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Relation between educational philosophies of home economics and beliefs concerning the core for college home economics curricula

Ethel Lee Jewell Horner

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RELATION BETWEEN EDUCATIONAL PHILOSOPHIES OF HOME ECONOMICS AND BELIEFS CONCERNING THE CORE FOR COLLEGE HOME ECONOMICS CURRICULA

by

Ethel Lee Jewell Horner

A Dissertation Submitted to the Graduate Faculty in Partial Fulfillment of The Requirements for the Degree of DOCTOR OF PHILOSOPHY

Major Subject: Home Economics Education

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDUCATION AND A CHANGING SOCIETY</td>
<td>1</td>
</tr>
<tr>
<td>Scientific Knowledge</td>
<td>1</td>
</tr>
<tr>
<td>Scientific Knowledge Applied</td>
<td>4</td>
</tr>
<tr>
<td>The Distance Factor</td>
<td>6</td>
</tr>
<tr>
<td>Quest for Security</td>
<td>10</td>
</tr>
<tr>
<td>The Transitional Family</td>
<td>15</td>
</tr>
<tr>
<td>The Contribution of Acceleration</td>
<td>17</td>
</tr>
<tr>
<td>Dilemmas in Education</td>
<td>23</td>
</tr>
<tr>
<td>INTRODUCTION TO PRESENT STUDY</td>
<td>30</td>
</tr>
<tr>
<td>The Purposes of the Present Curriculum Study</td>
<td>31</td>
</tr>
<tr>
<td>Delimitations of the Present Curriculum</td>
<td>32</td>
</tr>
<tr>
<td>Review of Literature</td>
<td>33</td>
</tr>
<tr>
<td>FIVE MAIN SCHOOLS OF EDUCATIONAL PHILOSOPHY</td>
<td>37</td>
</tr>
<tr>
<td>Aristotelianism</td>
<td>37</td>
</tr>
<tr>
<td>Realism</td>
<td>49</td>
</tr>
<tr>
<td>Pragmatism</td>
<td>67</td>
</tr>
<tr>
<td>Idealism</td>
<td>83</td>
</tr>
<tr>
<td>Thomism</td>
<td>97</td>
</tr>
<tr>
<td>PHILOSOPHICAL IMPLICATIONS FOR CURRICULUM PLANNING</td>
<td>114</td>
</tr>
<tr>
<td>Reasons for a Philosophy of Education</td>
<td>114</td>
</tr>
<tr>
<td>Philosophy of Education and Curriculum Planning</td>
<td>127</td>
</tr>
<tr>
<td>Some Points of Agreement and Disagreement among Current Philosophies</td>
<td>133</td>
</tr>
<tr>
<td>Problems Encountered in Curriculum Planning Related to Philosophy of Education</td>
<td>137</td>
</tr>
<tr>
<td>Sources of a Philosophical Framework of Education</td>
<td>140</td>
</tr>
<tr>
<td>Foundation for Individual Curriculum Theory</td>
<td>141</td>
</tr>
<tr>
<td>FACTORS GOVERNING A CORE CURRICULUM THEORY IN HOME ECONOMICS</td>
<td>143</td>
</tr>
<tr>
<td>Challenge to Home Economics</td>
<td>143</td>
</tr>
<tr>
<td>Issues in Home Economics</td>
<td>143</td>
</tr>
<tr>
<td>Purpose of a Core Curriculum Theory</td>
<td>146</td>
</tr>
<tr>
<td>Parts of a Core Curriculum Theory</td>
<td>147</td>
</tr>
<tr>
<td>Selection of Aims and Objectives of a Core</td>
<td>146b</td>
</tr>
<tr>
<td>Selection of Learning Experiences</td>
<td>150</td>
</tr>
</tbody>
</table>

T13459
<table>
<thead>
<tr>
<th>Appendix</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appendix C</td>
<td>298</td>
</tr>
<tr>
<td>Third Panel</td>
<td>299</td>
</tr>
<tr>
<td>Appendix D</td>
<td>299</td>
</tr>
<tr>
<td>Appendix E</td>
<td>300</td>
</tr>
<tr>
<td>Appendix F</td>
<td>302</td>
</tr>
<tr>
<td>Appendix G</td>
<td>303</td>
</tr>
<tr>
<td>Appendix H</td>
<td>304</td>
</tr>
<tr>
<td>Appendix I</td>
<td>306</td>
</tr>
<tr>
<td>Appendix J</td>
<td>307</td>
</tr>
</tbody>
</table>
EDUCATION AND A CHANGING SOCIETY

At the present time, an individual in the United States 25 years or older has faced a constant adjustment to his environment. He may or may not have emotional conflict as a reaction to this constant need for adjustment. The degree of emotional conflict is partly dependent upon his maturity level and his state of balance between his resistance to change and his readiness or desire for change.

During his lifetime he has known a serious depression with accompanying unemployment and a recovery which has proceeded to the point of inflation with a shortage of professional and skilled workers. He, or possibly some member of his family, has participated in two world wars. Major changes in the patterns of living which have accompanied these events have made a decided impact upon this individual. One of these major changes affecting an individual is the ascendancy of science.

Scientific Knowledge

In the preceding 25 years, scientific knowledge has changed an individual's manner of living more rapidly than any form of human endeavor has ever changed it in the past. Man is coming to know more of the processes of nature and is able to control some of these processes more than he could
in the past. Man is endeavoring to determine how much food is necessary for an individual, how comfortable he should be, how hard he should work and how long he can reasonably expect to live. Scientific knowledge, stemming from research, has the power to change an individual's life drastically, whether he realizes it, admits it or even understands it.

Research is a tool of science. An increasing amount of time, money, and human resources is being spent on research. Scientific research is now being conducted by personnel in industry, in military services, in health services, and in many institutions including educational institutions throughout the United States. This increasing number of institutions actively participating in research projects serves to make an amazing amount of scientific knowledge available. Through newspapers, magazines, radio, television, and other communicative mechanisms, this knowledge is made available to great numbers of people. Not only does an individual need to know how this scientific knowledge can affect his life, he needs to know what is involved in the continued production of scientific knowledge. He needs this awareness to become a fully participating member of his society.

An individual fears the unknown. This vast unknown may contain such fears as that of technological unemployment with man being replaced by machines or fear that man may become so
absorbed in material comforts that he loses or completely submerges his spiritual values. Such fears come from a limited knowledge of the uses of scientific knowledge as well as a limited knowledge of the wide range of areas which scientific knowledge embraces.

Limited knowledge of the purposes and uses of scientific knowledge can be discomforting to an individual, but it is especially dangerous for leaders in a society to be ignorant of these purposes and uses. Leaders, whether of government, church, or school, need to be aware of the purposes and uses of scientific knowledge. Just awareness, however, is not enough. Daniel Prescott (41, p. 27) has stated this fact.

In the United States we possess a great deal more valid scientific knowledge about human development, motivation, and behavior than any totalitarian country possesses. But the possession of knowledge does not guarantee its use in wholesome ways for the benefit of all. The purposes which scientific knowledge can serve do not inher in the knowledge itself. They depend rather upon the philosophical, religious, and social assumptions about the meaning of life and about the nature of valid human self-realization that are held by the person, the group, or the nation that uses the knowledge.

Therefore, it would seem that in addition to understanding the uses and types of available scientific knowledge, the individual and the leader, be he statesman, educator, or whatever, should also be aware of his values and those of his society in order to use scientific knowledge to great benefit.
Scientific Knowledge Applied

Technology can be defined as scientific knowledge applied to the arts. The present age is one of technology. Sir George Thomson (52, p. 10), noted Nobel physicist, has written concerning this age.

We are, in fact, at the dawn of a new age, mankind has known the age of the hunter, the peasant, the machine minder, we are now approaching the age of the technical expert, and the transformation from the machine-minding age will, in my opinion, be as important as the Industrial Revolution of the eighteenth century.

Many technological advances have served to increase man's control over his environment. Radio, television, and telephones are important in that they extend man's sight, hearing, and speech. These in turn influence political, governmental, and educative competency. The president of the United States may, over radio and television, communicate directly with the majority of citizens in the United States if he deems it necessary. In the year 1958 an atomic powered submarine sailed under the ice cap at the North Pole. Contemplation of space travel is a current issue in newspapers.

In homes in the United States, choices are being made among a multitude of appliances and furnishings which are available to each individual and may or may not make living more comfortable for each family member. As these choices arise, decisions will be made based on rational thinking,
values held by family members, advertising pressures, social consciousness, and many other factors. Whether these decisions are made with mature judgment after all considerations are reviewed or by immature judgment and a yielding to outside pressures is one issue involved in living comfortably and happily in this age of numerous and diverse technological advances.

In addition to choice-making among the various technological advances resulting from scientific knowledge, science can offer another type of understanding which will help to equip an individual to live in this age. George Russell Harrison (22, p. 199), Dean of the School of Science, Massachusetts Institute of Technology, has discussed this understanding as part of the contribution of science.

The technological progress that results from science, important to the world as it is, is far less important than the intellectual and spiritual progress that science can help to accelerate. Wisdom springs from balanced knowledge, and the methods of science not only add to knowledge, but aid in the attainment of balance. Science is helping humanity to develop intellectual honesty, to learn to view truth objectively, and to reduce prejudices by weighing facts only after examination.

Science confirms that we live in a universe which is progressing. It conveys to men who will read its message a sense of the endless possibilities of human progress. The slow accumulation of human experience results in an uneven but progressive increase in those spiritual qualities which are of the utmost importance to man, and have great survival value to the race—love, integrity, humility, sympathy, and hope.
These qualities assume an even greater importance as another factor gains prominence. Along with an accumulation of scientific knowledge and an increase in technological advances the world seems to be rapidly diminishing in size. People are living in closer proximity. Many problems arise out of this factor.

The Distance Factor

Distance affects an individual in many ways. An individual is affected by the number of people to whom he relates. Distance has been a limiting factor in the development of understanding among people. Distance can be interpreted as the amount of separation between objects, whether people, places, or ideas. Distances can be changed through effective communication. Technological advances can be used for increasing effective communication.

Distances between people are expressed in terms of social distance and cultural dissimilarities. Social distance can include racial distance and may involve segregation-desegregation issues as well as class distance which involves standards of living dependent upon income, education, and occupation. Democracy theoretically provides the framework wherein these distances may be reduced. Decisions concerning reduction of such distances are often based on deep-seated
beliefs and emotional urges. These emotional urges are sufficiently strong in most human beings to prevail over logic or reason. It takes wisdom to become aware of these beliefs and emotional urges and to know when to use them as a basis for decisions and when to control them in favor of logical and reasonable conclusions.

Cultural dissimilarities have been distance preservers. The cultures which are not understood by an individual can be labeled inferior and ignored. The individual at present finds that the vast amount of world travel, student and professional exchange programs, and scientific exchanges during a geophysical year makes it imperative to bring other cultures inside the range of his understanding. These cultures do exist and ideas and beliefs of these cultures must be considered in terms of economics, politics, and science. An understanding of the various cultures of the world can provide a basis for decisions of acceptance, rejection, compromise, and/or cooperation by an individual or an institution.

Lack of communication has made distance between people seem greater than it is. When two people have no common means of communication, the experiences of each are discounted. Newspapers, television, wirephotos, and education are all bridging the distances between people. Transportation facilities provide people with an opportunity to move about and
communicate through sight. Sight can be an effective aid when verbal communication is lacking in skill or competency. The number of countries whose schools require English as a second language is another factor which serves to decrease the distance caused by lack of verbal communication among peoples of the world.

Distances between places have been reduced to the point where the furthest away part of the world from an individual is only 36 hours. John Harvey Furbay (19, p. 450), Director of Air World Education for Trans-World Air Lines, has commented upon this proximity in a keynote speech at the 45th Annual Meeting of the American Home Economics Association.

It may surprise you to realize that many of the countries of the world are closer to us than the Latin American countries. Even Moscow is closer than Rio de Janeiro.

We have to have new maps that put the North pole at the center and spread the world around it. We call them polar projection maps. On these maps you can see why it is that we don't even go in the direction we used to think we went when we went to Europe and abroad. We used to think about going East out of the United States to Europe. You don't go East when you fly to Europe. There is a plane every 15 minutes from New York to Europe now, 24 hours a day. Not one of these planes goes East out of New York to Europe. Where do they go? They all go North.

Transportation has passed through many stages. In the beginning man had to walk, then he learned to ride an animal, then to harness an animal to pull a vehicle, and finally to build a vehicle which harnessed power or produced its own
power. With the advent of vehicles, roads had to be developed. Where roads were limited, waterways were used and vehicles adapted for use on them. Then an exciting discovery was made. Air is a medium that may have no natural limits. Air is present everywhere. Vehicles have been designed to travel in the air. One of the limiting factors to air travel is the availability of landing fields and these can be built or the vehicle can be adapted to water landing. Place distance can be discarded. Full use of air vehicles is now dependent upon decisions of the people who will use them.

Distances in ideas are expressed in differing theories, beliefs, and political platforms. Idea distance can be changed only by expert communication and a willingness to study differing ideas objectively. Here, mature judgment is essential. Mature judgment views all facts available, uses logic to foresee possibilities and outcomes, recognizes and controls beliefs and emotional urges involved, makes a decision and then accepts full responsibility for said judgment. Immature judgment yields to pressures of the moment, does not see the whole situation and refuses to accept full responsibility.

With the impact of current scientific knowledge and the application of this knowledge coupled with an understanding of the ramifications that changes in the distance factor have created, may cause an individual to experience a greater need
for security than ever before. At the same time, he may find that several old, familiar security achieving mechanisms prove inadequate.

Quest for Security

Security is an individual matter. There seems to be more evidence of lack of security than evidence of security in individuals. Fear and anxiety can sometimes be construed as lack of security. Fear of the unknown or lack of understanding of certain events has been with the world since time began. Many past terrors have turned out to be groundless or to be impractical conceptions, creations of an active imagination. One fear has received much discussion. The end results are still unknown. What will the members of the human race do to each other and to themselves? Bertrand Russell, as quoted by Korry (33, p. 22), eminent philosopher, in his celebrated broadcast over the British Broadcasting Company, December, 1954, has aptly expressed this fear.

I am speaking on this occasion not as a Briton, not as a member of a Western Democracy, but as a human being, a member of the species man, whose continued existence is in doubt.

This statement expresses one individual's fears. Cataclysmic events always help to undermine an individual's personal security. The depression took away the security that had developed as a result of individual industry and efficiency in work.
Individuals found that having ambition, training, and skill was not enough to safeguard themselves from deprivation through unemployment and loss of income. World War II took away the security gained from World War I, wherein the world had been made safe for democracy. Democracy was still on unsteady ground and suddenly millions of lives were involved again in protecting democracy. Still another menace to security came with the Korean War. Furbay (19, p. 452) reminded home economists of this at their 45th convention.

In Korea, we saw something man has never seen before. The war in Korea was the most significant war man has ever seen. It was a war between two philosophies of running the world. It was a war to determine which philosophy was going to get the upper hand. Armies were fighting under a world flag—not a national flag. The United Nations’ flag was fighting the red flag of communism, and it was a draw—the battlefield was unable to decide. The war will probably go on now between the minds of people, and the teacher is going to be the most important soldier in the fight. A war of words, a war of ideas, a war of what we are going to teach. Out of that will emerge the world of tomorrow.

Therefore, not even victory in war can provide security. Also, wars can be fought without a victor. During wartime, insecurity becomes even more familiar through emergency regulations such as the draft call, increased national spending, increased taxation, lower valuation of each dollar, family disruption, and actual fear of imminent death. The atom bomb was the instrument which formally introduced the majority of people into the nuclear age and into all the insecurities
which accompanied that event. An individual seems to have moved into a period of perpetual emergency.

With the advent of atomic energy has come widespread feelings of anxiety. It is well known that anxiety in animals produces neurosis, with illogical, ill-directed, spasmodic behavior that is first chaotic and disorganized. There is some risk that this can happen to individuals in human society. Dr. Brook Chisholm, former head of the World Health Organization, has reminded people that under feelings of anxiety about atomic energy people may choose to select a scapegoat upon whom they can blame all the atomic energy problems. They see ghastly pictures of deformity, mass death, sterility—all sorts of terrible pictures which cause deep-seated fears, fears which are biologically frightening and fears which go very deep into the human personality. He (8, pp. 366-367) has compared the mature individual with the immature with respect to anxiety.

The mature person tries to face the cause of anxiety, to identify the reasons for his feelings and then try to take appropriate action to deal effectively with that anxiety; that is, to behave in a sensible way that will end in reduction of the total anxiety that is bothering him. But only a very small proportion of the human race is sufficiently mature to take that course. The immature, who make up almost all the population of the world, act otherwise. They must escape anxiety because they do not think in terms of appropriate action for removing it or converting it into an asset.

Many are the ways used to escape insecurity and to gain
feelings of security. Some of the ways cause an individual to conform very strictly to a set of rules, others cause him to follow an authority which will relieve the individual of any responsibility. Still other ways involve the introduction of the aforementioned scapegoat or someone to blame and punish. An effective way for some individuals is a complete retreat from thinking and another method involves the blind acceptance of traditions which are so reliably familiar. Mature people will not use these measures, but will make decisions that will result in real security. Eric Fromm (18, pp. 262-263) in his book Escape from Freedom has presented the activity which an individual must use in making these decisions leading to real security.

If the individual realizes his self by spontaneous activity and thus relates himself to the world, he ceases to be an isolated atom; he and the world become part of one structuralized whole; he has his rightful place, and thereby his doubt concerning himself and the meaning of life disappears. This doubt sprang from his separateness and from the thwarting of life; when he can live, neither compulsively nor automatically but spontaneously, the doubt disappears. He is aware of himself as an active and creative individual and recognizes that there is only one meaning to life; the act of living itself.

If the individual overcomes the basic doubt concerning himself and his place in life, if he is related to the world by embracing it in the act of spontaneous living, he gains strength as an individual and he gains security. This security, however, differs from the security that characterizes the pre-individualist state in the same way in which the new relatedness to the world differs from that of primary ties. The new security is not rooted in the protection that an individual has
from a higher power outside of himself; neither is it a security in which the tragic quality of life is eliminated. The new security is dynamic; it is based not on protection, but on man's spontaneous activity. It is security acquired each moment by man's spontaneous activity. It is the security that only freedom can give, that needs no illusions because it has eliminated those conditions that necessitate illusions.

Fromm (18, p. 258) has described spontaneous activity clearly.

Spontaneous activity is not compulsive activity, to which an individual is driven by his isolation and powerlessness; it is not the activity of the automaton, which is the uncritical adoption of patterns suggested from the outside. Spontaneous activity is free activity of the self and implies, psychologically, what the Latin root of the word, spont, means literally, of one's free will. By activity we do not mean "doing something" but the quality of creativity that can operate in one's emotional, intellectual, and sensuous experiences and in one's will as well.

Insecurity makes for difficulty in facing problems which are apparent in this changing world. Decisions concerning resources, population groups, food distribution, technological advances intrude upon individuals who are intent upon problems of a more personal nature. These personal problems range from adaptation of transitional family patterns to education concerned with living in this changing world. All decisions, personal and group, are colored by the security or insecurity of each individual. Edward Teller and Albert Latter (51, p. 13) have offered two steps to be followed for successful achievement of real security.

The worry over our own actions will continue.
It may even grow as our power over nature increases.
Against this worry there exists two weapons: understanding and courage. Of the two, courage is the more important but understanding must come first.

The Transitional Family

A changing world and changing family patterns seem to be occurring almost simultaneously. Changes in the family go far beyond the obvious things such as better living standards, more comforts, and higher incomes. The pattern as well as the span of life is affected.

The schedule of family living has changed. In the United States, people marry earlier; have children earlier; more often both parents earn the family income; people live longer; married couples, barring divorce, live longer together; and people may retire earlier and spend longer time in leisure activities. Data supporting these statements can be found in the reports of the United States Census Bureau (55) and other governmental agencies such as the Commission on the Education of Women (25).

At the present time (56) ages of the average couple at marriage are 23 for the bridegroom and 22 for the bride. This couple can expect 41 years of married life and can expect to spend about 14 years together after their youngest child is married. More and more people are getting divorces, but they remarry within a short time, so they, too, have more
years of married life.

Before World War II (56) 30 percent of all working women were wives. Now, 55 percent of all working women are wives. In the 1950's there has been a 50 percent increase in the number of working wives older than 35. Formerly the highest percentage of working wives were in the low income group. Since 1951, the number of working wives in the middle income group has tripled.

Another marked increase has been the number of men who now retire at 65 (56). After 65, both husband and wife are eligible for social security and consequently, less savings have had to be accumulated during the productive years and couples have a higher income upon retirement. Retired couples are keeping their own homes and are not living with their children as often as in the past.

These shifts in family patterns begin at a couple's marriage and extend through all the rest of their lives. Changes in family living patterns add one more factor to those already discussed and must be coped with by individuals. Educational institutions are formally organized to aid the individual to live in this changing world through the acquisition of facts, understandings, procedures for additional fact finding, and integration of all acquired knowledge. However, these institutions have also been affected by the impact of
the same changes that affect the individual and they not only have to aid the individual to adjust to these changes but must adjust to them as an institution. This dual function or responsibility makes the existing problems of educational institutions seem even more complex at every level of instruction, in administrative functions, and in the institution's integration with outside agencies and groups.

The Contribution of Acceleration

The present day individual lives not only with an expectancy of change, but he also lives with an expectancy of a rapid succession of changes. Changes in a situation usually call for decisions and the rapidity of these changes is an indication of the tempo of present day decision making. Major decisions have to be made almost overnight. Diverse interest groups no longer have time to pinpoint and harangue over their differences. The time has come when cooperation and consideration of basic issues involved in the events which are forced upon individuals through accelerated changes must receive attention. Government agencies are forced to work together because of the narrow time limit these changes produce. "Sputnik" is mute evidence to the validity of the need for cooperation. Families, too, are affected by the acceleration of these changes. The American family is constantly bombarded with products of the technological advances and decisions are
made constantly by the family concerning these products or the effects of such products. Another effect upon the family is the disruption of its traditional patterns. Decisions must be made in the family concerning its particular adaptation to these changes. How will education teach the young of each family to live profitably and happily in this new world? Education must also make certain decisions about how best to help equip not only the young but every individual to live in this new world. A complicating factor that accelerated change produces is one of new occupations. Educational institutions must provide a background for positions that may not even exist at the time of the formal educative procedure. This makes an already difficult task more difficult.

The changes which occur so rapidly have the effect of making an already complex society more complex. However, complexity alone does not make an unmanageable situation. The world has weathered complex situations before. The critical point in a complex civilization is not the complexities but the aims or goals which an individual endeavors to reach. When the individual, government, family group, or educational institution can categorize these aims then complexities can be seen in their correct perspective and dealt with accordingly.

In the United States, people have accepted and endorsed
continued striving toward the democratic ideal in government. A general description of the democratic way of living is indispensable to consideration of social policy within and taught by educational procedures. The Educational Policies Commission (14, pp. 7-8) has described democratic living.

Democracy prizes a broad humanitarianism, an interest in the other fellow, a feeling of kinship to other people more or less fortunate than oneself. One who lives in accordance with democracy is interested not only in his own welfare but in the welfare of others—the general welfare.

Democratic behavior observes and accords to every able individual certain "unalienable" rights and certain inescapable corollary responsibilities . . .

Democratic processes also involves the assent of the people in matters of social control and participation of all concerned in arriving at important decisions . . .

Peaceful and orderly methods of settling controversial questions are applied by democracy to matters of national and international policy as well as private disputes . . .

Finally, democracy sets high value upon the attainment of human happiness as a basis for judging the effectiveness of social life.

The general aims of democracy must be defined before the educational aims of institutions within a democracy can be categorized. Following the general aims of democracy, the general aims of education (14, p. 47) have been listed as purposes of education and cover four aspects.

. . . the first area calls for a description of the educated person; the second, for a description of the educated member of the family and community group; the third, of the educated producer
or consumer; the fourth, of the educated citizen. The four great groups of objectives thus defined are:

1. The Objectives of Self-Realization
2. The Objectives of Human Relationship
3. The Objectives of Economic Efficiency
4. The Objectives of Civic Responsibility.

Colleges and universities are specific examples of educational agencies which may or may not accept the general aims of education as their own. If acceptance becomes a fact, then the interpretation and methods of achievement of the several aims are peculiarly those of the institution and its faculty. The great expansion of universities and colleges, in the number of institutions, in the increase of size of the institutions, and in the complexity of organization may cause confusion in understanding the primary function of institutions of advanced learning. Alfred North Whitehead (61, pp. 97-98), in a lecture included in his book The Aims of Education, has stated his belief concerning the primary function of a university.

The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty.

......

The justification for a university is that it preserves the connection between knowledge and the zest for life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. This atmosphere of excitement, arising from imaginative consideration, transforms
knowledge. A fact is no longer a bare fact; it is invested with all its possibilities. It is no longer a burden on the memory: it is energizing as the poet of our dreams, and as the architect of our purposes.

Imagination is not to be divorced from facts: it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative possibilities which are consistent with those principles. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.

Colleges and universities hold the key to home economics at the present time and also the key to home economics of the future. Home economics has a major responsibility to provide leadership in strengthening and improving American homes and home life. Home economics also has the responsibility for leadership and membership in the numerous professions which are concerned with various aspects of home and family living. The Committee on Criteria for Evaluating College Programs in Home Economics (2, p. 26), of the American Home Economics Associations has described the primary aim or objective of the undergraduate program.

Home economics at the undergraduate level has for its primary objective helping the individual student to achieve a rich and satisfying home and family life. It is concerned with the personal and group values that are desirable outcomes of successful family life and with the use of personal, family, and social resources for the attainment of these values. It deals with the social, economic, aesthetic, managerial, health, and ethical aspects of family relations, child development, foods, clothing, and housing.
Every American family has a group of aims or goals. The aims of an American Family may be very different from the aims of its family of procreation, they may be the same as its family of procreation or they may be a confusion of aims resulting from a mixing of two families holding different aims. This situation is coexistent with the number of major adjustments that each family must make in relation to the changes that are occurring in this present age. Even though the specific goals of individual families very widely and seem to be changing, many functions of the family remain unchanged. Society expects these functions to be performed by each family for its members. The methods by which these functions are performed and the resources available to each family may have changed greatly in this present age.

The functions which are expected of each family can be categorized under three general headings: the economic, the social, and the psychological.

The economic function of the present American family is that of a consumer rather than a producer. The family still must provide food, clothing and shelter for its members, but the methods by which these needs are provided are radically changed. Food at one time was produced almost entirely by the home. Today, much food is produced outside the home, is selected, purchased, and brought into the home for final assembly into meals. Taking care of the house has evolved
from a full time job by several members of a family and/or hired personnel to a short time job where much of the actual physical labor is done by mechanical servants.

The social functions of the family may be considered protective, educational, religious, recreational and status-maintenance. These functions have tended to change from producing to consuming functions in that the first four are partially or almost wholly obtained from agencies outside the home. The status of the individual now is inherently derived from the individual rather than from his family status, name, or occupation.

The psychological functions of the family are recognized as most important for the family group while the other functions are being performed more and more through outside agencies. The psychological functions include provision for emotional security, affection, and personality development. These meet the basic psychological needs of the individual within the family group.

Dilemmas in Education

The history of education in the past quarter of a century has been a history of attempted adaptation to current change. In the urge to adapt education to the changes in civilization, there is an inclination to consider each change as permanent and to proceed in the adaptive process by making
Curriculum changes fairly inflexible. A quick view of some of the changes in this past quarter of a century will indicate some fallacy in this concept. Twenty-five years ago, the nation was in severe economic depression. Educational institutions at all levels had more teachers available than classrooms of students. A lower national birth rate, fewer and less restrictive laws pertaining to age of students and length of time spent in schools, more occupations which did not require advanced degrees as prerequisites, and less money available to the majority of people were conditions coexistent with fewer classrooms and an abundance of staff. The problem was faced and many different kinds of schools were started, some by government process and others by private agencies. Restrictive laws were passed raising the limits of compulsory education. More money became available for education as the economic situation improved.

World War II had a great impact upon education and educational institutions. This event climaxed national emergence from deep economic depression. Three situations became apparent during the war emergency. The first to be noted was the withdrawal of young men from educational institutions at the college level through the draft procedure. With this interruption of college careers, reports were made of the climbing national marriage and birth rates. Then, industry called many professional people including teachers to fill
vacancies and new positions created by the war emergency.

At the close of the war, three new factors became evident. First, an enormous enrollment in the elementary schools, stemming from the increased birth rate during the war years, created a demand for many more teachers at that level. Second, the teacher supply had to come from the small group born during the depression years which included the group whose college careers had been interrupted by draft. Third, the passing of a government education bill provided funds for advanced education for great numbers of veterans. These three factors placed a heavy load upon colleges to meet the demands of greater enrollment, to supply great numbers of teachers, and to provide a different curriculum to meet the needs of older, more mature students. In his message to Congress, President Roosevelt, as quoted in the Congressional Record (9, p. 2882), made a declaration concerning these veterans.

Vocational and educational opportunities for veterans should be of the widest range. There will be those of limited education who now appreciate, perhaps for the first time, the importance of general education, and who would welcome a year in school or college. There will be those who desire to learn a remunerative trade or to fit themselves more adequately for specialized work in agriculture or commerce. There will be others who want professional courses to prepare them for their life's work.

Added to the first list of veterans came those of the Korean War. Just when the first flood of veteran enrollment receded, predictions of a new avalanche of college applications were
made.

The aftermath of the increased number of war babies will bring increased enrollment to the colleges within a very short time. When concepts of a representative government and popular democracy are based to a great extent upon the premise of an enlightened citizenry, this onslaught can hardly be viewed with alarm. However promising an increase in college enrollment may be, there are many problems connected with it. Higher educational institutions are facing these at the present time. Those institutions and faculties who have seemed so critical of the work of secondary schools will have an opportunity to deal with some of the same problems of mass education. To make a complex situation more complex, these problems will have to be dealt with in view of the enormous number of technological changes, changes in family patterns, and the actual uncertainties of maintaining human existence. These problems are world centered rather than just national. Therefore, in addition, education will have to provide leadership in financial, economic, and technological aspects of international affairs in order to maintain the national position of world leadership. These institutions will have to aid in the acquisition and interpretation of human values. I. L. Kandel (29, p. 110), Professor of Education, has spoken of the hazard facing human values.
In this urge to adapt education to a technological, industrialized, and mechanized civilization, there is a ready inclination to be bemused by its superficial gadgets and instruments, which results in a refusal to look for meanings and values in the culture which man has inherited.

Educational institutions and curricula are forced to meet a dual challenge in this new world. They must help equip students to live in a changing world, both as citizens and leaders, and also adapt administratively and curricularly to meet this changing world situation. While these adaptations are under way, institutions face a barrage of criticisms from educational consumers. A recent issue of one national magazine (58) devoted over half the issue to discussions of problems in education. Education is being severely criticized, not only by the public at large and by special interest groups but by the educators themselves. Dean Woodruff (63, p. 4), College of Education at Brigham Young University, has noted:

Among educators in recent years there has been a growing discontent with our schools for reasons much deeper than statistics on production of scientists and engineers. It is felt by many of us that the gravest cause for discontent is found in the gap between what our schools are now and what they could be if the best available knowledge about teaching and learning were incorporated in all phases of education.

What is possible? In general terms it is possible to reduce the time now spent in schools from kindergarten to the twelfth grade by a year or more for the average student and at the same time increase achievement. It is within reason to believe that most high school graduates can
reach the level of learning at least equal to the present sophomore year in college in less than the present twelve precollege years, and do it without any stress of an undesirable kind. It is possible, also, to make much better selection of subject matter and develop a more fundamental curriculum for basic education of all young people. The kind of things mentioned are also possible within the collegiate range.

These criticisms cannot be ignored. The challenge will have to be met. In times past this challenge could be met at a leisurely pace and much time could be spent in constructive study. At the present time circumstances in our living have made it necessary that the changes stemming from the challenge to education must be made immediately.

The challenge to education and the immediacy of the changes which are being forced upon education and educators have caused a state of crisis to exist in education. Crisis is a frightening word. It need not be if we use Stringfellow Barr's (3, p. 254) interpretation of the word crisis.

In the contemporary sense the world crisis too often means merely a horrible mess. It might be worthwhile for us to recall what it meant in ancient Greek before it was borrowed by our English tongue. It meant, among other things, a decision in a law court trial, or the turning point in a disease. This suggests that a crisis is not so much a mess as it is a mess which has reached a point where a decision can be fruitfully made.

A point has been reached in education where decisions can be fruitfully made. As an integral part in education in the United States, Home Economics has also reached a point where decisions can be fruitfully made. Home economists must
have some bases for making curriculum decisions. Decisions should not be made on impulse. To be effective, decisions should be made deliberately. Home economists have many resources for making decisions concerning home economics curricula. An analysis of society and its needs will provide some basis. The findings of research will provide additional information. An organized philosophy of education will justify curriculum decisions. Opinions of specialists in home economics may be obtained as another basis for effective decision making. These opinions are more apt to be sound if they too, are based upon the philosophy of education held by the specialist.
INTRODUCTION TO PRESENT STUDY

The present study was planned as an exploratory study in curriculum revision. The study combines the use of current philosophies of education and opinions of specialists in home economics concerning certain selected core curriculum issues. Nine assumptions were made and are basic to the study. These assumptions are as follows:

1. Faculty members in schools of home economics should participate in curriculum revisions.

2. Curriculum revision will be more effective if the faculty has a well-organized curriculum theory.

3. The bases for a curriculum theory lie in a philosophy of education.

4. A philosophy of education will influence curriculum decisions whether that philosophy is recognized or not.

5. The philosophy of education of a school will be more effective if differences among the philosophies of individual faculty members are recognized.

6. Decisions concerning a curriculum can be more effective if any differences in philosophies of education held by the faculty members are resolved before a decision is made. When discussion of issues proceeds to the point of discussing philosophy,
faculty members will identify their own philosophy and will be able to make more effective decisions.

7. A paper and pencil instrument could be an aid to a faculty when studying philosophy of education and curriculum theory.

8. Schools of home economics with seven or more faculty members are large enough to have specialists whose individual philosophies of education would affect the philosophy of education of the school of home economics and would also influence decisions concerning curriculum revisions.

9. Professional people with ranks of associate professor and above are more permanent in their present position than those ranking below.

The Purposes of the Present Curriculum Study

The study was planned to explore a method using faculty participation in making decisions concerning a core curriculum. Faculty participation includes identification of underlying philosophies of education held by the faculty members and the formulation of core curriculum theory. An instrument was used to identify philosophies and to obtain opinions as they apply to ten issues of curriculum revision.

The second purpose of the present study was to identify the philosophical beliefs of heads, professors, and associate
professors in schools of home economics concerning five specific aims of a college education for home economics graduates.

The third purpose was to discover how these home economists would resolve specific issues related to a core curriculum.

The fourth purpose was to determine where consistencies and inconsistencies occur among decisions made by these home economists.

The fifth purpose was to prepare an instrument by which opinions related to the core curriculum could be obtained.

Delimitations of the Present Study

The present study was delimited in several aspects.

First, the issues discussed were limited to ten. They are:

1. What are the aims of a college education for the home economics graduate?
2. How can these aims be achieved in a college education for the home economics graduate?
3. Should a core curriculum be part of the home economics curricula?
4. What areas of study should be included in a core curriculum?
5. How should core experiences be apportioned in a core curriculum?
6. Who should plan core objectives and experiences?
7. For whom should the core curriculum in home economics be planned?
8. How should the core curriculum be administered?
9. Upon what bases should core curriculum credit be granted?
10. How should pre-requisites be related to core curriculum courses?

The study was further delimited in that only five current philosophies of education were selected for reference. These were Aristotelianism, Thomism, idealism, experimentalism, and realism.

The study was limited to those schools of home economics with seven or more faculty members.

The population of the study was limited to selected heads of schools of home economics, professors and associate professors.

Review of Literature

A review of literature concerning study of core curricula in home economics indicates a dearth of research data in this area. Several studies of home economics curricula by graduates in home economics have been completed. These studies utilized graduate opinion or judgment of the college home economics curriculum. These judgments were based upon personal satisfactions or effectiveness of the graduate as a family
member after graduation. They were dependent upon recall by
the graduate. One study, by Shelby Mitcham Stephens seemed
to appraise the general home economics curriculum as a part
of the total home economics curricula.

Stephens (49) stated that the purpose of the study was to
determine whether or not college home economics curriculums in
16 selected state supported institutions in the Southern Re-
gion of the United States were meeting the curriculum needs of
students in: (1) personal, home and family, and community
living; and (2) education in a vocation or profession in home
economics or in a related area. Stephen's study seemed ex-
ploratory in nature than than an actual survey. Findings from
the return of Stephen's open-end questionnaire from 16 heads
of divisions of home economics and 293 graduates were included
in the study. Of the 16 divisions reported in the study, only
12 had core programs. Seven heads of divisions indicated that
all basic home economics courses required in their curricula
were directly concerned with education for personal, home and
family, and community living. The data (49, p. 66) under
Satisfactions of the Present Core Program included:

1. Changes within courses are constantly being made,
    however, we do not feel that the core itself needs
    changing.
2. Changes have been made recently, so would not like
    to evaluate until four years from 1955-56 (study
    was made in 1954).
3. We have not had the new curriculum long enough to
    determine what changes should be made.
4. We have not finished a study of our curriculum.
The data (49, p. 66) under Dissatisfactions with the Present Core Curriculum as seen by heads of divisions included the following:

1. I'm not terribly dissatisfied, but I do wish that it were possible for students to have more electives.
2. General problems - as management, personal relationships, should be emphasized and pointed out to students as related to problems in each course.
3. More opportunity for student's individual choices or to adjust program to individual needs.
4. Not enough of these courses are offered in the first two years.
5. Revision, strengthening with general education and home economics courses.
6. Not prepared to say. We are studying the problem.
7. Communication and not merely composition. Home Management course should be in lower division. Need a better means of checking prerequisites.
8. Cooperative planning and development of a common core with participation on the part of all schools and divisions in the college.

Stephen's (49) study offered some clue to the basic issues that were the concern of the division heads included in the study. The satisfactions and dissatisfactions from the open-end questionnaire were so general as to be least helpful.

Another study, by Doris E. Ekstrom, investigated some of the effects of the current emphasis upon general education when related to home economics in colleges and universities. Ekstrom (15a, p. 83) purports to have used the experimentalist approach to this study and has defined general education and the criteria for evaluating the findings in terms of an experimentalist's philosophy of education. The findings were collected from a mailed questionnaire sent to 268 departments or schools of home economics in the United States. Of the 203
respondents, 106 reported subject matter designed to serve the purposes of general education.

The respondents were asked to reply to questions under eight topics. The major findings of this study were three (15a, p. 86).

1. Home economists commonly consider general education to be some specific body of subject matter which should be required of all students.
2. There is little agreement concerning what that common body of subject matter should be.
3. Home economics is a highly specialized area of learning in which the emphasis is upon learning knowledge appropriate to this fact, and this fact, in turn, has accelerated social change. In the midst of this movement home economics has lost sight of the problems of family life which it was designed to serve.

The findings were measured against criteria. These criteria were formulated in terms of an experimentalist's philosophy of education (15a, p. 86).

1. The teacher should have sympathetic understanding of the student. This means acceptance of each student in terms of his unique self. The teacher must uncover in some way the student's interests, abilities, ambitions, and weaknesses.
2. The activities and experiences of the schoolroom should be planned in terms of the unique qualities of the individual. This emphasis includes books, fellow students, class procedures—all the subject matter of learning. This places the student central in the educative process. It also means that the central concern of the teacher is the reaction of the student to his educative process. It also means that the central concern of the teacher is the reaction of the student to his educative environment.
3. All subject matter of learning should be so used that its social significance becomes evident to those who learn. Educators should be concerned about the direction of education. It is important that the learning process be directed
toward the student's more effective function as a responsible citizen in a democratic culture.

4. Educational activities should give students the freedom and the responsibility to define, collectively, a way of life for all.

Ekstrom's study (15a) proved valuable in interpreting the experimentalist viewpoint concerning home economics in higher education. This investigator would question the assumption that all replies to the questionnaire could be or should be interpreted and evaluated through the experimentalist philosophy of education. The findings were very broadly generalized. The recommendations for home economics seemed to be related to the criteria used in evaluation rather than the findings in the study. Recommendations from a study concerned with the impact of general education were projected to include recommendations concerning areas of specialization. The findings do not seem to warrant this.

From Stephen's study (49), Ekstrom's study (15a), and the dearth of additional studies concerning core curricula in home economics, this investigator concluded that the present study could be helpful to administrators and faculty members as they studied a core curriculum in their respective schools of home economics.

As an introduction to current philosophies of education some discussion must evolve concerning the major theses held by each philosophical school. Several principles advanced by each philosophy have been briefly discussed in the chapter
following to familiarize the reader with ideas, terminology, and relationships of each philosophy to home economics.
FIVE MAIN SCHOOLS OF EDUCATIONAL PHILOSOPHY

Five main schools of educational philosophy were selected to use as a basis of studying current educational philosophies and their implications in curriculum planning. They were chosen because it is generally admitted that they hold prominence in current educational thought and practice. The five main schools under discussion for this study are Aristotelianism, Catholicism or Thomism, idealism, pragmatism, and realism. All of these have basic differences in principle. Doubtless there are other philosophies in existence which might have been included. Limits in this study prohibited their inclusion. The five schools of educational philosophy were chosen for discussion in an attempt to help aid and clarify individual educational philosophies currently held by staff members in various educational institutions. Implications for home economics have been included by this investigator in each discussion of an educational philosophy. It should be remembered that in presenting the pure philosophies, pure examples are difficult to find. Very few institutions favor only one philosophy of education.

Aristotelianism

The philosophy of education based on Aristotelian principles has many champions. Among these champions can be numbered Mortimer J. Adler, Robert M. Hutchins, Scott
Aristotelianism is one of the oldest philosophies in the Western World today. According to Whewell (59), Aristotle looked at his world as many people do today. It consisted of what he could see with the naked eye without the use of any of the instruments which are now used to survey the various parts of the universe. Because the world existed, there must have been some force which brought it into existence. It was a world that apparently operated according to some system. There was some change going on constantly, but it seemed to be within well-defined limits. There seemed to be reason, knowing, and ruling in all of nature. There was someone or something which was independent of the world, but which acted upon it, gave it movement, development, order, and reason (42, pp. 12-13).

Every living thing had its soul, but man's soul alone was endowed with self-conscious reason. Man was a rational animal. In that respect he stood out above all the rest of animal creation and participated, at a great distance to be sure, in the quality or characteristic of the Pure Form, which Aristotle discussed under the heading of theology. In his own thinking man could recognize and follow the concepts which were the structures of nature—could classify individual things according to their kind. Truth was achieved when the pattern of thinking corresponded with the structure of reality. Accordingly, truth could correctly be considered as something absolute. For the same reason, thinking was an exercise in classification rather than a process of discovery. In such an intellectual dispensation, it would be correct to say with President Hutchins that truth was "always and everywhere the same."
Aristotle said that the good life must be one lived according to reason and then he filled the content of the good life with the patterns of values and attitudes of the aristocrat of his time. Reason was the culmination of man's nature and the use of reason was the highest form of human living. According to Aristotle, men had many and varied needs. These could be supplied also by the good life (42, pp. 13-14).

... Over and above the high satisfaction that came from the intellectual life, there were other goods gladly to be accepted—goods of social esteem, of normal biological functioning, and of downright creature comfort. For the proper use of the materials of experience in leading the good life, man's reason was the guide toward the 'golden men,' the umpire between excess and deficiency, the mentor showing the way of solid advantage and good taste. In terms of the ultimate values represented in Aristotle's pattern of the good life one sees the background of the Greek World—its sophistication, its luxury, its social stratification, its contempt for manual labor, as well as its devotion to things of the mind and its flair for good taste and beauty. If Aristotle's formal pattern for the good life was to live according to reason, its detail was provided out of the habits, the prepossessions, and the prejudices of the rich, well-born, educated Greek of the third pre-Christian century.

Contemporary Aristotelians no longer pattern the "good life" after that of the well-born Greek of Ancient times. These people do say that the "good life" can be described and is the same for all men. The believers of this philosophy say that the aims of education are absolute and universal. Mortimer Adler (1, p. 238) a proponent of this school
of philosophy has made this declaration:

The aim of education should be the same for all men (i.e., everywhere and always, in every mode of society, every condition of life, etc.). This proposition is identical in meaning with the proposition that the ends of education are absolute and universal, for what any practical process aims at are its ends; hence, to say that education always and everywhere (for all men) aims at the same thing is to say that it has the same ends. The words 'absolute' and 'universal' are thus seen to mean just what is signified by the words 'the same for all men.'

Because the aims of education should be the same for all men it follows that education is only one phase of human activity. All human activity is aimed at the ultimate goal of happiness. Aristotelians believe that the aims of education should be the formation of good habits and that good habits are the same for all men. Proof of this has involved several propositions (1, p. 240).

(1) That men are born with various capacities which are undeveloped, (2) that in the course of life, human growth involves more than physical developments—the development of native capacities for various kinds of activity, such intellectual activities as knowing and thinking and artistic production, such moral activities as desiring, willing and social cooperation, (3) that the development of these various capacities for operation are habits formed by activities appropriate to the different sorts of capacity, (4) that habits can be either good or bad according as they conform to or violate the natural tendency of each capacity toward its own perfection, (5) that the betterment of men consists in the formation of good habits, i.e., the development of their capacities by good rather than bad habits, and (6) that education should aim at the betterment of men.

Another principle of this school of philosophy is that
all individual men have the same natural powers or capacities. This does not mean that all individual men possess these natural powers and capacities to the same degree. Because all men have the same natural powers and capacities they are capable of having the same good habits. Propositions as proofs of these principles are held in three categories. Some are self-evident truths, some are demonstrated inductively (the intellectual observation of existing facts), and others have to be deductively proved. The Aristotelian seems to believe that his philosophy is the only true philosophy and the principles which he holds can be proved.

The Aristotelian believes that the good or valuable is contained in the full development of abilities. An example of an ability or capacity is that held by the mind. The mind has the natural tendency to learn and therefore acquiring knowledge is a value and should be cultivated.

Aristotle believed that man should be educated by the state and for the state. Champions of his philosophy today have departed somewhat from this view. Good citizenship is one of the virtues or values stressed by these champions. Good citizenship is seen as serving a community and service for common welfare is eventually service for one's self. Therefore the community or state is simply an intermediary in serving one's self a portion of the good life. Edward A. Fitzpatrick (17, p. 41) has clarified this principle and dis-
cussed the Aristotelian basis for social change.

Education in the national government was left in the "powers reserved to the people or the states," though various forms of federal aid has been provided for the assistance of the states. The state—the sovereignty of government is a means to an end. It is not an end. It is an instrument of the people for the common welfare. Its personnel are servants—public servants. In that definition all forms of totalitarian government are rejected. The individual is an end in himself, not his lowest self, but his highest self. The government exists for the individual constituting the state, not the individuals for the government . . .

There is one insistent demand in the contemporary situation that perhaps should have a word. It is the demand that the school create or prepare for a new social order. Schools are the instruments of an existing social order. The school is the agent of that social order. It can hardly permit its agent, the school, to undermine it. However, a social order that wishes social progress rather than mere social stability must provide through the schools in some way for this social objective. It will not do it by giving the teachers the charter of the new social order. The fact is that Society, if we may so personify it, does not know what the new social order is. And as far as I know, no teachers have received from anywhere a special revelation of what this new social order is.

Social progress is not coming via charts of the new social order. Under American conditions that will be a matter of evolution, and it will come from the intelligence of the electorate and the social inventiveness and courage of the leaders, and the schools by performing their ordinary functions will make possible the conditions of social progress. This is probably all that time will permit on this subject.

Hutchins (26, pp. 89-90), a proponent of the Aristotelian school of philosophy has interpreted its principles to mean
that every man should have a liberal education.

Men are different. They are also the same. And at least in the present state of civilization the respects in which they are the same are more important than those in which they are different. Politics, the architectonic science, teaches us that we are remorselessly headed toward the unification of the world. The only question is whether that unification will be achieved by conquest or consent. The most pressing task of men everywhere is to see to it that this consummation is achieved by consent. And this can be done only by the unremitting effort to move toward world community and world organization. The liberal arts are the arts of communication of all mankind. They supply the framework through which we understand one another and without which all factual data and area studies and exchanges of persons among countries are trivial and futile. They are the voices in the Great Conversation that constitutes the civilization of the dialogue.

Now, if ever, we need an education that is designed to bring out our common humanity rather than to indulge our individuality. Our individual differences mean that our individual development must vary. If we struggle to make the most of our individual human powers, the results will be different, because our powers differ. But the difference is one of degree, and not of kind. In a modern, industrial, scientific democracy every man has the responsibility of a ruler and every man has the leisure to make the most of himself. What the modern, industrial, scientific democracy requires is wisdom. The aim of a liberal education is wisdom. Every man has the duty and every man must have the chance to become as wise as he can.

The Aristotelians believe that a university is a community of scholars. A primary requisite for a community of scholars is freedom, freedom of inquiry, freedom of discussion and freedom of teaching. Inquiry involves the discussion of all important problems and all points of view.
Hutchins (26, p. 8) has reported the aims of education in relation to a university.

It must be remembered that the purpose of education is not to fill the minds of students with facts; it is not to reform them, or amuse them, or make them expert technicians in any field. It is to teach them to think, if that is possible, and to think always for themselves. Democratic government rests on the notion that citizens will think for themselves. It is of the highest importance that there should be some places where they can learn how to do it.

In considering a university as an educational institution most Aristotelians divorce education from research. They believe that the university should dispense and extend knowledge, but not discover new knowledge. Some other institution should be organized for this purpose. Therefore, the use of knowledge is fundamental to thinking. The champions of this particular school of philosophy believe that in many fields practical training is necessary, but since this training, by definition, is not intellectual it should not be included as part of a university’s work. Again, Hutchins (27, pp. 107-108) has described some of the important problems of a university.

The fundamental problems of metaphysics, the social sciences, and natural science are, then, the proper subject matter of the higher learning. These categories are exhaustive. I have used the word metaphysics to include not only the study of first principles, but also all that follows from it, about the principles of change in the physical world, which is the philosophy of nature, and about the analysis of man and his productions in the fine arts including literature. The social
sciences embrace the practical sciences of ethics, politics, and economics, together with such historical and empirical materials as may be needed to supplement them for the guidance of human action. The theoretical principles of ethics, politics, and economics are, of course, principles of speculative philosophy. The principles of ethics, theoretically considered, are to be found in metaphysics. In ethics itself the same knowledge is viewed in the practical order. To speak of ethics, politics, and economics as practical philosophy is to indicate that they are philosophical knowledge organized for the sake of action. In law we have a practical application of this body of practical principles. By natural sciences I mean, of course, the study of nature. The natural sciences derive their principles from the philosophy of nature, which in turn depends on metaphysics. In the study of them such recent observations as serve to illustrate, exemplify, or confirm these principles must be included. Medicine and engineering are applications of this whole body of knowledge.

The Aristotelians use metaphysics as epistemology or the science of the first principles of being and of knowledge. It is the study of all that is real, its essential nature and fundamental relationships. As such, it is divorced from theology. Adler (1, p. 200) believes that principles of religious education cannot be established by the philosopher. Religious principles ultimately rest upon religious (supernatural) faith, and are proper matters for a theologian.

If a university cannot return to its primary function, Hutchins believes that another institution must be organized. It would not supplant the university, but would simply take up the burden which has been laid down (26, pp. 107-108).
Such an institution would be composed of men who were prepared to conduct a continuous Socratic dialogue on the basic issues of human life. They would be specialists, but they would have passed beyond specialization. They would bring their specialized training and points of view to bear upon the common task of clarification and understanding. They would be prepared to think, both speculatively and practically; they would be able to communicate with one another and with the public. They would retain the advantages of the Age of Discovery and regain those of the Age of Debate.

They would establish a genuine communion of minds. They would know no limitations of national boundaries; for they could be assembled from all parts of the world. They could therefore at once advance and symbolize that world community, that world republic of learning, without which the world republic of law and justice is impossible.

This investigator could not find in any text or form of communication where the various schools of philosophy had been discussed with their implications for home economics. As most faculty members concerned with core curriculum decisions are products of some school of philosophy, whether that philosophy is clearly organized in their minds or not, the implications of the Aristotelian school of philosophy for home economics should be considered.

Aristotelians might say that the aim of home economics education is the same for everyone. Therefore, the principles of home making should be taught to every person, regardless of society and culture. It means that the principles of good family living are known and can be applied to every family. Home economics should strive to teach the individual good
habits of health, of living together amicably, and of spending resources. These habits are not acquired through learning skills and techniques, but through study of universal problems of health, living together amicably and spending of the world's resources. The texts would be great literature, art, histories, political achievements, economic developments, and origin and evolution of the species according to rational theories. From this study of universal problems, the student at the university would learn to think and make his own decisions. The Aristotelians recognize that although every individual has the same abilities and capacities, he does not have them to the same degree. Admittance to a university would be on an achievement basis. However, even those admitted to a university would still have different degrees of ability. Problems would have to be concrete for those of high ability and become more and more abstract at the highest level of ability and capacity. This type of study presumes that the student has a wide background of knowledge and has reached a certain level in ability when he enters the university and that here his knowledge is extended and time is allotted for application of his reasoning powers. Only those of high capabilities would benefit from university education. A university is a community of scholars. A home economist of this school of philosophy would tend to limit most of the laboratory classes and classes which are mainly technique or
skill classes. Research would be used as a source of knowledge. This home economist would not believe that research and teaching could be done by the same person. In fact, he would question the inclusion of research in a university.

Citizenship would be taught on the basis that social progress is most important when the individual is the beneficiary. The state exists only to serve the individual. Home economists then would expound the values of the existing social order. They would leave social progress to the process of evolution and not assume that they are mentors of a new social order.

These home economists would accent the commonality of all people in all societies. Home economists would strive to motivate their students to self-achievement, to a continuing inquiry into problems and situations, and to rational and logical thinking of problems using basic principles of knowledge and truths, whether self-evident or proved.

The Aristotelian School of Philosophy has been presented according to this investigator's scope of understanding. It is wisdom to remember that no historian lets history tell itself. He tells it and lists its progress through his own system of values.
Realism

Realism is a philosophy that is closely associated with science. Realism uses the methods of science as well as the materials of science, and embraces broad concepts stemming from discoveries within the sciences. In the formation of these general concepts, realism attempts to organize and integrate human knowledge. Human knowledge is obtained through the methods of science. Breed (5, p. 91), a contemporary realist has described his philosophy.

Philosophy in this sense is empirical; it is objective; it is experimental. It not only consistently absorbs the techniques of scientific experimentation, but has also successfully adapted the tools of logistics and semantics to its purposes—tools of a type long regarded as the special, if not the exclusive, instruments of rationalism. It is an empirical-rational outlook, and has been christened the 'scientific philosophy' by one of its most distinguished exemplars, Bertrand Russell.

Realism is an old philosophy in time and is undergoing a current revival in the new age of space and atoms. Educators are taking a close look at its precepts. Historically, the realistic philosophy came into being as science began to discredit Aristotelian concepts of the nature of: matter as inert stuff; changeless genera; species and form; and the changeless order of the universe. Early scientists discovered that matter was not inert and it is now believed to be electric energy. Darwin proved that certain species evolved from
simpler organisms and it is now recognized that radiactivity
also causes mutated species. Scientists now believe the uni­
verse to be a universe of endless change. Science has not
reached the end nor limit of its knowledge but certain know­
ledge is now believed to be so accurate that it can be used
as the basis of further experimentation and can be accepted
by most scientists. The realists believe the universe and
its parts existed long before human knowledge explained its
laws and conditions. The universe exists independent of the
knower.

Realism has been compared with pragmatism. Reisner (42,
pp. 30-31) has discussed likenesses between the two phil­
osophies.

. . . Certainly they are much alike—alike in their
common acceptance of the new understanding of real­
ity which modern science has achieved. Both accept
a world which exists independent of the individual
knower—a world which existed long before there
was any sentient organism to be aware of it and
which will continue long after the conditions which
created sentient beings will have disappeared.
At the same time, both schools recognize the
experience of sentient organisms—their knowing,
the modifications which they make within the world,
their manipulation of natural forces to their own
ends, social institutions which they establish to
further ends of their living, the ethical standards
which they set up and come to serve, all that they
have created of beauty, and all their religious
aspirations—all these are acknowledged by both
the realist and the instrumentalist as significant
and real parts of the world.

However, these two philosophies, pragmatism and realism, do
differ in emphasis. The realist is interested in the problems
of being and the reality of the world. The realist has specific beliefs concerning truth. Again Reisner (42, p. 30) has distinguished the position of the Realist.

... For the realist, truth lies in the faithfulness of the idea in the mind of the knower to the reality which is the object of knowledge. Truth, for the realist, lies more in a fact relationship, divorced from the pattern of utilization by an organism. To the realist it seems a piece of presumption that the whole texture of relationships within the world should be subordinated to man's attempts to understand or make use of them...

Modern philosophers of the realistic school include in their numbers such notables as Bertrand Russell, Alfred North Whitehead, George Santayana, Frederick S. Breed and John Wild. These philosophers write of the fundamental generalizations upon which the future may be built. They attempt, in view of their particular philosophy, to clarify fundamentals, basic principles, the meaning of education, and the democratic way of life.

Realism is defined in terms of three principles or theses. The first principle is that of independence. Under this principle the universe is believed to be composed of entities or parts, existing in themselves whether they are known or not. These parts exist independent of our knowledge. The second thesis or principle is that these parts of the universe can be known by the human mind, either as whole entities or known parts of some unknown whole entity. Wild (62, pp. 17-18) has
elaborated this concept.

These real entities and relations can be known in part by the human mind as they are in themselves. Experience shows us that all cognition is intentional or relational in character. Every concept is of something; every judgment about something. The realist holds that this is a peculiar relation by which the knowing act becomes united with, in a nonmaterial sense, or directly identified with something really existent. The mind does not become physically one with its object. To know an explosion is not to explode. Nevertheless, cognition is not merely a matter of containing states within this fact. To know something is to become relationally identified with an existent entity as it is. This is the thesis of direct realism.

The third thesis or principle has to do with ethics. Knowledge, especially that which is concerned with human nature, provides us with principles for guidance, both individual and social. All men have some common traits which provide common tendencies in childhood. Man has these tendencies which are flexible and also has the power to learn and know his needs and to decide his own conduct in these matters. The realists call this a universal pattern of action. John Wild (62, p. 18) has discussed this pattern.

... The invariable, universal pattern of action, individual as well as social, required for the completion of human nature is called the moral law or natural law. By self-observation every individual has some minimal knowledge of it. By disciplined study of human nature and the events of history, this knowledge may be increased and clarified. Such knowledge is the only trustworthy guide for human action.

The ultimate aim in life for the realist is happiness, as with the four other philosophies discussed. Happiness is
dependent upon external circumstances and also the internal circumstances of oneself. To the realist, the happy life is the same as the good life. Certain things are absolutely essential for happiness; food, shelter, health, love, successful occupation, and respect of and for one's fellowmen. There are other needs which are essential to some but not to others. Parenthood is an example of this. Man should come to feel himself a part of life and as such is related to all other men. He should have genuine interest in persons and things outside himself. He should desire happiness for himself and for others. Bertrand Russell (45, pp. 248-249) has further defined happiness.

... All unhappiness depends upon some kind of disintegration or lack of integration; there is disintegration within the self through lack of coordination between the conscious and the unconscious mind; there is lack of integration between the self and society, where the two are not knit together by the force of objective interests and affections. The happy man is the man who does not suffer from either of these failures of unity, whose personality is neither divided against itself nor pitted against the world. Such a man feels himself a citizen of the universe, enjoying freely the spectacle that it offers and the joys that it affords, untroubled by the thought of death because he feels himself not really separated from those who will come after him. It is in such profound instinctive union with the stream of life that the greatest joy is to be found.

Education is the process whereby the mind of the individual is developed, his character is developed, his personality is integrated, he comes into possession of his cultural
habits, and he becomes expert in some special phase of knowledge. The school is the formal institution where education of an individual is the primary aim. Education and training of an individual is accomplished outside the school, also. This means that the school can limit the scope of its objectives to some extent. The school does not have to teach everything. To the realist an educated man is not to be confused with a well-informed man. Whitehead (61, p. 13) has made this point quite clear.

In training a child to activity of thought, above all things we must beware of what I will call "inert ideas"—that is to say, ideas that are merely received into the mind without being utilized, or tested, or thrown into fresh combinations.

Whitehead (61, p. 14) has continued his discussion of limiting the scope of what is taught in school.

Let us now ask how in our system of education we are to guide against this mental dryrot. We enunciate two educational commandments, "Do not teach too many subjects," and again, "What you teach, teach thoroughly."

The result of teaching small parts of a large number of subjects is the passive reception of disconnected ideas, not illumined with any spark of vitality. Let the main ideas which are introduced into a child's education be few and important, and let them be thrown into every combination possible. The child should make them his own, and should understand their application here and now in the circumstances of his actual life.

Key words in the educational aims of the realist include: discovery, the present, understanding, proof, utilization and culture. To the realist, discovery is an important phase of
self-development and the individual discovers general ideas or generalizations that give understandings to life. Understanding is more than logical analysis, it is logical analysis and usefulness. To the realist, the present is all the time there is and the present embodies the good of the past and the possibilities of the future. Proof is used by the realist as proof of worth. Whitehead (61, p. 15) has elaborated upon this treatment of the word proof.

In scientific training, the first thing to do with an idea is to prove it. But allow me for one moment to extend the meaning of "prove"; I mean--to prove its worth. Now an idea is not worth much unless the propositions in which it is embodied are true. Accordingly an essential part of the proof of an idea is proof, either by experiment or by logic, of the truth of the propositions. But it is not essential that this proof of the truth should constitute the first introduction of the idea. After all, its assertion by the authority of respectable teachers is sufficient evidence to begin with. In our first contact with a set of propositions, we commence by appreciating their importance. That is what we do in after-life. We do not attempt, in the strict sense, to prove or to disprove anything, unless its importance makes it worthy of that honour . . . .

Utilization is used as the next step following proof. The realist believes that anything important enough to be proved should be utilized and the propositions that are utilized should be proved. Lest the reader be wary about utilization of proven propositions it is wise to recall one more important fact about proving all things. Wild (62, pp. 21-22) has clarified this point.
The realist believes that, in addition to the measurable data of the sciences, there are vast ranges of nonquantitative data, such as existence, knowledge, and change, which are too pervasive to fall within the isolated province of any special science. While this evidence is not subject to the quantitative methods of science, it can, nevertheless, be described and analyzed. For example, the mental processes of deliberation and choice, as it occurs in the concrete, includes nonquantitative factors which cannot be weighed and measured. We cannot spread a choice out on a microscopic slide. However, we can study it and describe its essential features as they actually occur. This attempt to describe the qualitative structure of empirical fact is now called out in a disciplined way, will show that the three basic theses of realism and other related theories are actually in agreement with the empirical facts.

Culture, the last key word to be discussed is the end result of the civilizing process in which schools play such an important role. The individual with a cultured mind appreciates the structure of ideas and has attained his own sense of style in his special area of study. In turn, style is the peculiar way in which the specialist makes his contribution to his culture.

In concluding the discussion about the aims of education through realism it seemed wise to quote a realist himself. Wild (62, p. 31) has summarized the aims of education.

By way of summary we may say that the aim of education, as the realist sees it, is fourfold: to discern the truth about things as they really are and to extend and integrate such truth as is known; to gain such practical knowledge of life in general and of professional functions in particular as can be theoretically grounded and justified; and, finally, to transmit this in a
coherent and convincing way both to young and old throughout the human community.

Realism promotes an experience type of educative process. Problem situations are regarded as the point where thinking, knowing and learning can begin. This is termed the knowledge process. In order to come to some understanding of the way experience furthers the educative process, it is necessary to understand the nature of man as understood by the realist.

Man possesses a body, a soul that moves and animates the body and an intellectual mechanism that can see and know reality. Because of the peculiar makeup of man he has certain rights. He has the right for subsistence based on the physical needs of his body. He has the right to direct his life in accordance with his purposes and to recognize the rights of others to live according to their purposes. The individual has a right to nurture and train his intellectual powers by virtue of his having a mind. All these rights are of necessity cooperative. That is, they can only be had in a human society where an individual does not have to be sufficient unto himself. In this society he can be protected against violence, slavery, imprisonment without justice; he can seek social values of peace, harmony and satisfactions in occupations; he can use the various organs of communication, whether physical or social. These rights are experienced by man. That is, man has the capacity to experience these
Experience is defined by some realists as the interaction between a subject and an object, the knower and the known. Whitehead (60, p. 226) believes that experience is more than this. He believes that the basis of experience is emotion. Whitehead (60, pp. 289-290) has elaborated more fully upon human experience.

But the living organ of experience is the living body as a whole. Every instability of any part of it—be it chemical, physical, or molar—imposes an activity of readjustment throughout the whole organism. In the course of such physical activities human experience has its origin. The plausible interpretation of such experience is that it is one of the natural activities involved in the functioning of such a highgrade organism. The actualities of nature must be so interpreted as to be explanatory of this fact. This is one desideratum to be aimed at in a philosophic scheme.

Such experience seems to be more particularly related to the activities of the brain. But how far an exact doctrine can be based upon this presumption lies beyond our powers of observation. We cannot determine with what molecules the brain begins and the rest of the body ends. Further, we cannot tell with what molecules the body ends and the external world begins. The truth is that the brain is continuous with the body, and the body is continuous with the rest of the natural world. Human experience is an act of self-origination including the whole of nature, limited to the perspective of a focal region, located within the body, but not necessarily persisting in any fixed coordination with a definite part of the brain.

Thinking, knowing and learning begin in human experience. Intelligence then becomes a name for a particular kind of function or reaction. Intellectual activity or the knowledge process isprehension of things as they are. Education is
primarily an organized means of facilitating the knowledge process in schools. The approach to the knowledge process in schools should be through problems experienced by the learner but directed by an intelligent guide or teacher in the light of the present status of the student and the important ends to be achieved.

The ends to be achieved in the educational or knowledge process are directly related to the values which are sanctioned in a self-existent social world. Realism is a philosophy of adjustment to the environment. In the individual's adjustment to his environment, certain interests are socially sanctioned and others are not. Some realists, Santayana included, believe that values can be defined in terms of their derivation from interests. Adhering to this thinking, value seems to be a matter of preference and is an individual affair. However, this preference can be weighted by conventional sanctions such as education, social pressures, religious dogma, law, or politics. Pepper (40, p. 238) has discussed the position of Santayana about these sanctions.

... Conventional sanctions are not standards of value in the interest theory. They are simply environmental facts which interests have to cope with. That these sanctions have an origin in the conflict of individual interests and that "unsocial" individuals who prefer the short life and a gay one generally get the short life and those that prefer the long life tend to survive and propagate—these are facts which explain the wider distribution of "social" as against "unsocial" individuals, but they do not establish
the greater value of the "social" life in terms of value defined as the satisfaction of interest—unless interest is treated abstractly as a mere counter. But the empirical evidence for the interest theory is the actual interest immediately present in an actual individual, and if that evidence is abandoned for some abstraction, the appeal and justification for the interest theory is lost.

Santayana believes that interests must be integrated and that there is a hierarchy of value or interest for each individual. Santayana (46, p. 577) has defended his point of view.

The source of values, I take it, lies in the specific potentialities and demands of life in various individuals. This natural demand or affinity may be called an interest, although the word interest belongs rather to politics or trade, and it might run deeper to speak of passions. Passions and interests are in themselves not goods, they are commitments; they may be painful and biologically erratic. If the whole soul is absorbed in any one of them, they no doubt set up a great good, which they probably miss; so that reflection and the vital aspiration for success and dominion ultimately condemn them. The master-passion, if it survives, will in turn condemn reflection and the desire for harmony as tyrants and enemies of "life". There are, then, intense values that are evils in one another's eyes. To harmonize them is simply impossible; all that the interest in harmony (itself only one of the passions) can aspire to do is to separate, to alternate, or partially to sacrifice all the passions, or some of them, so that they may collide as little as possible and that each may not fanatically call evil that which another finds good.

The school is the agency selected to further the educational process. In view of the realists' beliefs concerning the importance of the knowledge process in choosing values as well as thinking and learning, education becomes very precious and essential to both individual and societal har-
mony. The school is established to aid the individual to distinguish between the actual problems of society and those situations which only seem problematic, between the real solution to problems and what is expedient or simply satisfying to people. The pursuit of great diversified interests can easily lead into chaos unless the overall pattern of order is made clear enough to guide the individual. The realist believes that democracy can offer this over-all pattern. Wild (62, pp. 43-44) has reported this estimation.

As a matter of fact, the great ideal of democracy, as it has been handed down to us, still embodies other positive ingredients. The most important of these is the conception of natural law, implying natural right and duties, ultimately derived from realistic thought. Our protection of minority rights and our concern for public education have come from this source. The realist believes that no interpretation of the democratic ideal is adequate which omits this vital element. By democracy we should, therefore, mean a community organized on the basis of the law of nature, in which the natural rights of every individual are respected without regard for sex, or race, or creed, and in which, under the guidance of rational knowledge, all natural duties required for the realization of these needs are adequately performed.

This ideal is in agreement with science and the best philosophy of the West. It is firmly grounded in our own tradition. Hence, the realist believes that this ideal, together with its realistic, rationalistic presuppositions, should be adequately taught and defended in our schools. At the lower levels, it should be presented with as much persuasive power as possible; at the higher levels, critically and with more consideration of alternative views.

The realist believes that the democratic way of life is
only best until a better way of life is found. Breed (5, p. 135) has commented upon this fact.

... To the scientific and empirical mind there is no absolute certainty about any of the great philosophies, any of the great religions, any of the great political ideologies ... .

The realist does believe that democracy has come to have high value for the individual in America and as such is recognized by popular vote. The democratic faith is simply an hypothesis with a central objective which enhances human welfare. The schools should teach that democracy has been found to be the best way of government up to this point, but if a better way of government is found it should be substituted for the democratic way. The constitution is the best solution to the complex problem of ordering a government, but this too should be regarded as subject to change in view of additional knowledge. The realist would hasten to inform the reader that he does not expect to embrace communism at any moment. Breed (5, pp. 137-138) has commented upon these fears and has summarized his belief in this matter.

The bipolar view proposed as a guide to education is proposed as well for our orientation throughout the general area of social relations. It begins with respect for individual demands, but it includes respect for social demands. It accepts the spirit of the doctrine that man proposes, but God disposes. It asserts that liberty should be supplemented by authority in both school and state; that liberty left to itself is anarchy; that authority heedless of individual demands is totalitarianism. It believes that democracy maintains itself in a flexible middle ground, where it
seeks the most effective balance between two complementary factors. "There comes a point in the organization of a complex society," says Chief Justice Stone, "where individualism must yield to traffic rules and where the right to do as one wills with one's own must bow to zoning ordinances or even to price-fixing regulations. Just where the line is to be drawn between individual liberty and government action for the larger good is the perpetual question of constitutional law." Thus, the central problem of both political and educational theory seems to be the discovery of the proper emphasis to place on each of these two inescapable principles. Education can no more travel on one alone than can a cart on a single wheel.

With the above beliefs concerning democracy and the democratic faith the realist asserts that education is important for all. Every student should have elementary and secondary education. After a high school education an individual may or may not go on to a university. At this point, the realist prefers an individual to be selected for the university on the basis of his capabilities and intelligence. Universities should not be open for everyone. Here, selection must take place. As the world's problems grow more complicated and great changes occur in industry, politics, and other human agencies an increasing number of experts will be needed. It will be the work of the universities to supply them. If pure learning is to survive as one purpose of a university, it will have to be brought into relation with the life of society and not be in "ivory tower seclusion" as some educators and philosophers now see pure learning. Too, uni-
versity education must be offered through public financial support rather than through support by private interests. In this latter situation, the realist has presumed that the right of selection does not obtain. Russell (45, pp. 305-306) has described the purposes of a university.

Leaving aside these political considerations, I shall assume that universities exist for two purposes: on the one hand, to train men and women for certain professions; on the other hand, to pursue learning and research without regard to immediate utility. We shall therefore wish to see at the universities those who are going to practice these professions, and those who have that special kind of ability which will enable them to be valuable in learning and research . . . .

The realist regards university education a privilege for special ability and therefore recommends that admittance to a university be upon satisfactory completion of a test or series of tests of ability. Of the university teacher, skill in teaching method is not important. For the teacher, the important thing is a fund of knowledge concerning his subject and a great understanding of what can be done with the subject in the future. The teacher should be given time for research and to keep abreast of current discoveries within and about his subject. The teacher should be interested in teaching his students to work very hard. Russell (45, p. 311) has discussed this phase of university teaching.

. . . The idea of the old-fashioned school master persists to some extent at universities. There is a desire to have a good moral effect on students, and a wish to drill them in old-fashioned worthless information, largely known to be false but supposed
to be morally elevating. Students ought not to be exorted to work, but they should not be allowed to remain if they are found to be wasting their time, whether from idleness or from lack of ability. The only morality which can be profitably exacted is that of work; the rest belongs to earlier years. And the morality of work should be exacted by sending away those who do not possess it, since evidently they had better be otherwise employed. A teacher should not be expected to work long hours at teaching, and should have abundant leisure for research; but he should be expected to employ this leisure wisely.

Russell (45, pp. 311-312) also has clarified the realist's concept of how research is carried on in universities.

Research is at least as important as education, when we are considering the functions of universities in the life of mankind. New knowledge is the chief cause of progress, and without it the world would soon become stationary. It could continue, for a time, to improve by diffusion and wider use of existing pursuit of knowledge, but this process, by itself, could not last long. And even the pursuit of knowledge, if it is utilitarian, is not self-sustaining. Utilitarian knowledge needs to be fructified by disinterested investigation, which has no motive beyond the desire to understand the world better. All the great advances are at first purely theoretical, and are only afterwards found to be capable of practical applications . . .

The home economist of realist bent is usually a scientist at heart. He prefers to teach in a university where scientific study is facilitated. He does not believe that everyone can profit by home economics. Home Economics is a profession with him. Homemaking as differentiated from home economics would be better placed in the secondary schools than in a university. The home economist who is also realist believes that moral standards, personality development, and
satisfactory human relationships should not be the responsibility of the university. Home economics students should be admitted to a university upon an entrance examination which tests their ability in their chosen profession. The student would have to maintain a standard of achievement in order to remain in a university. Work would be the keynote of the teacher's instruction. The student would be directed in the procedures used in his profession, whether it be experimental food or dietetics or psychology. The student would also learn something of the scientific methods of research and as much of the recent contribution of his major subject to the knowledge of the world as he could assimilate. The teacher would be given ample time to carry on research independent of his teaching position. He would not be as concerned with his method of teaching as he would be concerned with his own fund of knowledge concerning his subject.

The laboratories and facilities for teaching and research would be supported by public funds so that both teaching and research could be done without outside pressures, either political or otherwise. As the student is actually trained in his profession, maintenance of adequate laboratories and facilities would be very important to the realist.

The home economist who is also a realist would not enjoy teaching a core curriculum course unless it were the beginning course in a professional sequence. He might believe that
beginning courses in several areas should be taught in order to give the student some help in choosing his profession or as scientific introduction to the various fields of specialization. After the student's profession in home economics is chosen, he will study to determine how that profession fits into the known universe, what is now known concerning the subject, and the potential for the subject in the future. At graduation, the student would be a professional home economist with an area of specialization by which he could make his contribution to his society.

Pragmatism

Pragmatism, experimentalism, instrumentalism, and progressivism are all names that have been associated with the educational philosophy that had its beginnings with Charles Sanders Peirce, was popularized by William James and crystalized by John Dewey. At one time or another, each of these terms has fallen into disrepute because of misconceptions which have become attached to the name. Pragmatism has had a brief history in comparison to the two preceding philosophies. During that brief history the pragmatic theory has been expounded by men who have been liberal in their social philosophies and in their personal systems of values. It is possible that completely different choices in educational theories and practices could have been made if another group
of men in a different environment and under different social circumstances had become leaders in education under the pragmatic school of philosophy.

Pierce, James, and Dewey explored the possibilities of extending a kind of generalized scientific method to all human inquiry. They built upon the efforts of preceding scientific thinkers. The pragmatist does not attempt to discover the problems of being or of metaphysics. He thinks these things are unknowable and as such he is indifferent to them. The pragmatist's interests lie in the analysis of experience. The pragmatist believes in the same world of reality as the scientist. Truth has a different connotation to the pragmatist than it does to followers of other philosophies. Reisner (42, p. 31) has discussed this conception of truth.

... In a more comprehensive sense, the instrumentalist insists that truth is a meaning which develops only in connection with the contact of a knower with the world of experience. Truth is the conventional designation for those awarenesses, those theoretical explanations, those practical trial judgments, which are sustained by the further events of experience.

Among the followers and proponents of John Dewey and his particular philosophy of pragmatism are Boyd H. Bode, William H. Kilpatrick, Max Otto, T. V. Smith, George R. Geiger and John L. Childs.

The pragmatist believes that a life "good to live" is a better phrase describing the life that makes for happiness
than is "good life". Man found out very early in his history that some kinds of experience made for better living than others. Also man was found to have certain wants which required satisfaction. Achieving these satisfactions made life more enjoyable to people. To satisfy some wants in certain ways was found to interfere with other people and their satisfactions. Thus a life "good to live" meant working out these conflicts in want satisfactions in such a way that the majority concerned could have such a life. The pragmatist believes this is mere statement of history. This problem has and will remain the same but conditions will change, solutions will change and the life "good to live" will change. Kilpatrick (32, p. 49) has described this moral problem.

The moral problem, then, is the problem of what to do in the face of conflict among the actual values of life. It may be a conflict of values conceived of as lying primarily within the life of any one person; more usually it is a conflict between the values of different people. To say the same thing in other terms, the moral problem is the problem of finding within the situation that holds the conflict a course of action which promises the greatest net of the resulting good life to all concerned. If, as suggested above, the conflict lies primarily within the life of one person, then it is a problem of making his life the best possible, usually a problem of adjusting present wishes and future needs. But if, as if more usual, the conflict lies between the aims and values of different persons, then the problem is to find a course of action which promises the greatest net good life to all concerned.

In the analysis of the situation to determine the great-
The best net good life the pragmatist has involved three concepts: the best idea of the good life in a given time, the best possible conduct in the situation and its alternatives, and the moral obligation of each person to accept the proposed best conduct and put it into action. Therefore, the culture in which the individual lives, the time in history in which the decision is made, and the method used in making the decision are all vital to the success of the solution of conflict. One difficulty in this process is the time lag between a problem and its solution and between a solution and its operation. The decisions or choices are made from existent knowledge.

Knowledge to the pragmatist involves transaction. Nothing is known without the knower. A human being is a self-conscious being. He can recognize impending events, can learn to consider meanings of the evidences of these approaching events, can give title to these meanings, and can discuss them with others. He can note uniformities in life, changes in life, and can invent mechanisms to avert, incorporate, or adjust to these impending events. This accumulation of meanings is practical knowledge to the pragmatist. The pragmatist distinguishes between practical and scientific knowledge. Practical knowledge can be used in many places. Scientific knowledge is used when greater and more accurate
detail is needed. It is accompanied by use of some scientific method. Kilpatrick (32, p. 43) has spoken of this scientific knowledge.

This scientific type of knowledge is thus never final, but always open to revision. The demand for such revision may come on the basis of a closer discrimination of results than any hitherto made or it may come from new data not hitherto taken into consideration. In either way, an advance in scientific knowledge may be effected. From these and other like considerations, we can say that knowledge in the realm of the physical and allied sciences is now more extensive, more accurate, and more usable than had ever before been thought possible.

Some generalizations can be made from the foregoing statements concerning knowledge. Geiger (20, p. 141) has discussed these generalizations.

(a) Knowledge can be neither discovery nor disclosure of an aloof and already predetermined existence, for the very nature of knowing depends upon a joint achievement of organism and environment; (b) so, the knower, as well as the perceived environment, is part of his knowledge; (c) individual differences in knowledge among men can be detected and controlled, eliminated or prized; but the general human element of knowledge can be neither isolated nor eliminated; (d) scientific knowledge is relative to the knowers in specific contexts; (e) thus, what something may be when totally independent of any observer or frame of reference is a scientifically meaningless question, for knowledge is a transaction.

Man bears a unique relationship to knowledge in the pragmatist's view; therefore, some indication of the nature of man must be given. Max Otto (39, pp. 23-25) has stated that 'human nature' may not be substituted for human beings
in their endlessly varied particularity. He believes that it is not only man's endless variety that is baffling but that each individual is baffling. Man has speculated about himself, his origin, nature, and destiny for countless years. The pragmatist believes that it is pure speculation. Again Otto (39, p. 27) believes that man is what he is, not what he was. In that case man does not have to be concerned about animal ancestry or the belief that a thing's real nature is revealed in its primitive form rather than its developed form. The pragmatist believes that man does not accept the world in which he lives, he intends to take an active part in his own destiny. In this activity, man has made some moral gains. There have also been losses. The road of progress has not been a steady uphill climb. Otto (39, pp. 33-34) includes one other consideration in discussing human nature; man's nature must include what he may become, his potentialities.

Man has two great needs; to be at one with others and to be at one with himself. To satisfy these needs he must choose those ends or processes which are valuable to him. Geiger (20, pp. 143-144) has given an explanation of this evaluation process.

... The rhythms of nature are what they are; to man they can be beneficial, neutral, harmful. To regard all of the natural processes as either good or bad or supremely indifferent is blatantly
anthropomorphic; to regard man—himself a natural process, evolving and growing in a world not made for him, yet not made to thwart him in some conspiratorial fashion—as a dynamic, interacting factor, choosing among the other serial events around him in order to survive and develop, is to discover why some natural endings become "ends in view" and other "ends to be rejected," i.e., values and disvalues. Men must choose. As they do, the process of evaluation becomes established, a process no less a part of the natural world than any other.

What we have been trying to say, then, if only in a necessarily abbreviated and elliptical way, is something like this: (a) a philosophy of naturalism must regard values, like man himself, as part of the continuous flow and process constituting nature. (b) Values are to be found when, among the natural rhythms, among the beginnings and endings of events, man makes his choices. (c) His choices are, of course, successful only as they help to adapt his behavior to the natural order. (d) However, that natural order is not something alien and obdurate and completely quality-less. The closures of nature—whether or not they are congenial to men—are as final, ultimate, and immediate (in the aesthetic sense) as the consummatory experiences men seek and call "ends in view" or "ends in themselves."

To the pragmatist, values are not absolutes. Values are comparative in that they are weighed against each other and so form a hierarchy. This hierarchy then becomes part of what an individual believes as his philosophy of living and what he wants to be or become.

With the above views of human nature, knowledge, and values for man, education can be conceived broadly as the changes made in human beings as a result of their experience.
Kilpatrick (31, p. 290) has described education as the pragmatist sees it.

... Education, as we conceive it, is a process of social interaction carried on in behalf of consequences which are themselves social—that is, it involves interactions between persons and includes shared values.

In institutional education, older and more experienced persons try to influence for the better the learning of less experienced persons. This influence must be indirect or directed at an analysis of the child's life situations and must be a sharing experience. Under John Dewey's (12, p. 6) pedagogic creed he has summed up education.

In sum, I believe that the individual who is to be educated is a social individual, and that society is an organic union of individuals. If we eliminate the social factor from the child we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass. Education, therefore, must begin with a psychological insight into the child's capacities, interests and habits. It must be controlled at every point by reference to these same considerations. These powers, interests, and habits must be continually interpreted—we must know what they mean. They must be translated into terms of their social equivalents—into terms of what they are capable of in the way of social service.

The underlying philosophy of education for the pragmatist is based upon two propositions. One, that the learning process is an operation in which some part of an experience stays with an individual in such a way as to influence that individual's further experience and two, that the maximum
development of the individual can only occur in a social situation. The school is the agency provided by the state for the purposes of formal education.

Pragmatism, because of these underlying propositions, has become associated with a "doing" philosophy. Some clarification must be made. Unless "doing" is clearly shown to be related to the learning process, all "doing" or activities may be mistaken for learning. Boyd H. Bode (4, p. 41) has clarified this point.

In the interests of brevity we may assume without discussion that learning is not a matter of training hypothetical "faculties" nor yet of producing "conditioned reflexes" in order that the affairs of everyday living may be carried on with a minimum of attention and reflection. Stated in positive terms, learning is a process by which experiences are changed so as to become more serviceable for future guidance.

The maximum development of an individual includes that individual's choice of and work towards his contribution to the society in which he lives. John Dewey (12, p. 6) makes a statement to this end.

. . . the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends.

Therefore, in America, pragmatism holds many implications for democratic living in a democracy. As education is living itself, not just preparation for living, it is important that
the principles of democratic living be emphasized in the school situation. It is unthinkable that schoolrooms can foster democracy in action unless the school system itself fosters democratic action. Also, democratic education promotes education for all and regards all people as educable, though not in the same way or to the same extent. This makes for great diversity in the offerings of any curriculum or any group of curricula and stems from the great diversity of wants and needs of the individual students. Geiger (20, p. 151) has reminded his readers of this fact.

It is revolutionary to regard people, all people as educable. The kind of education required depends on their needs and wants, on what is lacking in their all-round asymmetrical growth. Promoting that growth would indeed, be democracy in education.

The pragmatist also believes that schools, serving the educational needs of individuals in a democratic society, must also foster improvement and progress in that society. Kilpatrick (32, pp. 83-84) has elaborated this thesis.

... We need now to build social intelligence to enable man to grapple more effectively with these resistant social problems. The schools, it would seem, can have a real part in this effort. One thing the school can do is to lay a foundation of social knowledge by having the pupils and students study their communities and undertake socially useful work along with others in the community. A more directly intellectual attack on the building of actual social intelligence is to have the pupils and students, especially as they advance in years, study social problems, trying to understand our society and its strength and its weaknesses. One especially important
phase of such social study is to work at difficult current problems, necessarily of course in a manner suited to the age level.

There are of course precautions necessary in this connection. The teacher is there to teach, not to indoctrinate the pupils with his views. Good teaching here is mainly teaching how to study efficiently and how to conclude logically. The teacher's aim must be to make of his pupils and students capable, independent thinkers. He must be very much on his guard lest those under him build dependence on him. Ordinary teaching founded on the older conception of authoritative knowledge has too often made students study to please the teacher, study to give him back what he wants. This is mis-education, ineffective, and anti-democratic.

The pragmatists firmly believe that educational experiences should be suited to the age level of students. This does not mean the students at the elementary and secondary level only. He believes that all of his educational principles are even more applicable at the level of higher learning. Pragmatists believe that many serious problems have evolved because colleges and universities have ignored the individual growth of students in a changing world and individual growth of students from all walks of life. They believe that colleges and universities must educate men and women of endless variety and this cannot be done in traditional ways using traditional concepts and methods. The colleges and universities aim to turn out educated men who are free of closed minds and are intolerant of ignorance. The pragmatist believes that the educated man should be free to
change society for the better. He should be able to view
society critically, make use of the past in understanding
the present, and resolve his own conflicting values into a
unity of purpose, a philosophy of living. The pragmatist be-
lieves that present day colleges and universities confuse
breadth with variety, specialization with compartmentaliza-
tion, and integration with acquiescence. The pragmatist be-
lieves that the system of compartmentalization has hidden or
obscured the fact that many of the values and interests that
he and others in colleges hold dear are in direct conflict
with each other. Kilpatrick believes that the students,
like the college itself have inherited many discordant ele-
ments and nothing is done to set them straight. He (31, pp.
15-17) has discussed this situation.

... They come in adhering to all these diverse
standards, and they go out in essentially the same
condition. They have secured no basis for in-
telligent living. The various elements in their
education tend to neutralize one another, and so
the final result is apathy or intellectual and emo-
tional paralysis.

By and large, the educational patterns of
earlier times were the outcome of social conditions
and were supported by these conditions. At present
we have a variety of such patterns, so that no one
of them can set itself up as the model for our
whole educational program. Neither religion, nor
literary culture nor science nor "social effi-
ciency," as these patterns have evolved, is ade-
quate to all our educational needs. Nor can we
comfort ourselves with the notion that an eclectic
sampling of these various fields constitutes a
respectable education. The accumulation of credits
may qualify a student for graduation; it does not
qualify him for intelligent living. Our college courses need to be so revised that, besides giving competency in their respective subjects, they will also contribute to a more basic reconstruction of thinking. In a word, college education should be concerned primarily with the task of assisting every student to develop an independent philosophy of life.

This statement of purpose or aim has an academic flavor, but its implications reach far beyond the academic domain. The different values or "patterns" maintain their relative isolation side by side in the college program, partly as a result of intellectual inertia, but also because they represent outside vested interests which insist on these separations. In other words, the college duplicates, in its own way, the vices of the social organization and helps perpetuate them. In everyday life, business and service, patriotism and scientific thinking, unemployment relief and economic individualism, and religion and imperialism get along together pretty well if they are not permitted to mix. As long as they are kept apart, a person can accept them all and be very much at ease in Zion. Perhaps it is not too far-fetched to suggest that the curious lack of significant issues in the recent Presidential campaign in these momentous times is due in large part to this practice of compartmentalizing, to which the colleges have contributed their due share. There is no more effective device known to man for keeping troublesome issues out of sight. Conversely, a philosophy of life must necessarily, if it has any depth or meaning, be a kind of social gospel for the remaking of the world.

The pragmatist believes that a reexamination of the concept of college and university education needs to be made. This does not mean reshuffling concepts or transforming abstractions into concrete form. It means a literal reinterpretation of old values in order to obtain a unified way of life. Here too, a conscious effort is made to avoid com-
paratmentalization and to achieve integration. Vocational education, to the pragmatist, is a highly important part of a college education. This is not to say that vocational education cannot be extended into the realms of the ridiculous. But genuine vocational education goes far beyond the examples of vocational education which are usually given in any discussion by the traditionalist.

Geiger (20, pp. 153-154) has described vocational education.

Genuine vocational education goes far beyond the caricaturish limitations imposed on it by the educational elite and by the "genteel tradition." From the earliest years of an individual through the latest ones to be served by an expanding program of adult education, there can be a "vocational" approach which will exploit every possible device for making men think, for making them sensitive to authentic and imperative problems, for enriching the making of a living so that it becomes more than a casually neglected instrument.

A home economist of pragmatist belief would want to teach in a college of the same principle. This home economist would be specialized in her own field of major interest and would be able to relate the concepts of that area to activities within that and related areas. As a teacher, the home economist would believe in the efficacy of the project method of teaching. He would emphasize solving problems in the student's lives by the students themselves in their use of the scientific method of problem solving. The teacher would
share his beliefs with the students concerning homemaking, but he would not give his beliefs as the final answer to any situation. He would include them in a number of differing workable beliefs for the betterment of homemaking practices. The student would then choose according to his own value pattern. If the student's value pattern is not evident, the home economist would work with the student so that the student would be able to clarify his own values or choose values he believes will give him a life "good to live". As the pragmatist believes there are possible mis-values, he will endeavor to eliminate these whenever he finds them.

The laboratories in which the home economist of pragmatic bent will teach will be as nearly facsimiles of real life situations as is feasible. Drill in laboratory and other projects will be eliminated as much as possible and only used for reinforcement of a learning experience. The surroundings or frame of reference for the students will be manipulated to serve as setting for the real life situations. The student will be given time by the teacher and, if the college is also pragmatic, college time for actual participation in community affairs. The student may even be asked to get actual work experiences in his chosen vocation before leaving college. Time and credit may be arranged for this purpose. The student will be given opportunity to do individual study as
the home economist of pragmatic belief promotes satisfaction of individual wants. The student will be permitted to test out of courses because, among several reasons offered, the pragmatist believes that courses are patterned to meet educational needs of individuals and so does not accept the theory of mental discipline. More free electives for student choices would be promoted.

All courses would be planned to relate to current social problems and would teach for solution of these with a core of generalizations that could be used in the present and could be transferred to future situations. No generalization is an absolute and neither is its application. Either may be reconstructed or reinterpreted to fit new situations at any time. This freedom of change is the way the pragmatist meets the constantly changing world. Even the values that the home economist might hold at the present time would be subject to analysis and reinterpretation in view of forthcoming changes in home and family living. The home economist teaches his students to evaluate changing situations and adjust to the changing conditions with a minimum of conflict in the hope that the lag between new situations and new solutions can be narrowed. This home economist believes that only by constant reorganization, reinterpretation and reconstruction of curriculum, course content, values, and experiences can colleges
and universities meet the changing world situation. The past is used only as it aids in understanding the future.

The reader is advised to remember that all activity is not learning and all that poses as pragmatism may not be pragmatist belief. To really understand pragmatism requires study and experience in using the principles of the philosophy, followed by an evaluation of their results or application.

**Idealism**

Idealism should not be thought the same as religion. Idealism is an intellectual account of the world and man's relation to it. Idealism as a philosophy of life shows that man's main aim in life is to develop into an ideal man. Life is the continual struggle for this aim. Idealists believe that if man does not succeed in becoming ideal in the temporal life, he may succeed in the life hereafter. Idealists believe that ideals are the most real things in the world. Horne (24, pp. 194-195) has elaborated this thesis.

... the idealist must maintain the ideals are still the most real things in the world, that the eternal succeeds where the temporal fails, that "hereafter in a better world than this," man, having learned his lesson but imperfectly here, will learn it more perfectly there, and grow eternally in the image of the ideal. The basis for this conviction is that ideals are real and cannot finally fail. If indeed it be that naturalism is correct, that the material world will finally snuff out all the ideal hopes of man, and finally write a cipher as the equivalent of all his efforts and his achievements in art,
science, morals, and religion, even so it will remain true that the ideal was better while it lasted than the natural. But if idealism is correct, this supposition cannot come to pass.

**Idealism is a philosophy which encompasses a theory concerning the nature of the real world or universe.** In an epistemological sense, idealism involves the theory of the nature of knowledge. Idealists believe that the reality of the world is spiritual or mental. There are many varieties of idealism but all agree that reality is nonmaterial. Idealism in some form has been accepted by great minds such as Plato, St. Thomas Aquinas and Bishop Berkeley. John Locke caused the existence of spirit to be questioned and then David Hume, a Scotsman, held that nothing was really known about either mind or matter. After David Hume one could no longer accept the theoretical concepts which had been used to explain experience. Immanuel Kant, in the last quarter of the eighteenth century proposed a solution to the problem of why the natural world held together in an orderly manner and why an individual's own experience was unified and self-identified. His findings blocked the kind of thinking which philosophers had pursued since the time of Aristotle.

Modern idealistic philosophy endeavored to find a way around the "Kantian Impasse". Kant said that man's thinking was valid only within man's experience. Josiah Royce (43, p. 133) has described Kant's theory.
... Absolute truthfulness, absolute respect for the rights and freedom of every one of your fellow-men, utter devotion to the cause of high-mindedness, of honesty, of justice, of simplicity, of honor—such is Kant's ideal, and so far as in him lay he was always true to it. It is a stern and rigid ideal, very rare in philosophy, and even infrequent in the life of the world; but it is Kant's ideal. And now he further says: In this show-world of your limitation and ignorance, you are bound to behave thus reasonably and sublimely, and there is necessarily associated with your behavior a determination to trust faithfully and absolutely that the right, thus acted out, will triumph, and that there is a God who will see that it triumphs. You are moved so to trust in God, because that is simply the wise and honorable thing to do. And this world of yours, as one sees, is not a world of absolute insight, but first of sane and active unification of your personal experience, and then of honorable doing, a world whose highest wisdom is the service of the ideal that reason conceives.

Kant has said that the mind of man could not know about matter in abstract, about God, about mind as an absolute something. Man can only think within experiences. All the rest of the universe is to be taken on faith and that faith is founded upon what your reason can conceive. What your reason conceives is not necessarily true and unless one’s morals are very high, may not even be good.

The idealists who followed Kant simply ignored the unknown in understanding reality. These men built a world-frame out of a new pattern. The idealists included all experience as the content and being of the universe. Reisner (42, p. 23) has explained this thought.

... The universe was to them a self, striving for realization. The heavens and the earth were the
outward thrust of his Being. Mankind was the instrumentality for the realization of his moral purposes. All of the physical world as it could be described by the scientist, all human existence as it could come under the scrutiny of the historian, all of human aspiration in the fields of art, ethics, and religion, were parts of the Universal Being. They were at once the objectification of his inner purposes and the necessary contributing complement of those purposes.

The idealist had a need for perfection. He imbued nature with a living soul and made it the objectification of God. God was realized in the moral actions of man and was dependent upon man for the expression of His own inner strivings and purpose. Man derived his moral purposes directly upon impulse from God. Man became a partner with God and cooperated with him in matters moral or ethical. Supporters of idealism in some of its various forms have been and are numerous. They have included Johann Gottlieb Fichte, George Wilhelm Friedrich Hegel, Freidrich Froebel, Ralph Waldo Emerson, and Josiah Royce. Present day supporters include E. S. Brightman, Herman H. Horne, Theodore M. Greene, W. E. Hocking and Marie C. Swabey.

Education to the idealist means man's reciprocal adjustment to nature, to his fellowman, and to the ultimate constitution of the universe. An idealistic philosophy of education is an account of man finding himself as an intrinsic part of a universe of the mind. The primary basic aim of education for the idealist is to provide maximum opportunity and
encouragement for man to explore his total environment as extensively and profoundly as possible. Theodore M. Greene (21, p. 109) has confirmed this belief.

... No doors to reality should be closed by a priori first or social prejudice; no type of experience should be initially suspect or prematurely judged to be nonrelevant; no specific hypothesis or beliefs should be initially condemned. Every student should, as far as possible, be encouraged to explore all available points of view, all of man's generic experiences, all serious accounts of nature, man, and God, as sympathetically, eagerly, and open-mindedly as possible.

Several important objectives stem from this primary basic aim of education for the idealist. First, schools should foster the basic liberal virtues; serious concern in discovering the true nature of one's environment and seeing the need for voluntary cooperation in sharing responsibilities within that environment, intellectual and moral integrity in facing the truth whether welcome or unwelcome and living with it, and profound humility which reflects the realization of human finitude and the inadequacy of man's greatest knowledge and virtue. These three virtues are also components of a liberal society. The second objective calls for schools to stress the important knowledge and development of the mind, considering the definition of mind to be man's total cognitive equipment; his senses, emotions, imagination, will and his intellect. To the idealist knowledge includes the whole range of human insights, appreciations, appraisals and decisions.
Thus, education is concerned with men's highest cultural development. The third objective is for schools to help students discover their own aptitudes and limitations and to provide the opportunity for the acquisition of the vocational skills best suited to each student. The vocational skills provide satisfactions in earning a living, serving the community and self-expression in creative work. There is no rivalry between liberal education and vocational training to the idealist. Both are equally important to every man. The fourth objective of the idealist is for schools to aid in the development of the total personality of the student. Greene (21, p. 120) has aptly stated this concern.

Liberal education, in short, is essentially unified, not fragmented, organic, not atomistic. It is directed to the rounded development of the total personality and to all that the student is and thinks and does. Its goal is the well-integrated person, equally alive and equally responsible on every front; its purpose is to help the youngster develop into a mature person who can work and play, vote and pray, intelligently, sensitively, and responsibly.

The aim and objectives of education derive from the very nature of man himself. To the idealists, man has a mind that has a remembered past and an anticipated future; that has meanings, for it knows what to do and say; that experiences pleasures and pains; that has a conscience and can sense right and wrong; that may possess knowledge of truth; and that can comprehend characteristics of the world. This mind is derived
from mind through heredity. All idealists stress the reality of personality even though they may not stress this reality to the same degree. Brightman (6, pp. 344-353) defines personality as consciousness. A person is a conscious self who unifies experiences, who apprehends time and space now and in the future, who is in constant process of change, who constantly strives for ends, who is aware of meanings, who responds to environment and who has the rights of privacy.

To the idealist, man is a free moral agent and determines his own behavior. Man's self is immortal in that when the body dies the mind is free and may utilize other means of expression. All man's activities are dominated by the obligation of man to realize certain ends of intrinsic worth. To the idealist, man lives so that he may realize the values of life.

The values of life are those experiences that are most desired and most worth having. The idealists believe that any formulation of values is dependent on some view of human nature. Human nature is not a fixed quantity, it is flexible and adaptable. Even native drives vary for different individuals. Horne (24, p. 182) lists the experiences which have value for man, because of his nature.

Because he has a body, one of his basic values is health. Because his acts have a significance for his own growing personality, another basic value is character. Because his acts have significance
for others, another basic value is social justice. Because he needs to earn in order to survive, and not be a parasite, another basic value is skill. Because his activities may acquire aesthetic quality, another basic value is the production and enjoyment of works of art. Because his emotional life finds its completion in union with another of the opposite sex, another basic value is love. Because he needs intelligence to guide his activities aright, another basic value is knowledge. Because he can think beyond the limits of his knowledge, and so develop a speculative interest, another basic value is philosophy. And because he has thoughts, feelings, and perhaps activities in relation to the whole cosmos of which he is a part, another basic value is religion. Here then is our list of the values of human living, the realization of which constitutes our true objectives of living and learning: health, character, social justice, skill, art, love, knowledge, philosophy, and religion.

The idealist believes that all these values are interrelated and that any hierarchy of values is dependent upon the individual, his ultimate and immediate objectives and the place the individual occupies in his own integration within a society that is striving for integration in an integrated universe.

The integration of man within his society, the education of the individual for citizenship and for social responsibility are major responsibilities of the school. For this, society expends money on the schools and makes the schools highly dependent upon that society. The kind of schools in any society reflects the existent society. In a free society, American schools should teach students the basic struc-
tures and essential processes of a democratic community. Also, the infusion of attitudes of respect for and devotion to the freedoms in this democratic community is of equal importance. The idealists believe too, that students should be taught that nothing is absolute in any democracy and may be revised and improved by a mature society. Therefore, students learn that to honestly criticize anything in our society is legal and desirable. Social justice and political wisdom is promoted by public and private debate. Too, the school inculcates in its students a great concern for social justice and a profound hatred for all forms of social exploitation anywhere in the world. To love and cherish our nation, to respect the legitimate aspirations of all other nations, and to cooperate with those willing to cooperate with this nation is believed to produce world order. Democracy and education are both considered institutional means for the achievement of the ultimate human ends. They are complementary and require the support of each other in aiding individual achievement of those ends.

The idealist recognizes that the society in which he lives is a constantly changing society. When the changes are towards the ideal, then that society is progressing. Idealists feel that to anticipate change, to plan, and to prepare to make that change for the better makes for progress. One
word of caution however, will remind the individual that in times of great social change, it is well to remember and stress those things that do not change such as the ideals or values lest that individual's sense of perspective be lost.

Societies use the schools to help shape the individual into what the society wants to be and to become. Horne (24, pp. 176-178) has discussed five things the school can do to aid in improving society. The first is to suggest lines of future social growth and help the youth to see and take their own part in social change. Second, schools can and do educate for leadership and followership and also should be able to recognize leadership. Third, the schools can and should express appreciation for right social emphases and criticism for misplaced emphases. This is a question of good judgment, good manners and good taste in social matters. Fourth, the school should assist in handling social problems in a scientific way. Research is largely the product of schools, colleges, and universities. Fifth, the school assists in transmitting the established values of the past. To the idealist, the teacher and the student are the most important people in any educational situation. Curriculum is secondary. The teacher's personal qualifications are as important as her professional knowledge and each is considered before placement in a teaching position. Horne (24, p. 157)
described briefly the idealistic teacher.

The idealistic teacher, like the idealistic pupil, pursues the method of perfecting and the ideal of a cultivated personality. The things that are dear to him are self-consciousness, self-direction, self-activity, self-hood, inner spiritual growth. He tries to be the right sort of person himself and to develop the right sort of personality in his pupils. The infinite and the eternal, though he does not fully comprehend them, mean more to him than the finite and the temporal. His mind seems to rise naturally to the heavenly places. Plato and Emerson inspire him. He is much interested in understanding others through social intercourse. He feels the need for his pupils even as they feel there is something satisfying about him, as though he answered their deepest questions and satisfied their highest cravings. For the right sort of teacher to find himself needed is stimulating. Thus teacher and pupils grow together as he awakens the dormant powers in younger selves. The sense of companionship in spiritual growth is dear to him. He is a life-sharer. Bare facts, barely expressed, are not enough for him. He wants the feeling for the facts, the realization of their meaning and significance. Naturally the personalities of literature and history are important to him. Men make circumstance as well as being made by it. Hero-worship has a place, since we grow into the likeness of the persons we admire.

The curriculum is secondary to the teacher and pupil. It should be planned by the teaching personnel and the educational expert. There should be a pooling of knowledge and experience concerning the needs of students, the needs of society and the nature of the universe. Psychology suggests the needs of children, sociology suggests the needs of society, and one’s philosophy suggests the concept of the universe. The university furthers the process of turning the
student into an educated person. Horne (24, p. 161) has described an educated person.

The educated person is indeed, as he has been called, a cultivated vocationalist, but more, he is a cultivated human being. Man is not just another animal. He transcends the realm of nature in both his conceptual thought of it, in his artistic ideals, in his sense of an unconditioned obligation, and in his mystical religious experiences. He is ruled in part by purposes and not solely by antecedent causes and present stimuli. More than any other creature he is ruled by the thought of the absent in space and the remote in time.

The home economist whose sum of beliefs fall in the idealist category has become one partly from inheritance, partly from the training and experiences he has had, and partly by his choices of ideals to follow. He is an educated person, a cultivated personality, and has chosen home economics as a profession in which he earns his living and expresses himself. He is not as wise, as artistic, as social, or as ethical as he can be and he knows this and is constantly striving to attain his ideal in these things. Therefore, he is a learner as well as a teacher. He respects the personalities of his students and is careful never to tell them the final answers to their questions, but sees that they review all possible answers. He stimulates students to find their own answers in home economics. He will not impose his own view of homemaking on his students; they may form their own. He helps the student conserve the real values of any philosophy the student may hold. Each phase of home economics
which comes under his instruction will be shown in its relation to man and the universe. He believes that essential studies for a home economics student include some sciences in which the student familiarizes himself with the scientific method. He will need a science that discusses man's inorganic environment such as biology, and a science that discusses man's human environment such as psychology or sociology. The student in home economics will need to familiarize himself with some one of the arts, even to the extent of producing something artistic and beautiful. This selection will be his own. He will also need to become skillful in one of the arts, practical or otherwise in which he can earn a living because the home economist believes that the student needs a vocation to earn a living and to make his contribution to society. This home economist believes that every student should know the chief accomplishments of man in the past. Also, the student should acquire for himself, by experience, guidance and systematic study, a total view of the world. This will be his philosophy of life and may include his religion.

The idealist who teaches home economics in an idealist school can anticipate that his personal qualifications will be very carefully investigated as the belief of this school of philosophy is that the important attitudes are cultivated
in the students by indirect methods such as inspiration and contagion. Therefore, the personality of the teacher, his imagination, and his moral stature are extremely important in teaching the ideal attitudes toward homemaking and the professions that stem from family living. Greene (21, p. 124) has discussed the teacher's responsibility.

... The teacher's total responsibility is, on this analysis, not fully discharged in his formal instruction; far more important than all his knowledge and skill is his character, or his basic attitudes, his scale of values, and his philosophy of life. It is these intangibles which distinguish the great teacher from the feared and respected teacher, the beloved and revered teacher from the feared and respected teacher.

In the idealist institution, the home economist will be able to choose any teaching method she prefers in view of the age of her students, their interests, the size of the class, its maturity, its preparation, and the purpose of the lesson. Each teacher must teach in his own best way. The home economist will not be bound by any one method. The test of any method of teaching lies in the results of the process and whether the students enjoy the process. This institution, of idealist bent, will have the same realization of purpose as did Emerson (15b, p. 34).

To whatsoever upright mind, to whatsoever beating heart I speak, to you it is committed to educate men. By simple living, by an illimitable soul, you inspire, you correct, you instruct, you raise, you embellish all. By your own act you teach the beholder how to do the practicable.
According to the depth from which you draw your life, such is the depth not only of your strenuous effort, but of your manners and presence.

In the foregoing discussion, this investigator may have given some indication of the investigator's personal philosophy. If so, the reader is asked to remember that a discussion of any philosophy is in part an individual perception.

Thomism

Catholicism, Thomism or scholasticism are names used by a particular school of philosophy and has followed the teachings of St. Thomas Aquinas which contained the principal tenets of Christian belief. Among the followers of this school of philosophy are the Pope, the Cardinals, and prominent educators such as William McGucken, Jacques Maritain, and William Cunningham. The Judeo-Christian religion and certain concepts of Greek philosophy had become fused during the first three eras. The Christian God was the creator and governor of the universe. Man was created after his image. This school believed that man had eternal life after his physical death. Ethically, Christianity departed from Aristotle and became sternly ascetic. Bodily appetites were distrusted. Ordinary interests in business and politics were open to suspicion. At the Council of Nicaea in 325 A.D. the principle theological tenets of
Christianity were formulated and adopted. Along with many others, St. Thomas Aquinas logically justified Christian doctrine in terms of the philosophy of Aristotle. Reisner (42, pp. 15-16) has discussed this justification.

Aristotle's principal philosophical conceptions entered into St. Thomas' system. The form-matter hypothesis became basis for it. God was seen as pure form, the great first cause, the governor of the universe, the source of all good and truth. Man as a rational animal belonged to the system of eternal forms and thus was the bearer of immortality. In the cosmological and the teleological proofs of the existence of God, advanced with so much certainty by St. Thomas in his Contra Gentiles, the argument follows lines of logic which are clearly Aristotelian. Thus, it was possible to find impeccable intellectual justification for some of the principal tenets of Christian belief.

However, thirteenth century theism was much more than a metaphysical system. It was also the religion expounded in a book contributed to by many hands and representing a spiritual evolution covering many centuries. Furthermore it was an institution which had been developing for many centuries after the books comprising the canon had been written and had taken on forms of worship, articles of belief and a system of administration which were unknown to the founders. All of this ran beyond Aristotle. Much of it was inconsistent with his philosophical principles and his ethical values. Accordingly, St. Thomas accepted two areas of authority—one of reason, over which Aristotle ruled, and the other of faith, for which the Bible and the Divine sanctions of the living church were sponsors.

It will thus be seen that the Aristotelian and the Thomistic philosophies were in no sense identical. The latter included the main points of the Aristotelian metaphysics and scientific theory, but its ethical system was quite different from that of Aristotle. Moreover, in accepting so extensive and diverse a body of fine authorities, which were to be accepted with
unquestioning fidelity, as did Thomism, the clean-cut, orderly logic of the Aristotelian system was lost. A further difference lies in the fact that many primitive, nonscientific or prescientific views were included in the body of fact to be explained, and defended, by the Christian apologist of the thirteenth century. St. Thomas' fame and influence rest upon the impressive effort which he made to harmonize and unify the details of a historically developing tradition and institution with the main positions of a close-knit philosophical-scientific system.

The philosophical system of St. Thomas Aquinas became authoritative and official within Christendom. Before a discussion aimed at understanding the philosophy of education of Catholics, it seems necessary to have some understanding of the Catholic philosophy of life. William McGucken (37, p. 241) has contributed information about this.

To understand the philosophy of Catholic education it is necessary to understand—not necessary of course to accept—the Catholic philosophy of life which has its roots deep in the past. When Christianity came on the world scene, the revelation of Christ brought completion of the Old Law; but not that merely, it also came as a completion, a correction often, of the thought of Greco-Roman Civilization. The philosophy of Aristotle and Plato, for example, had an extraordinary influence on early Christian thought and thinkers. To the making of Christian philosophy many minds contributed; Aristotle and Plato, Augustine and Aquinas, and the great galaxy of philosophers and theologians of all ages aided in clarifying and defining the Christian view of life.

The essentials of Christian philosophy are found in the New Testament and the early writings of the Fathers of the Church. Augustine of Hippo and the American Catholic of today differ not at all with regard to essentials. Thomas Aquinas and the other medieval schoolmen, dispute though they did over the accidentals of that philosophy, were
yet at one in the basic principles. Through all the centuries from Augustine to Aquinas to Suarez and Bellarmine to Newman and Chesterton and Pius XII there is seen a uniform pattern of the Christian philosophy of life, startling by reason of its uniformity. From that philosophy of life is derived the philosophy of Catholic education.

The basis for this Catholic view of life is the belief in a personal God who has created man, placed him on this earth, and has not deserted him. God watches over man's struggles to achieve his end on this earth and will give him assistance. This assistance is and has been given in the form of revelation. Man has fallen and can be lifted through the merits of the Son of God, Jesus Christ. Man can be redeemed and restored to his high estate. Again, McGucken (37, p. 252) clarifies this viewpoint.

... It is important to note that God, whose existence is proved by human reason, is not the undying energy of the physicist, not the vague impersonal being of the deist, but He is a personal God, who has created man, upon whom man is dependent and to whom, therefore, man has certain duties and obligations. Without God, the Catholic maintains there is no ultimate purpose in life, no ultimate purpose in education. For God made man, according to the words of the penny catechism, "to know, love, and serve Him in this life and be happy with Him forever in the next."

With this philosophy of life in the mind of the Catholic, the ultimate aims of education have been firmly set for all times past and all time to come. Supreme happiness is found when the soul returns to its maker and can live forever with its God. All activities performed during the lifetime of the
Catholic individual are performed with this hope in mind. Education then presents the individual with the model of perfection and with the pathways for achievement of that perfection which is essential for the life hereafter with God.

The ultimate ends of Christian education in the theory of Supernaturalism therefore, are twofold: one concerning the life of man hereafter, the other his life here below. The final goal of man on earth is to get back to God from whom he came. He needs help with this objective, but help is at hand. His ultimate end here below is the perfection of his own personality as a human being (Humanism), but more than that, this natural life must be supernaturalized. For this the model, Christ, is ever before him, and help is at hand to aid him if he will make use of it. We may, therefore, state the ultimate ends of Supernaturalism: (1) Christian perfection here below and (2) life with God hereafter. (10, p. 51)

A perfect model has been given each individual who believes in Catholicism. The question of the possibilities of man for reaching this state of perfection is quickly made apparent. An individual at a certain age is at some stage in this lifelong movement toward perfection. As God created him with this purpose in mind, perfection must be possible. An individual is composed of both body and soul and acts and thinks and feels as a unit. Man has intellect, he can understand, he can make judgments and can draw conclusions. He has a will and can make choices. This differentiates man from an animal. The soul of man can only be destroyed by God. His soul can leave its physical body through death. Perfect happiness lies only when an individual is with God,
therefore perfect happiness is unobtainable in this life. However, there are certain human acts which are good, deserve praise and permit a degree of happiness. These good acts are duties and include duties to the individual himself, to his neighbors and to his God. The duties to himself include his reactions to his desires. His duties to his fellow-man are those that conform to his social nature, as a member of his family, his community, and his world. Worship and service to God are included in his duties to God. How these duties can be effected has been summarized by Cunningham (10, p. 52).

What is the form of cooperation commonly called for? ... It is the universal law of life: self-development through self-discipline. In the field of morals we call it asceticism (from the Greek word meaning exercise), that is, "spiritual exercises in the pursuit of virtue;" in the field of athletics and physical education we call it training, or "physical exercises in pursuit of strength, and skill;" in the field of mind we call it mental discipline, or "mental exercises in pursuit of mental power."

Discipline alone is no guarantee of victory for man in his struggle to master the appetites of his animal nature. But discipline that is self-imposed with a worthy motive is a sure guarantee that help will be forthcoming ...

Followers of the Thomist school of philosophy believe that there are seven universal needs in the life of the individual. These needs are health, human companionship, economic security, civic security, education, divine security and leisure. The first three, health, human companionship and
economic security are first supplied by the primary family unit. Civic security is supplied by state or government as the agency society has created for the individual. Divine security comes from the conviction that all is right between an individual and his God. Leisure is the release from the strife and tensions that attend the accomplishment of the duties that arise from satisfying the six other universal needs. After six days of labor, the seventh has been set forth as a day of rest.

The Thomist believes that every social agency or social institution has been brought into being to meet some universal need of man living in that society. This is its specific function. Another agency may help an agency to achieve its function. A school may help the church achieve its aims or the church may help the school achieve its aims. These supplementary functions are not to be confused with the primary function of a specific agency. The school satisfies the universal need for education. Since the curriculum of a school is the carrier for the activities in which students must participate for satisfaction of their needs, decisions must be made on the basis of what is worthwhile learning for the student. Curriculum selection is made on the basis of universal values. These values are supernatural and are more important than the material values to the Catholic. Maritain (34, pp. 65-66) has discussed this hierarchy of values from
the Catholic viewpoint.

There is no unity or integration without a stable hierarchy of values. Now in the true hierarchy of values, according to Thomist philosophy, knowledge and love of what is above time are superior to, and embrace and quicken, knowledge and love of what is within time. Charity, which loves God and embraces all men in this very love, is the supreme virtue. In the intellectual realm, wisdom, which knows things eternal and creates order and unity in the mind, is superior to science or to knowledge through particular causes; and the speculative intellect, which knows for the sake of knowing, comes before the practical intellect, which knows for the sake of action. In such a hierarchy of values, what is infravalent is not sacrificed to, but kept alive by, what is supravalent, because everything is appendent to finitude in truth. Aristotle was right in seeing that contemplation is in itself better than action and more fitted to what is the most spiritual in man, but Aristotelian contemplation was purely intellectual and theoretical, while Christian contemplation, being rooted in love, supersedes in action.

Education obviously does not have to make of the child or the youth a scientist, a sage, and a contemplative. Yet if the word "contemplation" is taken in its original and simplest sense (to contemplate is simply to see and enjoy seeing), leaving aside its highest—metaphysical or religious—connotations, it must be said that knowledge is contemplative in nature, and that education in its final and highest achievements, tends to develop the contemplative capacity of the human mind. It does so neither in order to have the mind come to a stop in the act of knowing and contemplating, nor in order to make knowledge and contemplation subservient to action, but in order that once man has reached a stage where the harmony of his inner energies has been brought to full completion, his action on the world and on the human community, and his creative power at the service of his fellow-men, may overflow from his contemplative contact with reality—both with the visible and invisible realities in the midst of which he lives and moves.
The Thomist views society as a plurality of persons united in some form of permanence with a common aim or object. Three features seem to be common to every society, whether state or family: plurality of persons, common aims, and authority. Man is social, but he has individual personality. Education must strive to keep balance between individual and social aims. For the Thomist, the state exists for the man, not the man for the state. The state exists for the common good and this is more important than individual good except where the individual good comes from God. McGucken (37, p. 282) has given an example of this belief.

... The state may think it for the common good to require all children to attend state schools. This conflicts with the higher right of the family over the education of its children.

The Thomist defines a democracy which he can live under. He will have nothing to do with democracy which is conceived as a new religion. This ill-advised democracy is sometimes used as a standard by which every phase of the school, methods and techniques, administration and curriculum is judged. The Thomists (37, p. 284) prefer political democracy as conceived by Aristotle and St. Thomas.

Political democracy as conceived by Aristotle and Saint Thomas is that form of government exemplified in the old Swiss democracy, consecrated by Lincoln's phrase "government of the people, by the people, and for the people." This is considered by the church and scholastics as a legally possible form of government. Not, however, the only possible form. The church can adapt itself to any form of
government, except the totalitarian state where the rights of the individual, the family, and the Church are all flouted.

Political democracy such as Americans enjoy is of primary concern to American Catholics . . . .

Experience, common sense, the sad results seen in other lands in the present critical hour for Christian civilization where political democracy has disappeared, as well as the Christian virtue of patriotism, urge Catholics in the Bishops' words "to the defense of our democratic form of government, framed in a constitution that safeguards the inalienable rights of man." This is in accord "with the American hierarchy's traditional position of unswerving allegiance to our free American institutions."

The American Thomist believes in an application of democratic principles to prepare young people in colleges and schools for a real understanding of the democratic way of life. He believes that one of the essential secondary aims of education is to prepare an individual for life in society and for good citizenship. In this he means direct fostering of a common conviction in the democratic charter. Maritain (34, pp. 76-77) believes that this consideration does not particularly concern teaching, but has to do with the very life of the school and college.

There, in the life of the school and the college, the beginnings of the habits and virtues of freedom and responsibility should take place in actual exercise. In other words, the students should not be a merely receptive element in the life of that kind of republic which is the school or the college. They should, to some extent, actively participate in it. The best way for this would obtain, in my opinion, if they were freely organized in teams, responsible for the discipline of their members and their progress
in work.

With such methods, the youth become concretely aware of, and attached to, the democratic way of life, while a sense of dignity and self discipline, collective autonomy, and collective honor develops in them. In a manner adapted to the age and capacity of students, schools and universities should be laboratories in the responsibilities of freedom and the qualities of the mind proper to democratic citizenship.

The Thomist classes higher education under two headings: the liberal college and the university proper which includes graduate and professional schools. Many attempts to establish a university on the European model have been made. All have failed because the secondary schools in America do not exist primarily to feed the university with students of high ability. The secondary schools attempt to educate all of the children from all of the people and also attempt to provide a comprehensive curriculum to meet the needs of this heterogeneous student group. Hence a university proper has to rely upon a different school unit than the secondary schools to provide students. A definition of the university proper seems to be in order and Cardinal Newman (38) has given this definition.

The view taken of a University in these Discourses is the following: That it is a place of teaching universal knowledge. This implies that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement. If its object were
scientific and philosophical discovery, I do not see why a University should have students; if religious training, I do not see how it can be the seat of literature and science.

Such is a university in its essence, and independently of its relation to the Church. But practically speaking, it cannot fulfill its object duly, such as I have described it, without the Church's assistance; or, to use the theological term, the Church is necessary for its integrity. Not that its main characters are changed by this incorporation; it still has the office of intellectual education; but the church steadies it in the performance of that office. (38, pp. ix-x)

The nature and the history of philosophy combine to recommend to us this division of intellectual labor between Academies and Universities. To discover and to teach are distinct functions; they are also distinct gifts, and are not commonly found united in the same person. He, too, who spends his day in dispensing his existing knowledge to all comers is unlikely to have either leisure or energy to acquire new. The common sense of mankind has associated the search for truth with seclusion and quiet. The greatest thinkers have been too intent on their subject to admit of interruption; they have been men of absent minds, and idiosyncratic habits, and have, more or less, shunned the lecture room and the public school. (38, p. xiii)

. . . Our desideratum is, not the manners and habits of gentlemen;—these can be, and are acquired in various other ways, by good society, by foreign travel, by innate grace and dignity of the Catholic mind;—but the force, the steadiness, the comprehensiveness and the versatility of intellect, the command over our own powers, the instinctive just estimate of things as they pass before us, which sometimes indeed is a natural gift, but commonly is not gained without much effort and the exercise of years. (38, p. xvi)
The university proper, as the Thomists believe, then should be fed by the liberal college. Another function of the liberal college is to train men and women with informed, cultured, and disciplined minds to become leaders in society.

The Thomist believes that the liberal college is the heart of the university. They also believe that colleges have traded liberal education for vocationalism. For a liberal college to preserve and propagate intellectual tradition, it must serve a selected student body. Not all high school graduates should go to college. Those who meet the requirements for selection in a liberal college should spend the first two years in college strengthening two powers: the power of thought and the power of expressing that thought.

The Thomists believe that the thought of the world is contained in three large areas, natural sciences, social sciences and metaphysical sciences. Thought is expressed through the arts, fine arts and linguistic arts. Students should take a distribution of these groups during the first two years with comprehensive examinations at the end. The Thomists feel that the last two years should be a period of concentration. They reject specialization because this often refers to professional schools. Cunningham (10, p. 411) has further defined concentration.

This is the specific function of the provision for concentration that the student may have the experience of "bottoming" one field of know-
Itdge not with the purpose of producing the erudite scholar; rather, with the purpose of putting the student through a severe intellectual discipline in one field of knowledge with confidence that such an experience is the best possible preparation for thinking through to the bottom the main problems with which life in a changing world must inevitably confront him. Emerson, in his Conduct of Life, phrased the idea clearly in these words: "Concentration is the secret strength in all management of human affairs."

The Thomist believes that the liberal college has one more function. The liberal college must teach the student how to live and not how to make a living. They point out that many of the failures in life are failures of personalities rather than failures in technical skill or professional knowledge. Cunningham (10, p. 412) has clarified this point.

... The liberal college must develop worthy personalities, and this means its students must develop philosophies of life which will make their living in the world a blessing to themselves and their associates. Liberal colleges within a state institution will be limited here in terms of some social purpose, but such is not the case with the church-related college. If this church affiliation means anything at all, it means that the college stands for a definite philosophy of life. Its chief endeavor then must be to communicate this philosophy of life to its students. It will realize that its chief instrumentalities for instilling this philosophy of life into its students will be worthy personalities on its administrative and teaching staffs who in their own daily lives display this philosophy in action .... But as a college, it is an intellectual agency. The curriculum, therefore, must present the truths of religious faith to the mind, as well as the truths of philosophy which are to be built into the students' lives ....

A home economist who follows the Thomist philosophy of education has very fundamental beliefs in regard to core cur-
riculum planning. He will believe that the core should embrace learnings about the physical world in which he lives, learnings in as many aspects of relationships between humans as possible and learnings in a specific kind of spiritual relationship of individual to his God. This home economist has a definite hierarchy of values which he believes should be held by everyone. In order to be at one with his philosophy it becomes his strict obligation to inculcate these values upon the minds of his students. The family should be studied as an area of human relationships and the skills and techniques which are necessary for happy family living will be expressed through the study of fine arts. Literature will help the student gain an understanding of these relationships. For the home economist in this tradition, the practical arts relating to the family are not considered intellectual and belong to vocational education rather than general education. Vocational education does not belong in the college or the university. This kind of education is left to vocational schools. A student should not prepare for a vocation while in college. He should prepare for life.

The student entering college would be selected upon the basis of his knowledge and ability. A student entering the university would be even more rigidly selected. The student who decides to become a professional person will concentrate
his study to family living or some phase of home economics
during his last two years in preparation for his profession.
He will learn all he can about the subject which he selects
but he will not become proficient in any techniques concerned
with his profession. These he will practice and learn when he
becomes a member of his profession. In nutrition, this would
serve to eliminate all laboratory work and would eliminate the
maintenance of costly laboratories. These laboratories would
be maintained by industry or research groups who actually are
practitioners of their profession.

The home economist of the Thomist school of philosophy
who is a faculty member in a liberal college or university
would feel that he would not have to participate in research
except to study and inform himself on current findings of re-
search. This he would do in order to impart this knowledge of
his students. His whole school time would be spent in teach-
ing and preparation for teaching his students. If the liberal
college or university were also a believer in this school of
philosophy, the home economist would be selected for his
exemplary personality and his philosophy of life as well as
his background of knowledge about his area of concentration.
He would be expected to further the educational tradition of
the college or university. This tradition is believed to be
truly intellectual and is often spoken of as the classical
tradition.

This investigator asks the reader to remember these words of McGucken (37, p. 287) and consider them as he reflects upon the Catholic philosophy as it is here represented.

The main difficulty for the reader of all the foregoing will be his inability to see what may be called the architectonic structure of Catholicism and Catholic education. The reason is that Catholics and non-Catholics have come to talk two different languages. The background of their thought is not the same. This is true not merely in the religious sphere but in the whole of life. Hence, the difficulty of understanding the Catholic theory of education.
PHILOSOPHICAL IMPLICATIONS FOR CURRICULUM PLANNING

Reasons for a Philosophy of Education

Philosophers agree that the ultimate goal in life is happiness. They may disagree vehemently as to the means which will provide happiness. The means whereby happiness is achieved are stated as principles of each particular school of philosophical thought. At the level of principles much disagreement is found among the various philosophies. When study is transferred to the level of policy, opposing schools of philosophy seem to have some aims in common and may seem to share the same means of accomplishment. Only very analytical examination will show what principles are conveyed by the aims and means of each school of philosophy.

Most philosophers will agree upon the definition of happiness. The definitions may vary in detail but in the main they correlate with the definition put forth by the Educational Policies Commission (14, p. 32).

The term "happiness" as used here, and undoubtedly as conceived by the authors of the Declaration of Independence, does not refer merely, or even primarily, to that effervescent and transitory joy that comes from the exuberance of living, or to the careless excitement frequently generated by the artificialities of life. Happiness is that abiding contentment that comes from a complete and abundant life, even though such a life includes, as all lives must, both success and failure, prosperity and adversity, sunshine and shadow, cradle songs and funeral hymns. To be happy, we must know the realities of
life, whatever they may be. We must be able to understand relative values in the midst of confusion, to seek the deeper meanings beyond the shallow, to desire worthwhile achievement in the midst of much that is trivial.

If the ultimate goal in life is happiness, then the ultimate goal in education is happiness. This statement can only be made if educational activity is recognized and differentiated from political activity, family activity and all other types of activity in which man participates. All of these activities have happiness as their ultimate goal. However, each activity has a group of aims which are specifically the concern of that activity. The general aims of education fall into this category. They are not final aims in the sense of the ultimate goal, but simply become means toward the ultimate goal of happiness. The aims of education are final in the sense that education is a special process and as such will have aims to be achieved. Aim is used here and in the remainder of this study as a general end of education. Objective is used to designate more detailed and specific ends in education than an aim.

An educator may hold or accept a philosophy of education without fully understanding all of its ramifications or without being able to verbalize his beliefs in relation to his philosophy. This situation is not uncommon. Most of an educator's formal education is spent in preparation for his era of specialization. Philosophers of the differing schools of
philosophy may hold no specific philosophy of education. Their time has been spent in exploring the whole field of their particular school of philosophy. It is possible, however, for educators and philosophers either to have formulated their own philosophy of education or to understand and accept an existing philosophy of education.

The formulation of a philosophy of education is the result of long and penetrating study into philosophical theories. Mortimer Adler, Professor of Philosophy of Law (1, p. 204), has discussed a way in which a philosophy of education can be formulated by an individual.

The philosophy of education, like the philosophy of law or the philosophy of art, can be adequately formulated at the very end of philosophical inquiry, after all the basic (and objectively constituted) philosophical subject matters have been thoroughly treated. The reason is obvious: These branches of philosophy are not objectively constituted subject matters; rather they are sets of problems which crosscut all the basic subject matters.

Only a very few educators have formulated philosophies of education. This does not mean that an educator cannot understand or interpret the philosophy of education under which he makes decisions relative to philosophical principles. Any educator who holds a philosophical position does so on authority, prejudice or understanding. The latter is the most secure situation and makes for sound decision making.

A definition of education is an important beginning in
achieving an understanding of any philosophy of education.

Mortimer Adler (1, p. 209) has given one definition of education.

"Education is the process by which those powers (abilities, capacities) of men that are susceptible to habituation are perfected by good habits, through means artistically contrived, and employed by any man to help another or himself achieve the end in view (i.e., good habits).

Horne (24, p. 140) has a different definition of education. "Education should be thought of as the process of man's reciprocal adjustment to nature, to his fellows, and to the ultimate nature of the cosmos." Kilpatrick (31, p. 40) has defined education in still a different way.

Any adequate educational program will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life, including in a democratic country a full share in the active management of group affairs. Such an adequate program will besides go on further to an active effort to improve the group culture.

McGucken (37, p. 255) has defined education as he knows it.

"Education is the organized development and equipment of all the powers of a human being, moral, intellectual, and physical, by and for their individual and social uses, directed towards the union of these activities with their creator as their final end.

Wild (62, p. 31) has preferred to define education another way. "Education is the art of communicating truth. It has not been fully achieved until this truth not only lies within but actually possesses the mind and heart of the student."

The basic problems of a philosophy of education include
questions about the aims of education and how these aims are to be achieved. The philosophical problems have two aspects, ethical and political. Solving these problems makes the philosophy practical as the solution usually directs action. The problems of education are concerned with the good or valuable habits which have been traditionally called virtues. They are also concerned with the methods of accomplishment of the aims. All of these have ethical implications in that they primarily concern values that men live by and the role these values play in achieving happiness. These problems are political in that they require consideration of the responsibility of one man to another and each community to its members in helping individuals to become educated.

An educational philosophy is very broad in scope. It encompasses self-education and education guided by someone else. It cannot be confined to any one educational institution. There are many different ways that education can be effective. Education can be carried on by a mature adult without the aid of an organized institution for education. Therefore, an educational philosophy must recognize the various agencies whose main purpose is education, those agencies in which education is an integral part and those agencies in which education is only incidental. In specific institutions such as elementary and secondary schools, colleges and univer-
sities, recognition must be given to different levels of the educational process. Recognition must also be given to the responsibility of educational institutions to strengthen educational processes which are directed by agencies outside the schools.

In addition to the above, an educational philosophy should include principles concerning the basic worth of an individual, factors contributing to the maturity of an individual, the individual's relation to society, and the values for which an individual should strive in his quest for happiness.

The importance of an individual should be the basis for a discussion of any educational philosophy. Unless this worth is adequately stated the essence of the philosophy is lost. A philosophy of education is concerned with human education, not the training of animals! What position of importance does this human occupy in the universe? Should the universe be organized for his benefit or should he fit his habits into the limitations afforded him by his environment? Was he created by God or is he a product of evolution and as such will he be replaced at some future day by a more highly evolutionized creature? Should education seek to teach him to change the environment in which he lives so it will be suitable for him or should education seek to teach him to adapt his mode of
living to the environment? Does he exist for a purpose or does he exist as one element in the universe? Should an educational agency guide an individual in complete adaptation to his environment or should he be guided into methods and achievements wherein he can change the nature of his environment? Some discussion of the innate capacities and abilities of an individual should also be given in presenting a philosophy of education. This involves theories of how people learn and what procedures should be followed in learning situations.

Factors which contribute to the maturity of an individual should also be considered in a philosophy of education. As education is the business of the whole of a human life, it follows that the subjects of education are either immature persons striving for maturity or mature adults. The mature adult would seem to profit most from education although the immature need education more than do the mature. Mortimer Adler (1, p. 216) discusses this point in defending a philosophy of education.

While it is true that the immature, precisely because their immaturity consists in deficiencies of habit and experience, need education more than adults, it is also true that the mature, precisely because their maturity is constituted by ample experience and by stable habits, can profit by education more genuinely than children. No philosophy of education which restricts itself to the education of the young can be adequate; worse than that, it will be distorted and misleading because the ends of education can only be defined in terms of
an educated man; they cannot be properly defined in terms of a child merely in the process of becoming a man.

Maturity itself must be defined before the factors which contribute to the maturity of an individual can be discussed in any philosophy of education. A mature, responsible citizen of a democracy has been defined by eight professional leaders (30, p. 12) from different parts of the United States, representing various disciplines.

A mature, responsible citizen of a democracy has:
1. Feelings of security and adequacy
2. Understanding of self and others
3. Democratic values and goals
4. Problem-solving attitudes and methods
5. Self-discipline, responsibility, and freedom
6. Constructive attitudes toward change.

The individual's relation to society is still another facet of a well-organized philosophy of education. First, the place of a specific society in the universe must be determined. A democratic society could be used to illustrate this point. Either a democratic society is the only true and right society and all men must be brought to know, improve and live by its principles or a democratic society can be a good society but may not be the only good society by which men can live and achieve happiness. Other societies can be equally profitable in man's search for happiness. In the first instance, man must learn to live in a democratic society and seek to force, coerce or in some manner persuade every nation of individuals in the universe to live under the laws and principles
that govern a democratic society. The alternative is to learn
to know and live successfully in a democratic society and to
recognize the operative principles in different societies and
to live with them in a coexistent manner, neither accepting
nor rejecting all of their principles. The latter is learning
to live peacefully with diverse societies.

Secondly, the place or role of the individual in a given
society must be recognized. This is intricately bound to the
importance of the individual. In terms of his role in a
democratic society, an individual must know when to accept,
reject, compromise or attempt to change existent principles
in that society. After recognition of the above, he must
accept full responsibility for his actions in relation to
governing principles.

An exposition of the values men strive to attain is in-
trinsic to any philosophy of education. Under analysis, the
hierarchy of values should be evident. Education is the
process whereby men are changed for the better and values
are one concern of this change. An indication of the rela-
tive stability of the values emphasized by a specific phil-
osophy of education should also be noted.

A philosophy of education includes discussion of the
above sections: the importance of an individual, factors
contributing to the maturity of an individual, the indi-
vidual's relation to society and the values which an individual strives for in his quest for happiness. All of these and more are included in a well-organized philosophy of education.

With these factors in mind, it is the responsibility of an educator to understand the philosophy which he accepts and to identify the application of this philosophy within specific educational institutions. He must also recognize that many of the concerns of any educational institution are not philosophical in origin and can only be solved by practical judgment or experiment. The educator who is well versed in his philosophy of education and experienced in his profession will be able to make the distinction between conflict related to philosophical principles and conflict related to problems which are mechanical in origin and be able to make wise decisions which aid the resolution of conflict. The educator must be able to delimit the responsibility of an educational institution toward the individual and his strivings. He must recognize to what degree or extent educational aims and objectives can be accomplished in a process of education in a specific institution. He then can allocate or apportion certain educational aims and objectives to outside agencies and can determine the role of education in strengthening these agencies or abandoning any connection with them.
Since a college or university is a specific type of educational institution, it should be especially equipped to provide a particular type of educational guidance. Philosophers and educators do not agree on the specific type of guidance that colleges and universities should supply. Alfred North Whitehead (61, pp. 37-38) made several statements concerning university education in a lecture to the Training College Association of London which indicated his particular beliefs concerning university education.

The whole period of growth from infancy to manhood forms one grand cycle. Its stage of romance stretches across the first dozen years of its life, its stage of precision comprises the whole school period of secondary education, and its stage of generalization is the period of entrance into manhood. For those whose formal education is prolonged beyond the school age, the University course or its equivalent is the great period of generalization. The period of generalization should dominate a University. The lectures should be addressed to those to whom details and procedure are familiar; that is to say, familiar at least in the sense of being so congruous to pre-existing training as to be easily acquirable. During the school period the student has been mentally bending over his desk; at the University he should stand up and look around. For this reason it is fatal if the first year at the University be frittered away in going over the old work in the old spirit. At school the boy painfully arises from the particular towards glimpses at general ideas; at the University he should start from general ideas and study their applications to concrete cases. A well-planned University course is a study of the wide sweep of generality. I do not mean that it should be abstract in the sense of divorce from concrete fact, but that concrete fact should be studied as illustrating the scope of general ideas.

Not all educators and philosophers agree with this idea of university education. Philosophers disagree because
they prescribe fundamentally different motives. They disagree on basic issues. Educators disagree because they too, have fundamentally different motives and also lack an understanding of the motives of educators who hold opposing philosophical motives. Not all educators have clarified in their own minds the role of colleges and universities in providing terminal education for adults and near-adults. Equally important in this situation is the lack of cooperation among educators in colleges and universities and educators in other educational institutions which include the preparation of students for colleges and universities as one of their major purposes.

Home economics as a part of college and university education is equally besieged by all the problems and conflicts that center in college and university education. Home economists are educators who are subject to disagreements concerning college home economics offerings for the same reasons as other educators and philosophers. Therefore, basic to the development of a home economics program is the philosophy that underlies it. This includes the point of view in regard to life, education, and home economics held by those of the college staff who are concerned with home economics in any way.

For a home economics program to be functional, a staff
should arrive at answers to a number of fundamental questions in relation to the responsibility of a home economics program in a university or college educational program. In addition, by its very nature, home economics must also arrive at answers to a number of fundamental questions in relation to the responsibility of a college home economics program in strengthening family life. This plurality of responsibility greatly increases the scope of a college home economics program. Danger may lie in an increase in scope of a college home economics program. Consideration of the questions concerning the importance of the individual, factors contributing to the maturity of an individual, the individual's relation to society, and the values for which an individual strives can raise many controversial issues in regard to basic beliefs and to procedures stemming from those beliefs. Consideration may show the inconsistencies which exist between beliefs and practices.

Most home economics educators believe that individuals differ widely in interests, needs and capabilities and yet the current methods in common use in home economics courses at the college level and the size of many classes preclude any great modification in basic planning for instruction which may meet these differences in students. The Committee on Criteria for Evaluating College Home Economics Programs (2,
has recognized the importance of a sound philosophy in the field of home economics.

A philosophy provides the foundation on which the entire program is built. It should be carefully thought through and clearly defined, and its implications in practice throughout the program should be thoroughly understood, agreed upon, and accepted by those concerned. To have greatest meaning and to be of most value, a philosophy should grow out of the thinking of all the staff.

Philosophy of Education and Curriculum Planning

The unique organization of principles, which describes the philosophy of a particular school of home economics is vital to curriculum planning. A curriculum is the peculiar combination and integration of experiences and fact-finding by which a school of home economics hopes to change certain kinds of behavior of its students for the better. The choice of curriculum content is directly related to beliefs about the aims of education for college home economics students. Philosophy provides both the basis and the impetus for curriculum planning. Ivol Spafford (47, p. 24) reported this fact.

Curriculum building may be compared to a pyramid. The philosophy of life and of education of those responsible for the educational program form its base. The outcomes sought in the lives of students are its apex. The sides are made up of the needs and interests of students, the needs of society, and the resources of the institution. Only as each of these is understood and brought
into a balanced, working relationship with the others can a functioning curriculum be built.

The philosophy of a school of home economics determines its educational aims and objectives and the educational practices followed to attain these aims. Ralph Tyler (53, p. 24) has made this point very clear.

For a statement of philosophy to serve most helpfully as a set of standards or a screen in selecting objectives it needs to be stated clearly and for the main points the implications for educational objectives may need to be spelled out. Such a clear and analytical statement can then be used by examining every proposed objective and noting whether the objective is in harmony with one or more main points in the philosophy, is in opposition or is unrelated to any of these points. Those in harmony with the philosophy will be identified as important objectives.

The importance of its philosophy of education in a school of home economics cannot be overstressed. In turn, neither can the importance of individual philosophies of education held by staff members be overstressed. These educational philosophies are directly related to the philosophy of life held by each staff member. Each staff member has definite goals and values in life which he believes will lead to happiness, he also has definite beliefs about the goals and values that others should try to achieve. He has many beliefs about how he should feel and act toward other people and how they should act toward him and toward each other. In fact, his personal philosophy of life is the sum of all his ideas, feelings and attitudes about what is good and what
is bad, what is important and what is unimportant. Whether a staff member realizes it or not, his personal philosophy has some effect on nearly every decision he makes, whether the decision is personal or professional.

The personal philosophy of each staff member concerning goals and values in life can be either very different or very similar to his fellow staff members. The difference may be a matter of degree or a matter of direct opposition. One individual may believe values are eternal commitments which one must come to know. Another may believe that nothing is either positively or negatively valuable unless it has been rationally thought out and confirmed. Another may believe that judgments of values are so much meaningless gibberish while still another may consider judgments of value to be true or false only upon empirical judgment. All of these beliefs may be a source of conflict in curriculum planning.

From the point of view of the differing philosophies, curriculum decision-making inherently has many problem areas. Therefore, some criteria must be formed to determine what kind of procedure curriculum makers will use in making curriculum choices, considering curricular materials and organization, and expected student achievement prior to voting on the matter in question. Criteria can be organized into a curriculum theory which can be used as a basis for agreement. These criteria can be organized into a curriculum theory. A curriculum theory can be used as a basis for agreement,
disagreement, interpretation, understanding, and regulation of curriculum content.

The problem areas inherent in curriculum decision making may be related to the number of different philosophies involved in any decision. A problem area may be a complete lack of understanding on the part of a staff member of any philosophy but his own. Communication may constitute a problem area as there is little common terminology among the various philosophies. Terms used by a specific school of educational philosophy are generally peculiar to that school. A common understanding of terms must be arrived at before adequate communication can be achieved among the staff members holding differing philosophies. Another problem may arise from differences of opinion concerning the importance of a philosophy of education when making curriculum decisions.

Some educational aims and objectives may be included or deleted from a curriculum for many different reasons. For example, agreement may be arrived at, but the assumption cannot be made that because agreement has been obtained, all staff members now hold the same educational beliefs. It is very important for all staff members and especially for administrators to know these underlying reasons for agreement and disagreement because consensus does not mean homogeneity. Many decisions are reached by a faculty and by an administrator as a result of faculty consensus. For example, a faculty
could have arrived at consensus that a certain aim was a worthy educational aim. A faculty member might have agreed that this was a worthy educational aim, but not one to be emphasized in a college home economics program under a core curriculum. This faculty member would not have success in teaching a core course whose objectives stemmed from this educational aim. He could make a better contribution elsewhere in the home economics program where his belief would not be in conflict with his assignment.

The organization of its philosophy by a school of home economics could be achieved through the combined thinking of all the staff. The particular philosophy of the school of home economics should not be a simple synthesis of the combined philosophies of the staff. To be most effective, the philosophy must be unique in itself and contain principles which are all-inclusive. The principles must be positive principles, not anti-pragmatic nor anti-anything else and neither should they be pro-pragmatic nor pro-anything else. They must stand as principles relating to beliefs which are held to be sound as a basis for a particular college home economics program. The organization of this philosophy does not attempt to cancel the particular beliefs of individual staff members. The new philosophy is a unique organization of principles for a specific college home economics program.
This unique organization of a school's philosophy is no easy task. When staff members are given the opportunity to participate in formulating a philosophy for a particular school of home economics, active participation is not assured. Faculty members hold many reservations when asked to express their beliefs. Each member must feel completely free to express his beliefs and openly encouraged to do so. Unless ample discussion of the various beliefs is assured and active participation by each faculty member secured, decisions concerning the school's particular philosophy may be made autocratically and will not represent the real philosophy of that school. Autocratic decisions, in turn, may have the effect of inhibiting free discussion through further withdrawal of participants. When a philosophy has been developed by all the people concerned they will be willing to use it as a guide for determining policies and practices and will also see the relationship between the general philosophy and their own. This may stimulate them to further exploration, clarification and/or improvement of their own philosophy.

The importance of leadership in the formulation of a unique philosophy for a particular school cannot be overestimated. The leader in such a study and discussion plays a vital role. He opens many avenues of study. He starts and stays with his group. He obtains the services of experts in philosophy when needed. He directs the discussion in a
logical manner and keeps all discussion on an open and free basis. He encourages questioning and active participation. From this procedure, a unique philosophy can be formed which should prove effective for the particular school of home economics.

Some comparison of current philosophies of education will provide background for a faculty concerned with the formulation of their particular philosophy of home economics.

Some Points of Agreement and Disagreement among Current Philosophies

Five current philosophies of education profess that happiness is the ultimate goal in life for the individual. They disagree upon the way happiness may be achieved. Aristotelians, realists, idealists and Thomists all seem to agree that happiness is achieved by adjustment to existing circumstances. Aristotelians and idealists prefer to think of the existing environment or circumstances as the limitations of the mind and its ability to be cognizant of its surroundings. The realist believes that the laws and nature of the universe was and is present whether the human mind has discovered them or not and that these laws limit the activity of humans in their adjustment to their universe. The Thomist believes that the law and order of the universe is revealed by God and the individual is controlled by these laws. The experimentalist
does not agree that happiness is just the adjustment of an individual to his environment. He believes that the environment can be adjusted to some extent to serve the individual in his quest for happiness.

Knowledge is a point of controversy among the different philosophies. Aristotelians and Thomists believe that knowledge is absolute. They strive for truth. These two philosophies regard truth as absolute and because of this believe that there is only one true philosophy. The idealist does not believe knowledge is either true or false. He believes that knowledge is simply synthesis of observation. Both the realist and the experimentalist doubt the absolutes of truth and knowledge. Realists believe a thing to be true if proven until it is disproved by additional information or discovery. The experimentalist believes that no absolute truth has yet been found. He welcomes diverse philosophies.

The various philosophies disagree on the importance of a philosophy of education. Aristotelians and idealists ascribe the importance of a philosophy of education to its theoretical and practical application to problems in education. The Thomist ascribes the importance of a philosophy of education to the actual blueprinting of educational procedure. The realist believes that a philosophy of education is not distinctive in itself but that it simply uses the materials and
methods of science. The experimentalist employs the philosophy of education to propose the extensive use of the scientific method in solving the problems of a philosophical and ethical nature.

The nature of man is another point of comparison of the various philosophies. To the Thomist and Aristotelian, man is a rational animal. The Thomist believes man comes from God and has a supernature capable of uniting with God. The idealist has similar beliefs to the Thomist except he substitutes mind for soul. The realist does not recognize a dual nature of body and soul. Realists believe that the body is a whole entity. The experimentalist sees himself as a social body and is not concerned with his beginnings or his ultimate end.

Adherents of all philosophies believe in values but the philosophies differ in their theories of values. The experimentalist believes values to be satisfaction of desires or that which is commonly called good. This good means good for the majority and not just individual good which may conflict with the good for the majority. The realist terms values as interest or motivation which comes from outside and also from within the individual. To the Aristotelian, good is the end product of the development of capabilities. The good is proportional to the extent an individual's capabilities have
been realized. To the Thomist, a hierarchy of values has been revealed by God and must be attained for complete satisfaction. The idealist has values which are attained through goals in living. The hierarchy of the idealist's values consists in his own sense of satisfaction at achievement of the values.

The aims of education are another point at which the philosophies differ. To the Thomist, the ultimate aim is to know, love and serve God in this life and strive to live with God in the after life. To the Aristotelian, the aim of education is one stop on the route to the ultimate aim in life which is happiness. The aim is ultimate for education but is only one means on the way to achieving happiness. For the idealist, the aim of education is a perfect personality. The experimentalist believes that the aim of education is to prepare the student to live in a changing world and contribute his share as a social person. The realist goes along with the experimentalist but adds to the aim the transmission of knowledge and methodology by which knowledge is gained.

All philosophers agree that the individual is the primary end of education and the state or society is subordinate to him. All philosophers hold that democracy is compatible to their specific philosophy of education. In fact, all but the Thomists believe that their philosophies of education can operate most effectively under a democratic government. The
Thomist believes that any one of several forms of government are compatible with the Thomist or Catholic philosophy of education. Brubacher (7, p. 317) has commented upon this different point of view by the Catholic.

. . . Nevertheless, he holds Catholicism and democracy compatible if democracy be limited to the sphere of government by a majority vote of the free and equal citizens of the state. Yet even with this qualification Catholicism shows neither exclusive nor enthusiastic preference for democracy, declaring that it is only one among several legally possible forms to which Catholicism can adapt itself.

The experimentalist differs from all other philosophers in his belief that the school should initiate and take an active part in improving the culture. The idealist believes that the school can help improve the culture but should not initiate changes. The other philosophers believe that the school reflects and transmits the culture. These philosophers all believe that the school is not the only educative agency in the community. The Thomist stresses this point insistently, noting that the family has a higher right in educating the child and that the church right is anterior to both state and family in all educational matters.

Problems Encountered in Curriculum Planning Related to Philosophy of Education

One of the greatest obstacles to the discussion of philosophy of education in relation to curriculum planning is lack
of communication. In any group communication can be inhibited through lack of a common terminology. Each person who endorses a particular philosophy of education either consciously or unconsciously speaks of education and educative matters in terms of that philosophy. Language is the key to understanding. Even though the same language is spoken, it may be spoken with different meanings. Therefore, before a discussion of conflict and areas of disagreement can take place, a common frame of reference should be agreed upon.

When the terminology is no longer a barrier to communication, discussion may still be blocked because there is no common understanding of the answers to the basic questions such as those following. What is good? What is truth and knowledge? What position do human beings occupy in the universe? What is the ultimate end of humanity? The answers to these questions are the premises of each particular philosophy of education.

The third stumbling block to effective communication is the attitude of the participants toward philosophies of education. Some participants believe that their philosophy is the only true philosophy of education. If this is their belief it becomes absolutely necessary for them to convert others to their way of thinking. The principle of conversion is often a very quick block to effective communication. An attitude of
cooperation can overcome this conflict to some extent.

Another attitude that favors lack of communication is the attitude or belief that a philosophy is not necessary for curriculum planning. Many people believe that philosophy should be left to the philosophers and educative matters to the educator and the two should not necessarily meet. Again, cooperation may improve communication.

If effective communication can be established, a discussion of philosophies of education in relation to curriculum planning is still not assured. Participants may be unaware of their own basic beliefs or may be aware of the, but unable to verbalize. Too, a participant may understand the various philosophies and when comparing his own beliefs with one or another, he may find inconsistencies. Some inconsistencies may be so frightening that the participant will withdraw completely from any discussion of philosophy. To avoid this predicament in any group discussion of philosophies, some attempt must be made to show how inconsistencies develop; how some inconsistencies may be compatible while others are not; and, most important, that inconsistency does not necessarily result in failure or faulty judgment concerning educative matters.

Finally, the most difficult obstacle to overcome is the great amount of time which reconciliation of differences in
language, understandings, and attitudes requires of the participants. Study of all the basic issues involved in curriculum planning in relation to a philosophy of education is an absolute essential. Meanwhile, school must go on. Students are in school to be instructed and to learn. Even though conflicts are unresolved, decisions must be made concerning curriculum. The success in resolving conflicts can be measured in the success of the curriculum which obtains after the basic issues are reconciled. Conflicts can be resolved without consensus.

Sources of a Philosophical Framework of Education

If the foregoing problems seem overwhelming it is well to remember that the individual interested and responsible for curriculum planning is not necessarily left to his own resources. There are many sources of help of which the individual can avail himself. First of all, there is his own philosophy of living. What does he feel is important in life? He can sit down and profitably spend some time in meditation on the basic issues in living. A second source that is readily available is consultation with specialists in the field of educational philosophy to clarify the issues in education which are directly related to philosophy. A study group or seminar may establish the resources of indi-
individuals within any group studying the various philosophies. Guidance is an important factor in successful group achievement. Group guidance may be obtained through the use of a study guide. This investigator has prepared a questionnaire which may be used as a study guide for faculty study groups as they strive for communication concerning the various philosophies of education which they hold as individual educators.

Foundation for Individual Curriculum Theory

The educator in home economics has an important role in curriculum planning. He should have a well-defined curriculum theory which can give perspective and a sense of relationship to all the factors involved in the home economics program. The curriculum theory which the home economist holds can enable him to pinpoint the major issues in providing education in home economics and also to offer consistent ways of resolving them. His theory, to be effective, should help him to see the relationship between the major issues in home economics. His theory should help him to see some of the possible effects in the home economics program resulting from his methods of solving the problems concerned with the issues in home economics. The basis of individual curriculum theory is the individual's philosophy of education.
Brubacher (7, pp. 291-292) has supported this fundamental generalization concerning a curriculum theory.

Indeed, it is submitted that no satisfactory answer can be found to practical questions about the method, curriculum, or aims of the schools till adequate answers are obtained to such underlying questions as those already raised. Of course one can give an immediate off-hand or common sense answer to questions of aim, method, and content. By its very nature, however, such an answer is bound to be more or less superficial. A thoroughly professional answer demands that one think through the questions which are prior to further practice. These questions inescapably involve theoretical or philosophical considerations. Such considerations, however, are not to be thought of as entirely different in nature from practical ones. Philosophical theory is really an elaboration and enlargement of the more significant and more widely ramified aspects of practice.

Formation of a curriculum theory, based upon philosophical foundations is a significant effort in the development of home economics curricula.
FACTORS GOVERNING A CORE CURRICULUM THEORY
IN HOME ECONOMICS

Challenge to Home Economics

Home economics is being challenged. The way home economics meets this challenge will determine its place in college curricula in the future. Home economics cannot afford to waste time, men, and material in the pursuit of illusory goals based on motivations such as desire for academic prestige, mimicry of this or that discipline, and ideological dogmas which are open to question. Some curricula are monuments to such goals. These curricula serve as a constant reminder that home economists should be alert to the defects in any curriculum. They should be willing to evaluate, revise if necessary, act upon the revisions, and reevaluate to improve the home economics curriculum in accordance with the underlying philosophy of education of that particular school. The choices for the future of home economics are the home economists' to make. If these are made wisely rather than rashly, a swift acceleration in the evolution of home economics can be envisioned.

Issues in Home Economics

Many issues concerning the home economics curriculum can be traced to the myriad of changes that have occurred in
society; changes in the status of women, changes in some roles of the family, and changes in requirements for certain professions. Current issues are many in number. A selected few should illustrate the scope of the choices or decisions which have to be made.

To what extent should home economics contribute to the aims of a general college education? Consideration of this issue involves a study of the relationship between the aims of a general education in college and the aims of an education in home economics. Should home economics make a special contribution to the student's education or should home economics make a contribution to the student's general education? Can home economics do both or should the general education of the student be left to other disciplines? A decision to accept responsibility for contributing to the general educational aims of the college involves some discussion of how these aims can be incorporated within the home economics program.

Should the general educational aims be incorporated in the home economics program as a core curriculum? In this instance, a core curriculum must be defined and its aims and objectives formulated. Choices in this situation involve basic decisions concerning course content rather than simply reshuffling or relabeling existing courses unless such courses
contribute to the aims and objectives of the core. The resolution of this issue is concerned, in part, with the degree of integration which should obtain in a core curriculum.

How flexible should a core curriculum be? This issue involves the achievement expected of each student. How should the individuality of the student be considered in decisions concerning any aspect of the core? The apportionment of responsibility for the general education of the student should be considered with this issue. Should a student have some option in regards to his own general education?

Who should be responsible for selecting the aims and objectives of a core curriculum? This question involves not only what the objectives should be based upon, but also, who should make curriculum decisions. This involves, too, identification of students for whom the core is planned.

To what extent should a student's previous learning influence his college requirements? Analysis of this issue brings the question of whether or not consideration should be given to his previous experiences and, if so, how these learnings are to be identified. The question of whether or not college credit should be given for pre-college learnings may be answered in part by institutional policy. Home economists must determine the basis for evaluating these learnings, however.
Should core courses be part of a professional sequence and require pre-requisites? Answers to this question would be influenced by whether or not the core should be planned for others than home economics majors.

When should a student register for core courses? This issue involves the underlying philosophy of the core curriculum in home economics. The solution is dependent upon the part a core will serve in a student’s college education if he admits home economics as his area of concentration.

The preceding issues are interrelated. One choice influences another. Unless decisions are guided by a conscious philosophy of education inconsistencies may result in the core. If decisions are to be made by more than one person a plan must be made to see that each person concerned has an understanding of the issues involved, is familiar with the curriculum theory to be used, and is willing to cooperate in curriculum planning.

Purpose of a Core Curriculum Theory

Decisions in curriculum planning are arrived at by many methods. A systematic appraisal of a current curriculum with acceptance or rejection of choices that have been traditional is one approved way. Decisions can be made upon recommendations from specialists in curriculum planning, upon authority
and handed down as policy, or by using a well-organized curriculum theory. This investigator asserts that a core curriculum theory can be used effectively in making decisions concerning such a curriculum in home economics.

A core curriculum theory is a plan or scheme for organizing the elements of curriculum into a working arrangement whereby certain steps can be followed and certain results predicted, analyzed, and finally used as a basis for curriculum choices. Additional purposes of a curriculum theory are: to bring current issues in home economics before curriculum planners, to indicate a consistent procedure in solving the issues, and to point out the relationship between an issue and possible approaches to its solution.

The basis of a core curriculum theory lies in the philosophy of education held by a particular school. In the preceding chapters, suggestions have been made for developing a philosophy of education in schools of home economics in colleges and universities. The core curriculum theory resulting from this philosophy will aid in making the value judgments involved in selecting aims and objectives of the core.

Parts of a Core Curriculum Theory

The core curriculum theory presented in this study is composed of five parts or steps. The first step is to select
the aims and objectives for the core. The second step involves the selection of experiences which will aid the student to achieve the aims and objectives deemed essential in the core. The third step in the theory is to organize the selected experiences into a framework that is usable in the home economics program within a specific institution. The fourth step is to plan to put the organized experiences into operation. The fifth step is to plan to evaluate the curriculum as it is put into operation and as it operates. Ralph Tyler (54, p. 61) has reported four of the above steps as being essential.

... For purposes of analysis, it is possible to distinguish four major tasks in curriculum construction.

The first of these is the formulation of educational objectives, or goals, of the curriculum. ... After the objectives of the curriculum have been formulated, a second step is to select learning experiences that are likely to attain the objectives. ... This, then, brings us to the third major task: that of organizing the learning experiences effectively and efficiently. ...

It is not my purpose to discuss the fourth step involved in curriculum construction: that of evaluation. Evaluation is necessary in curriculum building to determine how far the objectives are actually being realized and at what points the curriculum needs revision and replanning. ....

The step which Tyler omits may not need confirmation. Nothing that is planned can be evaluated until it is put into actual practice. This is the point where the best laid plans can go awry.
Selection of Aims and Objectives of a Core

Selection of aims and objectives for the core curriculum in home economics assumes primary importance. Aims will be held as long term goals in this discussion. Objectives will be discussed in relation to aims, as those goals which can be achieved in a specified or shorter time than the long term aims. The reason for this separation into aims and objectives is to clarify and communicate. With aims so broadly defined they may seem completely desirable and far removed from a present situation. In fact, unless care is taken, long term aims may seem to relieve the individual participant in curriculum revision from any responsibility toward achievement of them. Therefore, as aims in home economics are listed they should be considered in terms of their share in helping each student toward his ultimate goal of happiness. When this is done, the aims chosen for the core in any school will be similar to those aims which Margaret Mead (35, p. 190) describes as "open-ended," aims which turn "attention toward processes, toward directions, and away from fixed plans into which we attempt to fit living human beings." Objectives are classed as the short term achievements stemming from long term aims. Objectives may be accomplished within a specified time limit, whether a day, a month, a year, or four years. Objectives are usually chosen in relation to the philosophy of
education held by the individual who is doing the choosing. This individual may be a home economics faculty member or the student in home economics. Curriculum planners may recommend different objectives for achieving the same aim. For example, an objective of developing an effective personality could be either to achieve mastery of the psychology of personality, or to analyze his own personality and identify and solve his own personality problems. The choice would depend upon the underlying philosophy of the person choosing the objective.

Among aims that can be chosen for home economics students to achieve through a core curriculum are: development of an effective personality, identification and formulation of a philosophy of living, achievement of effective interpersonal relations, attainment of effective citizenship, and recognition of and preparation for the contribution each person can make to his society.

Areas of controversy concerning these aims may include interpretation of what an effective personality is, what citizenship connotes, what effective interpersonal relations involve, what a philosophy of life comprises, and what contributions society is likely to ask of an individual. It is at this point that all discussion of philosophy of education, of life, and of values that are held as important for achievement of the ultimate goal of happiness assume major importance.
Selection of Learning Experiences

The second step in curriculum construction or revision is to plan and select those experiences whereby the chosen aims and objectives of the core may be realized. Learning has been studied extensively and has been found to take place according to definite psychological principles. An experience which promotes learning in an individual becomes most significant. Ralph Tyler (53, p. 41) has described a "learning experience".

The term "learning experience" is not the same as the content with which a course deals nor the activities performed by the teacher. The term "learning experience" refers to the interaction between the learner and the external conditions in the environment to which he can react. Learning takes place through the active behavior of the student; it is what he does that he learns, not what the teacher does. It is possible for two students to be in the same class and for them to be having two different experiences.

Even if the above definition is accepted by all curriculum planners, conflict may arise over the term "active behavior."

It would be well to come to agreement at this point.

A sampling of major psychological principles of learning has been illustrated in the paragraphs immediately following. These psychological principles are simply conditions which are essential for a person's behavior to change in the way that is indicated by the aims and objectives of a curriculum. Too, these psychological principles are seldom in operation
in isolation in a specific learning situation. Generally, several are involved in any learning situation.

A student can learn only as he has an opportunity to exercise the kind of behavior implied by the objective. To select an experience in a home economics core which would help a Thomist to use the revealed principles governing interpersonal relations, the student would have to participate in identifying and understanding the revealed principles and then have ample opportunity to apply them in several situations which would exist in that student's life.

For an experience to cause learning, the student must gain some satisfaction from his behavior. Miller and Dollard (36, p. 37) have made this point when they say, "Reward is essential to the learning of a habit; it is also essential to the maintenance of a habit." The idealist would need experiences which promote the highest standards of interpersonal relations, but the standards would have to be geared to the student's capabilities because satisfaction will be measured in the degree to which the student achieves those standards. Here, too, the student must have ample opportunity to achieve in different situations.

In addition to ample opportunity to practice in different situations, an added factor is that of the factor of transfer. What is learned is not transferred to different
situations through practice unless there is a similarity of relationships running through the different situations. Deese (11, p. 225) has discussed this fact.

The principle mechanism for the operation of transfer of training is generalization. Educators, however, have frequently been concerned with the problem of whether it is the broad aspects of learning that provide the basis for generalization or whether it is the specific elements of some activity. At one time these two suggested modes for transfer of training were thought of as conflicting theories. The more reasonable interpretation, however, is that they are but two aspects of the practical problem of transfer. The mental age of the learner, the nature of the task to be learned, and the nature of the task to which the transfer occurs are all factors that determine which of these two aspects of transfer are most important in any given situation.

There is one additional factor to remember in transfer expectancy. The student must be taught that what he is learning can be transferred to other situations. Deese (11, p. 227) has elaborated upon this point.

Perhaps the most important single determinant of the amount of transfer that is possible, and that he can usually do something about, is the knowledge, on the part of the learner, that what he is learning can be transferred. The learner must also be motivated to apply what he has learned to new situations that are similar in character. On the other hand, the teacher can expect little or indifferent transfer when the opportunities for transfer and the need for transfer are not emphasized.

The student must be motivated to transfer his learning to different situations. The need for some similarity of experiences in which learning is expected to transfer compels the
home economist to choose experiences for the core which are related to students' life experiences. The young adult, whose first few years of adulthood are spent in college has numerous life situations which could be adapted to college learning experiences. Generalizations concerning these situations could then be transferred to experiences in the student's life. Havighurst (23, p. 72) has listed some of the developmental tasks of early adulthood from which experiences can be drawn.

Of all the periods of life, early adulthood is the fullest of teachable moments and emptiest of efforts to teach. It is the time of special sensitivity and unusual readiness of the person to learn. Early adulthood, the period from eighteen to thirty, usually contains marriage, the first pregnancy, the first serious full-time job, the first illnesses of children, the first experience of furnishing or buying a house, and the first venturing of the child off to school. If ever people are motivated to learn and to learn quickly, it is at times such as these.

The experiences in home economics, whatever the school of philosophy, can be selected within the scope of the developmental tasks of early adulthood.

Many experiences can be used to promote the achievement of any one objective. The choice of experiences within the core curriculum is limited only by time, facilities, and the students themselves.

Another complicating factor in the selection of experiences is the fact that a single experience can be used in the achievement of several core objectives. While a home
economics student is solving problems about his personality, he may also be solving his health problems, his nutritional problems, and his interpersonal relationship problems.

The organization of selected core experiences into a usable framework is the next consideration in a well-developed core curriculum theory. Ralph Tyler (54, p. 61) has given his theory about the function of organization in learning experiences.

... The primary educational function of organization is to relate the various learning experiences which together comprise the curriculum so as to produce the maximum cumulative effect in attaining the objectives of the school. The significant question to ask about any scheme of organization is: How adequately does it provide reinforcement of the several learning experiences so that they produce a cumulative effect?

Organizing Principles of Core Curriculum Theory

Many organizing principles appear to be in current use. Organizing principles are simply generalizations about how experiences should be related to each other. Three very important principles to consider in a core curriculum theory are: core curriculum experiences utilize some system of continuity; core experiences follow a logical sequence to expected outcomes; and core experiences are integrated.

Continuity means the successive reiteration of curriculum elements. For example, good nutrition is a concept which
could be emphasized in the core first in reference to an individual's own nutrition, then in relation to his health, in relation to family meal planning, and still reiterated again in the economics of food supply.

Sequence in curriculum organization refers to the building of one experience upon a preceding experience. There are three separate aspects of sequence. Home economics draws on several disciplines. This makes sequence especially difficult to achieve in that it involves much interdisciplinary planning for a concept to be introduced, then referred to and reinterpreted in the light of new experiences. Plans must be made so that each time the concept is referred to the student understands it more fully. It becomes important that the concept be referred to in increasingly mature contexts. Taba (50, pp. 104-105) has illustrated two more aspects of sequence.

Provision for growth in the complexity and maturity of the reactions required is another aspect of sequence. Curriculum experiences should be planned in such a way that they both require and help achieve the ability to understand increasingly complex material, the ability to interpret increasingly difficult facts with increasing accuracy, subtlety, and significance, and to master increasingly more effective techniques of expression.

A third problem of sequence is posed by the psychology of learning. It is commonplace to say that learning experiences must move from the concrete and familiar to the abstract and remote, from the emotionally and intellectually acceptable to the emotionally and intellectually new or foreign.
A concrete application of this principle, however, is another story. The experiments tried in this direction, such as the concentric curriculum proceeding from home, community, and immediate environment to the nation and the world, have been either too formal or naïve even to stimulate an adequate exploration of what is abstract or remote for different maturity levels. Obviously, the proximity of time and space is an insufficient criterion. Another fallacious assumption has been that the beginning of things are simpler than the later developments in the same area. Thus, simpler machines, often non-existent today, are taught ahead of present-day machines, the beginnings of history are mastered ahead of some present day developments, and so on . . . .

Home economists may or may not agree with Taba and her conclusions concerning these two aspects of sequence. Whether they do or not, they still must make decisions related to sequence. For example, one of the tasks of early adulthood is to select and furnish a home. In selecting experiences in housing, the home economist educator must decide whether he should approach the problem through the decisions which have to be made in selecting a house or whether he should approach the problem through the growth and development of different types of housing and their architectural design.

Integration is the third organizing principle to be considered. Learning experiences which are inter-related become more meaningful. Integration attempts to inter-relate the various experiences and show their positions within the whole complex that is comprised within the aims and objectives of the core. Integration gives the student a perspective of a
unified whole. To some home economists, a unified whole may mean a general education, to others, a professional education. Basic to this disagreement is an analysis of the purposes of a core in home economics. Taba (50, p. 107) has commented upon the efficacy of integration in a core curriculum.

Many recent experiments with the so-called "core" or unified curriculum have tried to organize learning experiences around some broad problems or concepts, and to draw together from any field whatever knowledge or ideas seem pertinent . . . . The main advantage of this type of integration is that it permits relating ideas and skills in their natural relationships. If the topics and units are chosen adroitly, these relationships can approximate those prevailing in life situations, thus permitting a maximum of life application. Moreover, the organization of learning experiences is frankly determined by the nature of the problem or topic, and there is no attempt to weld the several different organizations of several different subjects.

Elements of a Core Curriculum

After the organizing principles of the core are clearly understood by the curriculum planners, the major elements of the core should be identified and selected. Elements of a curriculum are the basic framework of the core and provide the building units which are organized to provide for continuous, related learnings that follow a logical sequence and are well-integrated. Curriculum planners with highly diversified experiences need to study together to select those elements of the core which they believe to be essential to
the common learnings or general education of a home economics graduate. These major elements include concepts, values, skills and abilities. A curriculum group must analyze these elements and determine the contribution that each selected element can make towards the achievement of core objectives before it can be incorporated under course title or subject area within the core. Before this can be done, the planners themselves must know these elements: what they are, how they are used and why they are selected. Definitions of each element should be clear so that all participants in curriculum planning use the same connotation, whether they agree or disagree with its inclusion within a core.

There are many types of concepts. Concepts need to be organized into broad ideas or generalizations. Di Vesta (13, pp. 4-5) has defined concepts, discussed one type of concept and has associated concepts with values.

Concepts are mental images. As such they involve: (1) A cognitive structure which emerges while the individual is thinking about himself and the world about him; (2) a conative structure which emerges as certain desires, aversions, or attractions arise concurrently out of satisfactions and annoyances and become associated with the meaning and the symbol.

Some concepts are mental images of processes by which certain ends are achieved. These are called process concepts throughout this report. Other concepts, on a higher level of generality than most typical process concepts, are mental images of circumstances of living to be achieved or shunned. These are value concepts and may be thought of as ends or goals. Both process con-
cepts and value concepts are important parts of the pattern of meaning.

These concepts may be either negative or positive. A positive process concept is one that the individual believes to be beneficial in achieving important values. A negative process concept is one which the individual believes to be detrimental to achieving important values. A positive value is a circumstance of living which the individual cherishes. A negative value is a circumstance of living which the individual shuns.

Both types of concepts are functional in that they direct behavior. Values are functional as goals to be achieved. Process concepts are functional as means to obtain these goals.

Skills can be defined in many ways. Communication is one of the complications inherent in group study of curriculum. In any curriculum study, definitions of the terminology to be used must be kept clearly in mind. This investigator has chosen the following definition of skills: the familiar knowledge of any science, art or handicraft, as shown by dexterity in execution or performance, or in its application to practical purposes; technical expertness included. Curriculum planners must predetermine the amount of skill which is necessary for the degree of achievement deemed essential for core objectives.

The last major element to be discussed is that of human ability. Ability is the power to perform certain acts. Adequate measurement of an ability can be accomplished through measuring the range within which the ability at issue tends to vary concurrently from one person to another (48, p. 5).
An understanding of human abilities is important for successful inclusion of this element in curriculum planning. In a discussion of human abilities, Spearman and Wynn Jones (48, p. 15) have statistically analyzed abilities and have found them to be of three general types. "... they have consisted of (1) a general factor; (2) an unlimited number of narrow specific factors; and (3) very few broad group factors." The general factor in human ability is the common intellectual factor. This is the factor which every individual has to some degree, not all to the same degree however. The specific factors in human ability are many. There are a few of the specific factors which cover a very broad ground. The complexity of specific factors has made a study of them seem impossible. When only the few which cover very broad ground are studied, some useful approximations can be made. Spearman and Wynn Jones (48) have discussed these factors as the verbal factor, the mechanical factor, the sensory ability, motor ability, retentive ability, mathematical ability and psychological ability.

Human abilities, even though they can be divided into units for better understanding, become even more important to home economists at the college level because abilities are so diverse. Most studies show a tremendous range of difference in the abilities of students at every level of school.
elementary, high school, college, and graduate schools.

Eurich (16, pp. 79-80), using data from the psychological examinations of the American Council on Education, has discussed individual difference in abilities of students with its implication for colleges.

The educational program, insofar as it involves the abilities measured by such an examination, must be adjusted to the students who are now being served. Actually, colleges and secondary schools have made such adjustments constantly, which they have not openly recognized. The teaching of college algebra or chemistry in the highest ranking college must be very different from that in the lowest ranking college. Algebra symbols or the kind of ability that is appraised by the psychological examination. To say that the students in the two groups had learned algebra to the same degree, or to say that they can and should learn algebra to the same degree, represents sheer rigidity in educational thinking. It represents an insistence upon absolutes in college education that does not exist.

More amazing still than the differences between institutions on their psychological test scores is the wide range of scores within any single college . . . . Each college, then, faces a problem of variability within the institution that has been talked about often enough, but has been the object of serious efforts to meet individual needs only within the last few years and even so with most inadequate results.

Constant adjustment to tasks outside the range of his abilities may prove detrimental to the student in his achievement of aims and objectives included in the core curriculum. Home economists should keep this fact in mind when planning to include specific learnings to be acquired through the core.

To conclude, human ability is very broad in range and
much of that ability is independent of other abilities. This range is extremely evident at the college level as well as at other school levels. Human ability, with its myriad of differences in range and kind, is an important element to be considered in curriculum planning in home economics.

The major elements included in a core curriculum are selected in reference to the essential or "common learnings" which seem necessary for every home economics graduate and is dependent upon the beliefs of those responsible for curriculum planning. The degree to which these elements should become incorporated into the student's life is a matter to be decided by curriculum planners. Whether the student is simply introduced to these various elements or whether the student is given an opportunity to completely incorporate them into his life to a point where they can be used automatically is a matter of choice.

Experiential Framework for a Core

The fourth step in curriculum planning involves the mechanics for putting the experiences into a framework which can be used by the student to achieve his aims and objectives. Decisions in this area are concerned with course titles, units, hours of time in relation to credits, the basis for granting credit, the degrees offered at completion of formal
education, and the requirements, options and electives for each student. These decisions call for mature judgment of the curriculum planner and may or may not relate to the philosophy of the curriculum planner. They do relate to the requirements of the institution, however. The type of curriculum considered and the course units will be determined by philosophy of the school of home economics.

Evaluation of Core

The fifth step in curriculum planning concerns the evaluation of the core. Evaluation of the core is in terms of student achievement. Evaluation is planned to determine how well the core objectives are met and to discover points where the core needs to be revised or replanned.

Evaluation is planned step by step as the curriculum is planned step by step and both are planned conjointly. The purpose of evaluation has been discussed by Ralph Tyler(53, pp. 68-69).

It should be clear that evaluation then becomes a process for finding out how far the learning experiences as developed and organized are actually producing the desired results and the processes of evaluation will involve identifying the strengths and weaknesses of the plans. This helps to check the validity of the basic hypotheses upon which the instructional program has been organized and developed, and it also checks the effectiveness of the particular instruments, that is, the teachers and other conditions that are being used to carry forward the instructional program. As a result of evaluation it is possible
to note in what respects the curriculum is effective and in what respects it needs improvement.

The most important spur to evaluation of the core is courage. Courage gives the participants of curriculum planning the will to view their theory in action and also courage permits the participants to accept responsibility for their own decisions.

Advantages and Disadvantages of a Core Curriculum Theory

A well-organized core curriculum theory has many advantages. The primary advantage lies in the fact that the theory is a guide to curriculum planning. A curriculum theory in one sense is a communication device. When following a theory, terminology assumes great importance. There are some pitfalls to be avoided in the constructive use of a core curriculum theory. The most serious of these is failure to recognize the philosophical foundations upon which the theory rests. Another pitfall is that of relying too heavily on one particular principle of curriculum planning. Still another pitfall is the narrow interpretation of a principle so as to support preconceived points of view. An open mind and a cooperative spirit are important allies in curriculum planning. One final pitfall is that of applying a principle of curriculum planning to both professional and general educa-
tion in the same way when very often the application may be appropriate for only one type of education. This can be avoided through the clear understanding of the principles of curriculum construction and their application in both professional and general education. A second advantage lies in the fact that when a question concerning the core curriculum is called to vote, participants have had some opportunity to become familiar with several different ramifications of the issue involved.

In conclusion, it is this investigator's belief that no fixed or final statement of curriculum theory can be made in our society. Continuous reconstruction is necessary as the patterns of society change. This can be assured only through continuous inquiry and ruthless revision where needed.
METHOD OF PROCEDURE

After selecting the current major philosophies of education to be used as a basis for identifying the different educational philosophies of home economics, defining a core in home economics curricula, selecting and adapting a curriculum theory to a core curriculum, and selecting specific issues concerning a core in home economics about which certain beliefs could be ascertained, it was necessary to formulate an instrument by which these beliefs could be collected. The instrument was to be used to collect and summarize data concerning relations between educational philosophies of home economics and beliefs concerning the core for college home economics curricula.

Formulation of Aims and of Statements for Use as Bases for Objectives as They Are Related to Educational Philosophies

Using the selected educational philosophies and a list of issues concerning education in general and education in home economics which had been obtained through extensive reading and personal experience as a faculty member in a college home economics department, a tentative list of aims to be achieved through a college education was compiled. After consideration and delimitation of the study, a list of five specific aims was composed and these aims were included in the
final instrument. The respondents were given an opportunity to accept or reject each aim at the time of circularization.

Each aim was related to the achievement of a graduating home economics student through a series of statements to be used as bases for objectives by which the student could achieve the aim. Each statement in the series was related to one of the five educational philosophies selected for this study. An effort was made to formulate each statement so that it was exclusive for the educational philosophy under consideration. These statements were to be used to identify, clarify and differentiate educational philosophies in home economics. Status words such as democracy or family were purposely omitted from these statements on the assumption that all of the statements formulated were in harmony with concepts of a democratic society. Certain distinguishing words were used to identify specific philosophies. In the final form of the instrument, these words were printed in bold face type for easier identification by the respondent. This was done because the questionnaire (Appendix J) was not designed to test the respondent's identification of the philosophies used.
Formulation of Statements of Beliefs
Concerning a Core Curriculum

Using the definition of core curriculum devised for this study and general principles of curriculum construction in the selected curriculum theory, a list of the areas of study which might be included in a core curriculum in home economics was compiled. In formulating this list, an attempt was made to include those areas which have been traditionally a part of a home economics curriculum together with those areas outside home economics which also have been included either as part of the home economics curriculum or as the general education curriculum usually prescribed for each student by an institution. Where these areas have traditionally been a composite of two or more units, such as "clothing selection and construction", they were separated for the purpose of this study and became "clothing selection" and "clothing construction". The investigator's experience as a member of a faculty of a college of home economics which was undergoing complete curriculum revision and also the investigator's opportunity to attend a series of seminars on curriculum revision at another college where curriculum reevaluation and reorganization in the division of home economics was current proved most helpful in developing the list of areas to be included in the list. From the above experiences and exten-
sive reading, the investigator compiled a list of specific reasons which might be given for the inclusion of chosen areas within a home economics curriculum.

The listing of areas and tentative list of reasons for including the areas in a home economics core curriculum precipitated the issue of how these core experiences or areas should be apportioned within the home economics core curriculum. In answer to this question, a list of the various procedures by which core experiences have been apportioned as well as certain procedures preferred by various home economists was made. Associated with the procedures was a list of reasons for preferences for specific procedures in apportioning core experiences or areas.

Another issue seemed associated with the question of apportionment. Who should plan core objectives and experiences? In answer to this issue, a list was made including several groups who could be held responsible for core objectives and experiences. To insure uniformity of response, the assumption was made that the faculty as a whole was too large to act as a committee. Accompanying this list of alternatives was a list of reasons for choosing each group and from which a respondent could choose that which coincided with his belief.

The student for whom the core curriculum is designed is
a major concern of curriculum planners. For whom should a core curriculum in home economics be planned? The list of probable students was very short but inclusive. The reasons for choosing any one of the particular groups of students listed became very long.

How should the core be administered? A list of several procedures was compiled, including certain alternatives in which a student may not have a choice and others in which a student may have a choice. A list of reasons supporting the procedures was also compiled.

How should core course credit be granted? College credit is of paramount importance to each student as degrees conferred are usually dependent upon the acquisition of a specific number of credit hours. Therefore, a list of various bases for granting core course credit was compiled. Several reasons for the various bases were listed.

Are pre-requisites necessary for accomplishment of core objectives? This was also deemed an issue in core curriculum planning. Several different ways in which pre-requisites might be used and the recognition that pre-requisites might be eliminated became the basis for a list of alternatives from which a respondent might choose according to his belief. Added to this list was a list of reasons for choosing any of the procedures related to pre-requisites.
At what time during the student's college program should the core curriculum be assigned and completed? This was the last issue to be considered in this study. A list of several schemes by which the core could be assigned and completed was compiled. Several reasons for choosing these schemes were formulated. An attempt was made in selecting reasons to associate choices relative to this issue with beliefs currently held concerning the purposes of a core curriculum.

The list of statements to be used as bases for objectives, related to the achievement of specific aims and associated with current educational philosophies was submitted to a panel for criticism. Submitted at the same time were the statements representing various beliefs concerning the core curriculum in college home economics. The panel consisted of two philosophers, five home economics staff members, and five graduate students. For names of panel members, see Appendix A. One philosopher teaches philosophy to all home economics graduates at a state university; the other teaches philosophy and has recently been chairman of a curriculum study group whose foremost objective was redesigning the college program of general education. The five staff members represented three departments in home economics, namely: home economics education, child development, nutrition, and one department outside home economics, psychology, in a state college. The
five graduate students in home economics education had all had teaching experience, research experience, and three were studying toward a doctorate in home economics education. These three represented such past experiences as a college instructor, national Future Homemakers of America advisor, and a state supervisor in charge of curriculum. This panel was asked to judge these statements for accuracy of presentation of the selected philosophies, clarity, and completeness. Using suggestions from this group, a refinement of statements representing with the various philosophies, beliefs concerning core issues, and reasons for those beliefs was made. In a review of these suggestions an additional factor became evident. Not all members of the panel believed that a core curriculum should be included in college home economics curricula. In developing the instrument, provision had to be made for this factor.

The list of revised statements were given to a second panel (Appendix B) for criticism of clarity, completeness, and ease in responding. The second panel consisted of five members, none of whom was connected with college home economics. Members of the second panel represented two lawyers, a teacher of social studies, a retired principal of a secondary school, and a lay member whose special interest was philosophy. After receiving criticisms from the group, further
revisions were made. This group specifically criticized the length of statements and the number of statements included in each section. The main criticism from this group was that responding would be far too time-consuming. Therefore, further condensation of statements was made.

Development of the Questionnaire

A questionnaire (Appendix J) was developed from which beliefs related to educational philosophies of home economics and beliefs concerning the core for college home economics could be obtained. The questionnaire was divided into three sections.

Section I of the questionnaire was devised to secure beliefs regarding five general aims which a home economics graduate might achieve through a college education. This section also included the statements which could be used as bases for objectives in the achievement of specific aims. The statements supporting the achievement of each aim were associated with certain educational philosophies. Each statement represented the tenets of a specific educational philosophy.

There were five sub-sections in section I, bearing the letters A, B, C, D, and E. At the beginning of each sub-section a statement appeared concerning a general aim to be achieved through a college education. The aims selected for
use in the study were placed in random order in section I. A space for the respondent to check "yes" or "no", depending upon his belief concerning each specific aim, was placed immediately following the statement of the aim. Directions stated that if the respondent did not believe that the aim should be achieved through a college education, he was to ignore the remainder of the sub-section and proceed to the next sub-section. If he accepted the aim for achievement, he was to check the remainder of the sub-section. Statements in the remainder of the sub-section were related to specific educational philosophies and were to be used as bases for objectives related to the aim. The respondent was directed to select the statement which most nearly corresponded to his belief. If none of the statements expressed his belief, he was given space in which to write a statement of his belief. At this point, the respondent was directed to place a check in the space preceding the one statement which most nearly expressed his belief. The statements related to the educational philosophies were listed in random order under the first sub-section and then the same order was held in subsequent sub-sections. To aid the respondent in identifying his own belief, differentiating words in the selected educational philosophies were printed in bold type. The need for this emphasis on differentiating words became apparent during
Section II of the questionnaire was devised to permit each respondent to express his opinion concerning the curriculum structure generally called the core. To include or not to include a core is one issue in curriculum planning. In this section, the definition of the core curriculum used in this study was given and the respondent was afforded the opportunity to accept or reject a core curriculum as part of home economics curricula. If he accepted a core curriculum, he was given the opportunity to accept or revise the definition of a core which was given in the questionnaire. If the core as part of home economics curricula was rejected by the respondent, he was directed to go no further and to return the questionnaire. If he accepted the core as defined, he was directed to the next section of the questionnaire. If the respondent chose to accept a core as part of home economics curricula, but revised the definition given in the questionnaire, he was directed to write his definition of the core in the space provided before proceeding to the next section.

Section III was composed of eight sub-sections which were devised to permit each respondent to express his beliefs concerning certain issues in core curriculum planning. These beliefs were to be expressed according to the respondent's
interpretation of the best educational opportunity for home economics students. Each sub-section began with a question concerning an issue in core curriculum planning. In answer to the question, statements were formulated presenting possible solutions. The statements were placed immediately following the question and the respondent was directed to select the one solution to the question which most nearly expressed his belief. These statements were placed in the list in random order. If none of the solutions presented expressed his belief he was directed to write a statement of his belief in the space provided for that purpose. The respondent was then directed to check his selection in the space preceding the statement.

In the second part of each sub-section in section III, various reasons in support of the solutions to the issue in question were listed. In this part, the respondent was directed to select the reasons which most nearly expressed his beliefs concerning his choice or to write a statement of his reasons if those presented did not adequately express his belief. A space labeled "others" was provided for that purpose. In the second part of the sub-section, each respondent was encouraged to select as many reasons as was necessary to adequately express his belief. Those reasons were also placed in random order.
Sub-section A deviated from the above description of sub-sections under section III to the extent that each respondent was encouraged to select as many statements as he needed in all parts. All other sub-sections could be checked as needed only in the second part.

During the preparation of section III of this questionnaire, many words commonly used by home economists were found to have many different meanings. Therefore, some revision was necessary to eliminate as many of those words as possible. Also, the length of the questionnaire became formidable while still in its developmental stages and consequently, much revision and condensation of statements became necessary.

Before having the questionnaire printed for circularization, it was taken to the members of the curriculum committee at Iowa State College and they were asked to respond to the questionnaire. No member of the curriculum committee had been drawn in the sample from Iowa State College. This group was asked to report concerning the amount of time needed for checking the questionnaire, the adequacy and clarity of directions, and whether sufficient interest had been generated to insure some measure of cooperation in responding to the questionnaire. For members of third panel, see Appendix C. The length of time needed to respond to the questionnaire was criticized. From this and other reports of members of the
curriculum committee, certain revisions were made and the questionnaire printed for circularization.

Selection of Recipients for Questionnaire

The schools of home economics selected for participation in the study were chosen on the basis of the number of full-time faculty members. Only those schools which had a full-time faculty of seven or more were chosen. The decision to select these schools was made upon the assumption that schools of this size would have faculty members who were specialists in different areas of home economics. A list of these institutions was obtained from a bulletin (57, pp. 17-27) published by the United States Office of Education containing a list of all schools of home economics in degree-granting institutions. At first selection, 103 schools were chosen. However, in the same bulletin (57, p. 16) a list appeared indicating certain schools which had either sent the information required in the survey too late for tabulation or had sent no information to the United States Office of Education. Therefore, a form letter was formulated (Appendix D) and sent to the registrar of each institution in this list requesting information concerning their department of home economics. Of the 34 letters sent, 34 replies were received. From this group only two institutions were qualified to participate in the study.
Therefore, the recipients of the questionnaire were chosen from 105 schools of home economics.

All chairmen, deans, or heads of 105 colleges, divisions, or schools of home economics were chosen to receive the questionnaire upon the assumption that a large part of their administrative responsibilities lay in the area of curriculum planning and revision. A decision was made to sample professors and associate professors of the selected schools of home economics upon the assumption that they had been actively engaged in home economics for several years.

A random sample of professors and associate professors was to be drawn on a pro-rated basis: one professor and one associate professor were to be selected from each school with a faculty of seven to and including 15 members, two professors and two associate professors from a faculty of 16 to and including 24, three professors and three associate professors from a faculty of 25 to and including 33, four professors and four associate professors from a faculty of 34 to and including 42, five professors and five associate professors from a faculty of 43 or more. The delimitation of the sample to be drawn from the larger schools having a faculty of 43 or more was made so that the sample would not be overweighted by faculty members of larger schools. Lists of faculty members holding the academic rank of professor and associate professor were to be obtained from heads of the schools of home econo-
nomics.

A questionnaire and a letter were sent to the head of the school of home economics in each institution. The letter (Appendix E) requested each head to participate in this study and to ask for his faculty's cooperation in this study and, if they were willing to participate, to send a list of the professors and associate professors from the school of home economics. In the same letter, the head was asked to respond to the questionnaire and return it to the investigator by April 30, 1958. A return envelope was enclosed for both list and questionnaire. Heads of schools of home economics returned 41 questionnaires. Only 30 returns included a list of professors and associate professors. Included in those 30 returns were: five refusals to participate from both faculty and head, two refusals to participate from faculty only, three reports from heads with the information that the faculty had no professors nor associate professors, and one school report containing the information that the school had only six full-time faculty members.

On May 5, 1958, follow-up letters were sent (Appendices F and G) to remaining heads requesting a list of professors and associate professors and again asking for a response to the questionnaire or in the alternative requesting a list of professors and associate professors. Again, a self-addressed envelope was enclosed and, where needed, an additional ques-
tionnaire was enclosed. Returns from nine heads included lists of professors and associate professors. Using the 39 lists, a random sample was drawn from each school with more professors and associate professors than the pro-rated allotment and all professors and associate professors selected from those schools having less than the pro-rated allotment.

Many schools still had not responded; therefore, the decision was made to review the latest catalogue from the institution and to draw a sample from that list of faculty members of the school of home economics. Here again, in the 55 schools of home economics so sampled, a random sample was drawn from each school having more than the pro-rated allotment and all professors and associate professors selected from those schools having less than the pro-rated allotment.

Procurement of Responses

A cover letter (Appendix H) was prepared to accompany the questionnaire to professors and associate professors asking for their participation in the study by responding to the enclosed questionnaire. A self-addressed envelope was also enclosed.

By May 10, 1958, all questionnaires had been circularized making a total of 383 questionnaires sent to recipients. The mailing period was between April 23, 1958 and May 15, 1958. After two weeks time had elapsed, each non-responding recipi-
ent of a questionnaire was sent a follow-up letter (Appendix I). A second follow-up letter was not sent upon the assumption that it was too late in the school year to anticipate a response.

Collection and Treatment of Data

In Table 1, some indication is given concerning the collection of data. From 105 schools of home economics in degree granting institutions, 82 schools participated to some extent in the study and 23 schools did not participate.

Questionnaires were sent to 383 faculty members. Recipients returned 22 questionnaires unchecked. The most frequent reasons given for not checking the questionnaire were: absence from campus and extreme pressure of work at the end of a school term. Many respondents who checked the questionnaire also criticized the investigator's request for a response to a questionnaire which was so detailed and thought provoking. Too, several respondents requested additional questionnaires for their use as a basis for curriculum studies in their respective schools.

Questionnaires were checked and returned by 190 respondents. Of this group, 51 responses came from heads of schools of home economics, 58 responses from professors, and 81 responses from associate professors. In certain schools, the only faculty member holding the academic rank of professor
Table 1. Facts relevant to collection of data regarding relations between educational philosophies of home economics and beliefs concerning the core for college home economics curricula

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of schools participating</td>
<td>82</td>
</tr>
<tr>
<td>Number of schools not participating</td>
<td>23</td>
</tr>
<tr>
<td>Number of schools qualifying</td>
<td>105</td>
</tr>
<tr>
<td>Questionnaires responded to</td>
<td>190</td>
</tr>
<tr>
<td>Questionnaires returned unchecked</td>
<td>22</td>
</tr>
<tr>
<td>Questionnaires not returned</td>
<td>171</td>
</tr>
<tr>
<td>Questionnaires mailed</td>
<td>383</td>
</tr>
<tr>
<td>Heads responding</td>
<td>51</td>
</tr>
<tr>
<td>Professors responding</td>
<td>58</td>
</tr>
<tr>
<td>Associate professors responding</td>
<td>81</td>
</tr>
<tr>
<td>Questionnaires responded to</td>
<td>190</td>
</tr>
</tbody>
</table>

No correspondence received in any form, catalogue list available

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>60.87</td>
</tr>
</tbody>
</table>

Head, representing himself and faculty, refused to participate

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>21.74</td>
</tr>
</tbody>
</table>

No response by head nor catalogue list available

<table>
<thead>
<tr>
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<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>13.04</td>
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</table>

School reported less than seven faculty members

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4.35</td>
</tr>
</tbody>
</table>

Nonparticipating schools

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>100.00</td>
</tr>
</tbody>
</table>

was also head of the school of home economics and was listed in that group.

Of the 23 non-participating schools, no correspondence was received in any form from 14 schools. The head, representing himself and faculty members from five schools refused to participate. No response was obtained from the head nor was there a catalogue list of faculty members available from
three schools. One head reported that since publication of the bulletin (57, pp. 17-27) the number of full-time faculty members had dropped to six, therefore the school did not qualify for participation in the study.

Treatment of these data consisted of enumerating, summarizing, determining proportion, and analyzing group responses. From the first section of the questionnaire (Appendix J), the proportion of faculty members who identified their beliefs concerning certain aims and bases for objectives in terms of their educational philosophy was determined. Further analysis of the response was made to determine whether this group of faculty members were consistent in their choice of an educational philosophy or whether they were inconsistent. From the second and third sections of the questionnaire the responses were analyzed to determine what proportion of the group would choose a core curriculum as part of a home economics curricula. Then, from that proportion choosing a core, further analysis was made to determine what learning experiences they would include in core and how these experiences would be organized in a core. All responses were analyzed to determine what reasons were given for the preceding choices.

Further analysis was made, subjectively, to determine the efficacy of the instrument. Group responses were studied
for clues for needed revision. Every comment or suggested change was examined closely to determine which sections or parts seemed to need revision.
FINDINGS

The data concerning the relation between educational philosophies of home economics and beliefs about the core for college home economics will be presented in three sections: aims and objectives of a college education for a home economics graduate; inclusion of a core curriculum as part of home economics curricula; and selection and organization of core experiences. Data were secured from heads, professors, and associate professors of selected schools of home economics within United States. A questionnaire was the instrument used to collect data. A copy of the questionnaire may be found in Appendix J. The discussion will concern the 190 responses obtained from 383 recipients who received the questionnaire used in this study. This response is 49.61 percent of the total possible response. The data in these findings cannot be generalized beyond this group because of the limitations imposed by a response of less than 50 percent.

The Aims and Objectives of a College Education for a Home Economics Graduate

The aims of a college education for a home economics graduate which were used in the questionnaire were limited to five: to develop an effective personality; to identify and formulate a philosophy of living; to achieve effective
citizenship; to recognize and prepare to make a contribution to society; and to achieve effective interpersonal relations. In making judgments concerning these aims as requested in the questionnaire, respondents were not given an opportunity to add other aims which they might also choose. The only reactions possible were to: include each aim, omit each aim, or make no response. No response could be the result of the respondent's failure to read the detailed directions carefully, misinterpretation of directions, inability to make decisions concerning aims, refusal of commitment for a specific aim, or disbelief in the existence of any relation between an aim and home economics graduates.

For clarity and more detailed discussion, certain parts of subsequent sections will be discussed according to the academic rank of each respondent: heads, professors and associate professors of schools of home economics.

In general, there was considerable agreement among respondents that all of the aims selected should be aims of a college education. This fact can be noted in Table 2. Less than five per cent of the responding group believed that any aim should be omitted. Less than five per cent of the group failed to respond to any specific aim.

The greatest degree of agreement among all respondents was found regarding the aim "to attain effective citizenship". This aim received 97.89 per cent of the total response.
Table 2. Beliefs concerning the inclusion of five aims to be achieved through a college education by a home economics graduate

<table>
<thead>
<tr>
<th>Aim</th>
<th>Total N</th>
<th>Total %</th>
<th>Heads N</th>
<th>Heads %</th>
<th>Professors N</th>
<th>Professors %</th>
<th>Assoc. Professors N</th>
<th>Assoc. Professors %</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To attain effective citizenship</td>
<td>186</td>
<td>97.89</td>
<td>51</td>
<td>100.00</td>
<td>55</td>
<td>94.82</td>
<td>80</td>
<td>98.76</td>
</tr>
<tr>
<td>Include</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omit</td>
<td>4</td>
<td>2.10</td>
<td>0</td>
<td>0.00</td>
<td>3</td>
<td>5.17</td>
<td>1</td>
<td>1.23</td>
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<tr>
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<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0.00</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>Total</td>
<td>190</td>
<td>99.99</td>
<td>51</td>
<td>100.00</td>
<td>58</td>
<td>99.99</td>
<td>81</td>
<td>99.99</td>
</tr>
<tr>
<td>2. To develop an effective personality</td>
<td>177</td>
<td>93.15</td>
<td>50</td>
<td>98.03</td>
<td>54</td>
<td>93.10</td>
<td>73</td>
<td>90.12</td>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omit</td>
<td>7</td>
<td>3.68</td>
<td>1</td>
<td>1.96</td>
<td>3</td>
<td>5.17</td>
<td>3</td>
<td>3.70</td>
</tr>
<tr>
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<td>3.15</td>
<td>0</td>
<td>0.00</td>
<td>1</td>
<td>1.78</td>
<td>5</td>
<td>6.17</td>
</tr>
<tr>
<td>Total</td>
<td>190</td>
<td>99.98</td>
<td>51</td>
<td>99.99</td>
<td>58</td>
<td>99.98</td>
<td>81</td>
<td>99.99</td>
</tr>
<tr>
<td>3. To identify and formulate a philosophy of living</td>
<td>177</td>
<td>93.15</td>
<td>51</td>
<td>100.00</td>
<td>52</td>
<td>89.65</td>
<td>74</td>
<td>91.35</td>
</tr>
<tr>
<td>Include</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omit</td>
<td>9</td>
<td>4.73</td>
<td>0</td>
<td>0.00</td>
<td>4</td>
<td>6.89</td>
<td>5</td>
<td>6.17</td>
</tr>
<tr>
<td>No response</td>
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<td>2.10</td>
<td>0</td>
<td>0.00</td>
<td>2</td>
<td>3.44</td>
<td>2</td>
<td>2.46</td>
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<tr>
<td>Total</td>
<td>190</td>
<td>99.98</td>
<td>51</td>
<td>100.00</td>
<td>58</td>
<td>99.98</td>
<td>81</td>
<td>99.98</td>
</tr>
<tr>
<td>4. To recognize and prepare to make a contribution to society</td>
<td>177</td>
<td>93.15</td>
<td>47</td>
<td>92.15</td>
<td>55</td>
<td>94.82</td>
<td>75</td>
<td>92.59</td>
</tr>
<tr>
<td>Include</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omit</td>
<td>6</td>
<td>3.15</td>
<td>0</td>
<td>0.00</td>
<td>3</td>
<td>5.17</td>
<td>3</td>
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<tr>
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<td>3.68</td>
<td>4</td>
<td>7.84</td>
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<td>0.00</td>
<td>3</td>
<td>3.70</td>
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</table>
Table 2. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Heads</th>
<th>Professors</th>
<th>Assoc. professors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>5. To achieve</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>effective</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>interpersonal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>relations</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Include</td>
<td>174</td>
<td>91.57</td>
<td>48</td>
<td>94.11</td>
</tr>
<tr>
<td>Omit</td>
<td>8</td>
<td>4.21</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>No response</td>
<td>8</td>
<td>4.21</td>
<td>3</td>
<td>5.88</td>
</tr>
</tbody>
</table>

Therefore, this particular group of home economists chose the aim "to attain effective citizenship through a college education" most often of any of the five aims used in this particular study. Only 2.10 per cent of the respondents believed that this aim should be omitted. No one failed to respond. By academic rank, the highest response, 100 per cent, came from heads of schools of home economics and the least response, 94.32 per cent, came from professors.

More than 93 per cent of the total group accepted the aims: to develop an effective personality; to identify and formulate a philosophy of living; and to recognize and prepare to make a contribution to society. Heads of these schools of home economics would include the aim "to develop an effective personality" most often, 98.03 per cent, and associate professors would include it least often, 90.12 per
cent. More professors would omit this aim, 5.17 per cent, than respondents of other academic ranks. More associate professors, 6.17 per cent, made no response concerning this aim than respondents of other academic rank.

The aim "to identify and formulate a philosophy of living" received 100 per cent favorable response from heads. Professors and associate professors responded similarly to this aim with 89.65 and 91.35 per cent, respectively.

Persons within all academic ranks tended to agree most closely that the aim "to recognize and make a contribution to society" should be achieved through a college education. Heads, professors, and associate professors affirmed its inclusion 92.15, 94.82, and 92.59 per cent, respectively. Certain heads and associate professors made no response. Not one head would omit this aim.

The aim chosen least often by 91.57 per cent of the respondents was "to achieve effective interpersonal relations". Heads of schools of home economics chose this aim most often with 94.11 per cent and professors chose it least often with 87.93 per cent.

With one exception, heads of these schools of home economics included all aims more often than did respondents of other academic ranks. Professors tended to omit responses most often of all respondents.
Philosophical implications of these aims will be discussed in relation to the bases for objectives which stem from each selected aim. The statements to be used as bases for objectives were associated with certain philosophies of education. Tables 3 through 8 were compiled to indicate the relations between the aims and the statements to be used as bases for objectives which were recognized by respondents.

The bases for choosing the objectives of each aim selected in this study have been presented in terms of five current educational philosophies: Aristotelianism, experimentalism, idealism, realism, and Thomism. The assumption has been made that the description of the way in which each school of educational philosophy would secure achievement of each aim is accurate and distinctive. Each respondent had an opportunity to select one statement to be used as a basis for objectives to reach a specific aim according to his belief or philosophy of education. If this belief coincided with one of the educational philosophies included in this study and he agreed with the statement intended to represent the philosophy of education, he could show his acceptance by simply checking the statement. If no statement proved acceptable to a respondent, he could formulate a statement of his belief in the space provided for that purpose. In discussing Tables 3 through 7, statements to be used as a basis for objectives of each aim
will be referred to by the name of the educational philosophy which each represents. The actual statements used in the questionnaire may be found in each table.

Error at this point could be the result of some failure on the part of the respondent to read the detailed directions carefully. However, no obvious failure to follow directions was noted. Additional error could enter if the differences between each school of educational philosophy were too subtle for the respondent to distinguish a real difference. Also, error could enter if a respondent checked indiscriminately. When an opportunity was given for each respondent to form his statement of what he believed should be the basis for objectives concerned with the achievement of a particular aim, less than three per cent did so. In every case, additions, combinations, substitutions, and deletions have been examined for indications or recommendations for revision of questionnaire.

Table 3 represents a summary of the findings of Tables 4 through 8. The subsequent tables will give the exact statements which have been associated with each educational philosophy. In Table 3, only the educational philosophy has been listed with the per cent response under each aim. In the entire group, experimentalism ranked highest under two aims "to recognize and prepare to make a contribution to society"
Table 3. Consistency of responses to certain statements to be used as bases for objectives of certain aims in terms of selected educational philosophies

<table>
<thead>
<tr>
<th>Educational philosophies</th>
<th>Effective citizenship</th>
<th>Effective personality</th>
<th>Philosophy of living</th>
<th>Recognition and prep. for contrib. to society</th>
<th>Effective interpersonal relations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Experimentalism</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Heads</td>
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<td>28.00</td>
<td>7.94</td>
<td>35.17</td>
<td>10.41</td>
</tr>
<tr>
<td>Professors</td>
<td>10.90</td>
<td>37.03</td>
<td>9.61</td>
<td>43.63</td>
<td>15.68</td>
</tr>
<tr>
<td>Assoc. professors</td>
<td>16.25</td>
<td>39.72</td>
<td>13.51</td>
<td>46.66</td>
<td>13.33</td>
</tr>
<tr>
<td>Total</td>
<td>11.85</td>
<td>35.59</td>
<td>10.73</td>
<td>42.93</td>
<td>13.21</td>
</tr>
<tr>
<td>2. Aristotelianism</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Heads</td>
<td>45.10</td>
<td>4.00</td>
<td>7.84</td>
<td>14.89</td>
<td>8.33</td>
</tr>
<tr>
<td>Professors</td>
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<td>7.40</td>
<td>11.53</td>
<td>7.27</td>
<td>19.60</td>
</tr>
<tr>
<td>Assoc. professors</td>
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<td>5.47</td>
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<td>14.66</td>
</tr>
<tr>
<td>Total</td>
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<td>5.64</td>
<td>11.29</td>
<td>11.86</td>
<td>14.36</td>
</tr>
<tr>
<td>3. Idealism</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Heads</td>
<td>9.80</td>
<td>8.00</td>
<td>11.76</td>
<td>14.89</td>
<td>31.25</td>
</tr>
<tr>
<td>Professors</td>
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<td>5.55</td>
<td>17.30</td>
<td>29.09</td>
<td>37.25</td>
</tr>
<tr>
<td>Assoc. professors</td>
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<td>12.32</td>
<td>18.91</td>
<td>13.33</td>
<td>34.66</td>
</tr>
<tr>
<td>Total</td>
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<td>9.03</td>
<td>16.32</td>
<td>18.64</td>
<td>34.48</td>
</tr>
<tr>
<td>4. Realism</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Heads</td>
<td>27.45</td>
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<tr>
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<td>35.02</td>
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Table 3. (Continued)

<table>
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<tr>
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<th>Effective personality</th>
<th>Philosophy of living</th>
<th>Recognition and prep. for contrib. to society</th>
<th>Effective interpersonal relations</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aims</strong></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>5.4 Thomism</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Heads</td>
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<td>10.00</td>
<td>3.92</td>
<td>12.76</td>
<td>8.33</td>
</tr>
<tr>
<td>Professors</td>
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<td>14.81</td>
<td>9.61</td>
<td>7.27</td>
<td>1.96</td>
</tr>
<tr>
<td>Assoc. professors</td>
<td>8.75</td>
<td>10.95</td>
<td>9.45</td>
<td>10.66</td>
<td>9.33</td>
</tr>
<tr>
<td>Total</td>
<td>5.91</td>
<td>11.86</td>
<td>7.90</td>
<td>10.16</td>
<td>6.89</td>
</tr>
<tr>
<td>6. Others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heads</td>
<td>5.88</td>
<td>6.00</td>
<td>7.84</td>
<td>8.51</td>
<td>6.25</td>
</tr>
<tr>
<td>Professors</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td>Assoc. professors</td>
<td>3.75</td>
<td>2.73</td>
<td>4.05</td>
<td>8.00</td>
<td>5.33</td>
</tr>
<tr>
<td>Total</td>
<td>3.22</td>
<td>2.82</td>
<td>3.95</td>
<td>5.64</td>
<td>4.02</td>
</tr>
</tbody>
</table>
with 42.93 per cent responding affirmatively and "to develop an effective personality" with 35.59 per cent acceptance. Realism ranked almost equally with experimentalism under the aim "to develop an effective personality" with 35.02 per cent. Aristotelianism, idealism, and realism each had the highest per cent acceptance for one specific aim. The aim "to attain effective citizenship" was chosen by the greatest per cent of respondents and Aristotelianism was selected as the educational philosophy by which this aim could be achieved. Thomism was the only educational philosophy never chosen by the highest nor second highest in per cent of respondents. However, Thomism was chosen third highest under the aim "to develop an effective personality". Idealism and realism shared honors of second highest in popularity with statements used as bases for objectives of all five aims, two and three times, respectively.

With one exception, less than five per cent of the total group made additional statements of educational philosophy as bases for objectives. This exception was under the aim "to recognize and prepare to make a contribution to society". Heads of these schools of home economics consistently added statements as the basis for objectives more often than did associate professors. No professor substituted a statement of his belief. Suggested statements will be discussed with reference to revision of the questionnaire.
Little or no consistency in choosing statements as bases for objectives under specific educational philosophies, Table 3, could be noted among heads, professors, and associate professors when all aims were considered. Therefore, this group of respondents exhibited no clear, consistent pattern of adherence to a specific educational philosophy when choosing bases for objectives under five specific aims of a college education for home economics graduates.

In comparing beliefs concerning the bases for objectives related to the aim "to attain effective citizenship" nearly all respondents, 97.89 per cent, agreed that this aim should be included as part of the aims of a college education for a home economics graduate. Data in Table 4 indicate that heads, professors, and associate professors of these schools of home economics accepted most often, 45.10, 47.27, 42.50 per cent, respectively, the statement representing Aristotelianism as the basis for objectives in the achievement of this aim. Heads of these schools of home economics chose statements representing experimentalism and Thomism least often, with 5.88 per cent, respectively.

A number of heads of schools of home economics substituted statements of their belief as a basis for objectives for the aim "to attain effective citizenship". One preferred to combine statements representing experimentalism and realism as a single belief for the basis of objectives. These two
Table 4. Beliefs concerning bases for objectives related to the aim: to attain effective citizenship

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 186)</th>
<th>Heads (N 51)</th>
<th>Professors (N 55)</th>
<th>Assoc. professors (N 80)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. An Aristotelian would: recognize and assume the responsibility of a citizen to apply rational thinking and accumulated knowledge in the solution of cultural and social problems.</td>
<td>83 44.62</td>
<td>23 45.10</td>
<td>26 47.27</td>
<td>34 42.50</td>
</tr>
<tr>
<td>2. A realist would: recognize the need to identify and solve social, economic, and cultural problems through the application of proven principles or through discovery of new principles.</td>
<td>38 20.43</td>
<td>14 27.45</td>
<td>14 25.45</td>
<td>10 12.50</td>
</tr>
<tr>
<td>3. An idealist would: recognize and formulate solutions for social, economic, and cultural problems with a view to the ideal way of life, yet adjusting to apparent limitations.</td>
<td>26 13.97</td>
<td>5 9.80</td>
<td>8 14.54</td>
<td>13 16.25</td>
</tr>
</tbody>
</table>
Table 4. (Continued)

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 186)</th>
<th>Heads (N 51)</th>
<th>Professors (N 55)</th>
<th>Assoc. professors (N 80)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>4. An experimentalist would: recognize and be ready to encourage reconciliation between diversity of interests of the various cultural groups because of the part interdependence plays in the solution of social problems.</td>
<td>22</td>
<td>11.85</td>
<td>3</td>
<td>5.88</td>
</tr>
<tr>
<td>5. A Thomist would: accept his obligations as a citizen to promote laws and any governmental system designed to develop an orderly society in which he can live.</td>
<td>11</td>
<td>5.91</td>
<td>3</td>
<td>5.88</td>
</tr>
<tr>
<td>6. Another belief than those above</td>
<td>6</td>
<td>3.22</td>
<td>3</td>
<td>5.88</td>
</tr>
<tr>
<td>Total</td>
<td>186</td>
<td>99.97</td>
<td>51</td>
<td>99.99</td>
</tr>
</tbody>
</table>
schools of educational philosophy are similar in certain respects, but differ in the degree of emphasis upon specific principles. For example, experimentalists believe in a scientific procedure of problem-solving and realists believe that a philosophy of education simply uses the methods of science and is not distinctive in itself. The combination of these two statements in this sub-section indicated they were not mutually exclusive. A third substituted the statement "study and understand one through five, integrate in application to living in towns, organizations, student government, social and class situations". Statements 1 through 5 were not compatible.

Professors chose statements representing Thomism least often, with 1.81 per cent. Professors made no additional comments nor did they substitute statements as bases for objectives.

Associate professors chose statements representing Thomism least often, with 8.75 per cent. They made some changes in the statements representing educational philosophies. Under realism, a respondent preferred to omit the word "proven" and insert "he accepts, believes in" making the statement read "recognize the need to identify and solve social, economic, and cultural problems through the application of principles he accepts, believes in, or through the discovery of new principles. This substitution would not
change the connotation of the statement to any extent. Another combination suggested was that of combining statements representing realism and Thomism. These two statements are not compatible unless the respondent associates proven principles with principles revealed from God.

In Table 5, a comparison has been made of beliefs concerning the bases for objectives related to the aim "to develop an effective personality". This aim was selected by all three groups as an essential aim to be achieved through a college education. Experimentalism and realism were chosen almost equally, with 35.59 and 35.02 per cent, respectively, by the total group of respondents.

Heads of these schools of home economics most often preferred the statement representing realism as the basis for objectives with which to achieve the aim with a 44 per cent response. Professors and associate professors preferred the statement representing experimentalism most often with 37.03 and 39.72 per cent, respectively. Head and associate professors chose the statement associated with Aristotelianism less often and professors chose the statement associated with idealism least often.

Five respondents preferred to comment rather than select a given statement to be used as the basis for objectives in the achievement of the aim "to develop an effective personality". One respondent preferred to combine statements asso-
Table 5. Beliefs concerning bases for objectives related to the aim: to develop an effective personality

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 177)</th>
<th>Heads (N 50)</th>
<th>Professors (N 54)</th>
<th>Assoc. professors (N 73)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. An experimentalist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>evaluate and improve his individual personality through subjective analysis involving the identification and solution of individual problems.</td>
<td>63 35.59</td>
<td>14 28.00</td>
<td>20 37.03</td>
<td>29 39.72</td>
</tr>
<tr>
<td>2. A realist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>analyze his personality in relation to physiological laws and native environment together with the limitations of each factor, because although human development is limited by genetic factors, personality can be developed by the application of physical, biological and social principles.</td>
<td>62 35.02</td>
<td>22 44.00</td>
<td>19 35.18</td>
<td>21 28.76</td>
</tr>
<tr>
<td>3. A Thomist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>recognize that the Christ-like personality is the ultimate in personality development and can become an actuality only when certain basic principles necessary for its formation are observed</td>
<td>21 11.86</td>
<td>5 10.00</td>
<td>8 14.81</td>
<td>8 10.95</td>
</tr>
</tbody>
</table>
Table 5. (Continued)

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 177)</th>
<th>Heads (N 50)</th>
<th>Professors (N 54)</th>
<th>Assoc. professors (N 73)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N  %</td>
<td>N  %</td>
<td>N  %</td>
<td>N  %</td>
</tr>
</tbody>
</table>

4. An idealist would:
- realize that the ideal personality can be analyzed and identified and endeavor to develop his personality toward this ultimate goal.
  
<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>9.03</td>
<td>4</td>
<td>8.00</td>
<td>3</td>
<td>5.55</td>
<td>9</td>
<td>12.32</td>
</tr>
</tbody>
</table>

5. An Aristotelian would:
- realize that the history of mankind demonstrates the general personality types that are successful in meeting life's problems and utilize this knowledge and rational thinking for improvement of his personality.

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>5.64</td>
<td>2</td>
<td>4.00</td>
<td>4</td>
<td>7.40</td>
<td>4</td>
<td>5.47</td>
</tr>
</tbody>
</table>

6. Another belief than those above

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>2.82</td>
<td>3</td>
<td>6.00</td>
<td>0</td>
<td>0.00</td>
<td>2</td>
<td>2.73</td>
</tr>
</tbody>
</table>

| Total | N 177 | 99.96 | 50 | 100.00 | 54 | 99.97 | 73 | 99.95 |
associated with realism and experimentalism. These might seem compatible to a certain extent. Another preferred to combine statements associated with Aristotelianism, Thomism, realism, and idealism. This combination was not compatible. A third substituted the statement "seek to understand feelings and actions of self and others, as this leads to acceptance or willingness to work toward change". This statement seemed to represent experimentalism. Another substituted "continue to develop an effective personality through the application of principles of human growth and development; realizing that personality is the product of forces of heredity and environment interacting in a culture". This statement seemed to be associated with realism. Still another respondent simply added "and undergo psychotherapy, etc." to the statement "evaluate and improve his individual personality through subjective analysis involving the identification and solution of individual problems" representing experimentalism.

Data in Table 6 indicate a comparison of beliefs concerning the bases for objectives related to the aim "to identify and formulate a philosophy of living, which should be achieved through a college education by a home economics graduate. By a large per cent, the majority of respondents in all three groups selected the statement associated with the educational philosophy realism to be used as the basis for objectives in the achievement of this aim. The greatest group response,
Table 6. Beliefs concerning bases for objectives related to the aim: to identify and formulate a philosophy of living

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 177)</th>
<th>Heads (N 51)</th>
<th>Professors (N 52)</th>
<th>Assoc. professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A realist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>recognize and use the known principles of good physical, mental, and emotional health</td>
<td>88 49.71</td>
<td>31 60.78</td>
<td>27 51.92</td>
<td>30 40.54</td>
</tr>
<tr>
<td>in formulating a philosophy of living.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. An idealist would:</td>
<td>29 16.38</td>
<td>6 11.76</td>
<td>9 17.30</td>
<td>14 18.91</td>
</tr>
<tr>
<td>develop a growing philosophy through seeking the ideals and goals which are essential to achievement of happiness.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. An Aristotelian would:</td>
<td>19 10.73</td>
<td>4 7.84</td>
<td>5 9.61</td>
<td>10 13.51</td>
</tr>
<tr>
<td>develop a growing philosophy which enables the individual to identify and assume his place in society, because history has indicated that each person has a specific role and through rational thinking the individual is able to assume that role.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 6. (Continued)

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 177)</th>
<th>Heads (N 51)</th>
<th>Professors (N 52)</th>
<th>Assoc. professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>4. An experimentalist would; develop a growing philosophy of life based on his relative success in meeting life's changing social situations.</td>
<td>14</td>
<td>7.90</td>
<td>2</td>
<td>3.92</td>
</tr>
<tr>
<td>5. A Thomist would: develop a growing understanding and acceptance of the true and revealed philosophy of life, because certain laws must be followed in the Christ-like plan of perfection.</td>
<td>14</td>
<td>7.90</td>
<td>2</td>
<td>3.92</td>
</tr>
<tr>
<td>6. Another belief than those above</td>
<td>7</td>
<td>3.95</td>
<td>4</td>
<td>7.84</td>
</tr>
</tbody>
</table>

Total | 177  | 99.96 | 51  | 99.98 | 52  | 99.97 | 74  | 99.97 |
with 60.78 per cent, came from heads of schools of home economics. This group also made more substitutions for the given statement than the other groups.

The substitutions suggested by two heads of schools of home economics combined statements associated with realism and experimentalism. This investigator believes that these two philosophies of education are compatible in some respects. Another substituted "recognizing one's relation to the universe and to mankind". The last substitution in this group was "developing a growing philosophy which enables the individual to identify and assume his place in society, considering his relationship to others and to God" for the statement associated with the educational philosophy Thomism.

An associate professor preferred the statement "engages in a multitude of experiences and then evaluation whereby he can develop a philosophy which is unique and valid for himself" as a basis for objectives of this aim "to identify and formulate a philosophy of living". Another preferred to add "and to develop yearning to educate oneself through life - self education" to the statement associated with Aristotelianism, making it read "developing a growing philosophy which enables the individual to identify and assume his place in society, because history has indicated that each person has a specific role and through rational thinking the individual is able to assume that role and to develop yearning to educate
oneself through life - self education". A third substituted his statement "develop a growing philosophy of life based on changing social situations, regardless of one's success" for the statement associated with the educational philosophy experimentalism. Suggestions were made by two associate professors to the effect that the statement under Aristotelianism and that under realism should be reworded.

From data in Table 7, a comparison of beliefs concerning the bases for objectives related to the aim "to recognize and prepare for a contribution to society" can be noted. Regarding this aim, all three groups selected the statement associated with the educational philosophy experimentalism by a large majority. More associate professors, with 46.66 per cent response, chose the statement associated with experimentalism than did heads, with 36.17 per cent response. Heads and associate professors were rather evenly divided in their choices among statements associated with the other four schools of educational philosophy. Professors chose the statement associated with idealism second to experimentalism.

Statements to be used as bases for objectives related to the above aim received more criticism from heads and associate professors than those associated with any other aim, namely: 8.51 and 8.00 per cent, respectively. One head preferred to combine the statements associated with realism and experimentalism. Another substituted "understanding the strengths
Table 7. Beliefs concerning bases for objectives related to the aim: to recognize and prepare for a contribution to society

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 177)</th>
<th>Heads (N 47)</th>
<th>Professors (N 55)</th>
<th>Assoc. professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>1. An experimentalist would do this by: recognizing and developing his capabilities through the practical application of his talents.</td>
<td>76</td>
<td>42.93</td>
<td>17</td>
<td>36.17</td>
</tr>
<tr>
<td>2. An idealist would do this by: setting as his foremost goal, making the contribution which will be the most successful in furthering achievement of the &quot;good life&quot;.</td>
<td>33</td>
<td>18.64</td>
<td>7</td>
<td>14.89</td>
</tr>
<tr>
<td>3. An Aristotelian would do this by: gaining personal satisfaction from his contribution through assumption of his role and application of accumulated knowledge.</td>
<td>21</td>
<td>11.86</td>
<td>7</td>
<td>14.89</td>
</tr>
<tr>
<td>4. A realist would do this by: practical application of known facts, methods, or generalizations.</td>
<td>19</td>
<td>10.73</td>
<td>6</td>
<td>12.76</td>
</tr>
</tbody>
</table>
Table 7. (Continued)

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 177)</th>
<th>Heads (N 47)</th>
<th>Professors (N 55)</th>
<th>Assoc. professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>5. A Thomist would do this by: coordinat</td>
<td>18</td>
<td>10.16</td>
<td>6</td>
<td>12.76</td>
</tr>
<tr>
<td>6. Another belief than those above</td>
<td>10</td>
<td>5.04</td>
<td>4</td>
<td>8.51</td>
</tr>
<tr>
<td>Total</td>
<td>177</td>
<td>99.96</td>
<td>47</td>
<td>99.98</td>
</tr>
</tbody>
</table>
and limitations of self and others and accepting responsibilities for making personal contribution as well as helping others in making theirs for an improved society. This general belief did not seem to be associated with any particular educational philosophy unless "improved society" held the connotation that an individual is responsible for changing or improving society. If this were true, the belief might well have been associated with experimentalism. However, this is speculation. Another head selected the statement associated with experimentalism, but preferred to omit "practical" preceding "application" making the statement read "recognizing and developing his capabilities through the application of his talents". Still another substituted the statement "accepting his responsibilities and applying his accumulated knowledge and talents toward the achievement of better home, community, and world living". This belief might have been associated with idealism.

Six associate professors did not accept the selected statements to be used as bases for objectives for the aforementioned aim. Two of them combined the statements related to experimentalism and realism. A third reported that these statements were not mutually exclusive. A fourth preferred to combine statements associated with Aristotelianism and experimentalism. These two philosophies were not compatible, according to this investigator's understanding. A fifth sub-
stituted "making the best contribution of which he is capable toward the betterment of society". This statement seemed to be associated with idealism. A sixth substituted "recognizing the personal satisfaction which comes from productive work and the contribution it makes to society (the productive work may be of an intellectual type as well as other kinds)". Personal satisfaction was considered a goal in life for all educational philosophies.

Data from Table 8 indicates some comparison of beliefs concerning the bases for objectives of the aim "to achieve effective interpersonal relations" to be achieved through a college education for a home economics graduate. The statement selected most often, with 34.48 per cent response, by the total group as a basis for objectives was associated with the educational philosophy idealism. The statement associated with realism was selected almost as often, however. The majority of heads of schools of home economics preferred the statement associated with realism. More professors, 37.25 per cent, selected the statement associated with idealism. All three groups were in agreement that the statement associated with Thomism was least acceptable as a basis for objectives of this aim.

Several heads and associate professors did not accept the given statements as an expression of their belief. One
Table 8. Beliefs concerning bases for objectives related to the aim: to achieve effective interpersonal relations

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 174)</th>
<th>Heads (N 48)</th>
<th>Professors (N 51)</th>
<th>Assoc. professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. An idealist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>strive for the achievement of highest standards of interpersonal relations which must be maintained for satisfying group living.</td>
<td>60 34.48</td>
<td>15 31.25</td>
<td>19 37.25</td>
<td>26 34.66</td>
</tr>
<tr>
<td>2. A realist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>understand the proven principles for effective group living and apply in groups of varying composition and goals.</td>
<td>47 27.01</td>
<td>17 35.41</td>
<td>13 25.49</td>
<td>17 22.66</td>
</tr>
<tr>
<td>3. An Aristotelian would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>recognize the opportunity in group living for effective interpersonal relations and, by rational thinking, project successful past experiences into the future.</td>
<td>25 14.36</td>
<td>4 8.33</td>
<td>10 19.60</td>
<td>11 14.66</td>
</tr>
</tbody>
</table>
Table 8. (Continued)

<table>
<thead>
<tr>
<th>Bases for objectives</th>
<th>Total (N 174)</th>
<th>Heads (N 48)</th>
<th>Professors (N 51)</th>
<th>Assoc. professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>4. An experimentalist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>recognize and plan for satisfactory interpersonal relations through role adaptation and participation in changing group situations.</td>
<td>23</td>
<td>13.21</td>
<td>5</td>
<td>10.41</td>
</tr>
<tr>
<td>5. A Thomist would:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apply revealed principles governing interpersonal relations such as love of self and fellowman to actual group situations.</td>
<td>12</td>
<td>6.89</td>
<td>4</td>
<td>8.33</td>
</tr>
<tr>
<td>6. Another belief than those above</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>4.02</td>
<td>3</td>
<td>6.25</td>
</tr>
<tr>
<td>Total</td>
<td>174</td>
<td>99.97</td>
<td>48</td>
<td>99.98</td>
</tr>
</tbody>
</table>
head preferred to combine the statements associated with experimen
talism and realism. Another preferred to combine the statements under Aristotelianism, Thomism, realism, and add "understand and apply in actual situations". This seemed incompatible to this investigator. A third preferred to com-
bine statements associated with experimentalism and idealism. At certain levels of understanding these might seem com-
patible.

Four associate professors preferred to write statements of their beliefs rather than accept one of those contained in the questionnaire under this aim "to achieve effective inter-
personal relations". One associate professor combined the statements associated with Aristotelianism, realism, and idealism. These did not seem compatible to this investigator. A second substituted "as people understand one another and to the extent that they agree on ends and means to achieve them, interpersonal relations take care of themselves". This respondent did not seem to believe the aim "to achieve effec-
tive interpersonal relations" should be an aim of a college education. Another aim might well have been substituted by the respondent for the given aim in this situation. A third respondent substituted "undergo psychotherapy or some dis-
tinctly therapeutic experience (seminary, etc.) which will also effectively do what your no. 1-A does". The reference no. 1-A is the aim "to develop an effective personality".
The findings in this section suggested that the total group was very definite about the inclusion of the five selected aims to be achieved through a college education by a home economics graduate. The entire group was fairly consistent in selecting statements which could be used as bases for objectives for the achievement of each aim. The whole group was fairly inconsistent in choosing the statements as bases for objectives when they were associated with a specific school of educational philosophy. Experimentalism was popular once; experimentalism and realism were almost equally chosen once; realism, Aristotelianism, and idealism were each the most popular choice once. The group was quite consistent in choosing least often statements intended to represent Thomism.

The philosophical implications of the findings suggest that there was either too little understanding of the principle tenets of each school of educational philosophy for the group to make choices consistently; or that persons in the group could not distinguish incompatibilities among philosophies represented by these statements at their level of understanding; or the statements were too subtle for differences to be apparent; or response to the questionnaire was too time-consuming and prohibited careful discrimination of statements.

Non-acceptance of given statements in the questionnaire by persons substituting their own beliefs disclosed that
several respondents were aware of the similarities between experimentalism and realism or the statements associated with these two philosophies were not as mutually exclusive as this investigator had hoped. The combination of statements associated with these two philosophies of education was the change most often preferred.

A core curriculum in home economics has been considered by this investigator as one scheme whereby the general aims of a college education can, in part, be accomplished. In the following two sections, beliefs about certain issues concerning core curriculum planning and organization have been compared and discussed. Philosophical implications regarding data included in these two sections have been incidental and have not been consistently implied. This investigator would hope that the philosophical implications concerning solutions to the issues discussed might be made clearly and definitely in subsequent revisions of the questionnaire.

Inclusion of a Core Curriculum as Part of Home Economics Curricula

For the purpose of this study a core curriculum has been defined as a unit within the home economics curriculum designated as "common learnings" usually required of every student studying toward a bachelor's degree in home economics. Some parts of the core could be the same as the general education
requirements in an institution. Respondents were asked to accept one of three statements concerning the inclusion of a core curriculum as part of the home economics curricula. Each respondent could accept a core as defined, accept a core defined in some other way, or refuse to accept a core as part of home economics curricula in a school of home economics. If a respondent checked that he believed a core other than that defined should be part of home economics curricula, he was given an opportunity to substitute his definition of a core. Error could enter the data at this point through failure of a respondent to understand directions concerning definition of core, through inability of respondent to define a core, or through disinterest in the study.

In Table 9, responses from the entire group clearly indicated that the majority believed a core curriculum should be included in the curricula of a school of home economics. Almost 90 per cent agreed that some type of core curriculum was desirable, but 3.15 per cent of the group did not agree with the definition given in the study. Nearly 10 per cent of the total group did not believe a core curriculum should be included among college home economics curricula. Only a very few, 2.10 per cent, of the total group did not respond to this section.

There seemed to be an ascending order of acceptance of a core directly related to a descending order in academic
Table 9. Beliefs regarding the inclusion of a core curriculum as a part of the curricula of college home economics

<table>
<thead>
<tr>
<th></th>
<th>Total (N 190)</th>
<th>Heads (N 51)</th>
<th>Professors (N 58)</th>
<th>Associate professors (N 81)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A core curriculum as defined in the study should be included in a home economics curriculum.</td>
<td>164 86.31</td>
<td>41 80.39</td>
<td>49 84.48</td>
<td>74 91.35</td>
</tr>
<tr>
<td>A core curriculum should not be included in a home economics curriculum.</td>
<td>16 8.42</td>
<td>6 11.76</td>
<td>5 8.62</td>
<td>5 6.17</td>
</tr>
<tr>
<td>Some other type of core curriculum should be included in a home economics curriculum.</td>
<td>6 3.15</td>
<td>3 5.88</td>
<td>3 5.17</td>
<td>0 0.00</td>
</tr>
<tr>
<td>No response</td>
<td>4 2.10</td>
<td>1 1.96</td>
<td>1 1.72</td>
<td>2 2.46</td>
</tr>
<tr>
<td>Total</td>
<td>190 98.98</td>
<td>51 99.99</td>
<td>58 99.99</td>
<td>81 99.98</td>
</tr>
</tbody>
</table>
rank of the respondents. In schools of home economics 80.39 per cent of heads, 84.48 per cent of professors, and 91.35 per cent of associate professors would include a core as defined in the study as part of home economics curricula. Several heads of schools of home economics, 5.88 per cent, and professors, 5.17 per cent, wished to include a core in home economics curricula but did not agree with the definition given. None of the dissenting heads gave a definition of a core curriculum. Three professors suggested definitions. One professor defined a core as: the core curriculum should consist of options rather than specific courses and should serve as a guide but should be somewhat flexible. Another professor defined a core as: a core should indicate areas in which some basic learning is desirable—as in home economics, physical science, biological science, social science, humanities, physical education. Still another professor defined a core as: the same definition as general education. This investigator did not believe there was a distinct difference in the preceding definitions, but believed that the respondents had elaborated upon the definition of the core presented in the questionnaire.

More heads of schools of home economics, 11.76 per cent, than professors, with 8.62 per cent, and associate professors, with 6.17 per cent, believed that a core curriculum should not
be included in home economics curricula.

Selection and Organization of Core Experiences

Data under this section include beliefs of heads, professors, and associate professors concerning selection of core experiences and certain issues to be considered in organizing core experiences. In addition to choosing experiences and certain issues in organization, the respondents were asked to either select reasons for their choices or, if the reasons listed proved inadequate, to write their own reasons for choices. Respondents were encouraged to select as many reasons as they deemed necessary to fully explain their choice of core experiences. Respondents under this section include only those who believed a core curriculum should be a part of the home economics curricula. This factor will account for certain differences between numbers of respondents in this section and those of preceding sections. A number of respondents did not respond to every part of this section. This factor did not warrant discarding the whole section; therefore only parts in which a response was made according to directions have been included in the findings as data. Parts checked in an inaccurate manner were deleted. The variability of numbers of respondents in subsequent tables gives evidence of the above factors. Respondents who did not follow direc-
tions or who refused to answer a section rarely exceeded two in any specific case.

In discussing findings presented in the following tables, responses totaling 75 per cent and above have been considered quite important for the total group of respondents and may be considered important for the total sample of heads, professors, and associate professors who were circularized for this study. Responses totaling no less than 50 per cent may seem important for this group but could not be considered important for the total sample as a 50 per cent response would refer to only 25 per cent of the total sample which was circularized. Responses under 50 per cent would seem to indicate little or no agreement among the total group of respondents but might prove interesting because of certain deviations among the three responding groups. The item responded to least often may also add interest to a report of the findings in this study. Substitutions of certain statements by respondents have been included in these findings and examined for refinement of the questionnaire. Respondents who substituted statements consistently did so under several sections.

Core experiences, in Table 10, are described in terms of areas of learning in home economics and outside home economics. Certain areas which have been traditional were separated into units to help the respondent to be more dis-
Table 10. Beliefs concerning the inclusion in the core of specific areas in and outside home economics

<table>
<thead>
<tr>
<th>Area in Home Economics</th>
<th>Total (N=174)</th>
<th>Heads (N=45)</th>
<th>Professors (N=53)</th>
<th>Associate Professors (N=76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>1. Food selection</td>
<td>166</td>
<td>95.40</td>
<td>44</td>
<td>97.78</td>
</tr>
<tr>
<td>2. Family, interpersonal relations</td>
<td>161</td>
<td>92.52</td>
<td>42</td>
<td>93.33</td>
</tr>
<tr>
<td>3. Clothing selection</td>
<td>154</td>
<td>89.80</td>
<td>39</td>
<td>81.67</td>
</tr>
<tr>
<td>4. Home management</td>
<td>152</td>
<td>87.35</td>
<td>40</td>
<td>88.88</td>
</tr>
<tr>
<td>5. Applied art</td>
<td>138</td>
<td>79.31</td>
<td>34</td>
<td>75.56</td>
</tr>
<tr>
<td>6. Human development</td>
<td>128</td>
<td>73.56</td>
<td>32</td>
<td>71.11</td>
</tr>
<tr>
<td>7. Food preparation</td>
<td>107</td>
<td>61.49</td>
<td>27</td>
<td>60.00</td>
</tr>
<tr>
<td>8. Meal management</td>
<td>106</td>
<td>60.91</td>
<td>30</td>
<td>66.67</td>
</tr>
<tr>
<td>9. Housing</td>
<td>101</td>
<td>58.04</td>
<td>25</td>
<td>55.56</td>
</tr>
<tr>
<td>10. Textiles</td>
<td>87</td>
<td>50.00</td>
<td>22</td>
<td>48.89</td>
</tr>
<tr>
<td>11. Household equipment</td>
<td>80</td>
<td>45.97</td>
<td>18</td>
<td>40.00</td>
</tr>
<tr>
<td>12. Clothing construction</td>
<td>68</td>
<td>39.08</td>
<td>18</td>
<td>40.00</td>
</tr>
<tr>
<td>13. Home economics education</td>
<td>21</td>
<td>12.06</td>
<td>6</td>
<td>13.33</td>
</tr>
<tr>
<td>14. Others</td>
<td>12</td>
<td>6.89</td>
<td>7</td>
<td>15.51</td>
</tr>
</tbody>
</table>

* Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.
Table 10. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 174)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>B. Areas outside home economics</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Communication skills</td>
<td>159</td>
<td>91.37</td>
<td>43</td>
<td>95.56</td>
</tr>
<tr>
<td>2. Biological sciences</td>
<td>154</td>
<td>88.50</td>
<td>39</td>
<td>86.67</td>
</tr>
<tr>
<td>3. Physical sciences</td>
<td>142</td>
<td>81.60</td>
<td>37</td>
<td>82.22</td>
</tr>
<tr>
<td>4. Sociology</td>
<td>141</td>
<td>81.03</td>
<td>36</td>
<td>80.00</td>
</tr>
<tr>
<td>5. Economics</td>
<td>139</td>
<td>79.88</td>
<td>36</td>
<td>80.00</td>
</tr>
<tr>
<td>6. Literature</td>
<td>136</td>
<td>78.16</td>
<td>36</td>
<td>80.00</td>
</tr>
<tr>
<td>7. Physical education</td>
<td>104</td>
<td>59.77</td>
<td>29</td>
<td>64.44</td>
</tr>
<tr>
<td>8. Mathematics</td>
<td>82</td>
<td>47.12</td>
<td>18</td>
<td>40.00</td>
</tr>
<tr>
<td>9. Philosophy</td>
<td>80</td>
<td>45.97</td>
<td>15</td>
<td>33.33</td>
</tr>
<tr>
<td>10. Fine arts</td>
<td>61</td>
<td>35.05</td>
<td>13</td>
<td>28.89</td>
</tr>
<tr>
<td>11. Others</td>
<td>44</td>
<td>25.28</td>
<td>17</td>
<td>37.78</td>
</tr>
<tr>
<td>12. Foreign languages</td>
<td>30</td>
<td>17.24</td>
<td>4</td>
<td>8.89</td>
</tr>
</tbody>
</table>
criminating. Omission of an area or only a few responses in favor of an area would seem to indicate that this group did not believe the area should be included in a core curriculum in home economics. An opportunity was given each respondent to add areas of learning which he believed to be important in a core but which had been omitted. Reasons for choosing certain areas, indicated in Table 11, may give some clue as to the organization of experiences within areas and some of the beliefs underlying choices in core experiences. Error may occur at this point through semantics and abilities of respondents to clarify their specific beliefs concerning core experiences.

In Table 10, over 75 per cent of all respondents believed that food selection, family and interpersonal relations, clothing selection, home management, and applied art should be included in the core curriculum. Over 75 per cent of the total group believed the communication skills, biological sciences, physical sciences, sociology, economics, and literature should be included in a home economics core curriculum. These areas are traditionally taught outside of the home economics department. Food selection and family and interpersonal relations within home economics received over 90 per cent response. Communication skills was the only area outside home economics to receive over 90 per cent response. When a 50 per cent response was considered, five additional areas
were included in the core. These were human development, food preparation, meal management, housing, and textiles. Evidently, these areas could not be agreed upon as core curriculum experiences. Physical education was the only area added to the list outside of home economics when 50 per cent of the responses were considered. All three groups, heads, professors and associate professors were quite consistent in their choices, with only minor deviations among the groups. Home economics education within home economics and foreign languages outside home economics received approval from less than 25 per cent of the total groups. With one exception, all other additions under home economics were concerned with consumer economics and money management. That exception was history and philosophy of home economics. Psychology was added most often among the areas listed outside of home economics. Evidently no connection was made between family and interpersonal relations and psychology by these respondents or respondents referred to general psychology. History, world geography, and world government were suggested several times as areas for a core curriculum. Landscaping and music were each listed once.

In Table 11, a summary has been compiled of the beliefs of heads, professors, and associate professors of home economics concerning their reasons for including certain areas
Table 11. Beliefs concerning reasons for including certain areas in a core curriculum

<table>
<thead>
<tr>
<th>Reason</th>
<th>Total (N 174)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A broad general education is basic to the selection of socially</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>accepted goals and values</td>
<td>149</td>
<td>37</td>
<td>44</td>
<td>69</td>
</tr>
<tr>
<td>Facility in communication is essential for effective personal relations</td>
<td>140</td>
<td>39</td>
<td>43</td>
<td>58</td>
</tr>
<tr>
<td>Effective management is essential to homemaking</td>
<td>128</td>
<td>35</td>
<td>41</td>
<td>52</td>
</tr>
<tr>
<td>Scientific principles are essential to an understanding of the universe</td>
<td>121</td>
<td>32</td>
<td>41</td>
<td>48</td>
</tr>
<tr>
<td>A broad, overall knowledge of society makes for effective</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>interpersonal relations</td>
<td>106</td>
<td>29</td>
<td>29</td>
<td>48</td>
</tr>
<tr>
<td>Certain manipulative skills in homemaking are essential for</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>effective living</td>
<td>103</td>
<td>24</td>
<td>30</td>
<td>49</td>
</tr>
</tbody>
</table>

*Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.*
<table>
<thead>
<tr>
<th></th>
<th>Total (N 174)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Applicative generalizations for homemaking should be acquired from each area of home economics</td>
<td>84</td>
<td>48.27</td>
<td>23</td>
<td>51.11</td>
</tr>
<tr>
<td>Suitable generalizations for personal development should be drawn from each area of home economics</td>
<td>82</td>
<td>47.12</td>
<td>21</td>
<td>46.67</td>
</tr>
<tr>
<td>Some experience and skills basic to an area of specialization should be acquired early as fundamental to selection and training in that area</td>
<td>82</td>
<td>47.12</td>
<td>24</td>
<td>53.33</td>
</tr>
<tr>
<td>Ability to use principles for effective group relations can be acquired through evaluation of experiences</td>
<td>71</td>
<td>40.80</td>
<td>18</td>
<td>40.00</td>
</tr>
<tr>
<td>Relevant generalizations for citizenship should be derived from each area of home economics</td>
<td>67</td>
<td>38.50</td>
<td>21</td>
<td>46.67</td>
</tr>
<tr>
<td>Analytical reasoning is indispensable for homemaking</td>
<td>59</td>
<td>33.90</td>
<td>15</td>
<td>33.33</td>
</tr>
</tbody>
</table>
Table 11. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 174)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A working knowledge of mathematics is an essential basis for study in the sciences</td>
<td>58 33.33</td>
<td>14 31.11</td>
<td>16 30.19</td>
<td>28 36.84</td>
</tr>
<tr>
<td>Essential parts of personal philosophy can be acquired through assimilation of a philosophy of home economics</td>
<td>57 32.75</td>
<td>15 33.33</td>
<td>18 33.96</td>
<td>24 31.58</td>
</tr>
<tr>
<td>Home economics is predominantly based on the application of biological and physical sciences</td>
<td>51 29.31</td>
<td>9 20.00</td>
<td>20 37.74</td>
<td>22 28.95</td>
</tr>
<tr>
<td>Interpretation of data from experimental research provides a sound basis for social decisions</td>
<td>44 25.28</td>
<td>10 22.22</td>
<td>16 30.19</td>
<td>18 23.68</td>
</tr>
<tr>
<td>Others</td>
<td>5 2.87</td>
<td>1 2.22</td>
<td>1 1.89</td>
<td>3 3.95</td>
</tr>
</tbody>
</table>
within a core curriculum. No attempt was made to associate
the responses made of specific areas to specific reasons.
This was not possible to accomplish with the questionnaire
circularized in this study. Some attempt has been made to
associate these reasons with the different schools of educa-
tional philosophy as they are discussed.

In this study, 85.63 per cent of the total group be-
lieved that "a broad, general education is basic to the
selection of socially accepted goals and values". This
reason seemed most closely associated with the Aristotelian-
ist's beliefs concerning society. The second reason with an
agreement of 80.45 per cent response was "facility in commu-
nication is essential for effective interpersonal relations".
This reason seemed to be allied to all philosophies. The
interpretation of communication and what is communicated will
differ under the different philosophies. The third reason in
importance with a response of 73.56 per cent was "effective
management is essential to homemaking". This reason can be
allied to all philosophies to some extent. A clue to organ-
izing the experiences can be implied from the importance of
this reason to the group. Apparently, management is essential
in every area. The fourth reason in direct order of impor-
tance to this group is "scientific principles are essential to
an understanding of the universe" with 69.54 per cent. This
reason seemed to be most closely associated with realism and, to the extent of understanding the here and now, to experimentalism. The reason "a broad, overall knowledge of society makes for effective interpersonal relations" was selected by 60.91 per cent of the group. This reason seemed most closely associated with Aristotelianism and idealism. The reason "certain manipulative skills in homemaking are essential for effective living" received 59.19 per cent of the group response. This reason can be closely associated with realism and experimentalism. All other reasons in the table received less than a 50 per cent response. In view of the size of the total group, these do not seem agreed upon. The least important reason checked, however, has some interest. The reason "interpretation of data from experimental research provides a sound basis for social decisions" had a response of only 25.28 per cent. This reason seemed most closely associated with experimentalism and realism.

In comparing data in Table 11, the first reason discussed had greater response from associate professors than heads of schools of home economics. The second reason had more response from heads and least response from associate professors. The third reason received a fairly consistent response from all groups. The fourth reason had the highest response from professors and least response from associate professors.
The fifth reason received highest response from heads and least response from professors. The sixth reason received highest response from associate professors and least response from heads. The least important reason checked received the least response from heads and the most response from professors.

Two additional reasons were given by respondents. One respondent added "homemaking is based on the application of social science" and another added "effective management and relevant generalizations should be derived from all areas".

In Table 12, beliefs concerning the apportionment of core curriculum courses have been summarized. Each respondent was asked to check the procedure of apportionment which most closely compared to his belief. If no procedure was listed of which he could approve, he was asked to describe the procedure he believed best. Then, each respondent was asked to give his reason or reasons for approving the procedure which he checked. A list of reasons was supplied. If the reasons given proved inadequate, the respondent was given an opportunity to state his reasons in the space provided for that purpose. The respondents were encouraged to check more than one reason if they so desired. This and subsequent tables follow this pattern.

In Table 12, more than 50 per cent of the total group
Table 12. Beliefs concerning the apportionment of core curriculum courses

<table>
<thead>
<tr>
<th></th>
<th>Total (N 172)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>A. Apportionment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prescribed courses and options within selected areas</td>
<td>91</td>
<td>52.90</td>
<td>18</td>
<td>40.00</td>
</tr>
<tr>
<td>Prescribed credit hours within selected areas in the institution</td>
<td>31</td>
<td>18.02</td>
<td>8</td>
<td>17.78</td>
</tr>
<tr>
<td>Prescribed courses within selected areas</td>
<td>29</td>
<td>16.86</td>
<td>12</td>
<td>26.67</td>
</tr>
<tr>
<td>Prescribed credit hours within selected areas in home economics</td>
<td>8</td>
<td>4.65</td>
<td>4</td>
<td>8.89</td>
</tr>
<tr>
<td>Prescribed credit hours, with courses to be selected by the student from any area in the institution</td>
<td>6</td>
<td>3.48</td>
<td>1</td>
<td>2.22</td>
</tr>
<tr>
<td>Others</td>
<td>7</td>
<td>4.06</td>
<td>2</td>
<td>4.44</td>
</tr>
</tbody>
</table>

B. Reasons for choice

Certainly basic knowledge, generalizations and proficiencies must be acquired for effective living | 125 | 72.67 | 34  | 75.55 | 38  | 71.70 | 53  | 71.62 |

\textsuperscript{a}Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.
<table>
<thead>
<tr>
<th>Differences in interests, goals and values necessitates provision for choice-making in the core if education is to be effective</th>
<th>Total (N 172)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>101</td>
<td>58.72</td>
<td>23</td>
<td>51.11</td>
<td>35</td>
</tr>
</tbody>
</table>

Flexibility within the core provides a basis for achievement of both advocated and personal objectives

<table>
<thead>
<tr>
<th>Guidance in the process of making decisions concerning core experiences clarifies personal and social goals</th>
<th>Total (N 172)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>86</td>
<td>50.00</td>
<td>17</td>
<td>37.78</td>
<td>33</td>
</tr>
</tbody>
</table>

Society imposes upon college graduates the acquisition of certain understandings and competencies in meeting life situations

<table>
<thead>
<tr>
<th>Guidance in selection of core experiences contributes to wisdom in decision-making and problem-solving</th>
<th>Total (N 172)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>72</td>
<td>41.86</td>
<td>19</td>
<td>42.22</td>
<td>25</td>
</tr>
</tbody>
</table>

| 63 | 36.62 | 18 | 40.00 | 19 | 35.85 | 26 | 35.14 |
Table 12. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 172)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 74)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opportunity for choice-making and adjustment of individual differences can come outside the core</td>
<td>55 31.97</td>
<td>20 44.44</td>
<td>15 28.30</td>
<td>20 27.03</td>
</tr>
<tr>
<td>Making decisions regarding his education matures a student</td>
<td>50 29.06</td>
<td>10 22.22</td>
<td>20 37.74</td>
<td>20 27.03</td>
</tr>
<tr>
<td>Selection of experiences with regard for experiential background is intrinsic to recognition of individual differences</td>
<td>45 26.16</td>
<td>9 20.00</td>
<td>17 32.08</td>
<td>19 25.69</td>
</tr>
<tr>
<td>Decision-making and problem-solving abilities are developed through freedom of choice of core experiences</td>
<td>37 21.51</td>
<td>7 15.55</td>
<td>12 22.64</td>
<td>18 24.32</td>
</tr>
<tr>
<td>With adequate counseling, a student has the maturity to recognize and plan for the realization of his objectives, at college entrance</td>
<td>20 11.62</td>
<td>3 6.67</td>
<td>6 11.32</td>
<td>11 14.86</td>
</tr>
<tr>
<td>Others</td>
<td>1 0.58</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>1 1.35</td>
</tr>
</tbody>
</table>
elected to apportion core curriculum courses as "prescribed courses and options within selected areas". Within that group, however, there was not complete agreement. Only 40 per cent of the heads preferred this procedure and 59.49 per cent and 56.76 per cent of professors and associate professors, respectively, preferred this procedure. Two procedures received responses that were quite similar by per cent. The procedure of "prescribed credit hours in selected areas in an institution" received 18.02 per cent and the procedure of "prescribed courses within selected areas" received 16.86 per cent of the responses. "Prescribed credit hours within selected areas in the institution" received the majority of its responses from associate professors at 21.62 per cent and the least response from professors at 13.21 per cent. "Prescribed courses within selected areas" received most of its support from heads at 26.67 per cent and least support from professors at 11.32 per cent. The least preferred procedure was that of "prescribed credit hours, with courses to be selected by the student from any area in the institution". This last procedure received most of its support from associate professors.

Nearly five per cent of the total group substituted their own procedure for one of those given. A substitution combined "prescribed courses and options within selected areas", "pre-
scribed credit hours within selected areas in home economics" and "prescribed credit hours within selected areas in the institution". Another substitution was "ideally students should plan for and attain comparatives needed. Certain areas experiences, etc. are needed for all people". Another preferred procedure was that of "prescribed areas with only a minimum of hours suggested". Other substitutions supported: prescribed credit hours and electives within selected prescribed areas in home economics plus electives; the combination of prescribed courses and options within selected areas in the institution; an introduction to home economics at the freshman or sophomore level; a co-ordinated unit de-emphasizing the skills and emphasizing relationships and management; and a combination of prescribed courses and options within selected areas and prescribed credit hours to be selected by students from any area in the institution.

These findings concerning beliefs related to apportionment of core courses imply that this group prefers prescribed courses and options within selected areas.

The reasons for the above choices are also included in Table 12. Over 75 per cent of the respondents chose the reason "certain basic knowledge, generalizations and proficiencies must be acquired for effective living". All three groups were fairly consistent in this response. This reason may account for the per cent response toward prescribed
courses. The reason "differences in interests, goals, and values necessitates provision for choice-making in the core if education is to be effective" was chosen by 58.72 per cent. This reason seemed to support the response related to the procedure which included options within selected areas. All groups were not consistent regarding this reason. Fewer heads chose this reason with 51.11 per cent response and professors chose it most often with 66.04 per cent response. Another reason was chosen by 50 per cent of the total group and seemed to be in agreement with the procedure chosen most often. The reason "flexibility within the core provides a basis for achievement of both advocated and personal objectives" could be acquired through options. All three groups were not consistent in choosing this reason. Professors chose it by 62.26 per cent, associate professors by 48.65 per cent, and heads by 37.78 per cent. Heads did not indicate that flexibility was as important as the other two groups or they did not accept flexibility as the basis for achievement of advocated and personal objectives. Another reason chosen by the total group was "guidance in the process of making decisions concerning core experiences clarifies personal and social goals" at 43.02 per cent. Interest in this reason suggests that the options or experiences chosen by students themselves may need to be done under adequate
guidance. Here, all groups were more consistent with associate professors choosing this reason most often and heads choosing it least often. The reason chosen least often by the total group was "with adequate counseling, a student has the maturity to recognize and plan for the realization of his objectives, at college entrance". Only 11.62 per cent of the total group chose this reason, with heads choosing it least by 6.67 per cent and associate professors choosing it most often by 14.86 per cent.

With the exception of the first two reasons, responses did not indicate a clear and consistent pattern of belief associated with reasons for procedures chosen to apportion core courses. The procedure selected by over 50 per cent of the group seemed to indicate some consistency of belief concerning procedure within this group.

Data in Table 13 are concerned with beliefs related to the question of who should plan core objectives and courses and includes reasons for choices by the respondents. The respondents were not agreed to any great extent concerning the persons responsible for planning core objectives and course. No group of persons who were listed in the questionnaire was elected by 50 per cent of the respondents. The highest response toward any group was for "a committee representing each home economics area, decisions subject to
Table 13. Beliefs concerning who shall plan core objectives and courses

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A committee representing each home economy area, decisions subject to approval by the entire home economics faculty</td>
<td>68 39.30</td>
<td>15 33.33</td>
<td>23 43.40</td>
<td>30 40.00</td>
</tr>
<tr>
<td>A committee of home economics faculty in consultation with representatives of departments outside home economics where core courses are taught</td>
<td>59 34.10</td>
<td>13 40.00</td>
<td>13 24.53</td>
<td>28 37.33</td>
</tr>
<tr>
<td>Others</td>
<td>17 9.82</td>
<td>2 4.44</td>
<td>7 13.21</td>
<td>9 10.67</td>
</tr>
<tr>
<td>The entire home economics faculty</td>
<td>15 8.67</td>
<td>5 11.11</td>
<td>7 13.21</td>
<td>3 4.00</td>
</tr>
<tr>
<td>Teachers of the core, decisions subject to approval by the entire home economics faculty</td>
<td>9 5.20</td>
<td>3 6.67</td>
<td>1 1.89</td>
<td>5 6.67</td>
</tr>
<tr>
<td>A committee representing each home economics area</td>
<td>5 2.89</td>
<td>2 4.44</td>
<td>2 3.77</td>
<td>1 1.33</td>
</tr>
<tr>
<td>Teachers of the core</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
</tr>
</tbody>
</table>
Table 13. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Core planning should be continuous and changing; consequently, a standing committee is a feasible structure</td>
<td>108 62.42</td>
<td>28 62.22</td>
<td>31 58.49</td>
<td>49 65.33</td>
</tr>
<tr>
<td>Interdisciplinary planning is essential for recognition and achievement of prescribed goals within the core</td>
<td>96 55.49</td>
<td>25 55.56</td>
<td>33 62.26</td>
<td>38 50.67</td>
</tr>
<tr>
<td>Responsibility for the education of every home economics student should be assumed by each faculty member</td>
<td>92 53.17</td>
<td>22 48.89</td>
<td>34 64.15</td>
<td>36 48.00</td>
</tr>
<tr>
<td>Special interest groups should not be allowed to influence decisions unduly regarding the core</td>
<td>81 46.82</td>
<td>21 46.67</td>
<td>31 58.49</td>
<td>29 39.67</td>
</tr>
</tbody>
</table>

*Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.*
Table 13. (Continued)

<table>
<thead>
<tr>
<th>Indispensable objectives in a given area may be neglected unless every area is represented</th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N  %</td>
<td>N  %</td>
<td>N  %</td>
<td>N  %</td>
</tr>
<tr>
<td>Indispensable objectives in a given area may be neglected unless every area is represented</td>
<td>78  43.93</td>
<td>20  44.44</td>
<td>29  54.72</td>
<td>27  36.00</td>
</tr>
<tr>
<td>Alumni reports, consultants and student opinion can be used more effectively in small groups</td>
<td>53  30.63</td>
<td>14  31.11</td>
<td>17  32.08</td>
<td>22  29.33</td>
</tr>
<tr>
<td>Responsibility for the education of every student should be assumed by every instructor of core courses</td>
<td>50  28.90</td>
<td>13  28.39</td>
<td>17  32.08</td>
<td>20  26.07</td>
</tr>
<tr>
<td>Core planning is done infrequently; therefore, the combined thinking of the entire faculty is imperative</td>
<td>36  20.80</td>
<td>9  20.00</td>
<td>18  33.96</td>
<td>9  12.00</td>
</tr>
<tr>
<td>Others</td>
<td>4  2.31</td>
<td>0  0.00</td>
<td>1  1.89</td>
<td>3  4.00</td>
</tr>
</tbody>
</table>
approval by the entire home economics faculty" at 39.30 per cent. However, the second highest response for "a committee of home economics faculty in consultation with representatives of departments outside home economics where core courses are taught" was very close at 34.10 per cent. The entire group was agreed upon the group whom they did not want to be responsible for planning core objectives and courses in that "teachers of the core" received no response.

Approximately 10 per cent of the respondents preferred other groups than those listed in the questionnaire. The group most preferred was a committee representing each home economics area, with some consultation with persons outside home economics from time to time. Several respondents preferred a majority vote rather than approval by entire faculty in home economics. Another preference was "to choose a coordinator of all areas outside home economics who would serve on the committee from home economics". Still another preference was "a committee of home economics faculty in consultation with representatives of departments outside home economics where core courses are taught, subject to approval by entire home economics faculty". One respondent criticized the assumption that a faculty ever became too large to act as a committee.

Three reasons were chosen by more than 50 per cent of the respondents. Evidently, the respondents were more agreed upon
their reasons for core planning by certain persons than they were upon who those persons were or the reasons stated were more conducive to selection. "Core planning should be continuous and changing; consequently, a standing committee is a feasible structure" received 62.42 per cent of the responses, "interdisciplinary planning is essential for recognition and achievement of prescribed goals within the core" received 55.49 per cent of the responses, and "responsibility for the education of every home economics student should be assumed by each faculty member" received 53.17 per cent of the responses. Responses among the different groups were quite consistent with the exception of the last reason stated above. Professors chose the reason "responsibility for the education of every home economics student should be assumed by each faculty member" more often, with 64.15 per cent response, than the other two groups with 48 per cent response. The reason chosen least often by the total group was "core planning is done infrequently; therefore, the combined thinking of the entire faculty is imperative". There was quite some deviation among the groups in relation to this reason however. Professors chose it most often at 33.96 per cent, associate professors chose it least often at 12 per cent, and heads were the intermediary respondents at 20 per cent.

Additional reasons were given by respondents. Primary among them was concerning the opinions and advice of lay
representatives and the advisability of using these opinions and advice to keep the core practical and dynamic. The fact that core planning was a learning experience for all home economics faculty members no matter how often they had participated in it was also advanced.

Beliefs concerning responsibility for core planning evidenced no consistent pattern. The assumption can be made that either the respondents themselves had not clear beliefs related to this or the questionnaire did not give adequate direction and/or selection in this matter.

Data included in Table 14 concerns beliefs regarding the students for whom the core curriculum experiences should be planned. Over 50 per cent of the respondents believed that the core should be planned for all students. Quite a large group, about 38 per cent believed that the core should be planned for home economics majors only. Of this group, the associate professors checked this belief most often by 54.33 per cent and professors least often by 30.19 per cent. "Women students only" did not warrant many choices.

Other data indicated that the core should be planned mainly for women students, but certain courses should also be planned for men only and some courses planned for both, together. Another suggestion favored a core for majors and a core for non-majors. That the core should be planned
Table 14. Beliefs concerning the students for whom the core curriculum experiences are planned

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>All students</td>
<td>96</td>
<td>55.49</td>
<td>26</td>
<td>57.78</td>
</tr>
<tr>
<td>Home economics majors only</td>
<td>68</td>
<td>38.15</td>
<td>16</td>
<td>35.56</td>
</tr>
<tr>
<td>Others</td>
<td>7</td>
<td>4.04</td>
<td>2</td>
<td>4.44</td>
</tr>
<tr>
<td>Women students only</td>
<td>4</td>
<td>2.31</td>
<td>1</td>
<td>2.22</td>
</tr>
</tbody>
</table>

A. Students for whom core is planned

B. Reasons for above choices

- Home economics offers a unique contribution toward achievement in personal development
  - Total: 98, 56.64
  - Heads: 30, 66.67
  - Professors: 27, 50.94
  - Associate professors: 41, 54.67

- Many decisions in homemaking must be made jointly by men and women
  - Total: 94, 54.33
  - Heads: 30, 66.67
  - Professors: 29, 54.72
  - Associate professors: 35, 46.67

- Certain roles of men and women are merging in present-day society
  - Total: 84, 48.55
  - Heads: 25, 55.55
  - Professors: 24, 45.28
  - Associate professors: 35, 46.67

*Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.*
Table 14. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N = 173)</th>
<th>Heads (N = 45)</th>
<th>Professors (N = 53)</th>
<th>Associate professors (N = 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home economics offers a unique contribution towards satisfying accomplishments in homemaking</td>
<td>81 46.82%</td>
<td>21 46.87%</td>
<td>28 52.83%</td>
<td>32 42.67%</td>
</tr>
<tr>
<td>Home economics can offer a unique contribution towards acceptance of citizenship responsibilities</td>
<td>80 46.24%</td>
<td>23 51.11%</td>
<td>20 37.74%</td>
<td>37 49.33%</td>
</tr>
<tr>
<td>Counseling for the identification and satisfaction of student needs in personal development should exist on every campus</td>
<td>77 44.50%</td>
<td>17 37.78%</td>
<td>27 50.94%</td>
<td>33 44.00%</td>
</tr>
<tr>
<td>Identification and acceptance of the roles of women in society are essential to the education of every woman</td>
<td>65 37.57%</td>
<td>16 35.56%</td>
<td>22 41.51%</td>
<td>27 36.00%</td>
</tr>
<tr>
<td>The core should emphasize objectives unique to home economics</td>
<td>62 35.83%</td>
<td>16 35.56%</td>
<td>18 33.96%</td>
<td>28 37.33%</td>
</tr>
<tr>
<td>Familiarity with aims of home economics through courses can be an effective aid in recruitment of majors</td>
<td>57 32.94%</td>
<td>14 31.11%</td>
<td>21 32.62%</td>
<td>22 29.33%</td>
</tr>
</tbody>
</table>
Table 14. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N %</td>
<td>N %</td>
<td>N %</td>
<td>N %</td>
<td>N %</td>
</tr>
<tr>
<td>Various decisions in industry and commerce affect the family</td>
<td>52 30.05</td>
<td>15 33.33</td>
<td>19 35.85</td>
<td>16 24.00</td>
</tr>
<tr>
<td>Advanced specialization in a major is dependent upon a basic core of generalizations</td>
<td>52 30.05</td>
<td>9 20.00</td>
<td>16 30.19</td>
<td>27 36.00</td>
</tr>
<tr>
<td>Service courses for people outside home economics should be specially designed and not included in the core</td>
<td>42 24.27</td>
<td>6 13.33</td>
<td>15 28.30</td>
<td>21 28.00</td>
</tr>
<tr>
<td>Objectives of the core in home economics are not common to all students</td>
<td>42 24.27</td>
<td>9 20.00</td>
<td>9 16.98</td>
<td>24 32.00</td>
</tr>
<tr>
<td>Woman does and should take more responsibility for homemaking activities than should man</td>
<td>36 20.80</td>
<td>10 22.22</td>
<td>13 24.53</td>
<td>13 17.33</td>
</tr>
<tr>
<td>Selections within the core should reflect the student's area of specialization</td>
<td>29 16.76</td>
<td>4 8.89</td>
<td>10 18.87</td>
<td>15 20.00</td>
</tr>
</tbody>
</table>
Table 14. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Women need more preparation for the dual roles of women in society than do men for their roles</td>
<td>26</td>
<td>15.02</td>
<td>5</td>
<td>11.11</td>
</tr>
<tr>
<td>The study of a broad, generalized core by all students may encourage superficiality</td>
<td>11</td>
<td>6.35</td>
<td>2</td>
<td>4.44</td>
</tr>
<tr>
<td>Traditional roles of men and women should be identified and retained for family security</td>
<td>10</td>
<td>5.78</td>
<td>3</td>
<td>6.67</td>
</tr>
<tr>
<td>Others</td>
<td>6</td>
<td>3.46</td>
<td>1</td>
<td>2.22</td>
</tr>
</tbody>
</table>
particularly for home economics majors, but generally for all students was also advanced. Several respondents preferred the statement "home economics majors only" to read "home economics majors only, including men".

Only two reasons related to choice of students for whom the core is planned received over 50 per cent response. These reasons were: "home economics offers a unique contribution toward achievement in personal development" and "many decisions in homemaking must be made jointly by men and women". These two reasons seemed to agree with the respondent's choice of "all students" discussed in the preceding paragraph. The other 16 reasons received percentage responses in a fairly consistent descending order. As no great break occurred in this descending order of per cent responses, this investigator assumes that there were no clear and definite reasons in the list which this group of respondents could agree upon. Much indecision and controversy would seem to exist in relation to the issue concerned with the students for whom the core is planned.

Several different reasons were advanced by certain respondents. The reasons are: identification and acceptance of roles of both men and women in society are essential and basic to effective living; core courses in home economics for majors only are basic to becoming a home economist and core courses for general education for total campus are basic to
life; basic learnings should be applicable in general, not solely to a home economist; men and women have equal need for basic knowledge in home economics; required courses by home economics can only be for home economics majors; and prerequisites should be the limiting factor for core courses.

Data shown in Table 15 are concerned with beliefs regarding the administration of core courses for home economics students. Statements representing differing viewpoints concerning the requirement of core courses were given. Respondents did not seem to agree upon any statement concerning this issue. No statement received 50 per cent or more of the responses. The highest per cent response noted with the group was 40.46 for the core to be required of each student regardless of major. There was no agreement among the groups on this procedure, however. Heads, at 51.11 per cent, preferred this procedure. Professors sharply disagreed with them by responding at only 28.30 per cent. The differences among the other statements selected were not great. These findings seemed to indicate that among this group no general statement of belief could be made. This issue may be controversial within this group of respondents.

Several respondents preferred to write a statement of their beliefs. These statements include: individual problems considered and flexible application; core should be required, but a few exceptions made when student gives evidence of
Table 15. Beliefs concerned with administration of core courses for home economics students

<table>
<thead>
<tr>
<th>A. Administration of core</th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Required of each student, regardless of major</td>
<td>70</td>
<td>40.46</td>
<td>23</td>
<td>51.11</td>
</tr>
<tr>
<td>Adhered to by each student unless he tests out of a course</td>
<td>43</td>
<td>24.85</td>
<td>8</td>
<td>17.78</td>
</tr>
<tr>
<td>Determined for each student in view of his ability and background</td>
<td>29</td>
<td>16.76</td>
<td>7</td>
<td>15.55</td>
</tr>
<tr>
<td>Recommended for each student</td>
<td>25</td>
<td>14.45</td>
<td>5</td>
<td>11.11</td>
</tr>
<tr>
<td>Others</td>
<td>6</td>
<td>3.46</td>
<td>2</td>
<td>4.44</td>
</tr>
</tbody>
</table>

B. Reasons for above choices

A common core of understandings, proficiencies and generalizations useful in selecting goals, values and experiences may be derived from many experiences  

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>109</td>
<td>63.00</td>
<td>29</td>
<td>64.44</td>
</tr>
</tbody>
</table>

*Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.*
The student may have achieved some indispensable objectives included in the core prior to college entrance.

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Heads</th>
<th>Professors</th>
<th>Associate professors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N 173)</td>
<td>(N 45)</td>
<td>(N 53)</td>
<td>(N 75)</td>
</tr>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>The student may have achieved some indispensable objectives included in the core prior to college entrance</td>
<td>93</td>
<td>53.75</td>
<td>22</td>
<td>48.99</td>
</tr>
<tr>
<td>A student should, with guidance, select the experiences which will enable him to achieve his objectives</td>
<td>75</td>
<td>43.35</td>
<td>19</td>
<td>42.22</td>
</tr>
<tr>
<td>The status of the student in relation to achievement of core course objectives should be determined by tests or other methods of evaluation either before or upon completion of a course</td>
<td>64</td>
<td>36.99</td>
<td>13</td>
<td>28.89</td>
</tr>
<tr>
<td>A student's admittance to the institution warrants the assumption that he has met certain standards of achievement and is ready for core experiences</td>
<td>61</td>
<td>35.26</td>
<td>15</td>
<td>33.33</td>
</tr>
</tbody>
</table>
Core courses presuppose more mature levels of performance than high school courses; consequently, certain areas of growth may be neglected if core courses are not prescribed.

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Core experiences develop combinations of abilities which cannot be achieved outside the core</td>
<td>36</td>
<td>20.80</td>
<td>7</td>
<td>15.55</td>
</tr>
<tr>
<td>A basic foundation of principles and generalizations governing the use of factual material can be derived only from prescribed courses</td>
<td>26</td>
<td>15.00</td>
<td>3</td>
<td>6.67</td>
</tr>
<tr>
<td>A broad, liberal education can be derived only from prescribed experiences</td>
<td>23</td>
<td>13.29</td>
<td>4</td>
<td>8.89</td>
</tr>
<tr>
<td>A common core of understandings, proficiencies and generalizations useful in effective living can be derived only from prescribed experiences</td>
<td>22</td>
<td>12.71</td>
<td>4</td>
<td>8.89</td>
</tr>
</tbody>
</table>
Table 15. (Continued)

<table>
<thead>
<tr>
<th>Achievement of the objectives of homemaking can be derived only from prescribed experiences</th>
<th>Total (N 173)</th>
<th>Heads (N 45)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>17</td>
<td>9.82</td>
<td>3</td>
<td>6.67</td>
<td>4</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>2.31</td>
<td>2</td>
<td>4.44</td>
</tr>
</tbody>
</table>
adequacy; core should be common for all college students and required of them; recommended for each student and adhered to by each student unless he tests out of a course; and determined for each student in view of his ability, background, and test scores covering subject matter and application of core facts and principles. One respondent reported that the section reported in Table 15 was not clear.

The respondents seemed more agreed upon their reasons for the choices concerning administration of core courses than they were upon those choices. Over 50 per cent of the respondents preferred two reasons. "A common core of understandings, proficiencies, and generalizations useful in selecting goals, values, and experiences may be derived from many experiences" was most preferred with 63 per cent response. This investigator would associate this reason with the choice "determined for each student in view of his ability and background". Apparently, respondents in this group failed to associate these two statements. "The student may have achieved some indispensable objectives included in the core prior to college entrance" was the second most preferred reason with 53.75 per cent response. There was not consistent agreement among the groups concerning this statement, however. Professors chose this statement most often by 66.04 per cent and heads and associate professors consistently chose the statement by approximately 48 per cent. No other statement
was chosen by over 50 per cent of the total group. Professors as a separate group did choose the reason "a student should, with guidance, select the experiences which will enable him to achieve his objectives" by a 52.83 per cent response. This seemed to indicate that professors favored some degree of flexibility in the core in order for the student to have some choice.

The responses most often made of reasons for procedures concerned with administration of the core seem to concur to some extent with "prescribed courses and options within selected areas" which was the choice most often made concerning the apportionment of core courses, which was noted in Table 12.

The response least often preferred was the reason "achievement of the objectives of homemaking can be derived only from prescribed experiences" at 9.82 per cent of the total group. This would seem to contradict the belief that the core should be required of each student, regardless of major, which received the most response from this group. This too seemed to deny that "prescribed courses and options within selected areas" would be preferred under apportionment of core courses. Therefore, data from Tables 13 and 14 admit to some degree of inconsistency within the total group regarding the issues of apportionment and administration of
core courses.

Three additional statements were given by respondents in preference of those contained in the questionnaire. They were: a common core of understandings, proficiencies, and generalizations useful in effective living can be derived from prescribed experiences if the core is well designed and taught; the core should equip students with indispensable knowledge; and a faculty ought to have better judgment than students concerning objectives of the type of education they have to offer and ways of achieving it economically (in terms of credit hours) on a given campus. Again, one respondent reported that this part of the section was not clear.

Data from Table 16 include beliefs concerning grants of core course credit to students. These data show very little agreement within the total group of respondents concerning this issue. None of the given statements received a response of 50 per cent. The greatest total response was received for the procedure "completing a course or passing an examination before taking a course, upon the option of the student" as a basis for granting credit, at 33.33 per cent. There was too small a difference among the given statements for the procedure chosen most often to be meaningful. The procedure elected least often was "passing an examination before taking a course" at 1.75 per cent. Several respondents pre-
<table>
<thead>
<tr>
<th>Basis for granting credit</th>
<th>Total (N 171)</th>
<th>Heads (N 43)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Completing a course or passing an examination before taking course, upon option of student</td>
<td>57 33.33</td>
<td>12 27.90</td>
<td>19 35.84</td>
<td>26 34.66</td>
</tr>
<tr>
<td>Completing a course</td>
<td>46 26.90</td>
<td>17 39.53</td>
<td>9 16.98</td>
<td>20 26.66</td>
</tr>
<tr>
<td>Passing an examination for the core course allowing credit hours to be used for completely free choice of any course</td>
<td>20 11.69</td>
<td>5 11.62</td>
<td>5 9.43</td>
<td>10 13.33</td>
</tr>
<tr>
<td>Passing an examination for the core course and completing the next course in the series</td>
<td>20 11.69</td>
<td>4 9.30</td>
<td>10 18.86</td>
<td>6 8.00</td>
</tr>
<tr>
<td>Passing an examination for the core course and completing any course of equal credit in the area</td>
<td>18 10.52</td>
<td>1 2.32</td>
<td>7 13.20</td>
<td>10 13.33</td>
</tr>
<tr>
<td>Others</td>
<td>7 4.09</td>
<td>2 4.65</td>
<td>2 3.77</td>
<td>3 4.00</td>
</tr>
<tr>
<td>Passing an examination before taking the course</td>
<td>3 1.75</td>
<td>2 4.65</td>
<td>1 1.88</td>
<td>0 0.00</td>
</tr>
</tbody>
</table>
Table 16. (Continued)

<table>
<thead>
<tr>
<th>Reasons for above choices</th>
<th>Total (N 171)</th>
<th>Heads (N 43)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Testing out of a core course permits the student to utilize his time more advantageously</td>
<td>91 53.21</td>
<td>18 41.86</td>
<td>35 66.03</td>
<td>38 50.06</td>
</tr>
<tr>
<td>Examinations or methods of evaluation should be selected or prepared for every core course</td>
<td>79 46.19</td>
<td>17 39.53</td>
<td>25 47.16</td>
<td>37 49.33</td>
</tr>
<tr>
<td>Examinations taken prior to completion of a course should be evaluated on the same basis as those taken upon completion of a course</td>
<td>65 38.01</td>
<td>15 34.88</td>
<td>21 39.62</td>
<td>29 38.66</td>
</tr>
<tr>
<td>Individual differences in values and goals require various levels of achievement of core objectives</td>
<td>42 24.56</td>
<td>11 25.58</td>
<td>14 26.41</td>
<td>17 22.66</td>
</tr>
<tr>
<td>Standards for examination to be taken prior to course should be so that only the most proficient or gifted can pass them</td>
<td>27 15.78</td>
<td>4 9.30</td>
<td>7 13.20</td>
<td>16 21.33</td>
</tr>
</tbody>
</table>

<sup>a</sup>Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.
Table 16. (Continued)

<table>
<thead>
<tr>
<th>Errors in judgment of proficiency level occur</th>
<th>Total (N 171)</th>
<th>Heads (N 43)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Errors in judgment of proficiency level occur</td>
<td>17</td>
<td>9.94</td>
<td>5</td>
<td>11.62</td>
</tr>
<tr>
<td>The level of achievement is always increased upon completion of a core course</td>
<td>14</td>
<td>8.18</td>
<td>3</td>
<td>6.97</td>
</tr>
<tr>
<td>A high level of sophistication is desirable in any area</td>
<td>8</td>
<td>4.67</td>
<td>3</td>
<td>6.97</td>
</tr>
<tr>
<td>Testing out of a core course should enable a student to obtain his bachelor's degree in a shorter time</td>
<td>7</td>
<td>4.09</td>
<td>0</td>
<td>0.00</td>
</tr>
<tr>
<td>Others</td>
<td>5</td>
<td>2.92</td>
<td>2</td>
<td>4.65</td>
</tr>
</tbody>
</table>
ferred to combine given statements which would necessitate some person deciding in each case which procedure would be used. Only one respondent elaborated to the point of stating that the decision concerning the procedure which should be followed when several were possible should be made by the administration. Suggested combinations ranged from two to all statements. One statement was revised by a respondent because he anticipated misunderstanding by participants of the study. He preferred "completing a course or passing an examination before taking the course and then not taking the course, according to the student's option". Another respondent suggested that this did not concern the home economics faculty, but was rather a matter of policy with an institution.

Only one reason for the above choices received more than 50 per cent of the responses given in this section. The respondents seemed more agreed upon the statement "testing out of a core course permits the student to utilize his time more advantageously" as a reason for granting core course credit according to some procedure, but did not agree to the same extent upon the procedure. Among the groups, however, data indicated that professors preferred this reason most often at 66.03 per cent and heads preferred it least often at 41.86 per cent. The other responses given showed consistency among the groups and very little difference of opinion among the
respondents concerning the various reasons. However, the
reason receiving the least response was "testing out of a
core course should enable a student to obtain his bachelor's
degree in a shorter time". Apparently these respondents did
not believe this was important as a reason for granting core
course credit.

Additional statements of reasons for granting core course
credit which were substituted for those given included: a
core course or courses should be planned so that they are
basic to further courses; if a student knows the material
there is no reason for taking the course; testing out of a
core course would enable a student to obtain his bachelor's
degree in a shorter time; and if a core course is what it
should be, an examination alone cannot measure its goals.

Data in Table 17 indicates beliefs concerning pre-requi-
sites for core courses. "Pre-requisites should be used as
needed" was the most popular choice related to the need for
pre-requisites and received 87.64 per cent of all responses.
Restricting pre-requisites to courses outside home economics
received no response and no respondent added another pro-
cedure to those listed.

Over 50 per cent of the respondents preferred the reason
"objectives within the core are so varied that selection of
pre-requisites is dependent upon each core course and its ob-
jectives. There was little consistency of opinion among the
Table 17. Beliefs concerning pre-requisites for home economics core courses

<table>
<thead>
<tr>
<th></th>
<th>Total (N 170)</th>
<th>Heads (N 42)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N %</td>
<td>N %</td>
<td>N %</td>
<td>N %</td>
</tr>
<tr>
<td>A. Need for pre-requisites</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-requisites used as needed</td>
<td>149 87.64</td>
<td>35 83.33</td>
<td>47 89.67</td>
<td>67 89.33</td>
</tr>
<tr>
<td>Pre-requisites eliminated</td>
<td>19 11.17</td>
<td>7 16.66</td>
<td>5 9.43</td>
<td>7 9.33</td>
</tr>
<tr>
<td>Pre-requisites restricted to courses within home economics</td>
<td>2 1.17</td>
<td>0 0.00</td>
<td>1 1.88</td>
<td>1 1.33</td>
</tr>
<tr>
<td>Pre-requisites restricted to courses outside home economics</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
</tr>
<tr>
<td>Others</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B. Reasons for above choices</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Objectives within the core are so varied that selection of pre-requisites is dependent upon each core course and its objectives</td>
<td>99 58.23</td>
<td>23 54.76</td>
<td>33 62.26</td>
<td>43 57.33</td>
</tr>
</tbody>
</table>

*Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.*
Table 17. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 170)</th>
<th>Heads (N 42)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 75)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Each core course should be complete within itself and be open to any student without regard to major field</td>
<td>47</td>
<td>27.64</td>
<td>11</td>
<td>28.19</td>
</tr>
<tr>
<td>The degree of achievement in core courses would be limited without adequate background</td>
<td>45</td>
<td>26.47</td>
<td>10</td>
<td>23.80</td>
</tr>
<tr>
<td>The core in home economics is an application of physical, biological and social sciences and should contain pre-requisites from these areas</td>
<td>34</td>
<td>20.00</td>
<td>8</td>
<td>19.04</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>2.35</td>
<td>1</td>
<td>2.38</td>
</tr>
</tbody>
</table>
respondents concerning the remaining reasons listed. The
groups were fairly consistent among themselves, however, in
relation to each reason. Certain respondents were inco-
sistent in indicating that they preferred using pre-requi-
sited as needed by over 87 per cent response and then pre-
ferred that "each core course should be complete within itself
and be open to any student without regard to major field" with
27.64 per cent response. These respondents may have inter-
preted "as needed" as no pre-requisites needed.

Other reasons were substituted by several respondents.
They included: only pre-requisites common to many areas,
\( \text{e.g. psychology and economics; pre-requisites should only be}
\text{used in upper division courses when a student needs it after }
\text{a pretest; varying backgrounds may mean that certain students}
\text{have adequate pre-requisites; and core objectives are so}
\text{varied and the achievement would be limited without pre-}
\text{requisites, however, all pre-requisites should be counted as}
\text{core courses.}

Data included in Table 18 are concerned with beliefs re-
garding the time of assignment and completion of a core cur-
rriculum. No general agreement was indicated favoring any
scheme of assignment and completion of a core. No scheme
offered in this section received a 50 per cent response.
Two schemes received somewhat a similar response, however.
Table 18. Beliefs concerning the time of assignment and completion of a home economics core

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 44)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N  %</td>
<td>N  %</td>
<td>N  %</td>
<td>N  %</td>
</tr>
<tr>
<td>A core should be completed prior to obtaining a bachelor's degree</td>
<td>77 44.50</td>
<td>24 54.54</td>
<td>27 50.94</td>
<td>26 34.21</td>
</tr>
<tr>
<td>A core should be complete during the first two years enrollment in home economics</td>
<td>66 38.15</td>
<td>14 31.82</td>
<td>17 32.08</td>
<td>35 46.05</td>
</tr>
<tr>
<td>A core should be completed before the senior year</td>
<td>23 13.29</td>
<td>5 11.36</td>
<td>9 16.98</td>
<td>9 11.84</td>
</tr>
<tr>
<td>Others</td>
<td>4 2.31</td>
<td>1 2.27</td>
<td>0 0.00</td>
<td>3 3.95</td>
</tr>
<tr>
<td>A core should be introduced in the sophomore year and completed in the junior year</td>
<td>3 1.73</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>3 3.95</td>
</tr>
<tr>
<td>A core should be introduced in the junior year and completed in the senior year</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
<td>0 0.00</td>
</tr>
</tbody>
</table>

A. Assignment and completion of core by students
Table 18. (Continued)

<table>
<thead>
<tr>
<th>Reasons for above choices</th>
<th>Total (N 173)</th>
<th>Heads (N 44)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Continuous general education in college pre-disposes continuity of education throughout life</td>
<td>67</td>
<td>38.72</td>
<td>24</td>
<td>54.54</td>
</tr>
<tr>
<td>Core course experiences should provide for further growth for those who drop out for marriage</td>
<td>65</td>
<td>37.57</td>
<td>13</td>
<td>29.54</td>
</tr>
<tr>
<td>Opportunity to select courses in a major field should be available early for preparation for specialization</td>
<td>64</td>
<td>36.99</td>
<td>12</td>
<td>27.27</td>
</tr>
<tr>
<td>Guidance in the selection of a major can readily be accomplished during and at the completion of core courses</td>
<td>62</td>
<td>35.83</td>
<td>17</td>
<td>38.64</td>
</tr>
<tr>
<td>The maturation level of the student is an important and controlling factor in the achievement of core objectives</td>
<td>62</td>
<td>35.83</td>
<td>16</td>
<td>36.36</td>
</tr>
</tbody>
</table>

\*Totals in this part are over 100 per cent as respondents were encouraged to select as many statements as they needed to express their beliefs.
Table 18. (Continued)

<table>
<thead>
<tr>
<th></th>
<th>Total (N 173)</th>
<th>Heads (N 44)</th>
<th>Professors (N 53)</th>
<th>Associate professors (N 76)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Work in the major field should be commenced early in the interest of continuity and to provide motivation for attainment of a degree</td>
<td>54</td>
<td>31.21</td>
<td>6</td>
<td>13.64</td>
</tr>
<tr>
<td>The freshman year should be a time for orientation, selection of a major and beginning prerequisites in major</td>
<td>39</td>
<td>22.54</td>
<td>8</td>
<td>18.18</td>
</tr>
<tr>
<td>&quot;Drop-outs&quot; are a common and complicating factor before the junior year</td>
<td>37</td>
<td>15.60</td>
<td>9</td>
<td>20.45</td>
</tr>
<tr>
<td>Time for taking core courses should be determined by the mechanics of scheduling</td>
<td>16</td>
<td>9.24</td>
<td>2</td>
<td>4.54</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
<td>1.15</td>
<td>0</td>
<td>0.00</td>
</tr>
</tbody>
</table>
"A core should be completed prior to obtaining a bachelor's degree" received 44.50 per cent response and "a core should be completed during the first two years of enrollment in home economics" received 38.15 per cent response. These per cent responses seemed to indicate an area of disagreement concerning this issue. The scheme that "a core should be introduced in the junior year and completed in the senior year" received no response thus indicating no approval from this total group.

Other schemes or variations on given schemes were substituted by certain respondents. These were: core should predominate the first two years; core should be completed before student leaves college; core should be completed within first two years with the exception of a summary or review course sometime during the senior year; and a time for taking core courses should be determined by the student and his advisor after thinking through what he wants and why he wants core courses.

In choosing reasons for a scheme for a core curriculum, the total group exhibited the same kind of indecision which had been exhibited in choosing a scheme for assignment and completion of the core. The various reasons were chosen in a descending order of per cent, but the differences between the percentages were so small as to be meaningless. Several reasons for choosing a scheme for assignment and completion of
the core had been keyed to several differing opinions concerning the purpose of the core. Nearly 90 per cent of the total group (see Table 9) had indicated their preference for a core curriculum described as: a unit within the home economics curriculum designated as "common learnings" usually required of every student studying towards a bachelor's degree in home economics. Then, in Table 18, under reasons for choosing a certain scheme for assignment and apportionment of a core certain implications other than "common learnings" became apparent. For example, the specific reason "guidance in the selection of a major can readily be accomplished during and at the completion of core objectives" would not seem to limit the purpose of the core to "common learnings".

Also, the reasons "opportunity to select courses in a major field should be available early for preparation for specialization", "work in the major field should be commenced early in the interest of continuity and to provide motivation for attainment of a degree", and "the freshman year should be a time for orientation, selection of a major, and beginning pre-requisites in that major" may seem important in and of themselves and the connection between their importance and selection of a scheme of assignment and completion of the core was too subtle for distinction.

Substitutions were made, but were simply combinations of reasons already listed.
These findings indicated no general pattern of consistency nor inconsistency among the groups of different academic rank. There was consistency and/or inconsistency related to specific sections and sub-sections. These facts seemed to indicate that this general method of using faculty participation in making curriculum decisions concerning a core curriculum has merit.
This core curriculum study is far from complete. Indeed, this investigator believes that curriculum study is a continuous process. From the findings of this study, certain revisions of the questionnaire were found to be necessary to further the efficacy of the instrument in collecting data.

Revision of the Instrument

The questionnaire was found to have several sections which needed revision. The information for coding purposes was too detailed for a study this size. Information was requested and collected which was not used. Only information regarding academic rank and position was necessary. The form used for collecting data concerning the area of specialization of the respondent and the type of educational institution either became too complicated or was too easily misunderstood for expedient checking and consequently, was left blank by many respondents.

The introductory paragraph needs revision to help the respondent feel more at ease in checking the questionnaire. The statement "this questionnaire is designed to ascertain if a relationship exists between educational philosophies in home economics and selection of experiences for a core curriculum" should be deleted. This statement influenced several recipients of the questionnaire to hesitate or to refuse to
check the questionnaire.

Section I seemed to offer few complications to respondents. Most of the criticisms of this section came from respondents who preferred to combine statements representing experimentalism and realism. As these philosophies are similar in belief, but different in emphasis, this was expected. By permitting respondents to check more than one statement, but not more than two, this conflict could be resolved. If questionnaire should be used again, this revision would be feasible.

Section II contained the definition of core curriculum. Respondents indicated that some elaboration of "common learnings" would be most helpful. The definition should be more descriptive or several familiar definitions should be presented from which respondents could choose. A method of confirming beliefs about the core should be attempted by listing current definitions of the core as reasons for adopting certain procedures in the organization of the core or in selecting certain areas of learning. These reasons could be analyzed in terms of consistency of belief.

In Section III of the questionnaire certain general revisions should be made. First, every philosophy of education included in Section I should be represented by a reason for adopting procedures, selecting experiences, and holding specific groups responsible for the core. In fact, in every
sub-section a reason should be keyed to each educational philosophy used in Section I.

Secondly, each reason used should be worded so clearly that its association with the policy, procedure, or technique of organization can be immediately recognized. Every probable response should have a reason clearly associated with it.

In Section III-A-1, the area of consumer economics should be represented. Applied art and human development should be listed by their component parts. Home economics education should be deleted. In A-2, general psychology should be represented. In A-3, a reason for selecting areas concerned with social science should state that homemaking is based to a certain extent upon the application of social science. Another reason could associate effective management and relevant generalizations from areas deemed essential for the core.

In Section III-B and C, a different system of checking should be devised. Responses to these two sub-sections gave evidence that some other system should be planned for showing various combinations of the procedures offered in apportioning core experiences and in selecting groups held responsible for planning core courses. A completeness of probable procedures and groups was sacrificed for ease of responding through exact duplication of a system of presentation. In sub-section B, the list concerning apportionment of core experiences should include: options in home economics and also options
in the institution. Statements of reasons for part B should concern: one prescribed course as an introduction to home economics; a special group of courses which are specially planned; and prescribed courses. In sub-section C, majority rule should be used rather than the implication that consensus should be reached when soliciting faculty approval. Reasons should include: a coordinator from areas outside home economics to serve with the faculty committee and some system whereby lay representatives could offer suggestions and participate in the selection of core experiences and objectives.

Section III-D was criticized because men had not specifically been included with home economics majors and all students. This might be corrected through revising the introductory sentence to the sub-section. Another scheme could incorporate two core curricula, one for majors and one for nonmajors. Several reasons could be added to the list in the questionnaire. They are: identification and acceptance of roles of both men and women in society are essential to effective living; core courses are basic to becoming a home economist; men and women have equal need for certain basic knowledge; and only requirements can be made for home economics students.

Section III-E, concerning administration of core courses, seemed to need other policies than those presented. One prob-
able policy could state that the requirement for core courses should be determined upon an individual basis through a series of tests. All suggestions were related to the individuality of the student. A recommendation to allow combinations of policies to be checked instead of only one policy to be checked might improve this sub-section. The list of reasons seemed to need certain additions. They could include: providing the core is well taught; the core should be limited to indispensable knowledge; faculty judgment is sound; and the core must be limited by the availability of faculty members. The statements in this section need to be more clearly stated.

Section III-F, concerning granting of core course credit, should also include statements suggesting that the credit granted should be left to institutional policy and should not be the concern of home economists. As suggestions were given to combine several statements of policy, a different system of checking policies should be devised. Suggested additions of statements should be related to: core courses are basic to certain courses; examinations cannot measure achievement from core courses; and a college student should be allowed to shorten his college time. The spelling of the word sophistication should be corrected in reason 9.

Section III-G concerning pre-requisites needs additional reasons. Included in the reasons should be: a pre-requisite should be common to several areas; all pre-requisites should
be considered core courses; pre-requisites should only be used in upper division courses after pretesting; and achievement is limited without pre-requisites.

Section III-H concerning the time of assignment and completion of core courses did not seem to contain acceptable schemes. The scheme of introducing the core in the junior year and completing it in the senior year should be deleted. To replace this scheme, respondents made three suggestions: core should be completed before student leaves college; core should be completed during the first two years with the exception of a summary or review course sometime during the senior year; and the time for taking the core should be determined by each student and his advisor. The reasons listed seemed fairly complete. This section could be chosen as a section in which to confirm beliefs concerning the purposes of the core.

Use of the Instrument in Research

The instrument may be used as a survey instrument. A study similar to this study could be made using other criteria for selecting schools and recipients of the questionnaire. If this were done, the instrument should be revised as suggested above, but not lengthened.

The instrument might be used to survey beliefs within a school of home economics prior to curriculum planning. The purpose for this survey could be to find the areas of dis-
agreement among faculty members, to discover areas of mis-
understandings and inconsistencies, to introduce curriculum
revision, and/or to secure some basis for teaching or com-
mittee assignment of faculty members.

Recommendations for Further Study

A survey could be made using the same survey design as
was used in this study. If this were done, findings of that
study could be compared with findings from this study and
possibly some measure of reliability determined. The survey
design in this study would need improvement, however. The
selection of faculty members on a pro-rated basis would need
revision. The pro-rated allotment of professors and associate
professors for each school proved unrealistic. The time of
the year in which the survey was made should be varied. If
the procedure of obtaining faculty lists from heads of
schools of home economics were to be followed, this list
should be requested in a separate letter. It should not be
a request included in the letter of transmittal accompanying
the questionnaire. Asking for two entirely different actions
from the heads in the same letter was inconsiderate. It was
also ineffective.

A survey could be taken of the entire faculty in a school
of home economics numbering more than 50 faculty members.
With this number, individual follow-ups could be made, inter-
views obtained from faculty members, and further revision of
the instrument and procedure of curriculum revision accom-
plished.

Three limited studies could be made each using one sec-
tion of the questionnaire as an instrument, revising it, and
including certain points which were of necessity dropped from
the instrument in the current study. Data from each could
provide a basis for further refinement of the instrument.

From letters to certain registrars requesting information
concerning the school of home economics in their institutions,
it was discovered that several institutions had recently
dropped home economics from their curriculum offerings. A
study could be made to determine why home economics had been
dropped.

In one section of the questionnaires, findings indicated
that a reason "interpretation of data from experimental re-
search provides a sound basis for social decisions" received
very little support from respondents. The investigator had
assumed that this particular group of faculty members would
have chosen this reason by a large majority. Findings showed
quite an opposite response. Therefore, an interesting study
might attempt to discover how these same faculty members think
the findings of research should be used. Data could be se-
cured from research workers, administrators and teachers re-
garding the purposes and uses of research. Some comparison
among group responses could be made.

Use of the Instrument as a Study Guide

The instrument might be used as a study guide in curriculum planning. A study guide can break deadlocks in conferences regarding what areas should be discussed in curriculum revision. No one is held responsible for submitting items for discussion when items submitted have been included in a study guide. Beliefs can be controversial. Because of this, many people are reluctant to discuss their beliefs freely. A study guide makes beliefs more readily available for discussion. If the instrument were to be used as a study guide, each section could be elaborated and used in and of itself. The three sections would serve to structure the discussion, somewhat.
SUMMARY

Educational practices in the United States are being challenged. This challenge and the immediacy of changes which are being forced upon education and educators have caused a state of crisis to exist in education. Home economics is affected by this crisis. Decisions can and must be made.

The purpose of this study was to explore a method of using faculty participation in making decisions concerning a core curriculum in home economics. This investigator believed that faculty participation included an identification of the underlying philosophies of education held by faculty members and the formulation of a core curriculum theory. A core curriculum was defined for the study.

Specific purposes of this study included an identification of philosophical beliefs of certain home economists concerning the college education of a home economics graduate, discovery of how home economists would resolve core curriculum issues, determination of consistencies and inconsistencies regarding issues, and preparation of an instrument by which the preceding could be accomplished.

The implications of educational philosophy in curriculum planning have been presented. To identify philosophies of education held by faculty members, five current educational philosophies were discussed. These were: Aristotelianism,
experimentalism, idealism, realism, and Thomism. They were discussed according to certain principles of belief related to: the importance of a human being; the factors contributing to the maturity of an individual; the relation of the individual to society, the goals and values for which the individual strives; and the responsibility of higher education to the individual. Some interpretations of the beliefs and practices of a home economist purporting to believe each philosophy of education were made by the investigator.

Decisions in core curriculum planning can be made by using a core curriculum theory. This theory is a plan or scheme for organizing the elements of curriculum into a working arrangement whereby certain steps can be followed and certain results predicted, analyzed, and finally used as a basis for curriculum choices. Ten current issues concerning the core curriculum were used in this study. They were: what are the aims of a college education for the home economics graduate?; how can these aims be achieved through a college education for a home economics graduate?; should a core curriculum be part of the home economics curricula?; what areas of study should be included in a core curriculum?; how should core experiences be apportioned in a core curriculum?; who should plan core objectives and experiences?; for whom should the core curriculum be planned?; how should the core be
administered?; upon what basis should core curriculum credit
be granted?; and how should pre-requisites be related to core
curriculum courses? Decisions concerning these issues formed
the basis for the questionnaire which was devised to obtain
opinions of faculty members from qualifying schools about
these issues. The issue concerning aims became Section I of
the questionnaire.

Opinions concerning five aims to be achieved through a
college education by a home economics graduate were collected.
These aims were: to develop an effective personality; to iden-
tify and formulate a philosophy of living; to achieve effec-
tive citizenship; to recognize and prepare to make a con-
tribution to society; and to achieve effective interpersonal
relations. These aims were accepted by a large majority of
the faculty members responding to the mailed questionnaire.

Statements to be used as a basis for objectives in the
achievement of each aim were formulated to represent each
educational philosophy. Opinions or beliefs of the faculty
members concerning these statements were collected in the same
section of the questionnaire as were opinions concerning the
aims. These respondents chose statements representing experi-
mentalism most often regarding two aims. Statements repre-
senting Aristotelianism, idealism, and realism were chosen
most often in relation to three other aims. Statements
representing Thomism were chosen least often by this group. About five per cent of the total group substituted statements for those presented. Little or no consistency was noted among heads, professors, and associate professors regarding choice of statements representing the different philosophies. No clear, consistent pattern of adherence to a specific philosophy could be noted.

Opinions concerning the inclusion of a core curriculum as part of the home economics curriculum were obtained from the second section of the questionnaire. Almost 90 per cent of the faculty members agreed that a core curriculum should be included among home economics curricula; however, almost four per cent of this group did not accept the definition of the core as given in the questionnaire. They preferred to define a core differently. Nearly 10 per cent of the respondents believe that a core curriculum should not be included among college home economics curricula and therefore, returned the questionnaire without checking the remaining section.

Opinions concerning the selection and organization of core experiences were obtained from faculty members favoring the inclusion of the core through Section III of the questionnaire. Food selection, family and interpersonal relations, clothing selection, home management, and applied arts were the areas within home economics which were selected by over 75 per
cent of the faculty members to be included in a core curriculum. Human development, food preparation, meal management, and housing were included in the above list by over 50 per cent of the faculty members. From areas outside home economics, communication skills, biological sciences, physical sciences, sociology, economics, and literature were selected by over 75 per cent of the faculty members. Physical education was included in the preceding list by over 50 per cent of the faculty members. Over 12 per cent of the faculty members added areas within home economics to the list presented in the questionnaire. Over 25 per cent of them added areas outside of home economics to the list in the questionnaire. The area frequently added was general psychology. Over 50 per cent of respondents chose "a broad, general education is basic to the selection of socially accepted goals and values"; "facility in communication is essential for effective interpersonal relations"; "effective management is essential to homemaking"; "scientific principles are essential to an understanding of the universe"; "a broad, overall knowledge of society makes for effective interpersonal relations"; "certain manipulative skills in homemaking are essential for effective living" as reasons for choosing areas of learning.

Faculty members elected the procedure "prescribed courses and option within selected areas" regarding the
apportionment of core curriculum courses. Even though over 50 per cent of the faculty members elected this procedure, there was a wide range of opinion among the different groups. Over 75 per cent of the faculty members chose "certain basic knowledge, generalizations and proficiencies must be acquired for effective living"; almost 60 per cent chose "differences in interests, goals, and values necessitates provision for choice-making in the core if education is to be effective"; and 50 per cent chose "flexibility within the core provides a basis for achievement of both advocated and personal objectives" when selecting several reasons for choosing the procedure which they elected. There were some inconsistencies among the groups of faculty members.

General agreement was not found in the opinions of faculty members concerning the question of who should plan core courses and objectives. As almost 10 per cent of faculty members preferred groups not listed in the questionnaire, this list was not complete and needs revision. "Core planning should be continuous and changing; consequently, a standing committee is a feasible structure"; "interdisciplinary planning is essential for recognition and achievement of prescribed goals within the core"; and "responsibility for the education of every home economics student should be assumed by each faculty member" were all chosen as reasons for holding certain groups responsible for planning core courses and
objectives. Either the respondents had no consistent beliefs concerning who was responsible or the questionnaire was not adequate for this issue.

Opinions were given by over 50 per cent of the faculty that the core should be planned for all students. Reasons advanced by over 50 per cent of the group were: "home economics offers a unique contribution toward achievement in personal development" and "many decisions in homemaking must be made jointly by men and women". As several different reasons were substituted for those on the list in the questionnaire, some revision of the presented list is in order.

No general agreement could be noted in the opinions of faculty members concerning the administration of core courses. Several plans were substituted for those in the questionnaire. "A common core of understanding, proficiencies, and generalizations useful in selecting goals, values, and experiences may be derived from many experiences" and "determined for each student in view of his ability and background" were the reasons for making certain choices in administration of core courses. Several reasons were presented by faculty members as substitutions and additions to those listed. This subsection of the questionnaire seemed to need revision.

No general agreement could be noted in opinions by faculty members concerning grants of core course credit to stu-
dent. Combinations different from those found among the list of procedures in the questionnaire were suggested as alternatives to those in the list. Only one reason "testing out of a core course permits the student to utilize his time more advantageously" was selected by over 50 per cent of the faculty members. There was a wide range among the groups, however, concerning this policy. Several additional reasons were presented by faculty members.

Nearly 90 per cent of the faculty members believed that "pre-requisites should be used as needed". Over 50 per cent of the faculty members favored the reason "objectives within the core are so varied that selection of pre-requisites is dependent upon each core course and its objectives" as a basis for their choice of a procedure. Since nearly 30 per cent of the respondents chose the reason "each core course should be complete within itself and be open to any student without regard to major field" certain faculty members were inconsistent. Additional procedures and reasons given by faculty members suggest revision of this sub-section.

No general agreement was indicated from opinions of faculty members concerning any scheme of assignment and completion of the core by students. No general agreement among reasons was apparent. Some reasons preferred were in opposition to the core as defined for the study. Either there
was great disagreement among the faculty members or this subsection needs much revision.

To conclude, there was no general pattern of consistency or inconsistency among the groups of different academic rank. There was consistency and/or inconsistency related to specific sections and sub-sections. These facts would seem to indicate that this general method of using faculty participation in making decisions concerning a core curriculum has merit.
BIBLIOGRAPHY


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Neva M. Petersen, Miss Jane Saddler, and Miss Nelle E.
Thompson, members of the Curriculum Committee of Iowa State College who served on the third panel for their judgment of direction, statements, and time for checking the questionnaire,

the group of heads of schools of home economics for sending lists of faculty members and responding to the questionnaire,

the large group of professors and associate professors who responded to the questionnaire. Without their cooperation this study could not have been completed.
APPENDIX A

First Panel

Philosophers:

Dr. Morris Keeton, Department of Philosophy and Religion, Antioch College, Yellow Springs, Ohio

Dr. Everett J. Kircher, College of Education, Ohio State University, Columbus, Ohio

Staff Members, Iowa State College:

Dr. Lotte Arnrich, Department of Food and Nutrition

Dr. Hester Chadderdon, Department of Home Economics Education

Dr. Martin Fritz, Directing Professor of Student Counseling Service

Dr. Glenn E. Hawkes, Head of Department of Child Development

Dr. Mattie Pattison, Head of Department of Home Economics Education

Graduate Students, Iowa State College:

Miss Bertha Bersini
Miss Eleanor Kohlman
Miss Stella Rayhout
Miss Marguerite Scruggs
Miss Barbara Spillers
APPENDIX B

Second Panel

Mrs. W. B. Armstrong, a lay person who had worked with George Gallup

Mr. J. B. Horner, a lawyer and engineer, Right of Way Department, Iowa State Highway Commission, Ames, Iowa

Miss Mable Kress, a teacher of social studies, Ames High School, Ames, Iowa

Mrs. Louis Judisch, a lawyer, Ames, Iowa

Miss Verna Schmidt, a retired principal, Ames, Iowa
APPENDIX C

Third Panel

Members of the Curriculum Committee, Iowa State College, 1957-1958:

Dr. Mary S. Lyle, Chairman of Curriculum Committee and Professor of Home Economics Education

Miss Marie A. Budolfson, Associate Professor of Home Management

Miss Lydia Inman, Associate Professor of Household Equipment

Miss Lydia V. Swanson, Professor of Child Development

Dr. Marjorie M. McKinley, Associate Professor of Institution Management

Miss Neva M. Petersen, Associate Professor of Applied Art

Miss Jane Saddler, Associate Professor of Textiles and Clothing

Miss Nelle E. Thompson, Associate Professor in Charge of Food and Nutrition
APPENDIX D

3319 Woodland
Ames, Iowa
February 7, 1958

Office of Registrar

Dear Sir:

The information requested in the form at the bottom of this page is needed in order to obtain information concerning a population group for a study in curriculum development currently being planned at Iowa State College.

Will you please fill in the information at your convenience and return the letter in the enclosed, self-addressed envelope?

Thank you for your cooperation.

Sincerely,

Ethel Lee Jewell

---

Name of institution__________________________

Name of person in charge of home economics__________________

Title: (underline) Chairman, chief, dean, director, head,
other (specify)__________________________

Home economics in your institution is organized as a
(underline) College, school, division, department, other
(specify)__________________________

Number of full-time (or equivalent) faculty members teaching
home economics during fall session, 1957__________________________

Date__________________________

Registrar__________________________
Dear:

At the present time college and university home economic curricula are under fire as recent articles in several current national magazines will attest. In Time and U.S. News and World Report, home economics has been called a silly program which fritters away funds and time. These statements indicate to us that we have not and are not interpreting home economics to our various publics. Therefore, we, as professional home economists and educators need to verbalize very clearly what we really believe to be important in home economics and why these beliefs are significant and then present what we are planning in our curricula to confirm these beliefs. One method of confirming our beliefs is to compose and issue statements in terms of student achievement of specific objectives which are considered important as preparation for living in our changing world and then to disclose the procedures we conceive to be usable as the framework for attainment of these objectives.

The accompanying questionnaire has been planned and prepared as one phase in the solution of the above problem.

I am a graduate student at Iowa State College studying towards a Doctorate of Philosophy in Home Economics Education with Dr. Mattie Pattison. This curriculum study has been very interesting to me as I am anticipating my position this coming year as Chairman of the Department of Homemaking Education at my return to Brigham Young University at Provo, Utah.

The thesis title of the research will be "Relations between Educational Philosophies of Home Economics and Beliefs Concerning the Core for College Home Economics Curricula". The questionnaire is being sent first to the head and then to certain faculty members of every home economics unit comprised of seven or more on the staff in institutions across the United States. The selection was made from institutions listed in the Bulletin of the Office of Education,
WILL YOU PLEASE CHECK the accompanying questionnaire and return to Ethel Lee Jewell, by April 30, 1956, in the enclosed envelope? AT THE SAME TIME, if your staff is willing to participate in this research, will you please send a list of professors and associate professors on your staff for random selection? Your staff can be assured of complete anonymity in their responses as the name on the return envelope will be used for the purpose of checking returns only and then destroyed. The responses in the questionnaire will be analyzed at a later date.

If you or your staff is unwilling to participate in this research, will you please return the questionnaire and so indicate?

The first section of the questionnaire is likely to prove to be the most difficult part as the reader will have to clarify and communicate his own beliefs of education in home economics. The other sections are easier to complete as they call for making an application of beliefs in situations which are familiar. The questionnaire will take some time to check but I believe the information reported in it can make a real contribution to the development of our home economics profession.

I will be most happy to send a report of the study to each institution when it is completed.

Thank you for your consideration.

Sincerely,

Ethel Lee Jewell
APPENDIX F

3319 Woodland
Ames, Iowa
May 5, 1958

School of Home Economics

Dear [Name]:

A letter and questionnaire were sent to you in April requesting participation from you and your faculty in a research study concerning "Relations between educational philosophies of home economics and beliefs concerning the core for college home economics curricula". You were asked to respond to the questionnaire and to inquire whether your faculty would be willing to participate in this study.

Thank you so much for your response to the questionnaire. I know that responding to it took much of your time and thought. Your consideration was greatly appreciated.

You may not have discussed this study with your faculty. At any rate, no list of professors nor associate professors was enclosed with your questionnaire. If your faculty is willing to participate, will you please send a list of all professors and associate professors on full-time? Please use the enclosed, self-addressed envelope. If the list is on the way, thank you very much. If your faculty is unwilling to participate, may I hear from you?

Sincerely,

Ethel Lee Jewell
APPENDIX G

3319 Woodland
Ames, Iowa
May 5, 1958

[Name] of Home Economics

Dear [Name]:

A letter and questionnaire were sent to you in April requesting participation from you and your faculty in a research study concerning "Relations between educational philosophies of home economics and beliefs concerning the core for college home economics curricula". You were asked to respond to the questionnaire and to inquire whether your faculty would be willing to participate in this study.

If you have not yet discussed this participation with your faculty, could you find time very soon and if they are willing, send me a list of all professors and associate professors on full-time? Please use the enclosed, self-addressed envelope. If you have already done this and the list is on the way, thank you very, very much.

Also, I would hope that you could find time to respond to the questionnaire and send it along with the list. I know that checking a questionnaire of this length and detail is time-consuming, but your response will add greatly to the study.

Thank you very much for your consideration. I will be most happy to send a report of the study to you when it is completed.

Sincerely,

Ethel Lee Jewell
APPENDIX H

WHAT!! ANOTHER QUESTIONNAIRE??

Yes, Yes! And one which will probably be interesting to every college professor who is ALIVE to the problems facing home economics today.

WHO SENT THIS??

Ethel Lee Jewell, a doctoral candidate at Iowa State College who is anticipating some of the curriculum problems which may confront her as chairman of the Homemaking Education Department at Brigham Young University, Provo, Utah when she returns next fall.

WHY ME??

You are one of a group, specially selected to participate in a survey of opinions and beliefs concerning core curriculum courses. People have been chosen by rank and institution, representing the larger degree-granting institutions in the United States. YOU WON'T BE REPORTED BY NAME, but your opinions are necessary to curriculum evaluation and planning.

I'M TOO BUSY!!!

Are you? WAIT...THINK... Are you too busy to contribute your share to the future of home economics? This MAY be what you've been looking for. The questionnaire is designed to give some idea of what YOU REALLY BELIEVE SHOULD BE INCLUDED IN A COLLEGE HOME ECONOMICS CORE CURRICULUM. Students gripe (as you did) ... alumni report (as we read) ... and other disciplines question (mine do) ... the choices we make concerning the core curriculum. And this should be done ... Home Economics is a vital and growing program.

ALL RIGHT!!! I'LL ANSWER!!! I AM CONCERNED!!! BUT HOW???

Simply by checking the questionnaire. The first section is difficult. It takes time to really report what you believe about education in Home Economics ... especially when you are thinking about classwork, exams, and summer projects. When you decide and report by checking, then the rest of the questionnaire is fairly easy going. You may believe there are other objectives, but this study is limited to these. It may be of value to you to actually state what you believe. Beliefs once openly stated and considered are easy
to interpret to others. This interpretation to others is a crucial point these days with present educational practices in home economics being questioned.

WHEN???

Please complete the questionnaire by ________ and return to Ethel Lee Jewell in the enclosed, self-addressed envelope.

WILL I HEAR ABOUT THIS???

When the study is completed, a report will be sent to your institution.

THANK YOU FOR YOUR COOPERATION. I DO APPRECIATE IT...

Ethel Lee Jewell
Core Curriculum Study Questionnaire
for
Ethel Lee Jewell

Ethel Lee Jewell
3319 Woodland
Ames, Iowa

Graduate Student, Ph.D. Candidate
Home Economics Education
Iowa State College