INTRODUCTION

Education loses meaning unless its goal is directed toward the dual question: what kind of life is most desirable, and what is the best preparation for it? Historically the underlying purpose of education has always been to equip the student with the knowledge, attitudes, and habits of thinking and doing which prepare him for active participation in the life of his contemporary period. As the main currents of thought change from period to period, so do educational principles. Now that the individual is coming, regardless of background, to be considered worthy of respect, possessing human dignity, and entitled to a voice in his own destiny, his effective participation in life requires a different sort of educational preparation than did that of his forbears.

Today's confusion, wherein old certainties, crumbling away, have not yet been replaced by new ones, confronts the individual with the necessity of re-solving many private and social problems concerning his place and function in relation to the world. Of him is now required the ability to act and the judgment to act wisely. The task of education, therefore, becomes that of preparing young people by developing as highly as possible their latent capacities for intelligent, self-reliant responsibility.

Successful education cannot be expected unless teachers are masters of what they teach, recognize the relation of what they teach to the society in which they teach, and have a sympathetic understanding of those whom they teach. Nor can it be expected if students lack a desire to