility which is placed upon all teachers in the schools. The article concludes with the statement that guidance of all types, moral, civic, vocational, and educational is a state function.

Heinrich, Kilian, "Vocational Guidance in the Guidance Program," Catholic School Journal, Vol. 32 No. 12 (December 1932), pp. 346-348.

The various phases of guidance as the religious aspect, the social aspect and the occupational aspect are discussed in this article but, as stated by the author, all are subservient and in accord with man's ultimate destiny.

Hutson, Percival, "Evolution of Guidance in Secondary Education," Vocational Guidance Magazine, Vol. X. No. 4 (January 1932), pp. 147-157.

This article gives a brief resume of the guidance movement since 1908. It presents Frank Parsons as one of the leaders and the changes which have resulted from the new curriculum, the extra-curricular activities, and the measurement

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facilities. It is a brief summary of the progress of the movement since 1908.

Jeffery, Joseph E., "Guidance in the Bassick Junior High School, Bridgeport, Conn.," Vocational Guidance Magazine, Vol. X. No. 5 (February 1932), pp. 207-214.

An outline of the guidance work as carried out in this junior high school is presented in this article. It offers guidance as the keynote of this junior high school and describes the administration, personal guidance, try-out courses, home room activities and the social activities of the school.

Jones, Arthur, "Vocational Guidance and Education," Educational Review, Vol. LXIII. (June 1921), pp. 10-21.

This article develops the idea of guidance as a fundamental necessity for all education. The need for definiteness in its organization is stressed and a plea is made for more careful study and experimentation in this field of education.

Kempton, E. W., "Industry's Requirements of Vocational Guidance," Vocational Guidance Magazine, Vol. X. No. 7 (April 1932), pp. 301-305.

This article develops an idea of what the majority of business and industrial executive expect from the public schools as far as vocational guidance is concerned. Stress is placed upon the development of resourcefulness, co-operation, and reliability as assets in a future life occupation.

Kitson, Harry D., "If We Should Change Our Name," Vocational Guidance Magazine, Vol. VIII. No. 5 (February 1930), pp. 235-239.

This article is offered in a discussion as to the advisability of changing the name of the "Vocational Guidance Association" to the "Educational Guidance Association". The author contends that the present name is appropriate if one conceives of vocational guidance in its broadest sense.

Kitson, Harry D., "Vocational Guidance in Europe," School and Society, Vol. XVI. No. 415 (December 9, 1922), pp. 696-700.

This article presents a view of the vocational trends in some of the European countries, in England, France, Germany, and Switzerland in particular. The various bureaus are described as the future predictions for success.

O'Brien, James, "Pupil Guidance," Journal of Education, Vol. CIX. No. 18 (May 6, 1929), pp. 501-506.

The author of this article describes some phases of guidance as found in the Boston Public Schools and suggests the need for counseling activities in the Junior High School. The idea of the school as the revolving point for all guidance activities is worked out in this article.

Report of a Committee on Guidance in Rural Schools. O. O. Hatcher, Chairman, "Guidance in Rural Schools," Vocational Guidance Magazine, Vol. IX. No. 1 (October 1930), pp. 3-24.

This article presents a bird's-eye view of the present status of guidance in rural schools. It shows the trend in the field. The problems of administration, co-operation, records, vocational guidance, and self help are discussed in relation to the rural schools.

Report of a Special Committee on Guidance, "Functions and Organization of Guidance in the Continuation School," Vocational Guidance Magazine, Vol. VIII. No. 5 (February 1930) pp. 300-308.

This report made by a special committee of continuation school educators describes the development of guidance procedures in the continuation schools. The organization and methods are reported in some detail.

Rosecrance, Francis, "Organizing Guidance for the Larger School System," Vocational Guidance Magazine, Vol. IX. No. 6 (March 1931), pp. 243-252.

This article is based on the conception that guidance is self-guidance. Some of the ideas which have been carried out in Milwaukee are described. The author discusses the advisability of having each school in a large system carry out its own procedures and later adopt successful methods from other city schools.

Smith, Fred, "How Guidance Should Affect the Individual," Vocational Guidance Magazine, Vol. IX. No. 7 (April 1931), pp. 291-295.

This article presents the view of guidance as a concentrated attack rather than several minor attacks upon an individual. The test of guidance activities, from this article, is how has it as-

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sisted the individual in making occupational adjustments at any period in his life.

Thomas, Harold, "Kiwani International and Vocational Guidance," Vocational Guidance Magazine, Vol. VIII. No. 6 (March 1930), pp. 271-275.

This article aims to answer questions such as:

- What is Guidance?
- What Activities are Involved in Guidance?
- How can we give Guidance?

It indicates the scope and variety of guidance activities carried on by the Kiwanis International and suggests a few principles of guidance which may be considered by other Kiwanis Clubs.

III. - Miscellaneous Reports

Committee Report to the National Vocational Guidance Association, "The Principles of Vocational Guidance," Graduate School, Harvard University, 1939, pp. 8.

This report presents the work of the committee in guidance of this association. It suggests practical method and the principles on which these methods are based.

Davis, Anne S., "Vocational and Educational Guidance Bureau of the Chicago Public Schools," April, 1928.

This report offers the plan of guidance as followed by Miss Davis in Chicago. It presents the organization as well as practical techniques which have been found valuable.

Mimeographed Report: "Vocational Guidance in Junior High Schools of New York City," 1930.

This report presents the guidance activities of New York City together with the description of a number of cases which have been treated there.

Ratio Studiorum: A translation of the Latin Document Ratio Studiorum, by a graduate student of Marquette University, On file in the graduate office.

A list of rules and duties compiled by members of the Society of Jesus during the early part of the sixteenth century.