

Teachers Guid



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Education is a group enterprise. We establish schools in which we seek to develop whatever capacities or abilities the individual may possess in order that he may become intelligently active for the common good. Schools do not exist primarily for the individual, but, rather, for the group of which he is a member. Individual growth and development are significant in terms of their meaning for the welfare of the whole group. We believe that the greatest opportunity for the individual, as well as his greatest satisfaction, are secured only when he works with others for the common welfare. In the discussions which follow we are concerned not simply with the individuals development, but also with the necessity for inhibitions. There are traits or activities which develop normally, but which are from the social point of view undesirable. It is quite as much the work of the teacher to know how to provide for the inhibition of the type of activity which is socially undesirable, or how to substitute for such reactions other forms of expression which are worthy, as it is to stimulate those types of activity which promise a contribution to the common good. It is assumed that the aim of education can be expressed most satisfactorily in terms of social efficiency. An acceptance of the aim of education stated in terms of social efficiency leads us to discard other

statements of aim which have been more or less current. Chief among these aims, or statements of aim, are the following: (1) culture; (2) the harmonious development of the capacities or abilities of the individual; (3) preparing an individual to make a living; (4) knowledge. We will examine these aims briefly before discussing at length the implications of the social aim. Those who declare that it is the aim of education to develop men and women of culture vary in the content which they give to the term culture. It is conceivable that the person of culture is one who, by virtue of his education, has come to understand and appreciate the many aspects of the social environment in which he lives; that he is a man of intelligence, essentially reasonable; and that he is willing and able to devote himself to the common good. It is to be feared, however, that the term culture, as commonly used, is interpreted much more narrowly. For many people culture is synonymous with knowledge or information, and is not interpreted to involve preparation for active participation in the work of the world. Still others think of the person of culture as one who has a type or kind of training which separates him from the ordinary man. A more or less popular notion of the man of culture pictures him as one living apart from those who think through present-day problems and who devote themselves to their solution. It seems best, on account of this variation in interpretation, as well as on account of the unfortunate meaning sometimes attached to the term, to discard this statement of the aim of education

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