

Ideas are the forces producing  
Morality; which is the goal.

Ideas are political, intellectual,  
Economic, Religious

Morals move in an expanding circle  
who is my neighbor?

Sources of Morals. Customs, laws,  
institutions, mythologies, historical  
maxims, religious

Moral types, Fusion of Types.

Causes modifying Types: Intellectual  
development, Environment,  
Social Institutions, Government,  
Occupation, Religion

Egypt - Homogeneous

Immortality conditioned on Righteousness

Ethical qualities of Sun God - Osiris

Religious dualism Osiris vs Set

Unchanging Conscience.

Progress - Abolition human sacrifices

Ka Images

Continuance to Retribution Theory

Judgment of the Dead

Negative Confession vs 10 Commands

Duties of children few

Lack of depth

Ptah - Hotep - Duties of Rulers

Slavery -

War - Cruel, not humane

Moral Standard practical

Social Virtues -

Future Life -

Babylonian - Assyrian

non-ethical

measuring Ethical Tendencies

Penitential Psalms . Sin -

Future Life . 1<sup>st</sup> Continuance .

Ethical spirit in laws . Hammurabi

Family Relations , selling wife &

Punishments .

Sex Relations

Slavery .

International - War Ethics - cruel

Exulting in Cruelty .

Develop<sup>n</sup> of X<sub>1</sub> by force

a. annunciation

Right being

## Marks.

What are they?

They are the teacher's estimate of the students' work.

How are marks made?

The teacher has a standard of what constitutes an Excellent recitation and he gives a mark according to the degree in which the student approaches that standard.

How does the Teacher form his Standard?

He may have a purely ideal standard, abstracted from any consideration of the particular students before him.



In U.S. St.

In 1913      11,500 Secondary Schools.  
1,218,804 pupils - do  
216,493      - College or Univ.

In 1925.      15,000 Secondary schools  
2,873,000 pupils  
650,000 college + Univ.  
2.30 college for every 1000 sec.

In 12 years an increase of 212%  
attention to limiting & selection -  
Raising fees, examinations, tests.

In Turkey & Near East.

Ever increasing interest in education  
inadequate means for meeting demand.  
Schools are few, equipment meager.  
People are poor.

All cannot obtain an education  
who should be accepted?

Various ways: -

1. Accept only those who can pay.

This would create an aristocracy  
of money & education on one side, <sup>poverty on other</sup> ignorance<sup>1</sup>

The rich are not always the best  
qualified to render service to State.

The state needs an educated people  
not an educated class.

2. Devise tests to determine ability  
and accept only the ablest.

Tests often determine quickness  
The slow scholar may turn out  
the best citizen.

Intellectual power is not the only  
test. Character is needed to make  
a good citizen.

Character tests have been devised  
by asking high school teachers

to rate their pupils in such as these  
Regularity, persistency, trustworthiness,  
sense of accuracy, respect for authority,  
control of attention, self-confidence,  
etc.

In R. C. considerable beneficiary  
aid is given. Loans

Query. Why should the College aid a  
boy? Generally when a boy  
applies for aid he gives as a  
reason that because of certain  
circumstances he is unable to pay  
the school fees. He thinks that is  
reason enough, but is it?

From the standpoint of the College  
it is obvious that not all  
can be aided. If any are to be



aided it. shd be those who give the best promise of making a good use of their education. The College desires to educate those who will make a real contribution to their peoples.

We need to know if possible what is the student's aim & purpose, what are his principles, his character.

We can know something of his ability from school grades. Generally ability & diligence are signs of good character but not always. There are students of good ability but essential selfish in all their aims. What is the use of aiding a selfish man?

Or he may have a standard based upon the make-up of the class - their intelligence, their quickness or slowness. Then he asks himself: what ought I to expect from this class?

Or he may have an individual standard for each boy considering his mental alertness, his industry, his advantages or handicaps.

Some standard he must have and it is not probable that all teachers have the same.

For the pupil marks reveal how he is measuring up to the teacher's standard.

What are marks for?

a. What does the student think?

1. That they are to determine passing
2. a method of punishment & reward.
3. Show teacher's likes & dislikes.

b. What do teachers think?

1. That they are to show the student whether he is doing well or ill.
2. That they are to enable the school to try to stimulate the backward, bring them up to standard.
3. That they are a means of keeping the work of the school up to standards of excellence.
4. They are to be studied by the administration with a view to

A better

The student considers marks a torture, and the teacher considers them a bother.

He would much rather teach his subject without bothering to rate his pupils.

If he is conscientious marking is difficult for him because of his anxiety to be fair.



find out the causes of failure  
on the part of students or teachers.

Reasons for low marks.

Poor teaching.

Dullness -

Carelessness.

Indifference

Laziness

Ill health or under nutrition.

Bad methods of study.

Failure in concentration.

Marking one's self.

Try to rate your own work.

Have I done my best?

Have I spent enough time?

Did I get a clear understanding  
of the lesson?



assembly, Oct. 3, 1931 -

Talking with a man interested in Physical Science I asked him what place God has in his system. He replied For me God is the sum total of the forces of the universe.

I said You are speaking as a man of science.

Science is obliged to ignore <sup>although these may ultimately lead to God.</sup> God in its investigations. It has to do with physical forces. It seeks to construct a chain of such forces - a sequence leading up to a final, an ultimate force. Science can not call God into this

aided us greatly to know  
God & His ways of working.  
When science has reached  
its highest point - the cul-  
mination of all its investi-  
gations - there still remains  
the <sup>unanswered</sup> question: ~~Is~~ the force work-  
ing in the universe find its  
source in a mind which  
creates & directs all? Is there  
a Personality back of the uni-  
verse, or is it the work of a  
blind chance?

Personality is the greatest  
thing we know. All the  
discoveries of science, all  
the wonderful applications

of these discoveries, emanate  
from personalities, from men  
who imagined a truth and  
then proceeded to realize it, <sup>to apply it to human needs</sup>  
The analogy leads us to  
believe that there is a divine  
personality, who conceives <sup>universe</sup>,  
who creates, & who is directing  
all forces toward a great &  
worthy end, which He knows.

All worship, all prayer,  
our assurance of immort-  
ality are bound up with  
the existence of such a  
God - The deepest, strongest  
feelings of our nature  
cry out for such a God.



Augustine said: O God  
Thou hast made us for  
Thyself & our hearts are  
restless until they rest  
in Thee -

We cannot worship or pray  
to an impersonal being -  
We worship a personal God,  
since our moral nature  
is made in His image.  
By virtue of this kinship you & I  
are related to God and can  
have dealings with Him -

Following the sequence of physical forces, are yet men of profound religious convictions. Michael Faraday - the noted scientist, whose ~~anniversary~~ <sup>anniversary</sup> the world is <sup>now</sup> observing, was such a man of profound religious faith. In 1831 he discovered the relations of electricity & magnetism & thus laid the foundations of modern science. His Bible was marked in a way that showed how constantly he read & studied it.

Personally I have no hesitation in accepting the work of science & believe that science here



knows where the universe is going. We ask what is the universe good for? The question brings us into the sphere of moral values.

I said to my scientist, There is no place for prayer in your scheme. He replied Well, I have my own personal opinions. In saying this my scientist was making a distinction between himself as a scientist and himself as a man. Many scientists who are rigorously fol-

to do something. So he asks what is the universe for? What is its value? To what end is it going? Who knows that end? Is there any purpose in the universe? Or is it without purpose, while all the works of the human mind have a purpose. Is the human mind greater than the mind of the universe in this respect? We want to know whether the universe knows where it is going, or whether there is any mind that

as it is, leaves unanswered questions which are of vital importance to us, not as scientists, but as human beings 'endowed with reason & with a moral nature -

I granted that the scientist can find nothing ultimate <sup>except</sup> ~~but~~ force, we are entitled to ask him: What is this force for? What is the value of it? Men seek to know the value of things. For example an intricate machine. Everything that man constructs he makes

process of investigation  
because that would inter-  
rupt the sequence, <sup>of physical forces,</sup> but  
when you have carried the  
process of investigation as  
far as it can go the final  
result must be the same  
in kind as that which you  
have found at every step  
of the investigations. The  
final result <sup>there</sup> is a force or  
the sum total of physical  
forces. But that is why  
some scientists speak of God  
as a force permeating the  
universe. But your scien-  
tific investigation, valuable

**Boğaziçi Üniversitesi**

**Arşiv ve Dokümantasyon Merkezi**

Kişisel Arşivlerle İstanbul'da Bilim, Kültür ve Eğitim Tanıtı

**Scott Ailesi Koleksiyonu**



SCTIAC0301401